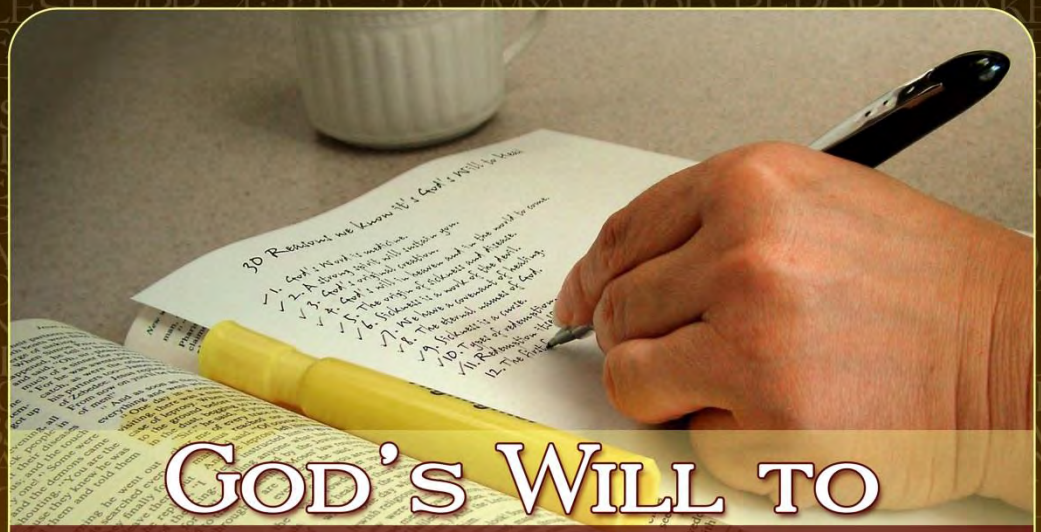

God's Will to HEAL

30 reasons we are sure it's God's will for ALL to be healed

Keith Moore

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BY KEITH MOORE

GOD'S WILL TO HEAL

© 2013 Keith Moore
Faith Life Publishing

ISBN: 978-1-940403-00-7

BK2002

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Unless otherwise indicated, all Scripture quotations in this book are from the King James Version of the Bible.

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Introduction: How to Find the Will of God

In Luke 5:12, it says, "And it came to pass, when he [Jesus] was in a certain city, behold a man full of leprosy; who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean."

Here is a man who Doctor Luke said was full of leprosy. Others just say he had leprosy, but remember, Luke was a physician, so he gives you more detail. Even today, there are situations that men say are incurable. Not only could man not help him—so it was considered a death sentence—but it was also a sentence of being ostracized, being cast out and not able to have any fellowship with his family or friends. It was a living death in many ways, and his case was far advanced. He was full of the devilish leprosy, and it was awful.

However, the Word tells us that he found Jesus. Don't you know he was already heading in the right direction, if he found Jesus? He said something to the Master. What did he say? He said, "If you will, you can make me clean."

There are millions of people who believe in God and are right there, with some form of physical problem in their body. I could name denomination after denomination, without exaggerating. There are millions of people who believe in the Lord and have physical problems and would like to be healed. If you heard them praying, they might sound identical to this man right here. "Oh God, I know You can heal me...," but then what do they add? "…*if You will*." Or you can use the King James Version and say, "*If it be Thy will.*" But it's the same thing. "…*if You will*."

Now what did Jesus say? What did He do when this man, full of incurable leprosy, said, "Lord, I know You can heal me if You would. If it was Your will"? It says in verse 13, "He put forth his hand, and touched him." Now that says volumes. The man does not look like anything you want to touch. His skin is broken and oozing; he looks awful. He probably smells bad. Jesus reaches out His hand in response to this man coming and saying, "Lord, I know You can make me clean of this terrible stuff, if You would." Jesus reaches out His hand, puts it on his oozing flesh, and says, "I will: you be clean."

Oh, glory to God. What did Jesus say? He said, "I will: be thou clean," which means, "You, be clean." What happened? It says, "And immediately," immediately this leprosy, this living death, this incurable stuff, "the leprosy departed from him," and he was healed. Glory to God.

Do you believe this really happened just like it says? This is no fairy tale. This man lived. He met Jesus and talked to Him. He saw Him. This is a historically-accurate account. What is the good news though? Jesus is the same yesterday and right now.

What if someone came and fell before the Master today? If they could see Him, and said, "Lord, I know You can heal me, if You would," what would He tell them? If He wouldn't tell them the same thing He told this man, then He has changed, or He's a respecter of persons. Neither of these can be so because the Bible says He does not change, (Malachi 3:6) and He is no respecter of persons. (Acts 10:34) If you believe the Bible, then you have to believe that anyone who asks this question, anywhere in the earth, will get the same answer. "Lord I know You can heal me if

You would. Lord, please, if it be Your will." We have to believe that anyone who is asking that question, if they are listening, has the answer: "I will. Be thou clean."

What did the Lord say? Did He ever say, "I won't"? You cannot find even one response of "I won't" when anyone asked Him to be healed.

In order for something to be "scriptural," what must you have to support it? Scripture. There are people who find fault with us and don't like what we teach about this. They teach that it's not always God's will to heal, but where is their scripture? We have a scripture when people say, "I know You can, if You will," and He tells them, "I will." Where is their scripture when Jesus tells people, "I won't"? You cannot find it, because it does not exist.

Yet, that is more commonly held and believed than what you and I believe. There are many, many millions more Christians who believe, "Sometimes He will, and sometimes He won't," than who believe this. I never read anywhere that He said, "I won't." Have you? Can you show me? Can you tell me? I've read it several times, and I have never seen where He said, "I won't." I do see very clearly—and this is not the only place—where He tells a man, "I will."

So, that's my answer. I'm satisfied. If He said, "I will" *then*, He's saying, "I will" *now*, and He'll say, "I will" *tomorrow*. If He said, "I will" to the man with leprosy, He'll say, "I will" to you, and "I will" to me. That's my answer.

Still, there are so many hundreds of thousands and millions of people in sick beds and hospital rooms begging God, "Lord, I know You can, if You would. If it's Your will." They don't know whether it's God's will or not.

There was a time when I was in that same place. There was a time when I went around with other ministers and prayed for people, and this is how we prayed: "Oh, Lord, heal them if it be Thy will, and if not, Thy will be done." We thought we were being submissive to the will of God. We thought we were doing what we should be doing, but I don't pray that way anymore. I don't pray that way any more than I would ever pray for someone to get born again by saying, "Lord, save them if it be Thy will." I don't pray that way because I have discovered His will. I have found His will. And it is not His will that any should perish. It is His will that all should come to repentance and to the saving knowledge of the Master. How do I know that? I have verses of Scripture for it. So, I never pray for anyone "if it be Thy will" to be saved. Do you? Nor do I ever pray for anyone to be healed with an "if it be Thy will." I have found it in the same Bible, and not just in this one verse.

I'm going to emphasize this until any remote thought of doubt about God's will for your healing is like a long-distant dream. It's going to be gone so far that it will be hard for you to ever remember that you questioned the will of God about healing.

Now, if you think you don't agree with this so far, that's fine, but stay with me and prepare your case. Put your scriptures together. Do you know what I mean by that? People require me to prove what *I* believe. Prove to me from the Bible why it's *not* God's will for us to be healed.

How can you ascertain the will of God? This is a big question, not just for healing, but for anything. How can we find the will of God? There are so many people who talk about it so mysteriously. “Oh, if we only knew the will of God. If we could find the will of God.” Well, how are you going to find it? How are you going to know when you get it? How can you know the will of God? Millions of people believe that when something happens, some way or another it was the will of God, and we don’t understand it all, but it was His will.

When I’ve gone to pray for someone to be healed and asked them, “Do you believe it’s God’s will for you to be healed?” they’ve said, “Well, I don’t know. I hope so.” So I asked, “How would you know?” They answered, “Well, I thought you’d pray, and if I get healed, then it was God’s will, and if I don’t, then it meant it wasn’t His will.”

So how are they ascertaining the will of God? By results or lack of results, aren’t they? People don’t do that in every other area, though. They only do it in specific, traditionally-slanted areas. People don’t do that with salvation now do they? What if we did that with people getting born again? How would we know if it’s God’s will for them to be saved or not? Well, if they make heaven, we’ll know it was God’s will, and if they bust hell wide open, then we’ll know it was not God’s will for them to be saved.

No, this is the most important thing about a person’s life. Are there people who are perishing without the Lord? Is it the will of God? No, it is not. Well then, is it true that everything that happens is God’s will? No, it is not, and if it’s that way with the most important thing—our eternal salvation—why would we think it’s so different concerning something temporal like our healing, or like the meeting of our physical needs?

You cannot ascertain the will of God just by what happens. That is a spiritually-irresponsible stance, a spiritually-lazy position. It’s mighty convenient to say that everything that happens is the Lord’s will, and everything that doesn’t happen is the Lord’s will. You hear people, Christians, who you rub shoulders with, talking about this. They’re late, or they didn’t get something done, or they mess up, and they say, “Well, it must have been God’s will.” It was God’s will for you to goof off and watch TV all night and not be ready? That was God’s will?

Or they’re reaching to the floorboard, trying to find the cheeseburger that they dropped, and they run through an intersection, have a wreck, tear up their car, and say, “We don’t understand it, but it must have been God’s will.” Really? It was God’s will for you to be looking for a cheeseburger on the floorboard and have a wreck? Do you see what I’m talking about?

“Well,” they say, “we just don’t understand all these things, but you know, everything happens for a reason.” Have you heard that before? “Everything happens for a reason…” That’s like saying, “The sun shines, and we can see…We get in water, and it’s wet...” You haven’t said anything. Well, sure, there’s a reason. The reason could be you weren’t paying attention. The reason could be you didn’t listen to God.

Prideful people don’t want to take responsibility for anything, and so it’s very convenient to say that everything that happens is mysteriously the will of God. What’s so convenient about it is that they never get called on anything. They’re never held accountable for anything. Why?

Because, "Hey, it was the will of God, and we don't know why it all happened or didn't happen, but hey, don't question the will of God." This is a very subtle way of saying, "Don't ask me any more questions about it or make me have to answer or face it or deal with it." It's very convenient, but it's a lie and deception.

I'm asking and answering the question "How can we find the will of God?" because millions of people believe what we've been talking about: *If they get healed, then it was the will of God. If they didn't get healed, then it must not have been the will of God. If they get blessed and prosper, then it was the will of God. If not, it was the will of God for them to be poor*. I'm sorry, but that is just unacceptable in light of the Bible. Is it true that everything that happens is somehow the will of God? I think not.

Romans 12:2 says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove…" *Prove* means "test and find out." What are you going to find out? "…what is that good, and acceptable, and perfect will of God."

Now, if everything that happens is the will of God, why do you need this "renewal and testing and proving"? You wouldn't need any of that because everything is the will of God. He's saying you've got to get your mind renewed so that you think right. You've got to learn some things and be taught and understand some things so that you can test everything that's around you and decide: *Will of God? No, that's not the will of God*. Or *that's good; that's the will of God.* Or *that's sort of the will of God. That's half way it…, oh man, that's the perfect will of God*! Or *that's absolutely <u>not</u> the will of God*.

Are we supposed to learn how to discern, prove, test, and find the good, acceptable, and perfect will of God? Who's supposed to find out what the will of God is? You are. I am. Is it going to take a little doing? Yes, it is. You're going to have to make some changes in your thinking. Your mind needs to be renewed; it's kind of like being reprogrammed. "Renewed" indicates something was in there, and we need it renewed. We need something else to go over it. There are going to be some changes in how you think.

I'm still talking about how we find the will of God. Some people say everything that happens—good and bad—is the will of God. First Thessalonians 4:3 says this: "For this is the will of God, even your sanctification, that ye should abstain from fornication." Is there any fornicating going on? Any adultery going on? Is it the will of God?

You cannot just pick and choose. If you believe that everything that happens with men's and women's bodies in healing and sickness is the will of God, then why doesn't it apply over here too?

What is the will of God? Control yourself. Possess your body. Don't have affairs. Don't be in fornication. Don't be in adultery. That is the will of God. The Bible says it very plainly. Is the will of God happening everywhere, with everyone? No.

Are there things happening on the earth that are not the will of God? Who is supposed to find out the will of God? We are. How are we going to find it? We need some mind renewal.

Another verse that is similar to this is 1 Thessalonians 5:18. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." Is everyone doing that—giving thanks all the time and in everything? Is there any griping and complaining going on? Is that the will of God? How did we find out it wasn't the will of God? We find it right here in the verse. If giving thanks is the will of God in every situation, then griping cannot be the will of God. If being saved is the will of God, then being lost cannot be the will of God. If being chaste and being faithful is the will of God, then affairs, adultery, and fornication cannot be the will of God. If being healed is the will of God, then being sick can't be the will of God.

There are a lot of folks with degrees and initials at the end of their name who think it's more complicated than this. Of course, they don't have a scripture for it, and what they *say* they believe is inconsistent with other areas of their life. Besides that, they're hypocritical about it. If you do not believe in healing, then don't try to get healed—at least be honest about it. Don't go to the doctor. If you believe you're supposed to be sick, but you're trying to get better, then you're trying to get out of the will of God.

"Well, I don't know whether it's His will or not." You had better find out, because if it's really the will of God for you to be sick, then you and those doctors and all of those nurses are out of the will of God by trying to change the will of God for your life. You either believe it or you don't.

Or they say, "I don't believe in all that prosperity stuff." Well, then be broke. If you really believe it's God's will for you to have nothing, then don't have anything. Practice what you say you believe. I know folks don't like that, but be consistent with what you say you believe.

What is the will of God? Ephesians 5:17 is a very important verse concerning this question. How can we find the will of God? It says, "Wherefore be ye not unwise, but understanding what the will of the Lord is."

Are you supposed to find out and understand what the will of the Lord is? Or is it okay to be ignorant about it and say, "Well, we just don't know. It's a mystery, and most things you just never will know." Where is the verse that says that? We have a verse here that says we *are* supposed to find out.

The Amplified Bible says, "Therefore do not be vague and thoughtless and foolish, but understanding and firmly grasping what the will of the Lord is." What is the will of the Lord? Jesus said, "If you've seen Me, you've seen the Father," and He is the Word made flesh that dwelt among us.

Do you believe that this Bible we have, the written Word, is a manifestation of the Living Word? Do you believe that the Spirit of God expressed the will of the Father God through these Words, through Jesus and through the Words that are recorded about Him? Can you find the will of God in the Bible? If you can't, where are you going to find it?

Now I know this sounds simplistic, but I'm telling you, people have all kinds of places they go to find the will of God except the Bible. What is our final authority? I've had people say, "Well, I

just believe… This is what I think...” That doesn’t matter. “I’ve got just as much right to what I believe as you do.” No, you don’t, nor do I. “Well, everyone is free to believe what they want to believe, and if that’s what I believe, that’s what I believe.” If you are a Christian, you’ve already been told what to believe, and it’s not okay for you to just say, “Well, this is what I believe about it.” Is it based on Scripture? Based on what Word?

How do we find the will of God? We find it in the Word of God, and that’s another way of saying “Jesus.” The Word of God reveals to us the will of God. Jesus said, “I didn’t come of Myself, but He sent Me.” He said, “I don’t speak of Myself.” What does that mean? Everything you ever saw Jesus do or heard Him say was a direct revelation of the unchanging will of God for all men, for all time.

So, when we read that this man full of leprosy comes and says, “Lord, I know You can do it, if You will,” and Jesus reaches out, puts His hand on the man’s sick body, and says, “I will,” does it mean anything to us?

The Bible says that if everything Jesus said and did was recorded, not even the world itself could contain all the books that should be written. (John 21:25) We have a very, very small amount of what He said and did recorded, and this amount was hand-picked by God the Father, by the Holy Spirit, and manifested through His men. Why did He pen this? Because this Word is a historical, accurate account—but it is much, much more than history. It is God speaking to all mankind, revealing the will of God for everyone, for all time.

If the man’s healing had just been for him, it wouldn’t have been in the Bible where you and I could read it and believe it today. The fact that it’s there and that it’s written and recorded in numerous places means we are supposed to take it how? When He said, “I will,” that’s not just “I will” to that man, on that day. That is the unchanging will of God for <u>all</u> men for <u>all</u> time. When He said, “I will” to him and had it recorded in the Bible, it’s an “I will” to you and to me.

Why do we still have millions of people begging God to heal them “if it would be His will”? That’s not good enough for them; they want something else. “Well, how would you know it is God’s will?” They reply, “When I’m healed.” Do you mean, when you see it, you’ll believe it? “Yes.” It will be too late to believe it. It will be too late for faith. If you have to see it before you’re going to believe it is His will, then you are refusing to have any faith.

Faith believes it when it does not look like it’s even possible, just simply because He said it. God’s will is to heal. Look at Luke 5:12-13 again. The man said, “If you will, I know you can.” Jesus said, “I will.”

In verses 12 and 13 of the Living Bible, the man says, “Sir, if you only will, you can clear me of every trace of my disease. Jesus reached out and touched the man and said, ‘Of course I will. Be healed.’ And the leprosy left him instantly.”

Think about this: If a man or a woman comes sincerely before the Lord and says, “Lord, I’ve messed up. I’m so sorry. I’ve sinned against You, but please, would You save me,” what does He say? “Of course I will. That’s why I went to the Cross.”

What about a man or woman who needs deliverance from habits and problems? What is He going to say? "Of course I will."

What about someone who is oppressed in their mind? That's why He bore the chastisement of your peace. "Of course I will." Did He take your infirmities? Did He bear your sicknesses? Did He carry your pains? Is it written, "By His stripes," His wounds, "we're healed"? (1 Peter 2:24) Then of course He will.

Say this out loud: **"Of course He will."**

Think about this: You're standing there looking at Jesus being nailed to the cross and raised up, and He's bleeding, and you look up and ask, "Is it Your will for me to be saved? I just don't know Lord..." Why is He there? What's going on? All He had to do for us to be lost was nothing, and we would have all been lost.

He's tied to the whipping post. He's being scourged, and you look at Him and say, "Is it Your will for me to be healed?" "Of course I will." I like that, don't you? "Of course I will."

Men are confused. The enemy tries to confuse people through ministers, through preachers, and through people writing books. They have confused and muddied the issues through the years and centuries. If you'll read this Gospel without your religious-colored glasses on, you will see that everyone who ever came to Jesus to be healed left healed. Every one of them. There was no one who was told that God was working something out in their life, and He told them they had to wait, or that it wasn't time. It's not there. These are familiar phrases, but they're not in the Bible. They are men's fabrications trying to explain why something didn't happen. They are proud men and women's explanations trying to get all of the responsibility off of themselves for anything. It's mighty convenient. The problem is, people stay sick, and they die young and prematurely. People say, "It was the will of God, and God needed another angel in the choir. He took them, and we don't know why." But that's not true. None of it is true. Now, if they were saved, glory to God, they're in heaven. That's great. But you don't have to be robbed of years in this life—of good service and bearing fruit.

Do you believe you have a Healer? Say this out loud: **"I have a Savior, and I'm saved. I also have a Healer, and I'm healed. It is His will to heal me."** Glory to God.

Let me give you three reasons why Christians are sick and stay sick. These are Christians now, not non-Christians.

The first one is what we're already talking about. Millions of Christians don't know that it is His will for them to be healed. They still question it and debate it. They don't know that healing is bought and paid for, or that it belongs to them, just like the forgiveness of sins. If they don't know it, they're not going to claim it. As long as you question His will on it, you cannot have faith.

Brother F. F. Bosworth, author of the book Christ The Healer, said, "Faith begins where the will of God is known."

This is true concerning being born again. When you knew God loved You, you knew He paid the price for you, and you knew it was His will to save you, you had faith to be born again. Well, you also have to know that God's power can heal you, it is His will to heal you, and the price has already been paid. Many, many do not know that, or if they heard it, they didn't accept it.

Second, what's been provided by grace must be received by faith. You have to receive it actively. You have to appropriate it with your faith. Just because someone bought a meal for you, it doesn't mean you're going to get full unless you go get it. You have to appropriate it.

Third, many people don't obey God and follow His perfect plan for their life. We talked about the good and acceptable and perfect will of God. If you don't obey God, you're going to go down paths that you shouldn't have taken. Do you know that when you get off on the wrong road, you are going to go through towns and places that you would not have gone through had you been on the right road? A lot of people are going through a lot of stuff, and it's bad, and they're trying to say it's the will of God, but the truth is, they're on the wrong road.

Let's back up to the first reason. Matthew 9:27-28 says, "And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them…" Notice He didn't just heal them. He talked to them. He asked them questions. Why? Does it matter what they think and what they believe and do? Or did the Lord just go around healing everyone indiscriminately, regardless of what they thought or believed? Some people try to say that He did, to prove His deity. It's not true. Why ask questions? Why look for a response? Why begin to lead them in a direction for them to believe a certain thing? Because their faith is one of the biggest determining factors in whether they're going to be healed or not. I'm talking about Jesus now.

What did He say? "Believe ye that I am able to do this?" Now the Leper had that one settled, didn't he? He said, "I know You can, if You will." These blind men didn't have that one expressed yet, so He asked them, "Do you believe I'm able to do this? That I can?" What did they say? "Yes, yes." Good answer. Then what did He do? He touched them.

Does He still touch people today? Do you know you can get touched right where you are? You don't have to wait for any fast music. You don't have to wait for someone, some man, to touch you. He can touch you right where you are. All you have to do is believe these words.

I was teaching in Healing School several years ago, and it was a small group of 15 people or so. We were fairly informal, and when I was teaching some things about healing, a lady looked up and said, "Excuse me."

I said, "Yes?"

She asked, "Does that mean that I just believe I receive my healing, and I just believe I take it, and I have it?"

I said, "That's right."

She said, “That’s all there is to it?”

I said, “That’s it. Jesus already did the hard part.” Didn’t He? He bought it. He paid for it. He bore your infirmities. He carried your pains.

She said, “Okay.”

I went on teaching. I wasn’t waving my hands and preaching real fast, and there was no fast organ music. I was just teaching.

At the end, she came up and said, “Look.”

I said, “What?”

She said, “The whole side of my body has been paralyzed. I haven’t been able to use that hand. I couldn’t pick up anything with it.” She said, “Look! Look!” as she opened and closed her fist.

We shouted. We praised God. Nobody prayed a prayer for her. Nobody laid hands on her, but she got touched. What happened? She had asked, “Does that mean I just believe I take it right now, and I have it?” I had told her, “That’s what it said,” and she said, “Okay.” Some would say, “It can’t be that simple.”

How did you get born again? It wasn’t by jumping off of a building. It wasn’t by quoting the whole Bible. What was it? How long did it take? You believed you received Jesus into your heart and your life. You believed God raised Him from the dead, and you confessed with your mouth, “Jesus is Lord.” Well, if that’s how quick an old creature can become a new creation in Christ Jesus, which is a much, much bigger miracle than a physical body having some repair work done on it, then the same principle will work getting healed.

He said, “Believe ye that I am able to do this? They said unto him, ‘Yea, Lord.’ Then touched he their eyes, saying, According to…” *My ability*? You might think He would have said that, asking them that question, but He didn’t. Then, *according to the will of God*…? No.

Some say, “Well, maybe that’s not what it *said*, but everyone *knows* it’s just up to His will.”

Don’t change what Jesus said with your theories and opinions. Do you know that Jesus could have said whatever He chose to say right here? He could have said, “*Then according to the will of God...*” He could have said, “*Then according to the power that’s on Me...*” Couldn’t He have said it? “*Then according to Me being the Son of God...*” He could have said any other things that would have substantiated some of these folks’ doctrines, but He didn’t. What did He say? “Do you believe I’m able to do this?”

They said, “Yes.”

He said, “Then according to your faith be it unto you.”

In Mark 9, a man brought his son to the disciples. The son was having seizures, and they tried to do something with him, but they couldn't get him free. Do you know, a lot of people would have started a new doctrine right then? They prayed for him, they worked with him, and he did not get free. They could have said, "Well, you know it's not always the will of God, and we just don't know why," but that is *not* in the Bible.

They brought him to Jesus, and the man said in verse 22, "If You can do anything, have compassion on us, and help us." Does He believe it's all up to Jesus? Is he putting the whole thing in Jesus' hands and saying, "Lord, if You can do anything…"? He thinks it's all up to Him.

What did Jesus say in the very next verse? "Well, *if it's God's will*..." No. Did He say, "If you can believe, all things are possible… *if it's God's will*"? He could have said it. "All things are possible *if you've got Me here because I've got the power, and because I'm the Son of God, and I can do this, but don't try this at home*..." Couldn't He have said something along those lines if He had wanted to? He said, "All things are possible to him that believes."

There are approximately 19 cases of individuals being healed in the Gospel accounts: Matthew, Mark, Luke, and John. Depending on how you count them, there are more than that. There are several places where it says that multitudes were healed. There are places where it says demoniacs were delivered. Malchus had his ear chopped off, but Jesus healed him. Anyway, if you look at the cases where there's some detail about what happened to them and how they were healed, there are only about 19.

But, in 10 of the 19 cases, the individuals' faith was specifically referenced just like this.

Let me list them for you. With the nobleman's son, the Bible says the man believed the word that Jesus had spoken to him, and he went his way. We see that the son, his boy, began to get better and was healed and made whole.

Concerning the paralytic man who was let down through the roof, the Bible says, "Jesus saw their faith," and He spoke to them, and the man was healed.

Jesus said to the centurion, concerning his servant, "Go your way, and as you have believed, so be it done to you."

To the woman with the issue of blood, He said, "Daughter, be of good comfort. Your faith has made you whole."

For the two blind men, He touched their eyes and said, "According to your faith be it unto you."

He told the 10 lepers in Luke 17, "Your faith has made you whole."

To Blind Bartimaeus, He said, "Your faith has made you whole."

Concerning the Syrophenician's daughter, He said to her, "Woman, great is your faith. Be it unto you even as you will."

The man who had the lunatic son said, “Lord, I believe, help my unbelief,” and his boy was healed.

Concerning Jairus’ daughter, the Bible says Jesus told Jairus, “Don’t be afraid; only believe,” and he obviously did.

This was the case in 10 times out of the 19. Now in 6 more of the 19 cases, you can see their faith. It doesn’t say, “Your faith made you whole,” but you can see it.

What is conspicuous for its absence? It is any reference that it might not be the will of God, or it might not be time, or that it’s up to God, and nobody really knows how and why, and you just have to wait and see. Can you hear it? Any time the same thing is said over and over in the Bible, 10 times, we should be getting a clue. What is the clue? Your faith will make you whole.

How is it going to happen? It’s going to happen according to your faith, according to what you believe. People don’t like that. They don’t want to hear that. They want to believe something else. But friend, if you want results, if you’d like to see miracles in your life, if you want to live long, you better get a hold of this and realize that your faith makes the difference.

We know that is the case with salvation. What if someone says, “Well, do you believe in Jesus as your Lord and Savior?” and the person answers, “Uh, well, not really. Does it make any difference if I believe it or not?” Yes!

But people are saying the same thing, aren’t they? “Well, does it make any difference if I believe whether it’s His will for me to be healed or not? Isn’t it just up to Him?” It makes a difference what we believe. It is according to our faith that we’re healed.

As you believed, so be it done to you. Your faith made you whole. It was according to your faith. That is the Bible. Why believe something else? Why do people say it’s according to the will of God?

You do know that we’re in the minority believing this. Why do millions emphasize and say that healing is according to the will of God? Why didn’t the Lord say that, at least in a couple of these cases, or in even one? It’s not in the Bible, so it’s unscriptural. I know it’s popular and widespread, but nonetheless, it is unscriptural. The Bible says, “According to your faith.” “As you believed.” “Your faith made you whole.” “Go in peace. Be healed. Your faith did it.” Jesus is talking. He said, “Your faith did it.”

“Are you saying that my faith can make me whole?” Absolutely not. *I’m* not saying it. *Jesus* said it.

Friend, this is good news. What if the doctors have run every test and exhausted every drug, and they say, “I’m sorry, but there’s nothing we can do”? Can you still be healed? Yes. Your faith can make you whole, and it’s easier than you think.

Some say, “Oh, I know, but that faith... If I had enough faith…but it’s hard to get in faith...”

It is so easy. The devil wants you to think it's hard, but the Word of God is going to come, and you're going to hear it, and faith to be healed will come. Do I think so? No, I *know* so. I know it from the Word. I've seen it from experience year after year. I've seen some of the most terrible diseases. I've seen people at death's door, looking like just skin and bones, and they can't talk or get up.

You can't say, "You don't know how bad it is." I've probably seen worse. That's all I did year after year, day and night. I've seen it.

I've seen people come back from death's door. I've seen them blossom like flowers in the sunshine, beginning to open up when the Word of God came on them and rained on them. I've seen them get stronger and stronger. I've seen them go back to their jobs. I've seen them go back home. I've seen them gain their weight back and live several more years. It's not hearsay. I've seen it again and again. I'm talking about people who were yellow with jaundice, or who had a giant tumor protruding from their stomach or had purplish masses showing through the back of their skin. I've seen people on breathing machines that haven't been able to eat solid food in months.

I'm thinking of a man right now who had a feeding tube. He got so much faith in him that he pulled that tube out, went to a Mexican restaurant, and ate two Mexican dinners—and the food stayed down. After several months, a person would get hungry, you know? He was given up to die, with no hope from the natural. What if he would have just sat passively by and said, "It's up to God. Whatever He wants..." Well, he'd be gone.

It makes a difference what church you go to. It makes a difference what you believe and who you hang around. It's life and death.

I am so glad that God let us find out, that He revealed to us in His precious Holy Word, that no matter who, and no matter where, and no matter how far gone, and how bad and hopeless, we can look up and say, "Lord, I know You can do it. If You would."

We have heard from heaven. It is written in the Holy Word that heaven and earth are going to pass away, but His Word will never pass away. It cannot change or fail. We have heard from God, from heaven, and the answer is, "Of course I will. Be healed."

Say this out loud:

I've heard from heaven.
I have got my answer.
It's not what men think.
It's in the Holy Word.
He told me it is His will.

Now I'm going to begin giving you reason after reason, 30 reasons, why we are sure it's God's will for you to be healed right now—not theories, not opinions, not what someone said or thought, but from Scripture. I'm going to go over this until it's built into your spirit, until there's no more room for doubt and fear or sickness.

The Word of God has a pounding effect on your spirit. He sent His Word and healed them, the Bible says, and delivered them from their death and destruction. It comes into you, and you see it, and then more comes. You don't get established in God in life just by hearing half of a verse one time. It comes by hearing and hearing. Let every Word be established in the mouth of two or three witnesses.

How about 30 reasons why it is God's will to heal? You might say, "Is that all there are, just 30?" No, that's not all there are, but I don't know that this should take the next 10 years, or that it's supposed to. This is going to take a little doing—some time—looking at reason after reason.

Acts 17 talks about what Paul did in synagogue after synagogue (the equivalent of a church in his day), and in place after place where people got together, to Jews and then believing Jews and Gentile Christians. In Acts 17:1-2, it says, "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was," meaning he did this all the time, it was his normal mode of operation, "went in unto them, and three sabbath days reasoned with them out of the Scriptures." Now, it's so important that the last phrase is there. "He reasoned with them…" but don't stop there. He reasoned out of the Scriptures. It's not a matter of what I think or you think, of my opinion or your opinion. No, that doesn't cut it. He reasoned with them out of the Scriptures.

If you say, "I've always been taught that sometimes it's not God's will," well, I love you, and I'm not combative about it, but show me a few verses. Just stay with it. Then if someone tells you they don't believe it, don't be combative, and don't try to push it off on them. Tell them, "Just listen to this, and if you still don't believe it, that's your choice. If you can, find a verse in Scripture that contradicts all of this."

But I am confident you will have a tough time disputing all this reasoning. He reasoned with them out of the Scriptures. He gave them reason after reason, until people who were steeped in tradition that was contrary to the Word of God heard him Sabbath after Sabbath, and with so much revelation and so much Scripture, that they thought, "That's right. I know we haven't believed that all of our lives, but that is right."

Well, there are many reasons in the Word for us to believe that it's God's will for us to be healed, and I'm going to go through them.

Chapter 1: God's Word Is Medicine

The first reason why we are sure it's God's will for all to be healed today is found in Proverbs 4:20-22. He said, "My son, attend to my words; incline thine ear," tune your ear, "to my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life," His words are life, "unto those that find them, and health," or the margin says "medicine," "to all their flesh."

Reason number one we are sure it's God's will for all to be healed today is because God's Word is medicine.

"Why are you saying that, Brother Keith?" Well, are God's Words for everyone?

You might say, "It's not always God's will for everyone to be healed." God's Words will heal you, won't they? How does God work that, then, if His Words will heal you, and someone is getting a hold of His Words, but it's not His will for them to be healed? Whoops. Are God's Words for everyone? Are God's Words medicine to all your flesh? Then healing has to be for everyone. It would be like coming out with a cure for someone who has a deadly disease, and telling them, "We found a cure! This will heal you! But, don't take it, because it might not be God's will for you to be healed."

If you take it, and it will heal you, and it's available to you, everyone has enough sense to take it, right? God's Word is medicine—not just the healing verses, but all of His Word. Man does not live by bread alone but by every Word that comes out of the mouth of God. (Matthew 4:4) What food is to the natural body, God's Word is to your spirit. Oh friend, get a hold of this now.

Have you been experiencing some symptoms? Then you need to increase your "medicine." What am I talking about? I'm talking about reading your healing verses, but not *just* the healing verses. Also read Matthew, and read Ephesians for dessert. I'm serious. Then read some more. Double up on your Word intake. Triple up on your Word intake. Increase it. Why? "They are life to those that find them, and health," or medicine, "to all their flesh." If you take enough of God's Word long enough, it will heal you.

Friend, I exhort you to read the Word. So many Christians do not understand what this is to your spirit. Your mind doesn't have to understand all of it to get the benefit any more than you have to know the chemical makeup of a piece of cornbread, or the molecular structure of a biscuit, to get any nourishment and strength from it.

You might not have a clue about what's in that piece of food, but you can eat it, chew it up, and swallow it, and it does something when it gets inside of you. Your body is able to extract all of the nutrients and chemicals, and it will give you strength. It will help you, right? The Word is spirit food. This is healing medicine to all your flesh. Every verse is medicine, including the "begats," and including descriptions about the Promised Land and land borders and names you can't pronounce. It's medicine to all your flesh. That's why you don't neglect getting your Bible out and reading. But before you do, say, "Lord, I want to thank You for this Word. It's life to me. It is medicine to all my flesh, and while I read it, I eat it, and hear it, I'm taking my medicine."

Then you read it in faith, believing that much more is happening in you than what you understand.

You don't have to have a clue what's in a pill or a tablet. You don't have to know how it works or why. You can just pop it in your mouth and swallow it, and it will start working in you. That's what this does. Who is this medicine for? How many is this for? To say healing is not for everyone is tantamount to saying that the Word is not for everyone, because His Word *will* heal you. He sent His Word and healed them, and delivered them from their destruction. (Psalm 107:20) The Bible says the multitudes came to hear Him and to be healed by Him of all their diseases, and they heard, and they were. These Words heal. Every Word of God heals. There's no Word of God that is devoid of power. Everything that comes out of His mouth is rich with light, spiritual nutrition, and life for your flesh. Anytime the Word is preached, anytime the Word is taught, anytime the Word is read, there's life coming out of it. It has a cumulative effect on you, month after month and year after year. God's will is that you are attending services, reading the Word every day, and soaking in the Word of God. It's permeating you. It's getting in you. It does things to your immune system that will allow you to live another 30 years more than you would have. It's doing things to your glands; it's doing things to the marrow of your bones. I'm telling you, I've seen it.

I don't think I'll ever forget this. Again, it was several years ago in Healing School, in the same little class. A man and his wife came into class. He wasn't that old, but he was skin and bones, and his breathing was so laborious that you could hear him all over the little room. It was very distracting. Everyone was turning around. He was trying to breathe, and his breathing was so raspy that I thought, as I was trying to preach, *Is he going to get that next breath, or is he not going to make it?*

You could tell he had been a tall, big, strapping man, but he was down to nothing. I mean, he was just skin and bones.

When the service started, he was leaning over his chair, just trying to breathe. He couldn't even look at me.

I was teaching that day on this very passage, Proverbs 4. "His Words are life to those who find them and health and medicine to all their flesh." I preached and taught on it the best I knew how, and then I saw it. I'm telling you, it was one of the most spectacular things I've seen. He began to rise up off his lap. First of all, he was looking at me, still breathing hard, but looking at me. Then little by little... after about 30 minutes, 40 minutes, little by little, he was sitting up straight, and not making any sound, looking at me.

At the end of the session, I walked over to him. I could see it all over him. I said, "Hi. I'm glad to have you today."

He looked at me and said, "I feel good."

I said, "God's done something for you. I knew it; that's why I came back."

He said, "I feel all tingly inside."

I said, "You do?"

He said, "Yes. Now I'm hungry." His wife started crying tears of joy.

What did that to him? He began to eat that Word. The Bible says just like the tongue tastes food, the ear tastes God's Words. (Job 34:3; Hebrews 6:5) He began to eat these Words that we were reading out of the Bible, and it came on him and got in him. I talked to him for 20 minutes. He hardly knew anything about the Bible. I prayed with him to make sure he was born again. The longer we spoke, the more I realized he was not very knowledgeable about God.

But, I'll never forget him saying, "Mmmm. It's all tingly inside." Glory to God! He said, "Now I'm hungry."

What did that to him? I'm telling you, it's doing that to people right now. It's doing it, and this is just the beginning. You talk about healings my friend, we're going to have healings. Because it's the Word of God. When you preach on prayer, you pray. When you preach on tithing, you tithe. When you preach on healing, you have healings.

Say this out loud:

Healing power is at work in me.
The Word of God is life to me.
It is medicine, healing, and health to all my flesh.
Healing power is at work in me!

Chapter 2: A Strong Spirit Will Sustain You

Reason number two why we are sure it is God's will for all to be healed today is found in Proverbs 18. Many times I've been to the hospital, and there's been someone lying there that thought, "I can't live; I've got to die." All they do is lie there night and day and watch TV.

You might say, "What's wrong with that?"

They can't afford it. They don't have time for that. But they do it.

A lady and her daughter came one time to Healing School, and she wanted me to pray for her to be healed. Doctors had diagnosed her as terminal, saying nothing could be done. She had already gone through some treatments, and they said now it was in this last stage, and nothing could be done.

After talking with her for a few minutes, I saw she was not ready to receive prayer. She was not ready to believe that she had received her healing. She wasn't convinced of the will of God.

So I knew what had to happen. I said, "Our class is going to start in just about 30 minutes. Can you stay?" What needs to happen? What does she need? How is she going to get faith to be healed? How does faith come? It comes by the Word. (Romans 10:17) I said, "Could you stay?" I wasn't going to try to explain all this to her, so I asked her if she could stay.

She said, "Well, no, my daughter and I planned to go shopping this afternoon."

This is happening everywhere, all the time. Why? Because people don't see the value of the Word. They don't see the reality and power of what this can do in their life. They don't see how desperately they need it.

Many people call a place their church, but the vast majority of them think they don't really need to be there that much, that they're okay. They can drop in once a month or once every three months, but that is deception.

What is happening is their spirit is growing weaker every day, and they don't realize it. Did you know that right now—I know you might not like to think about this—but right now, there are enough bacteria and germs of every kind on your skin, and in the air, and inside your body, to kill you ten thousand times over? Right now. Do you know why you're not dying at this moment? It's because you're strong enough. Your body and your immune system are strong enough to keep it at bay, but all that stuff is lurking in your system. It's in there lurking, waiting for you to get weak enough that it can start multiplying and taking over.

Does that sound devilish or not? That's because it is. There's a life in cancer. There's a life in these terrible diseases. You can see it under the microscope. It's moving. It multiplies. It grows. Where does that come from? It's not from God. Now, I want to back it up another step from this. The principle is the same, but look at Proverbs 18:14. It says, "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?"

The Amplified Bible says, "The strong spirit of a man," that's male or female, "sustains him in bodily pain or trouble, but a weak and broken spirit who can raise up or bear?"

What is going to get you through a physical attack? What is going to get you through weakness and bodily pain? It is a strong spirit. What's happening is there are so many folks who know the Lord and love Him, but they don't realize how weak they are already. They're barely maintaining, and the enemy is just waiting for them to get a little weaker. He doesn't just want to bother you; he wants to take you out. So, he'll just keep waiting until he feels you don't have a fighting chance, and then he'll pour it on. He'll bring it from this side and that side. Why? His plan is to overwhelm you and destroy you. He is a killer, isn't he? The thief comes to do what? He comes to steal and kill and destroy (John 10:10), but he has to wait until you're weak, because when you're strong, it doesn't do him much good.

Now, what if you and I were wise, spiritually wise? We would keep the enemy waiting indefinitely, because while he's waiting for us to get weak, we just get stronger and stronger. He keeps waiting for us to get weaker, but we don't get weaker. We get stronger and stronger, until we live our whole life and run our whole race. We get stronger until we finish our course, leave our body, and say, "You can bury it now; I'm finished with it."

Millions of Christians are staying out of church. They're not reading their Bible, they're not praying, and they're not praising and worshipping God, so they're getting weaker every day. It's not so noticeable because it happens gradually, but then "boom!" …and a lot of folks don't make it.

That's why if you are smart, you will read your Bible every day. You will read it with gusto and faith, and every church service, you will be there, unless the Lord tells you something else. You won't miss a service, and everything the Lord tells you to do to build yourself up, you will do. Week after week, instead of getting weaker, you will get stronger and stronger, and the Lord will be reinforcing you for the days to come and the months and years ahead. Nothing will happen that you are not prepared for and strong to deal with. You will be ready, and you will be able, so you will overcome and overcome! You will triumph again and again and win! You will be healed, delivered, and have victory again and again! That's the will of God for all of us.

Now, is it God's will to heal all? What will get you through the worst sickness and problems? A strong spirit will. Is it His will for you to be strong or weak? In studying this, I saw nearly 40 references where the Lord said, "Be strong." I never saw once where he said, "Be weak." If I am strong, and my spirit is strong, how can it be God's will for me to perish with diseases and problems? If I'm strong in my spirit, I'm going to overcome them. Can you see it? **Reason number two we are sure it's God's will for all of us to be healed is because of the strong spirit.**

Now, I want to go into this a little further. This stirs me up. You will need this for yourself, for your family, for your friends, for people you meet, and for your co-workers. You might ask, "What do you mean, 'You will need it'?"

There's no question about it. For yourself or your family or someone—you're going to need it, and it would be wise to get it in you. You may need to share this with someone tomorrow.

In Proverbs 4:22, he said that His words are life to those that find them. His Words are health, or medicine, to all their flesh. What did He say in the next verse, in verse 23? "Keep your heart." Now he's not talking about your physical blood pump. He's talking about the inner part of your being. What is the heart of a watermelon? It's the center, the core. What is the heart of a pine tree or oak tree? It's the center. It's the core. The inner part of your being—keep *that*. Keep your heart "with all diligence." Now when the Lord tells you to keep something with all diligence, don't you suppose there's a good reason? "Keep your heart with all diligence; for out of it…" out of your heart, out of the inner part of your being, "are the issues of life."

The Amplified Bible says, "Keep and guard your heart with all vigilance and above all that you guard, for out of it flow the springs of life."

Where does the life that is in your flesh come from? It comes from God, but it comes from God to your spirit, and through your spirit to your body. What happens when the spirit leaves the body? The body is dead; it has no life. Now, think about it: the brain is still there, but it's dead. So the brain is not the source of life for the body.

I find it amusing that people make such a huge deal when they talk about the brain, saying that all the inventions of man, and science and developments, have come out of those two or three pounds of gray matter. Absolutely not. You're not a brain. The brain is an organ like your heart or your lung or your kidney. You will be *you*, and have your full mind and faculties without a brain. If the Lord tarries His coming and you die, and your brain is decomposing in the ground, you will still have your mind, wherever you are. You are a spirit, and the life that's in your flesh comes out from God, out of your spirit, your heart. He said, "Guard your heart, watch over it. Keep it with diligence." Why? Because out of your heart comes the life that's in your flesh.

What about the condition of your spirit? Does it affect your body? Medical science is just beginning to learn this. They're just beginning to learn that there is a lot more to the condition of the body and how it's affected, what it does, who heals up and who doesn't make it. They're just beginning to see and know that there's a lot more going on here than just the chemical, or the electrochemical, or the physical. It's the spirit. When your spirit is weaker, does it affect your body? Absolutely. The weaker your spirit is, the weaker your immune system is going to be, and the weaker the electrical or chemical energy that goes to your heart, brain, or lungs is going to be.

What if your spirit gets built up? What if your spirit gets strong and infused with life? Is that going to affect your body? The life that's in your flesh comes out of your insides, your spirit, your heart.

Could God quicken you enough on the inside that life would just flood into your body and overcome the disease? Yes! Glory to God. Aren't you thankful the Lord has opened our eyes to these truths, and we're not just limited to the understanding of the natural, but there is a spirit? God is a Spirit. You are a spirit. Your spirit can be made very strong, and that affects your flesh.

Read the verse one more time. "Keep and guard your heart with all vigilance." Why would you need to do that? What if you don't do that? What if you don't watch what's going into you or what's not going into you, and you let your heart and your spirit get into bad shape? He said, "Guard it." The Amplified Bible brings it out. "Above all that you guard…" Your heart is the most important part of you and what you are. It's more important than your mind. It's more important than your body. It's more important than any other part of your being. You are a spirit, you have a mind, and you are in a body. Well, where does that life come from? It comes out of your heart, out of your spirit. "Out of it flow the springs of life."

The only reason your eyelids are moving and your heart is beating is because you're in your body. You're not a body, you're *in* a body. You're not just a brain, you *have* a brain. You're not just a mind, you *have* a mind. You are a spirit. Spirits need spirit food. Spirits need to be fed and nourished. How can you make your spirit strong? Do you see the importance of a strong spirit? If you do, you're going to want to know the answer to that question. What's going to get you through something that's trying to tear your body apart? Something that's chewing up your organs and spitting them out? Something that's destroying your blood? Do you understand that these diseases are mean? They're devilish. They'll chew your insides. They'll destroy you if they can. Is there anything stronger than these diseases trying to destroy you? Yes! There's the life of God. It's stronger than this stuff. It's stronger than what drugs do to your system. If you take enough drugs long enough, the very cells of your being cry out for them and demand them. Is there something stronger than that chemical? Is there something stronger than nicotine, alcohol, crack, heroin, or cocaine? Is there anything stronger than that? Yes! It's the same power that makes the sun shine. It's the same power that keeps gravity going and makes your heart beat again. That power is way more than enough to overcome the craving or the disease.

I learned this some years ago. I had the privilege of beginning, in the first days of my ministry, in Brother Kenneth Hagin's ministry in the Healing School. That's what I did day after day—worked to help people to get healed.

People would come in, and they had been given up to die. They looked and felt terrible, and we were trying to get them healed. So I was working, trying to know what I could do to get the body changed. I'm not a doctor or a surgeon or a pharmacist. I don't know about drugs. You see, the whole medical field is working on the body from the outside. That's all they know. Physical affects physical. It took me a little while to see that wasn't my job. I'm not trained in medicine. I'm not trained in surgery. That's not my job. What is my job? My job is to begin to work with the Lord to get them built up on the inside because divine healing is healing from the inside. When God heals you, where is He? He's already inside of you, isn't He? You say, "Well, God healed me." Where is He? He's inside of you. His Spirit is already in your spirit, so His life is already in you. (Ephesians 3:16)

Say this out loud: **"I've got the life of God in me."**

That "life of God" has been stronger in you at some times than at other times in your life, and that affects your spirit and your body. So how do you get your spirit built up if you've let it become weak? First Timothy 4:6 says, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good

doctrine, whereunto thou hast attained." What do good ministers do? They nourish you and build you up in the words of faith. That doesn't mean every sermon has to be on the subject of faith, but every sermon is from faith, out of faith, in faith, and to faith. Faith is of the spirit. It's not mental. You don't believe God with your mind. The mind is involved in it, but faith is not of the mind.

Romans 10:10 says, "For with the heart man believes..." With what do you believe God? I'm not talking about your physical blood pump. You can't believe God with your physical heart any more than you can believe God with your kidney or with your lung. He's talking about your spirit, the inner part of your being—what you are and who you are. You believe God with your heart. Faith is not mental. It's not just based on what you know. You can know a lot and be full of fear and doubt. You can know and quote several scriptures and be full of fear. Faith is of the heart. Can you recognize a person whose spirit is strong and whose faith is strong? It's not intellectual; it's spiritual, but it's real.

I'm going to give you some very basic indicators of a strong spirit, and they will help you to monitor yourself and to know what's working and what's not. There are indications, obvious indicators, that show whether you're getting stronger or getting weaker. Thank God there's something you can do about it. "Nourished up," he said, "in the words of faith." First Timothy 4:7 says, "Refuse profane and old wives' fables..." He talked about two different things that you're eating spiritually: words of faith or a bunch of junk that's not worth anything. The more serious your situation, the more selective you ought to be about what you are seeing. Listen to the direction of taking God's medicine. "My son attend to my words." (Proverbs 4:20) Attend to His words.

How many Christians have attended to the doctor's words instead? I thank God for doctors; don't misunderstand me. But many times, they're just looking at the natural, and they are telling people that nothing can be done, there's no hope, or it's in the last stage. People go home and think only about those words, and they ignore God's words. It makes their spirit weak. It drains them, and they need something to nourish them.

Now, let me say it again, "I thank God for doctors." If it wasn't for doctors, nurses, and medicine, many of us wouldn't be alive. Do whatever the Lord tells you to do about letting the doctor or the medicine or the operation help you, but don't let any man's word be your last word. Follow the directions and attend to His words.

What did He say? Did He say anything about you living a long time and being satisfied or being healed or being delivered? Then that is what you have to keep in front of your eyes. Don't let them depart from your eyes. You've got to keep it there night and day, and take it, because that will feed life right into your spirit. It will strengthen you inside. It's the difference between living and dying young, prematurely.

You get your spirit strong the same way you get your physical body strong—by eating and exercising, but eating *spirit* food and exercising *spiritually*.

First Timothy 4:7-8 says, "But refuse profane and old wives' fables, and exercise yourself rather unto godliness. For bodily exercise profits little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Is he comparing natural nourishment to spiritual nourishment? Is he comparing bodily exercise to spiritual exercise? Yes, he is. The body is patterned after the spirit. The things you and I see and know are patterned after spiritual realities, not the other way around. Just like you can feed and exercise your body, and it will become stronger, you can feed and exercise your spirit, and it will become stronger. It's no wonder so many folks' spirit is so weak. They don't even know they are spirit, so they make no effort to feed their spirit, much less exercise it, and they are weak.

But you can become very strong on the inside. In Matthew 4:4, Jesus said, "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." His words feed your spirit. When you read the Bible every day, it feeds your spirit. When you go to church, it feeds your spirit. You're hearing His words. Is it nourishing you? If it's the Word of God, if it's revelation of His Word, if it's in and of faith, it does something to you. It nourishes you. It feeds you—and not just your body. It affects your body, but it feeds your spirit.

I will never forget the first time I heard a message that had faith in it, back in the 1970s. I had gone to church for years, but I didn't know anything like this. I heard a man teaching on faith, and I listened to the whole tape. I didn't even know anyone else who listened to tapes; I had never heard of such a thing. I listened to it, and I didn't understand half of what the man said, but I knew it fed something inside of me, and I became an addict to this day. I've got to have my "Word fix," because it's life to me. It's life to me and health to all my flesh.

Have you ever noticed that you can listen to some people read a scripture, and it's just kind of flat and boring, but other people can read a scripture, and you say, "Read another one, Brother! Read some more!" Why? It is because there is life coming out of it.

It was that way when I listened to Brother Hagin's teaching. He would just read the chapter, and I would get revelation while he was reading it. I'd think, "Glory to God!" Why? Because he was reading with faith.

People can just say things or just be reading, and it's off the top of their head. But people can be saying something out of their spirit, with faith and anointing and life, and what does that do? It goes out of spirit into spirit—spirit to spirit, flesh to flesh, head to head.

We don't want to just be intellectual and mental. The Bible warns us about genealogies, and words, and disputing of words, and dissecting things into the wee hours of the morning to impress someone with our in-depth knowledge. (Titus 3:9) The spirit of a person is more important than their doctrine. Your spirit is more important than your head and what you *think* you know. You can believe God and get healed and never know what was wrong with you. You may never know what it would have taken to find a cure, because nobody ever found out what was wrong. You could still be healed, because no matter what it is, the power of God is bigger and stronger. The life of God is greater.

Let me give you some definitions, and then we're going to act on something here. We're actually going to feed and exercise our spirit actively before we finish. We've been feeding, but we're going to take it a step further and feed and exercise it.

These are three main things to consider in getting your spirit built up and strong.

Number one, you have to eat the right thing. The ear tastes words like the mouth tastes food, and the words you hear are either putting the right things into you or the wrong things. Words can put faith in you, or they can take it away. Words can put fear and doubt in you, or they can put faith. Words can minister death to you, or they can minister life. They can minister joy and peace or depression and anxiety. What you listen to, and what you watch and read is helping you or hurting you. Put yourself on a diet of good, solid Word of God—words of faith. Read your Bible in faith. Feed yourself in faith, and be in a place where you get fed faith, life, and revelation. When you need more, go where you can get more. Forget about shopping, working in the flower bed, watching movies, and doing other activities until you get yourself built up, because if you don't, it can be too late. Get busy getting yourself full of the Word.

I remember a woman testifying one time. She looked like she should have died two weeks earlier when she first came in. She was skin and bones, without enough strength to get herself around. She stayed with us in Healing School, week after week, month after month, and she just began to blossom like a flower in the sunshine. Her color began to come back, she began to gain weight, and she stood up and testified. Everyone who had been around knew a miracle had happened in this woman. You'd have to be blind not to think so. It was obvious. She stood up and said, "I guess I just got so full of the Word that there was no more room for the cancer."

We shouted for ten minutes. It's true. She just pumped the Word in there, several hours a day, just hearing and hearing. It's not because it takes so much of the Word. It's because too many times people are not receiving it. A lot is coming, but they're not receiving it because of wrong thinking and filtering. But if you'll just stay with it long enough, the Lord will help you. You'll open up, you'll change, you'll get it, you'll find it, and it will be life to you and medicine to all your flesh—eating the right thing.

Number two, you have to exercise. How do you exercise spiritually? One of the best ways to exercise spiritually is with your confession, your words, and what you say. How did you get born again? You believed with your heart, and you said it with your mouth. Speaking in tongues is a good spiritual exercise. Praising and worshipping God is a good spiritual exercise. Every time you're exercising faith, you're exercising your spirit. Walking in love, walking in joy, and walking in all of the fruit of the Spirit is exercising.

It took me a while to learn this. I thought, *If a person does that, they've got it made. If they feed their spirit well and exercise it well, they will get strong.* But after several years of teaching that, the Lord said, "You're leaving something out."

I said, "Help me, please."

He said, "You can do all of that and still be weak."

I asked, “What? No.”

He said, “Yes. You can feed yourself and exercise yourself and still be weak.”

I asked, “How Lord? What?”

“Drains.” He said, “What if you have a lot of water coming into a tub, but there is just as much going out of the tub, down the drain? It’s not going to fill up, right? Before you can fill it up, you have to stop the drain.”

There are things that will drain your spirit. You can get built up good in a service. You can build yourself up reading your Bible and praying in the Spirit. But there are some things you can do that will just empty you, as if you didn’t even get built up.

Number three, you have to watch out for drains. Let me mention a few of them to you. Fear will drain you. Worry will drain you. You can sit in the chair and worry about something, and it’s like pulling the plug on your spiritual energy; it will just drain you.

Another drain is too many involvements, too many activities, doing all kinds of things the Lord never told you to do. You’re running here and there, doing this, and staying on the phone all day about nothing. You’re doing everything that everyone asks you to do. You’re getting involved in every project and every program. It will wear you out, and it won’t be the Lord’s fault. He didn’t tell you to do it. You didn’t ask Him whether you should do it or not; you just did it. It will drain you and wear you out.

One of the biggest drains is strife. You can read all of Isaiah, Matthew, and Philippians, and pray in tongues for four hours, and get so built up that you feel like you’re floating. But then when you get into an argument with someone, fuss, and get intense and heated in strife for 15 minutes, you feel like you’re so weak you can barely stand up. Strife will absolutely drain you.

The devil knows this. What if he can keep you in strife all of the time, and you’re not feeding your spirit, either? It won’t take long until you are critically weak and easy prey for anything that comes down the road. That’s why it is not the *love suggestion*, it’s the *love commandment*. You do not have to fight and fuss with people. It takes two to be in strife, and you can be a nonparticipating party.

We’re going to act on this, and something is going to happen while we are acting on this. Your spirit is going to get supercharged. It’s going to get quickened. Just watch and see. Your spirit is going to get life and quickening, because it’s in the Word.

Joel 3:10 says, “Let the weak say, I am strong.” Let the weak do what? *Think about* being strong? No, “Let the weak *say*, I am strong.”

What if you are really, really lost? Believe in your heart that God has raised Jesus from the dead, and say with your mouth, “Jesus is my Lord.” (Romans 10:9) What if you are really, really, weak? Say, “I am strong.”

When you're saying that, you're not just saying *your* words, you're saying *His* words. Is there life in these words? What if you said it in faith? Could strength be manifested in you?

One of the most exciting things I've participated in is the healing ministry. I've seen people who were completely bedfast. They could barely whisper, and you had to put your ear right over their mouth to even hear what they were saying. But after 30 minutes of doing what you and I are about to do, they were standing beside their bed, talking so loudly that you could hear them two doors down. I'm not talking about hearsay. I was there. I saw it. They were in the last stages of cancer, and then after that, they got better, gained weight, and got back into the ministry. Glory to God!

What we did then is what we're going to do now, the same thing. So, don't quit reading now...

Let the weak do what? "Let them say, 'I am strong.'" Why would you say it? The strong spirit of a man will sustain him in bodily pain or trouble. Why would you say it? While you're saying it, you're hearing it. It's feeding your spirit, and it's nourishing you. While you're saying it, you believe it. You're exercising and feeding your spirit. What's that supposed to do to you? It will strengthen you. It's not theory; it will strengthen you.

Psalm 18:32 says, "It is God that girds me with strength, and makes my way perfect."

Friend, I'm going to lead you in this, and you're going to say it, but not just to hear the sound bounce off of your ears. You're using your spirit. You're using your faith. God is doing this for a specific effect.

Say this out loud: **"It is God Who girds me with strength. He girds me with strength."**

The English Version says, "He is the God Who makes me strong, Who makes my pathway safe."

The Living Bible says, "He fills me with strength and protects me wherever I go."

Say this out loud: **"He fills me with strength. He fills me with strength."**

Close your eyes and say it out loud:

He fills me with strength.
He fills me with strength.
He fills me with strength.
He fills me with strength.
He fills me with strength.
He fills me with strength.
He is the God Who makes me strong.
He is the God Who makes me strong.

Do you hear this at the grocery store, at the restaurant, and working beside people? What do you hear? "Man, I feel weak today. I don't know what it is, but I've just been feeling draggy and

weak." People think nothing about that. You hear it everywhere. Why would the enemy be bringing these thoughts to people continuously? "We're just so weak." People don't think anything about it.

But, if you were to stand up and say, "I'm strong in the Lord."

They'd say, "Whoa! What did you say that for?"

"Well, why did you say, 'I'm so weak I can hardly walk today?' Why did you say that?"

People think that's normal. It's normal if you want to be weak.

If you want something different, you've got to say something different. Life and death are in the power of the tongue. (Proverbs 18:21)

Say this out loud: **"He makes me strong. He fills me with strength. He girds me with strength."** Glory to God!

Psalm 27:1 says, "The LORD is my light and my salvation; whom shall I fear?" What is the understood answer to that? Nothing. Why? What does the next part say? "The LORD is the strength of my life; of whom shall I be afraid?" I should be afraid of no one because He is the strength of my life.

Close your eyes and say this out loud:

The Lord is the strength of my life.
The Lord is the strength of my life.
The Lord is the strength of my life.
The Lord is the strength of my life.
The Lord is the strength of my life.
He's the strength of my life.

What if you said that night and day, no matter how you felt? "Let the weak say, 'I am strong.'" What do the weak normally say? "I'm weak. I'm hurting. I feel bad. I don't know what's wrong, I just don't feel like doing it. I just feel so weak." The Bible tells the weak to say something else. The Bible tells you and me–if we feel or look weak, or if we are weak in the natural–to say, "I am strong." Now, that's a very different thing from begging God to strengthen you. He never told you to beg Him to strengthen you. He told you to say something. He told you to say that you are strong. Am I quoting the Scriptures right here? This is right out of the Bible.

The Lord is the strength of my life. He's the strength of my spirit. He's the strength of my mind. He's the strength of my heart, my lungs, my blood, and my kidneys. He's the strength of my immune system. He's the strength of my emotions. Never again say you're weak in any area of your life. The weaker you feel, the more you say, "I'm strong. I'm strong in the Lord. The Lord is the strength of my life."

You have to keep saying it. After you've said it two or three times, your head will say, "We've said it. Go on to something new."

Say, "Shut up! I'm not saying this for the benefit of my head; I don't believe God with my head." It's not knowledge that gets you through bodily pain and trouble. It's a strong spirit. Faith is of the heart. How would you know it's working in you? Oh, you won't have to ask. If you have to ask someone, you need to close your eyes and keep saying it. When it starts working in you, when the Word of God that is quick, alive, and powerful starts working in you, you know it. Immediately you begin to feel stronger.

How can you tell if you're weak in your spirit? Your spirit is fearful and anxious, and you dread. Your spirit is depressed. You feel dragginess. When you're weak in your spirit, you don't want to do anything; you're lazy. You have no incentive, and you have no excitement. Is this describing any conditions? You're weak. All you think about and talk about is what's wrong and what's bad. You talk about quitting. You think about giving up. There's no use in going on. That is all the fruit of a weak spirit.

Let me tell you how you are when your spirit gets strong. When your spirit is strong, there's peace. Peace and joy is the evidence of a strong spirit. If someone is really depressed, they're weak spiritually. The Bible says, "The joy of the Lord is your strength." (Nehemiah 8:10) When you're strong in your spirit, you have a freshness about you. You have a confidence about you. You're ready to take on a big job. You're ready to clean out the closet. You're ready to tackle the garage and look behind the shelves where no one has looked in years.

When you're weak, you look at it and say, "I will wait and do it another day." But when you're strong in your spirit, you're confident and ready to tackle it, and you say, "Yes I can! Yes I will!"

A weak spirit sits in the tent and cries, "They're big. They're too big, and the wall is too tall. There is no way..." What does a strong spirit say? Caleb and Joshua said, "Yes, we can! Their defense has departed from them! God is with us! Come on, let's go get it!" It's a strong spirit compared to a weak spirit. It's obvious. You don't have to have a word of knowledge or have a vision. It's obvious when you're strong or when you're weak.

What if you're so weak you just have no vision? That's why people get mad when someone who is full of faith and vision comes along saying, "We're going to believe for jets and ships, and we're going to believe for big properties..." It makes them mad because it shows how weak they are. Your vision and your faith is so out beyond theirs that they don't want to put forth any effort to get strong. They just want to come up with a new doctrine about why it's not for everyone, and why it's not the will of God anyway. That's why it is so popular—this "no-fault" religion. No matter what happens, it's not your fault. It's the mysterious, unknowable will of God. All the weak ones say, "That's right. It's not our fault. That's right. You just never know."

Psalm 29:11 says, "The LORD will give strength to His people; the LORD will bless His people with peace."

The Amplified Bible says, "The Lord will give [unyielding and impenetrable] strength to His people…"

Say this out loud:

He gives me unyielding strength, impenetrable strength.
He gives me unfailing strength.
He makes me strong.
He makes me strong.
He gives me strength.

Now the ideal situation is to just do this for at least an hour. For most people, it takes them that long to finally get their mind quiet and to begin to say it with a little faith. If you've never done it before, then you don't know what I'm talking about. But I'm telling you, you could sit in your chair at home, by yourself, and say, "I am strong in the Lord. I am strong. He is the strength of my life." You could sit and do that for two hours, just like you could sit there and worry and fear for two hours, and feel like you don't have enough strength to get to the bed. You can lay there and praise and worship Him, and say, "You are my strength. Oh, God, You are everlasting strength. You are the strength of my spirit and my mind and my life. You quicken me. You make me full of strength. You make me strong. I'm strong in You." If you do that for an hour, strength will literally come out of Him through your spirit into your body.

You might ask, "Are you saying it actually will affect my physical body?"

Yes! It will affect your organs, your blood stream, and your brain cells. Yes! According to how much faith you have. Or, you can just sit there without faith and keep saying, "I'm strong, I'm strong, I'm strong. I'm strong. Strong, strong, strong. Yes, I'm strong. I'm strong. I'm strong." But it's going to take you an exceedingly long time to get any benefit out of that if you do. It's not just repeating it. It's faith. That's why, when you read your Bible, you don't just speed-read it and scan it. You sit down and say, "Thank You, Lord, for this precious Holy Word. It's life to me. It's health and medicine to all my flesh. Open it up to me. Help me to see it, and show me how to put it into practice. In Jesus' Name." Then you read each word, and you savor it. You're not in a hurry. You read it out loud. You show it respect, and you expect something to happen when you read it. According to what you put into it, that's what you'll get.

Psalm 71:16 says, "I will go in the strength of the Lord GOD." Say it out loud: **"I will go in the strength of the Lord GOD."**

Now, friend, there will be multitudes of times when this is applicable. There will be time after time when the enemy will come and tell you, "You can't go. You don't have the money. You don't have the resources. You don't have the opportunity. You can't go." What do you say? "I will go. I will go in the strength of the Lord."

There will be times when it's up to you to make it happen, and it isn't happening because the strength is not in you; it's not in your mind, it's not in your body, it's not in your pocketbook. The devil will tell you—and it will look like it and feel like it—that you can't go, and you can't do it. That's the time when, from the inside of you, you say, "I will go. I will go on. I will go

through." You're going to do it in the strength of the Lord God. The Greater One is inside of you. He's bigger than anything against you.

Say this out loud:

I will go in the strength of the Lord God.
I will go in the strength of the Lord God.

When the devil says, "Yeah, but you can't go on," you say, "I will go on."

You see, you're not saying this based on your muscles. You're not saying this based on what you feel. You're saying this based on the Word of God that's keeping the sun shining and the world turning. If there's enough power in the Word to do that, there's enough power to put a spark back in your body. There's enough power to quicken your legs and arms, to jump start whatever needs to be jump started. There will be times when thoughts and feelings come and say, "You can't go."

I've had it happen to me. "You can't go to this meeting. You're in no shape to do this. You can't do this. You can't make that trip. You're not in shape spiritually, mentally, or physically. You can't do it. You don't have the resources."

"I *will* go." You go ahead and get ready to go anyway. It looks like there's no way, but you get ready to go. There's no money, but you plan to do it, and you keep saying, "I will do it. I will go."

Yes, but you're old. "I will go in the strength of the Lord."

Yes, but you're broke. "I will go in the strength of the Lord."

Yes, but you're ignorant and uneducated. "I will go, and I'll make it in the strength of the Lord God."

Say it one more time: **"I will go in the strength of the Lord God."**

Psalm 84:7 says, "They go from strength to strength, every one of them in Zion appears before God."

The English Version says, "They grow stronger as they go."

The Living Bible says, "They will grow constantly in strength."

Say this out loud: **"I go from strength to strength. I am going from strength to strength."**

Close your eyes and say, **"I am going from strength to strength. I am going from strength to strength. I am going from strength to strength."**

The devil says, "You're just getting weaker every day."

Say: **"I am going from strength to strength. I'm growing stronger. I'm increasing with strength."** You have to say that when you feel weak. Let the weak say, "I'm getting stronger. I'm going from strength to strength." You especially need to say it when you feel weaker than you've ever felt. You say, "I'm getting stronger. I'm going from strength to strength to strength. I'm going from level to level of strength. I'm getting stronger."

Philippians 4:13 says, "I can do all things through Christ which strengthens me." There will be those who tell you that you can't, that you've gone as far as you can go—and that may be true in your own strength. But, you *can* do what seems impossible. You *can* go and do all things.

The Amplified Bible says, "I have strength for all things in Christ Who empowers me [I am ready for anything and equal to anything through Him Who infuses inner strength into me; I am self-sufficient in Christ's sufficiency]."

Say this out loud:

I can do all things.
I can do anything through Christ Who strengthens me.
I can do anything, everything through the Anointed One Who infuses me with strength.
I can do it. I can do it through Christ Who strengthens me.
I can do it. I can do it through Christ Who strengthens me.

The devil will tell you, "You can't talk to them about that. You can't." What do you say? "I can. I can do it, with some help, through Christ who strengthens me."

The devil will say, "You can't stand up there in front of those people and talk. You can't talk to them about the Lord. You can't tell them about healing." What do you say? "I can do all things. I can do it."

The devil will say, "You can't go and tell them the truth and admit what you did. You can't do that." You say, "I can. I can do all things through Christ Who strengthens me. I can do it."

The devil says, "You can't go to your boss and talk about that." You say, "Yes, through Christ. I can do all things through Him Who strengthens me."

Ephesians 6:10 says, "Be strong in the Lord and in the power of His might."

The Living Bible says, "…your strength must come from the Lord's mighty power within you…" And the Amplified Bible says, "…draw your strength from Him [that strength which His boundless might provides]."

Say this again, several times:

I am strong in the Lord and in the power of His might.
I am strong in the Lord and in the power of His might.
I am strong in the Lord and in the power of His might.
I am strong.

I am strong.
I'm strong.
I'm strong in the Lord.
I'm strong in the power of His might.
I'm strong.
I'm strong. I'm strong.
I am strong.
I am strong in the Lord.
I'm strong in His mighty power.
I am strong. I am strong.
I am strong.
Strong in the Lord and in the power of His might.
I am strong.
I am strong.
I am strong in the Lord.
I call my body strong.
I call my kidneys strong.
I call my lungs strong.
I call my heart strong.
I call my digestive system strong.
I call my immune system strong.
I call my blood strong.
I call my bones strong.
I call my joints strong.
Oh, hallelujah!

Chapter 3: In His Original Creation, There Was No Sickness

The third reason we are sure it's God's will for all to be healed today is because of the original creation.

As we continue looking at reasons we are sure it is God's will to heal, you may find that you have heard some of these things before. But read them like you have never heard them. You have probably eaten steak and potatoes before, but you're not going in the strength of a steak and potato that you ate in 1969. If some people ate their physical food like they hear the Word of God, they would have starved to death a long time ago. It would be like taking a tray to the cafeteria, setting things on it, and saying, "Oh, salad–I had that in 1972. Oh, beans—I had them in 1965."

If you're not going to eat the same things you've eaten before, you're going to starve. Jesus said, "Man shall not live by bread alone, but by every Word that proceeds out of the mouth of God." (Matthew 4:4) Do you know why you're supposed to hear the same thing again? It feeds your spirit, and as you grow, you get more out of it than you did the last time. As you grow and develop, you see things you didn't see in a verse before.

So read these things like you haven't heard them before, because in truth, there are things here we've not seen before. If you have heard them before, you still need to be fed on them. You need to feed your spirit. It feeds you even more than you realize, because there are things on a level that's above and beyond your conscience.

Genesis one is the beginning of what we know about. The Bible says in Genesis 1:3-4, "And God said, Let there be light: and there was light. And God saw the light, that it was good…"

Verse 10 says, "And God called the dry land Earth; and the gathering together of the waters called the Seas: and God saw that it was good."

Verse 18 says that He gave these lights "…to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good."

Verse 21 says, "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good."

Are you seeing a recurring theme here? God made something, and what? It was good. He made something else, and it was good. Then He made some more things, and they were good. Verse 25 says, "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good."

God made man, and then verse 28 says, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over [it]." Verse 29 says, "And God said, Behold, I have given you [seed]…" and in verse 31 it says, "And God

saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."

If you look up the word translated "very," it is the word for "mighty." So, I guess we're accurate in the southern United States when we say, "That was mighty good." We're correct with the original Hebrew language. "Mighty" meaning "powerful good," which is another way of saying "very." "Very" is great, but I like "mighty." It might even be more accurate. "Mighty good."

God saw everything that He made, and it was mighty good. How about God? God is mighty. He's powerful good. He is mighty good, and everything He made was good. When did He make the bad things? When did God create cancer? On the first day? On the third day? When did God create AIDS? On what day? What part of the creation? When did that come into being during His creation? First, second, third, fourth, fifth, sixth day? On what day did He create arthritis? He didn't! Sickness and disease are not part of God's original creation. You can't look at cancer and say, "Behold, it is very good." You can't look at AIDS, abscesses, tumors, growths, and inflammation, and say, "Behold, those tumors are very good. Behold, those abscesses and growths are mighty good." No. They are not good. Sickness is not good.

I know this sounds simplistic, but there are still millions of Christians who will tell you, "Well, maybe God had some kind of purpose in it. I know it's an awful thing, but really, I think maybe it was a blessing in disguise."

It's either good or it's bad, and God did not confuse us. Everything that God made was mighty good—mighty fine and mighty good. Everything was good, including Adam and Eve. Do you believe Adam was "defect-free"? Eve was "deformity-free"? They had no flaws or deformities. They had no disease in them at all. They were brilliant. They were magnificent, weren't they? Their bodies were perfect, and their minds were amazing. They talked with God in the afternoon about things He wanted to talk about, and they understood them.

I'm sorry, but I don't accept the version of them sitting in a cave naked going, "Ugh. Ugh. Ugh." I don't believe it. There may be some people who fell to near animalistic states centuries after creation, but no, Adam and Eve were brilliant and perfect. In their brilliant state, if you would have told them, "I have a headache," they would have looked at you puzzled and said, "A what?"

"A headache. I have a headache, a migraine."

"A what? What is that?"

"My head hurts. It's pounding."

They'd look at you like… "What?" They had nothing with which to reference it. Nothing. They didn't know what it was like to have an "off" day. "I just feel a little off today. I don't know… I'm a little bit slow, a little bit weak."

They wouldn't even understand what you were talking about, because when God made them, He made them perfect, whole, and strong. If disease pleased the Father, He would have made them

with diseases. If deformities and sickness was His will, He would have created Adam and Eve with them built right in from the start. Anything that came along later, because of sin, death, and curse, is not an improvement on God's original creation, and it is not good.

God hates sickness. That's a big statement, but I want you to think about it now. He hates sin, and death is His enemy. You hear some preachers standing over caskets talking about how God took this one in death and healed them through death because He loved them and wanted them to be with Him more than anyone else. They say that talking about a 20-year-old who died in a car crash.

Death is the enemy of God. First Corinthians 15:26-27 says that death is the last enemy that shall be put under foot. It was not a part of His original creation. When God created everything, nothing died. Nothing. Flowers didn't die. Trees didn't die. Animals didn't die, and men and women did not die.

We need to be reminded of this. Everything that you and I have known since we came into this world is warped. It's twisted. It's distorted from the way God made it. Even in its fallen condition, this planet is amazing, but we need to remind ourselves that it's messed up. The Bible says that it is groaning and travailing. (Romans 8:22) Why? It's dying. The planet is dying just like we are. It's been cursed. That's why the plates are shifting, causing volcanic eruptions and hurricanes. This is not the will of God. This is not what God created; it's been messed up. It's off. Why? Sin messed it all up.

Oh, but He's going to fix it. He already has the plan in operation. It's just a matter of time.

What we need to know right here and now in this life, though, is what is good and what is evil, what is of God and what is not of God. We need to know what we are to receive and bear patiently, and what we are to resist with everything that is in us. Christians have been lied to because they've been told from pulpits that God is teaching them something through sickness. God sent it on them to develop some kind of piety or some kind of spirituality, and they're supposed to bear it with meekness and patience. It's a lie. Sickness is evil. I'm going to prove it to you, if you'll receive scriptures.

If God had wanted man sick, He would have created man that way. On what day did God create sickness and disease? He didn't. Sickness is not a part of God's original creation. God created things according to His perfect will, and that's one reason we know it's not God's will for us to be sick.

Chapter 4: His Will for Heaven and the World to Come

John saw into the future by the Spirit of God. He saw what's still ahead of us. This is not a fairy tale or just something that someone imagined. This is your future that we're reading about right here. In a very short time, you and I and many more like us will be experiencing these verses. Can you get excited about it? This is our future.

In Revelation 21:1, he said, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away…." What happened to the old earth? It passed away.

Some say, "Save the planet!" We can't save it. Now, there's no need in seeing how quickly we can mess it up, but we, in the truest sense of the word, are not going to save the planet. Revelation even tells us how it's going to end. I won't get into that, but it describes it exactly, talking about things that scientists have talked about. It already tells us how it's happening. The planet is not going to survive like it is. How is it going to end? The Bible says the elements are going to melt with fervent heat. The whole surface of the planet is going to melt. The surface, the atmosphere, everything is going. The planet as we know it is going to be gone. (2 Peter 3:10)

But God is creating a new one that is perfect, the way He started the old one, and you and I are going to be there and be a part of it. This time, nobody is messing it up.

The fourth reason we are sure it's God's will for all of us to be healed is because of heaven—His will for heaven and the world to come.

You might ask me, "Do you really believe all that?" Every word, and it makes me happy, too. John said, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." You've got a lot more real estate like that, because most of this planet is covered in water. He said in verse 2, "I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." God's going to live with us. Hallelujah! Verse 3 says, "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Someone might ask, "Where do you stay? Where do you live?"

"I live with God. We all live in the same place. We live with Him. He lives with us." Glory to God!

They will ask, "Where is God?"

You will say, "He's right over there? Do you want to go see Him?"

We'll be able to physically—in bodies that you can touch—walk to the throne. We will live together. It makes you want to say, "Come quickly, Lord Jesus, let's do it now." It will happen quickly enough.

Why is He tarrying? There are a lot of people who don't know Him yet. A lot of people need to be saved. It's His mercy that He is tarrying.

In verse 4, what does it say is going to happen? "And God shall wipe away all tears from their eyes; and there shall be no more death…" Paradise is regained. Paradise is restored. The original creation, the original and perfect plan and will of God, is restored—back to the way He intended it before it got messed up. No more death.

"Neither sorrow," which means no more grief, no more depression, "nor crying." What about that? No more sobbing. What else? "Neither shall there be any more pain..." Now pain covers everything from stubbing your toe to a toothache to a terminal disease. No more pain. None! "…for the former things are passed away."

It would be difficult to find a Christian who has been around church at all, or read a Bible, who wouldn't quickly agree with you and say, "Yes, that is how it will be in heaven."

If someone asked you, "How much disease is in heaven?" You would answer, "None."

"How many sick people are there in heaven?" "None, there are no sick people."

"How many blind people, deaf people, and deformed people?" "None. There are no sick people up there. None are sick."

So we're in agreement that it is not God's will for any sickness, disease, or death in heaven or in the world to come. But what about the question, "Is it His will, though, for people to be sick and suffering on the earth?" Millions would say, "Well, obviously, sometimes it is." So, you're saying that God has a different will for the earth than He does for heaven?

Does God really have two different wills for heaven and earth? Lots of people learn about this in Sunday school, in Matthew 6. People call it "The Lord's Prayer."

He said in Matthew 6:9-10, "After this manner pray: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."

How are we to understand this? Millions of people believe that God has a purpose for people being sick and suffering *on the earth*, although they would never agree it might be His will for them to be sick *in heaven*.

People say, "Well, I want to hurry up and get to heaven so I don't have to deal with all of this sickness and disease." I thought you said it's God's will for you to be sick.

"I believe it; God put this on me to teach me something or to glorify Himself." Well, don't be in a hurry to get to heaven, then, because in heaven, His will is unhindered and perfected. If it's His will for you to be sick down here, you'll be much sicker in heaven.

They say, "No! No I won't."

He doesn't change, and His will doesn't change. In the beginning, in His creation, what was His will? It was wholeness, soundness, life, no death, and no suffering. What is His will when everything is restored? It's the same: wholeness, soundness, strength, no death, no pain, and no dying. What happened in the middle here? Did He change? No, He does not change. His will now is the same as when he made Adam and Eve. It's the same as it's going to be when this earth is gone.

He told us to pray that His will would be done on earth just like it is in heaven. That tells us something: it is not being done in its completion. If it was, why would we need to pray that it would be? There are all kinds of things happening on the earth that are not the will of God and that don't please God. So we are to pray that His will would be done.

We're sure it's God's will for all to be healed because of God's will in heaven and the world to come.

Chapter 5: The Origin of Sickness

Reason number five we are sure it is God's will for all to be healed is because of the origin of sickness.

If God didn't create sickness and disease, it is not part of His original plan, will, or purpose for us. When everything is fixed, it will be gone again.

So how did sickness get here? Where did it come from? Romans 5:11-12 tells us. He said, "…but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement," or other translations say "reconciliation," "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."

How did death get in? Was there death in God's original creation? No. But this is all we've ever known: thorns and briars, viciousness of nature, storms, and aging. That's all we've known since we've been here. People think this is normal, but it is not normal to God.

When everything is restored, Isaiah said, the lion is going to lie down with the lamb. A little baby is going to play at the snake's den, and nobody is going to get hurt. (Isaiah 11:6-8) There will be nothing to step on and get hurt. The animals are not going to kill each other anymore.

You ask, "How will that work?" Carnivores will be vegetarians. The Bible says that the lion will eat straw like an ox. All of this violence of animals tearing each other apart was never meant to be. It's not God's plan and will, and neither is men killing each other. How did this terrible death get in here? Sin. We should not make light of sin. People sometimes just sin and sin, and you try to talk to them about the seriousness of it and the repercussions of it, and they say, "I'll just apply 1 John 1:9 ("If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness") to it. What's the big deal?" The big deal is what sin has done to us, and what it took to get sin off of us, the price that had to be paid. Sin is serious.

We should not take sin lightly. We live in a society where the church belittles sin. They don't even want to use the word anymore. People don't have *sins*, they just have *problems* in today's society. They have problems that they're working on, which means "leave me alone, and I'll change if and when I get good and ready." It's a big problem.

Did you know it pays to sin? Romans 6:23 says, "For the wages of sin is death…" What are wages? Wages are "pay."

You ask, "Did I read that right? It pays to sin?"

You read it right. It pays to sin. What does it mean? "The wages," the pay, "of sin is death." It pays to sin, but the pay is death.

You say, "Yes, but I'm in the new covenant, and we're under grace today, so I can just sin."

No, you're going to get paid. You cannot just sin and sin and sin. What people don't understand is that crying because you got caught is not repenting. What does repentance mean? "Repent" means "to change." You can cry all night, and if you don't change the next day, you didn't repent; nothing has changed. Since you didn't repent, you're going to keep getting paid, with death.

This is something I think a lot of people don't understand. They want the blessings of God, but they want to do what *they* want to do. Can you just yield to your flesh, have all kinds of affairs, hurt people left and right, steal, and lie, and then live a long time, stay healthy, and prosper in God's best?

Some say, "God will forgive me." He will, and He loves you, but it will cost you. Even though God loves you and forgives you, you can still disqualify yourself from His best in your life.

Don't belittle sin. Sin is serious. Sin is why this world is in a mess, and it irritates me that people blame God. Religious people do it all of the time. "Well, we just don't know what God is doing with all of these wars and shortages and famines..."

Maybe they're trying to couch it in nice tones, but they're saying that God is behind these little children dying from AIDS. They're saying God has some mystical purpose in whole nations of innocent people being wiped out because they're a different religion from someone else. They're saying God has all of this in control, and we don't know why, but He's got some purpose in it. No! No! A thousand times NO! God is a good God. He made everything perfect, and sin messed it up.

Why are all of these terrible things happening today? Because man has a free choice, and man has chosen to sin and disobey. But even in the middle of it, you can choose to believe, submit, and obey, and you can be blessed. In the midst of an ugly, mean world, you can be protected. In the midst of a germ-ridden, disease-filled planet, you can be healed. In the midst of shortage and economic upheaval in the world, you can be prosperous. Yes, you can! You can if you'll obey, listen, and believe.

Where did sickness come from? God didn't create it. It's not part of His plan. Sickness is a part of death. By one man, sin entered in, and death came because of that sin, because the wages of sin is death. (Romans 5:12)

You say, "It doesn't say 'sickness.'" Yes, it does. It also says poverty. It also says every kind of harassment and confusion and any form of death. If you get enough poverty in your life, you're dead. Enough poverty means you don't even have enough food and drink to keep your body alive. If you get enough sickness in your body, you're dead, right? It's just different degrees of death. None of it would be here if it hadn't been for sin, and to say that sickness—which is a product of sin—is the will of God, is tantamount to saying that what caused it is the will of God. You might as well say, "Sin is the will of God." If there had never been any sin, there would never have been any death, sickness, or poverty.

John Alexander Dowie said this: “Sickness is the foul offspring of its father Satan and its mother sin.” He said that at the turn of the century. “Sickness is the foul offspring…” and it *is* foul, “of its father Satan and its mother sin.” To say sickness is the will of God is equal to saying sin is the will of God, because sickness is the product of sin. I know that’s a strong statement, but disprove it.

We’re sure it’s God’s will for all of us to be healed today because if there had never been any sin, there wouldn’t have been any sickness or death or any such thing. So the products of sin cannot be the will of God. Now don’t take that and twist it into something that I didn’t say. Some would say, “Are you saying I’m sick because I’ve sinned?”

Well, you *have* sinned—that’s a given. The Bible says, “Death passed upon all men for that all have sinned.” (Romans 5:12) Death is on the planet because sin is here, and whether you knowingly violated laws or whether you just ignorantly didn’t resist death, it is here because of sin. You can’t say, “Well, Adam, you and Eve messed this whole thing up for us. You messed it up!” No, you sinned too. Death passed upon all men because all have sinned.

But glory to God, there’s been a cure for sin, and if there’s been a cure for sin, then why can’t you be healed? If sickness is the result of sin, and sin has been taken care of, then why couldn’t a man be healed? Well, you can. You’ve got just as much right to be healed as you do to be forgiven; it’s based on the same work of Jesus.

Remember in James 5:14-15 when he said, “Is there any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven him.” Forgiven and healed, in the same prayer.

Jesus looked at the person and said, “Rise, take up your bed and walk,” *after* He said, “Your sins are forgiven.” Why? He asked, “Which one is easier to say?” They’re the same, because the fix for sin is the fix for everything that came as a result of sin. Glory to God.

Chapter 6: Sickness Is of the Devil

Job 2:7 says, "So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown." Who did it? Satan did it.

The New Living Translation says, "Satan left the Lord's presence, and he struck Job with a terrible case of boils from head to foot." Who did it? Satan did it.

Now, just a few verses later, Job says, "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." It's good that Job didn't turn against the Lord or curse Him, but Job did not know that the devil did this to him. As you read scripture after scripture and chapter after chapter, you see that Job was completely oblivious to the devil.

Job was in the dark about who was doing this to him, but millions of Christians who are still accusing God of making them sick have no excuse. We have the Bible, right? If the Bible says the devil did it, why would you keep saying God is doing it?

Reason number six we are sure it's God's will for all to be healed is because sickness is a work of the devil.

The Bible says, "In the mouth of two or three witnesses shall every word be established." (2 Corinthians 13:1) In Job's case, here's one witness: Who does the Bible say made Job sick? It's inescapable. According to Job 2:7, it is clear that the devil did it; he made Job sick.

In Psalm 41:8, what kind of disease is it talking about? Do you know of any scriptures that talk about *good* diseases? "An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more." The New International Version calls it "a vile disease." Sickness is vile.

I want you to see this verse in the Young's Literal Translation because Young is the same author of Young's Analytical Concordance. If you want a really good literal translation, look at that. It's not easy to read, but it's just like the original. He says, "A thing of Belial is poured out on him." Who is Belial? Belial is a name for the devil, right? "A thing of the devil." What is he talking about? He is talking about disease. So that makes two witnesses.

Did you see that phrase "evil disease"? God is not involved in anything evil, is He? Certainly not. Is disease evil? The psalm says it is. Is sickness evil? You'll hear people saying, "Well, we just don't really know what's good and what's evil. God knows, and we don't know enough to know. I mean, maybe we think this disease is bad, but you know, it may be good, and we just don't know it." Have you ever heard people talking like this? Are we really to believe that God does not want us to know the difference between what's good and what's evil? Then how would we know if we have His will or we don't, or whether we are doing His will or not?

If someone asks, "Are you doing good?" Do you answer, "I don't know. I'm doing evil, but it might be good, because you just never know"?

Or, "This thing on your life—is it bad or good?" Do you say, "I don't know. God is so high above us and beyond us, we just can't understand His ways, and I know it feels bad, and I don't like it, but it could be good."

Then you are hopelessly confused as to whether you're in the will of God or out of the will of God, or whether you should receive something or resist it.

People say, "I feel confused, but that's just the way it is."

No, that is *not* the way it is. Ephesians tells us not to be foolish or unwise, but to understand what the will of the Lord is. (5:17) That's why He gave us the Bible. That's why He gave us the Holy Spirit. He's not trying to hide things from us. He wants us to know plainly and clearly. If it's good, receive it. If it's evil, resist it. If it's good, do it. If it's evil, stay away from it. He wants us to be crystal clear on what's good and what's evil.

Well, what do you need to convince you that sickness is bad? We have two witnesses already. What's a witness in Job? The devil did it. Who made Job sick? The devil did it, as plain as you can read it.

The psalm says that disease is a thing of the devil, and it's evil.

There are some more witnesses in the New Testament. In Luke 13, a woman was bent over for 18 years and couldn't straighten herself up. Jesus spoke to her that she was loosed. He laid His hands on her, and immediately she straightened up and glorified God. Nothing is said about her glorifying God those 18 years that she was stooped over. But as soon as she was loosed and straightened up, it says that she glorified God.

In verse 14, it says, "And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day." Hypocrite! They never had a healing day. They never had a day when they were going to lay hands on her and get her straight. They had 18 years with her, and nothing happened. Verse 15 says, "The Lord then answered him, and said, Thou hypocrite…" "You hypocrites." When Jesus calls you a hypocrite, you're a hypocrite. "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"

What was wrong with her? She was physically bent over. You've seen folks like that, who couldn't straighten up. She was bent over. People might have called it "curvature of the spine," or just arthritis. It was some kind of disease that had her bent over, and what did Jesus say it was? That it was His Father teaching her something? No. Where did this come from then? Who did that to this woman?

Some might say, "Well, now, it said in that specific instance that the devil did it. But, sometimes it's the Lord working out..." "Sometimes it's the devil, and sometimes it's the Lord, and you just

never know what God's going to…" Do you see how ignorant this is? Do God and the devil ever swap jobs? There are people who will try to tell you that sometimes the devil heals people, and there are a lot of people who will tell you that God makes people sick for numerous and varied reasons. They are just completely ignoring verse after verse of Scripture.

Here's a third witness. It ought to be established by now, in the mouths of two or three witnesses. Job 2:7 says that the devil made him sick. Psalm 41:8 says that sickness is an evil thing, a thing of the devil. In Luke 13:16, Jesus, the Head of the Church, Who knows what He's talking about, calls this woman's physical problem "satanic bondage." Doesn't he? I accept that.

Say this out loud: **"Sickness is of the devil. It's evil, satanic bondage."** We're quoting the Bible.

We are sure, convinced, and persuaded that it's God's will—His perfect will—for all of us to be healed today. Why? Among other reasons, because sickness is a work of the devil.

How about another witness? Acts 10:38 says, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good…" Did He ever do any evil? Of course not. He only did good, and what was part of the good He was doing? "He went about doing good and healing all that were oppressed of the devil; for God was with Him." According to the Holy Spirit, speaking here through the Book of Acts, everyone to whom Jesus ministered healing was oppressed of the devil. It didn't say He went about doing good and healing people who were oppressed of God, or that God put sickness on them to teach them something. No, everyone who Jesus healed, the Scripture says, was satanically oppressed. According to Acts 10:38, sickness and disease are satanic oppression.

We could keep going, but are four witnesses enough? How many more do we need? In the mouths of two, it can be established from the Bible.

Let's go over these again. Job 2:7 says that the devil made him sick. It doesn't say God did it. The devil did it. Psalm 41:8 says that disease is evil, a thing of Belial, a thing of the devil. Luke 13:16 says that sickness is satanic bondage, and to the woman who was bound, Jesus said, "She ought to be free. She ought to be loosed from this satanic bondage."

You never hear Him saying God was teaching her something, or that it wasn't God's timing for her to be healed yet. You hear that out of the mouths of preachers, or in seminaries, but you never hear it in the New Testament.

Jesus ministered to a lot of people. The Bible says that multitudes were healed in one day—multitudes being thousands. (Matthew 12:15; 19:2) It says that as many as had this or that wrong with them, when they brought them to Jesus, again and again they were healed—every one of them; they were all healed. Not even one was told, "It's not time. Sorry, not for you. No, not yet." No, all were healed. It says all of them that were healed—and there were many—were all oppressed of the devil. The devil did it. It was a thing of the devil, satanic bondage, satanic oppression. Is that enough for us to believe that sickness is bad and that it is a work of the devil?

Could God want "a work of the devil" in us? Could it please Him? A work of Belial? An evil thing to be working in us?

I'm telling you, God hates this stuff. He hates disease. Now, don't feel bad if you've got some symptoms or problems in your body; don't go that direction with it. You just need to know what to resist and what to receive, and you must be crystal clear that God's not wanting you to yield to this or to have this. This is not something that's pleasing Him on any level. When God made man, He made man spectacular. He made Adam and Eve beautiful and glorious. But disease has taken this beautiful creation and twisted it, deformed it, and messed it up until at times, I've seen disease put such a force on a body that it didn't even look human. How could God be pleased with something that messed up his perfect creation like that? No way. It displeases Him. It is not His will.

What does that mean? It means you have every right to stand against it. You have every right to resist it, and to say, "No, I don't have to yield to this because it is not the will of God for me."

Say this out loud:

Sickness is not the will of God for me.
Disease will never be God's will for me.
It cannot be. Healing is His will for me.

Chapter 7: The Covenant of Healing

If you live a long, full life—to be 100 plus years old—you're going to have to overcome a lot between now and then, because your body is mortal. Even if you never have a physical problem, somebody you know is going to need this. Somebody is going to need this sooner than later. So you want to get this in you. It's not an imaginary and fantastic theory. This is biblical reality. It will work for you. You can be healed. Your family can be healed. Your friends can be healed. Your coworkers can be healed, and you need to believe it so strongly that it just oozes out of your pores. People who don't even believe it will hang around you for a bit and start believing it themselves. They will say, "Man! You really believe this stuff," and you will say, "Yes, I do. I've seen it."

In Exodus 15, the Israelites have been delivered from Egyptian bondage. They've come through the Red Sea, and they've gone a few days without finding water, so they're all very thirsty. Verse 23 says, "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah." Marah means "bitter" or "bitterness." "And the people murmured…" They did what? That's different from believing God. Murmuring is the incorrect response to challenges and difficulty. If you want to go down and stay down, just gripe and fuss when you have problems. That is what so many folks do. They don't see a miracle, or they don't get answers because they complain, they gripe, and they fuss. That is unbelief. You can't gripe in faith. You can't complain in faith. Faith doesn't complain, it gives thanks.

This is a phrase that has helped me: "Doubt despairs, complains, and is sad. But faith rejoices, gives thanks, and is glad." What if you meet somebody and they're griping and sad? What do you know? They are not in faith. They can't be. What does faith do? Faith rejoices, gives thanks, and is glad.

You might ask, "What do I have to be glad about? I was given an evil report. I feel terrible. What do I have to be glad about?"

If you believed the Bible, you'd have something to be glad about because the Bible tells you, "By His stripes, you've been healed," (1 Peter 2:24) and "With long life He will satisfy you." (Psalm 91:16) If you'd believe that, you could be happy anyway. You could be glad in spite of your problems. If you believe you're not perishing with this, then you're coming out.

They complained, and they said to Moses, "What shall we drink?" They were putting pressure on him. "And he cried unto the LORD; and the LORD showed him a tree, which when he had cast into the waters, the waters were made sweet." Can the bitterness be made sweet? Sickness is a bitter pill. Can malignancy be made healthy? Can toxicity be made clean and normal? Yes!

How was it made sweet? He showed him a tree. Have you read any other scriptures about the tree? Oh, this is prophetic. This is pointing toward the future. The Bible says that Jesus was hung on a tree. (Acts 5:30) He became accursed when He hung on that tree. Why? So that the blessing of Abraham might come on the Gentiles, that we might receive the promise of the Spirit through faith. (Galatians 3:14) Was what Jesus took and dealt with on the Cross bitter? Did He deal with

the bitterness in our lives? It wasn't for His sin, it was for our sin. It was the chastisement of our peace. The Bible says that He took our infirmities, He bore our sicknesses, and He carried our pains (Matthew 8:17), and when they threw that tree in there, the bitter changed. How did He do that? It took a miracle, right? Molecules changed. The bitter became sweet, and it just happened like that. Could bitterness in your life become sweet?

You might say, "Boy, I've got a bitter pill in my marriage. Oh, it's bitter… I've got bitterness with my kids… I've got bitterness on my job…"

Do you know what they might have thought when they first went up and tried to drink the water? They might have thought, "We need a new waterhole. This waterhole is bad, and we need a new one. This one is bitter. It can't be fixed. We need a new waterhole." There are a lot of folks who think that. "My marriage is bad. I need a new wife… I need a new husband… I need new kids; these are crazy… I need a new job. I need a new boss… This is terrible, this is bad. I just need a new one… That's the only fix for this..." No, it's not the only fix. We serve a God Who can make the bitter sweet. He did it. He does it.

Don't be ready to throw things away. God put you in some of these situations. You might not have made the best of them. You might have made mistakes, and they might have made mistakes, but no matter how bitter and awful it is, you need to believe God that He can make it sweet. I've seen it again and again.

Now let's keep looking at this. He did it, and the waters were made sweet, and, "There he made for them a statute and an ordinance, and there he proved them." Now this is covenant language. If you'll study it, you'll find that some of these words are used interchangeably with "covenant." I'm going to show you other scriptures that actually use the word, but He established something. Can you tell this is not a fleeting thing? It says that He established something, that He made a statute and an ordinance. Note the language. They're all lapping up the sweet water. Their thirst is quenched, they're satisfied, and they know they're in the presence of the miraculous. This water was impossible to drink just seconds ago. The Lord spoke to them and said, "If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee." (Exodus 15:26)

This is big. This is one of those great "I Am" statements in the Word of God. Remember when Jesus said, "I Am" when they came to take Him? He said, "Who are you looking for?" They said, "Jesus," and when He said, "I Am," they all fell back on the ground. (John 18:6)

Remember when Moses at the burning bush said, "Who am I going to say sent me?" The Lord said, "You tell them 'I Am' sent you." (Exodus 3:14)

"I Am" what? "I Am" too much to say. Actually, when He says, "I Am the Lord who heals you" (Exodus 15:26), the words make up one of those great compound Jehovah names. He said, "I am Jehovah-Rapha." This is great! Do you believe God is great? Do you take His Name seriously? He said, "I am Jehovah." What does "Jehovah" mean? "Jehovah" means "The Self-Existent

One." "The Great I Am." What does "I Am" mean? "I exist. I Am." Do you know why you exist? Because He Is. Before you were, He Is. Do you know why the earth is? He Is. Do you know why the sun is? Why the universe is? Because He Is. Notice this: He didn't say, "I was." He didn't say, "I will be." He said, "I Am." What about 10 million years ago? He Is, not He *was*. Time with God is not like it is with us. The Bible says there is a time coming when time will be no more. Time is something we're experiencing temporally.

But God *Is*, and He is not dependent on anyone or anything for His existence. He is Jehovah, the Great I Am, the Self-Existent One Who is not dependent on any other power source. Everything is dependent on Him *being*. Take a breath. Did your heart beat again? Do you know why? Because He Is. The reason this world turns around, and the reason the sun is still shining is because all things are upheld by the Word of His power, because "He Is." That's saying volumes that will fill the universe. When He says, "I Am," fill in the blank. How would you say all that He is? Just say, "He Is." He said, "I Am."

This didn't happen all of the time, but a handful of times, He takes another name, and He puts it with Jehovah. Oh, friend, this is important. He says, "I Am The Lord Who Heals You." Now, when He says, "I Am The Lord Who Heals You," who has the right to come along and say, "No, He changed. He used to be 'The Lord Who Heals You,' but the 'Great I Am' *was*?" Nobody has a right to say such a thing. "I Am" *is*, and "The God Who Heals You" is still "The God Who Heals You," and will always be. As long as He is, He is "The God Who Heals You." This is covenant. He established something here—an ordinance, a statute. This is established. "I am The Lord Who Heals You. I Am Jehovah-Rapha, The Lord Who Heals You." The word "Rapha" literally means "to heal," "to mend," "to restore to normal."

Say this out loud:

He is the Lord Who heals me.
He is the Lord Who mends me.
He is the Lord Who restores me to normal.
Sickness is abnormal for me.
Being weak and broken is abnormal for me.
Being broke is not normal for me.

You may want to mark these verses in your Bible, so you can have them for future reference, and so you can share them with other people. It's not enough to just tell somebody you believe something; you need to prove it to them from the Word.

Exodus 23:25-26 says, "And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. There shall nothing cast their young, nor be barren, in thy land: the number of your days I will fulfill." Praise the Lord.

Let's look at this in another translation. The New International Version says, "Worship the LORD your God, and his blessing will be on your food and water." You know, the Bible tells us to give thanks when we eat because what we eat is sanctified by two things: the Word of God and prayer. Religion has reduced it to "saying grace." Most folks don't even know what that means. To most, it doesn't mean a thing. A lot of people know that it's thanksgiving, giving thanks, but

it's more than that. He said what you eat is sanctified. What does the Word say? I will bless what you eat and drink. If we ever lived in a day when what we eat and drink needs to be blessed, it would be now. There are enough germs in most things we eat and drink to cause us to be sick and hurt many times over. But does God have power? Can He sanctify? Can He bless what we eat and drink, and deliver us from ill effect? In fact, the Bible says if you eat any deadly thing, it won't hurt you. (Mark 16:18) He can quicken it to you so that you are nourished and strengthened by it. When you begin to think right, your prayer is not just a routine "saying grace."

You know, some people are just religious and mean about it. "Oh, you didn't say grace!" That's all that their kids know. "Oh, no you can't eat! You didn't say grace!" They don't have a clue *why* they're doing it; it's just being religious. We want to be thankful that we have plenty to eat and drink, and then we want it to be sanctified. We're going to call that steak and potato into the ministry, into God's service. We might as well get it sanctified because it's coming into the ministry. Let's get it sanctified and blessed. We're going to use the energy we get out of it to serve the Lord, and the health we have to serve Him all of our days.

In Today's English Version, He said, "Worship the Lord your God, and His blessing will be on your food and your water. I will take away sickness from among you, all your sicknesses." (Exodus 23:25)

Are we reading the Bible? What did God say? "I will take away sickness from among you." He's talking about the whole nation. He's talking about millions of people. Did He do it? He did it. Psalm 105:37 says, "He brought them forth [His people] with silver and with gold: and there was not one feeble person among all their tribes." We're talking about millions of people. That was the will of God. Could He do it again? Certainly He could. Could He keep a whole church healthy? Could He keep a whole nation healthy?

You might say, "I wish He would do it for my nation." Well, there are a vast number of people in the world who don't even believe in God. They're not in the covenant, and they're not keeping the covenant. We have people who worship all kinds of things. In the United States of America, we're supposed to be one nation under God—that's God's will and call for us—but we are not. We have people who worship the devil.

People say, "Well, all these others are just different names for the same God." No, they are not. In fact, that's what He said in Exodus 23:24. "Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images."

If God's perfect will was done, there wouldn't be worship of any other kind anywhere. Period. Some say, "That's politically incorrect. We're supposed to be tolerant of other religions." If you're a real Christian, you cannot be. A real Christian cannot acknowledge any other God or that there is any other way to God except by Jesus. If you do, you're not a Christian.

We can't control everybody, but we sure can control ourselves. We can honor God, and we can hold fast to what He has committed to us. He told us if we would serve Him, we would qualify

for this. Now, if you want to do your own thing, and you don't want to serve God, I'm sorry, but this is not for you. People don't like that, but that's how it is.

Covenant is serious business with God. If you've studied it, you know it. Covenant is serious. You know the Bible has been labeled "Old Testament" and "New Testament." "Testament" is a Latin word that replaced "covenant." Really, the better word is "covenant." Sometimes the same people who translated it "covenant" translated the same word "testament" in the New Testament, but there's really no reason to do it like that. It's covenant: Old Covenant, New Covenant. Covenant is serious with God.

What is a covenant? Let me give you some definitions. One of the best words I can use to describe it is just to say "binding." A covenant is a bond. One English definition says "a formal, solemn, and binding agreement," binding.

When I think of covenant, I think of the word "commitment." Committed. A few decades ago, if a man looked you in the eye, shook your hand, and told you he would do something, that was it. But, nowadays, you can have a 98-page contract and 5 lawyers and still not get it done, because people do not have integrity in their word, and they have no concept of covenant. When you're in covenant, you're committed, you're bound. There's no saying "forget this," and no getting upset and breaking it off. "Well, we're tired of this." No, it's a covenant. With God, a covenant is everlasting.

Is there a covenant of healing? Did God establish something? Did He reveal Himself and mention that there are two parts to covenant? There's your part, and there's His part. Should you be committed to your part? Should you not change? Should you be faithful to your part? What about God? Can you count on Him? Will He be faithful to keep His part of the covenant? Will He bind Himself and hold Himself to it? Yes! If you do what He told you to do, He's bound, too. If you don't, then no. You cannot expect Him to do something whether you keep the covenant or not. It just doesn't work that way.

If you've read the Old Testament, you know that. In Deuteronomy, He said, "If you obey Me all these blessings will come on you." (11:27) What if you don't? All these blessings will come on you anyway? No, they won't. What if you rebel against God, and you do your own thing? What if you don't care what He thinks or what He wants, and you're going to do what you want to do—forget everybody else, and forget God? Then all of these curses will come on you, and you don't get the blessing. (11:28) There are a lot of folks who don't want to keep the covenant, but they want the blessing. It doesn't work that way. You want to keep the covenant. This is the only good life there is, keeping the covenant life. **We're sure it's God's will for all of to be healed today because of the covenant of healing.**

He said, "I Am Jehovah-Rapha. I Am the Lord Who heals you, Who mends you, Who restores you to normal." I like just hearing that. It came right out of the Bible. "I Am," He says. Do you suppose He still is? Has He changed? No, He does not change. People change, but He does not change. "I Am the Lord Who heals you." Some translate it, "The Lord, your Physician."

Do you have a Physician? Maybe you have some natural physicians, but you've got *The* Physician. When all the other physicians tell you, "There's nothing that can be done…," that's really a presumptuous statement. Professionals do it all of the time. They look at you and say, "There's nothing that can be done." They ought to be more honest and say, "There's nothing *we* know how to do. There's nothing *we* can do." But when man doesn't know what to do, there is another Doctor, and you should get another opinion. You should get another diagnosis from *The* Physician. Ask *Him* if you can be healed. Ask *Him* if there's anything that can be done, and do you know what He'll say? He'll say the same thing He was saying centuries ago. He will say, "I Am. I Am and will always be the Lord Who heals you, Who mends you, Who restores you to normal. Who makes you whole." Glory to God!

Say this out loud:

I have a Healer.
I have *The* Healer.
He's my Healer, my Physician.

Well, if you have a Healer, you ought to be healed. You know, if you have a car, you shouldn't just be walking, right? If you have a house, you ought not be sleeping under a bridge, right? If you have a Healer, you should be healed. I'm quoting Jesus now. That's what He said about a woman who was sick. Do you remember that in Luke? The woman was bound, and He said, "This woman ought to be healed." (Luke 13:16)

Deuteronomy 7:9 says, "Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant…" He never breaks covenant. People are not faithful to Him, but He's always faithful. He "…keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations."

You know, one of the greatest things you ever did for your kids and grandkids was to serve God fully. It gives Him a legal right to do things for your descendants. Now, there's a whole realm of things here.

Kenneth E. Hagin, my father in the faith, tells about years ago, decades ago, when his son was in the military on the other side of the planet. The Lord woke Brother Hagin in the middle of the night, and He said to him, "If you had not served Me and obeyed Me…," and it had to do with him leaving his securities, and going out on the road when he didn't want to, and leaving his family and traveling when He didn't want to. He said, "If you had not obeyed Me, they would have brought your son home in a box. But because you obeyed me, he will come home and live out his life."

He didn't know it then, but they figured it out later: at that very moment, that very night, those very hours, his son was out riding around on motorcycles with some other guys. They were ripping through a mountainous road, and he got into some gravel, lost his traction, and slid off towards the edge. Well, he thought he was gone, and they thought he was gone. They thought he went off the edge, but the next thing they knew, he was back up in the middle of the road, and

they went on and continued their ride. They went back to that place the next day and saw skid marks that went off the edge. They tried to figure it out, but they could not.

Well, Brother Hagin didn't know that. He was back here in the United States sleeping, and the Lord woke him up and said, "Because you obeyed Me, he'll come home."

Friends, when we obey God, it's not that God plays favorites, it's that it gives Him a legal right. Why? Because we're keeping covenant with Him. We're obeying Him. We're doing what He told us to do, and if we do that, it gives Him every right to do what He said He would do for us and keep us, protect us, heal us, and cause us to live a long life. Isn't that what we just read? "I'll take all sickness out of the midst of you, the number of your days I'll fulfill." He's the faithful God Who keeps covenant. Verses 12 and 13 say, "It shall come to pass, if ye hearken to these judgments, and keep and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: And he will love thee, and bless thee, and multiply thee." What did we read before this? We read "if." *If* you're going to choose to obey Him and do His plan and will... Now, if you're going to do your own thing, all of this is off. If you would obey Him, He's going to love you, and bless you, and multiply you. "I will bless the fruit of your womb." What is that? It's your kids. "And the fruit of your land," that's your business, your investments, and your work. "Your corn, and your wine, and your oil, the increase of your kine, and the flocks of your sheep, in the land which He swore unto your fathers to give you. You will be blessed above all people: there will not be male or female barren among you, or among your cattle."

There is a humorous story along this line. There was a mother who read these scriptures to her children frequently. They were little bitty guys, and one of them had a dog that was sick. I think the boy was four or five years old, and he came up and said, "Well, Momma, isn't…" I forget what his name was, Shep maybe? "Isn't Shep our cattle?"

She said, "Well, honey, I reckon he is." So they laid hands on Shep, and before the afternoon was over, Shep was okay. Well, what did He say? These are your animals.

Verse 15 says, "And the LORD will take away from thee all sickness…" How much? All. "…and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." It wouldn't pay to hate us, either. Is this covenant language? Do we have a covenant?

Some people say, "Well now, that's just for the Jews. That's just for Israel. That has all passed away."

I'm glad you brought that up. Let's look in the New Testament, but before we look into this any further, can you agree that there is a covenant of healing? Whoever you think it may be for, can you see obviously there is a healing covenant? Do you agree that if they would obey Him and do what He told them to do, He would keep them from being sick? He would take all sickness out of their midst, and cause them to fulfill their lives. They'd be healed. They'd be strong. Was sickness the will of God for His people? No. How could it be, if He said, "If you keep covenant with Me, I'll keep you healthy"?

People are fond of saying, “That’s just for the Jews.” In fact, in response to almost any good thing that you find in the Old Testament, people yell, “Well, that’s just for the Jews.” I might tend to agree with them, because I am one.

If you’ve read Romans or Galatians, then you shouldn’t be surprised by that statement. Romans 2:28 says, “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh.” You don’t have to be able to trace your physical human ancestry back to some descendent of Abraham. Verse 29 says, “But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” How about us? Does this affect us? Have we been changed inwardly? Has something happened in our heart? In our spirit?

When somebody says, “Well, that’s just for the Jews.” You should shout, “Glory! I am one!”

Let me establish this some more with you. Galatians 3:7 says, “Know ye therefore that they which are of faith, the same are the children of Abraham.” Are you of faith? Are you a child of Abraham? Well, who are Jews? “Jew” is a shortened version for Judah. Who is Judah? It’s one of the tribes of Israel. Who is Israel? We’re talking about descendants of Abraham who had covenant with God. Well, guess what? You are one by faith. I don’t care what color you are, or what background or language, if you don’t have a clue what your heritage is, you now know your family tree is able to keep up. I am born of God, and that makes me a descendent of Abraham. I am a child of Abraham by faith in Jesus Christ. So whatever he has, I have. It belongs to me. If he had a covenant, and if his descendants had a covenant, then anything that applies to them applies to me, because I am the seed of Abraham by faith in Jesus.

This isn’t my idea or my thinking. Romans 2:26-28 says, “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus.” How do you get in now? By faith in Jesus Christ. Don’t complicate it. Just believe it.

He said in verse 29, “And if ye be Christ’s, then are ye Abraham’s seed, and heirs,” that means you inherit, “according to the promise.”

“That’s just for the Jews.” Well, glory to God! Here we are!

Now, if you’ve been thinking differently from this, get back to the Bible—not theories, opinions, and ideas.

There are many more scriptures like this in the New Testament. In Galatians 6:15, he says, “For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.”

How do you get to be a new creature? You are born again. Verse 16 says, “And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.” Who is the Israel of God? New creatures. It’s not circumcision or uncircumcision. It’s not being able to trace your ancestry. It is a new creature, a new creation, and that means it all belongs to us. Don’t let

somebody take a good scripture out of the Old Testament and say, "Well, that's just for the Jews." You just shout and say, "Yes, that's right, it's for me! It's for me! I am the seed of Abraham! I am! I am the Israel of God! I'm a new creature! I'm born again! I am a Jew inwardly circumcised in the heart." Right? It belongs to us. What belongs to me? Jehovah-Rapha, I Am the Lord that heals you. It belonged to Abraham's descendants, and I am one.

Not only am I an heir of the promise, an heir of the blessing of Abraham, but I am in a new covenant. Hebrews 8:6-11 says, "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant," they broke the covenant, "and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Don't we receive this for ourselves? Aren't we the ones who have had changes in our heart? This applies to you whether you're of a Jewish heritage or Gentile, no matter what color, tribe, or nation. It doesn't make any difference. "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

Are we living in this covenant, where we don't have to go to somebody and say, "Tell me about the Lord"? You can have the Holy Spirit living on the inside of you, the Great Teacher of all teachers. If you know the Lord for yourself, then you're in this covenant that God was going to make with Israel. You are, and it's a better covenant.

Now what does "better" mean? Some say, "Well, now, that means all that has passed away." No, no, no. If I have a $50 bill in one hand and a $100 bill in my other hand, and I say, "Which one is better?" Do you know? Don't get religiously confused and say, "Well…it just depends…" It just depends on nothing. Anybody knows that the $100 bill is better any time of the day, any day of the week, than the $50 bill. Why? Because the $100 bill has got the $50 in it, plus!

What kind of covenant do we have? Oh, glory to God! It's a better covenant. Why? It has everything they had, plus! Plus! We didn't lose anything by the coming of Jesus. We got everything, everything they had, plus…! Our name is written in the Lamb's Book of Life. Plus we have the Name and the authority of Jesus. Plus we have the Holy Spirit living on the inside. Plus, plus, plus! It means "I Am Jehovah-Rapha" still belongs to you. It shouldn't surprise us when 1 Peter 2:24, in the New Covenant, says, "By His stripes you were healed." That's reinforcement. In fact, Jesus came and paid the price for what God had already been doing for those people–based on what Jesus *would* do. The reason they kept offering animal sacrifices, and the reason they had to keep doing them year after year, was because the price was not being paid. It was just foreshadowing that One would come and pay the price for the blessing they were getting to enjoy *then*. Basically, He was blessing them on credit, based on what the Lord was going to do. But, now, you and I are looking back to the Cross. It's already been done. The price has already been paid, and it all belongs to us.

Do you believe healing is bought and paid for? Forgiveness of sin is bought and paid for. Prosperity is bought and paid for. Peace of mind is bought and paid for. Victory in every area is bought and paid for.

We are sure it is God's will for all of us to be healed today because of the covenant of healing.

Chapter 8: The Eternal Names of God (Jehovah)

The eighth reason goes right along with the seventh reason. It is actually kind of a conclusion, but it is very significant. **We are sure it is God's will for all of us to be healed today because of the eternal names of God.**

We just read one of the names of God: I am Jehovah-Rapha. I Am the Self-Existent One Who mends you and heals you, Who restores you to normal.

Let me give you some of the other redemptive names. This is exciting! Another name is Jehovah Jireh. In Genesis 22:14, it says, "And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen." The phrase "it shall be seen" indicates that the Lord sees ahead and provides. Provision, before seeing.

He used to be the "Great Self-Existent One Who sees ahead and provides supply." He used to be the "Lord Who Provides." Is He still? Do you like scriptures like Philippians 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Is He still "Jehovah Jireh, the Great I Am"? Certainly!

Another name is "Jehovah-Nissi." "Jehovah, the Self-Existent One Who is our banner," has to do with a banner of victory, a banner of triumph. It kind of reminds me of the famous picture of the United States Marines putting the flag up on the ground they took. You've got the victory, the enemy is conquered, you have won, and you put up the banner. You put up the flag of victory.

Exodus 17:15 says, "And Moses built an altar, and called the name of it Jehovah-nissi." He used to be the "God of Victory." He used to be the "God of Triumph." Is He still? Has He changed? Recall scriptures like 1 Corinthians 15:57, "But thanks be to God which giveth us the victory through our Lord Jesus Christ." Second Corinthians 2:14, "Now thanks be unto God, which always causeth us to triumph in Christ." If God be for you, who can be against you? He's made us more than conquerors. We are overcomers. Is He still "Jehovah-Nissi"? Is He still the "Lord our Victory"? Yes!

Another name is "Jehovah-Kadesh." It means the "Lord Who sanctifies, Who makes you clean." Exodus 31:13 says, "That ye may know that I am the LORD that doth sanctify you." You'll see it numerous places in the Old Testament.

He used to be the "Lord Who makes you holy," "the Lord Who cleanses you, and sanctifies you, makes you clean." Is He still? Yes!

In the New Testament, Hebrews 10:10 says, "By the which will we are sanctified through the offering of the body of Jesus once for all." First Corinthians 1:30 says, "…we are in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Is Christ our Sanctifier? Does He make us clean? Is He still the Lord our Cleanser Who makes us holy? Yes!

Another name is Jehovah-Shalom, the "Lord our peace." Judges 6:24 says, "Then Gideon built an altar there unto the LORD, and he called it Jehovah-shalom." Peace. He used to be the "Lord their peace." Is He still? The Lord our peace. In John 14:27, Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." He is still Jehovah-Shalom. Do you believe it?

Would you believe anyone who came along and said, "No, He used to be Jehovah-Shalom, but He's not any more. That's all passed away." You have better sense than that. The Great I Am *is,* and a million years from now, He is. He's never going to change.

Jehovah-Tsidkenu is the "Lord our righteousness." Jeremiah 23:6 calls Him the "Lord our righteousness." Is He still our righteousness? Second Corinthians 5:21 says, "For he has made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Is He still Jehovah-Tsidkenu? Yes, He is.

How about Jehovah-Raah, the "Lord our Shepherd." Psalm 23:1 says, "The Lord is my shepherd; I shall not want." Is He still the Good Shepherd? John 10:14 says, "I Am the good shepherd, and I know my sheep, and am known of mine." Is He still the Lord Jehovah-Raah, our Shepherd? Yes.

How about Jehovah-Shammah? There are a lot of these, and I'm glad about every one of them. The Lord is present: Jehovah-Shammah, the Lord is there. Is He still with us? Is He still present in our midst? He said in Matthew 28:20, "…lo, I am with you always, even unto the end of the world." In Matthew 18:20, He said, "For where two or three are gathered together in my name, there am I in the midst of them." I am there. I am present. That means I am Jehovah-Shammah. He used to be the "Lord Who is present," and He still is the Lord Who is present.

I'm listing just a couple more. Jehovah-Sabaoth means the "Lord of Hosts," the Lord of Armies. He used to have armies. He used to have hosts. He used to have amazing military power. Does He still have it? Oh, it's all through the New Testament. The Book of Revelation talks about the Lord with His armies and His hosts. He's called the "Lord of Sabaoth" in James 5:4.

He's called Jehovah-Gemuwal, the "Lord who repays," and He is still Jehovah-Gemuwal.

He is still Jehovah-Shammah, Jehovah-Sabaoth, Jehovah-Gemuwal, Jehovah-Raah, Jehovah-Tsidkenu, Jehovah-Shalom, Jehovah-Kadesh, Jehovah-Jireh, and Jehovah-Nissi. Are we to believe that one of these has passed away? That Jehovah-Rapha out of all these stands changed? That He used to be the "Lord Who heals us," but somehow or another He is just a "has-been" in that department? I won't even listen to anyone who suggests such a thing. If He ever was the "Lord Who heals you," He is—and will always be—the "Lord Who heals you!"

We are persuaded, we are fully convinced, that it's God's will—always has been and always will be—to heal everybody today because He is the Great I Am Who does not change. He is the great Jehovah-Rapha, the Lord Who makes you whole. Glory to God!

Chapter 9: Sickness Is Part of the Curse of the Law from Which Christ Has Redeemed Us

Galatians 3:13-14 in the Young's Literal Translation says, "Christ did redeem us from the curse of the law, having become for us a curse, for it hath been written, 'Cursed is everyone who is hanging on a tree,' that to the nations the blessing of Abraham may come in Christ Jesus, that the promise of the Spirit we may receive through the faith."

The King James Version says, "Christ hath redeemed us." He did it. Christ *did* redeem us. This is not something that's ongoing. This is not something that He's going to do in the future. This has been done. Most Christians of any persuasion, if asked, "Do you believe Christ has redeemed us?" would answer, "Oh, yes! Yes!"

If you asked them, "From what?" They might answer, "Well, from hell." But that's not what this verse said. This verse is very specific about what Christ has redeemed us from. From what has the Anointed One redeemed us? He has redeemed us from the curse of the Law.

The ninth reason we are sure it is God's will for all of us to be healed today is because sickness is part of the curse of the Law from which Christ has redeemed us.

Now, you don't know what you've been redeemed from if you don't know what the curse of the Law is. It is very clear in the Old Testament, in the Law. We see it in Leviticus 26 and in Deuteronomy 28. The good news is this: If it's bad, and it's in the curse of the Law, we've been redeemed from it.

The Amplified Bible says, "Christ purchased our freedom…." That is what "redeemed" means, that you've been "bought back" from something. "Christ purchased our freedom [redeeming us] from the curse (doom) of the Law [and its condemnation]." Now, I like that because it agrees with many other scriptures on this subject. Condemnation and death go together. Sickness is a manifestation of death, and so is poverty. Sickness and poverty are insipient death. Let me give you a further illustration.

Some say, "Sickness is not death." Yes, it is. If you get enough of it in your body, your body is dead. Is the sickness making your body more alive? No, it isn't.

Some say, "Poverty is not death." If you're poor enough, and if you don't have anything to eat, can you die from that? There's no telling how many people have died from poverty. How many people have been shot in the street trying to rummage up something because they were too poor? How many have gotten into things they shouldn't have? Many have been hurt, killed, or cut off short, when if they would have had plenty of resources, they wouldn't have even been there, involved in that.

I hate sickness, and I hate poverty. Yes, I said that I *hate* it. Do you know why? God hates it. I use the term advisedly. Don't take my word for it; look it up. God hates what it does to His creation. Now, you love sick people, but you hate sickness. You love poor people, but that

doesn't mean you accept the poverty. You hate the poverty, you despise it, because it's death. It's trying to kill something in their life. It's all a manifestation of death—that came in through the door of sin.

But Jesus came. In John 10:10, Jesus said, "I am come that they might have life." If it's not life, it's not Him. The thief comes to do what? He comes to steal, to kill, and to destroy.

Why are millions of Christians accusing God of doing the stealing? "God stole my baby." "God destroyed our house with a storm." People are saying it all over the place, aren't they? Preachers will stand up over pulpits and say, "God took this one in death," when the Bible very plainly tells us that death is the enemy of God in 1 Corinthians 15:26.

No, God is the God of life. His will is life. When He manifests, what manifests? Life. If death is working in your relationships, in your finances through poverty, in your body through sickness, none of it is the will of God. When God's will is done, life is manifested.

Why did Jesus come? He came so you could have life and not just a little. So you could have it more abundantly.

What if something is stealing from you? Who is it? In John 10:10, Jesus said it's the devil. What if it's killing something in your life, trying to destroy something in your life? Don't get confused. Jesus said it's the devil doing it. That's what we believe. It's what He said.

The scripture goes on to say that He has redeemed us from the curse of the Law and its condemnation, "By [Himself] becoming a curse for us."

The New Living Translation says, "Christ has rescued us."

You might say, "*I* need to be rescued." No, you have *been* rescued.

"Lord, I need you to rescue me." He already has.

The Twentieth Century New Testament says, "He has ransomed us." Other versions say, "He has rescued us." "He redeemed us." The Amplified Bible says, "He purchased our freedom."

How did He buy it? First Peter 1:18-19 says, "…ye were not redeemed with corruptible things, as silver and gold, …But with the precious blood of Christ, as of a lamb..." Redeemed. We've been bought with that Blood.

Was our body bought as well as our spirit? First Corinthians 6:20 says so. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Both of them have been bought and paid for, redeemed.

Now the Scripture tells us to do something with this. Psalm 107:2 says, "Let the redeemed of the LORD say so." Should you vocalize and express it? Should you confess it and say, "I've been redeemed?"

Say this out loud:

I've been redeemed.
I've been redeemed from the curse of the Law.
I'm redeemed.
I've been purchased.
I've been ransomed.
I've been redeemed from all of the curse of the Law.
I'm redeemed.

We must believe this, and we must confess it. The redeemed of the Lord ought to say it. I'm redeemed from the curse of the Law.

Now, we're talking about God's will to heal. Is there anything about sickness in the curse of the Law? Yes, there is. Let's begin to look at it verse by verse and piece by piece.

If it's in the curse of the Law, we ought to shout, because we know we don't have time for that. We've been redeemed. We've been set free from the curse of the Law. The Amplified Bible says, "…from the curse (doom) of the Law [and its condemnation]."

The devil wants all Christians to be convinced that they deserve to be sick, broke, and defeated. The sad thing is, many of them *are* convinced. Many Christians, and many so-called faith people, believe God's perfect will is healing. They believe God's perfect will is soundness, health, and long life—*if* you are a good enough Christian. But they feel it kind of rules them out, because they've made so many mistakes, and they've sinned and sown bad seed. So they know it's the perfect will of God, but they don't really expect it to happen in their own life because they've missed it in so many ways. They've come short so many times and in so many ways, so they're living in condemnation. They are living in a sense of guilt and shame from failures and mistakes.

But who did the Lord redeem? Did He redeem all of the people who had done everything right? Did He hang on the Cross for the people who had completely obeyed Him all the time and did things His way every day? The curse was for people who disobeyed, for people who messed up, who sinned. That's how the curse, He said, would come into your life. But what did Christ do? He redeemed us. From what? From the curse of the Law.

The curse has no right in *your* life. You might ask, "Me?" You! Are you a believer? Do you have faith in the Blood? Are you willing to obey God? Then the curse has no right in your life. If it's manifesting, it's doing so illegally—spiritually illegally. The reason it is able to do so spiritually illegally in millions of Christians' lives is because the devil has told them they're unworthy, that they've forfeited God's best for their life, and they've just made too many mistakes and have too many sins. So they just don't really expect it.

Who did He redeem? He redeemed people who blew it, messed up, and sinned. The curse didn't come on a person unless they had messed up under the Law. If they had done everything right, they just got the blessing. But people broke the Law and messed up and messed up, so the Lord had to do something else. People weren't keeping the Law and getting all of their blessings. They

were winding up cursed. So He set up a way whereby you didn't have to obey and cross all the "t's" and dot all the "i's" to get the blessing. *He* became a curse for us. He took the curse and paid it all and rose from the dead, free from it. Now all you have to do to be free from it is believe it and accept it, and let the redeemed of the Lord say it: I'm redeemed. I'm redeemed from the curse of the Law. The curse has no right in my life. Glory to God!

Deuteronomy 28 describes the blessings for keeping God's commandments and the curses for disobeying them. This is precisely what Galatians 3 is talking about when it refers to the curse of the Law. You'll find bits and pieces of it in other places, but it's really concentrated in this one chapter. One of the first major times it is mentioned is in Leviticus 26, but then it is repeated and amplified in Deuteronomy 28.

Beginning in verse one, the Lord said, "And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee..." It says that you'll be blessed in the city and blessed in the field, blessed in the fruit of your body, in the fruit of your ground, in the fruit of your cattle, in the increase of your kine, and the flocks of your sheep. "Blessed shall be thy basket and thy store." Actually, other translations, in verse four, say "wealth." Verse five says, "Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out." Blessing! Verse eight says, "The LORD shall command the blessing upon thee in thy storehouses…" Do you get that picture now? What is your storehouse? It would be like a savings account or an investment, some kind of storehouse. Can you picture the Lord saying, "I command that to be blessed"? Why? Because you're believing Him and obeying Him. You're doing what He told you to do. God is speaking. The same God Who said, "Light be," speaks over your storehouses and says, "Blessed!" When God commands blessings on your stuff, you're not going to stay broke. You're not going to stay down.

Do you believe it pays to obey God and follow Him, to do His will, and to do things His way? It pays. It paid then, and it pays now. Verse 11 says, "And the LORD shall make thee plenteous in goods." It doesn't call them "bads," it calls them "goods." "The LORD shall open unto thee his good treasure, the heaven, to give the rain..." He's going to bless all the work of your hand. You're going to be so blessed, and you're not going to need to borrow. You're going to be able to lend. You're going to be the head, not the tail. You'll only be on top, never on the bottom, if you obey God.

Verse 15 asks the question: What if you decide you don't want to obey God? What if you decide you know better than He does about your life, and you're going to do what you want to do, because you don't care what He said? Well, there are other verses for you. "…If thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come on thee, and overtake thee." He begins talking about things that are called curses.

Now, let me ask you, "Does God want you blessed or does He want you cursed? Do curses ever become a blessing? Is it hard to tell which one it is? When things happen, do you ask, 'Is this a blessing or a curse? Which one is it?'"

No. We just read that all of your stuff will be multiplied and increased, and everything you put your hand to just grows. That's blessed. Then we begin to see the curse.

He said in verses 16-19, "Cursed shalt thou be in the city, and cursed shalt thou be in the field." You will be cursed in your basket and store. You will be cursed in the fruit of your body, the fruit of your land, the increase of your kine, and the flocks of your sheep. You will be cursed when you come in, and cursed when you go out. That sounds just like the reverse of what the blessing will do for you. Why? Because when you get into rebellion, you reverse your blessing. You change the polarity of the power to increase you.

People make a big deal out of saying that God is doing it to them, but it's not true. Did you ever jump start a car? Did you ever hook up the cables wrong? Did it not go well? Did sparks fly? There have been cases, serious situations, of batteries blowing up. Did you jump back and say, "That's a bad battery. Batteries are bad. Oh, look what that battery did. Batteries are so bad." No, batteries are not bad. You crossed it. The power is good. The power will run your car. It will start your car, run your lights, and help you with all your stuff. But if you cross it up, it works against you.

There are cases when people have stuck something in the wall socket and been thrown to the other side of the room. Do you say, "That's a bad outlet. Electricity is bad." No, electricity will wash your clothes and dry them and run your lights. Electricity is not bad; you just crossed it.

God's Word is good, but you don't want to cross it. God's power is good, but you don't want to be against God. You want to be *with* God. People who go against God are crossing the cables, and there will be damaging results. People try to blame God, but it wasn't God's fault. You could have obeyed. You could have put the cables on straight.

Do you remember what the Lord said through his servant in Deuteronomy 11:26? "Behold, I set before you this day a blessing and a curse." He's saying, "I'm giving you the choice, the option." "On one hand," He said, "you'll get a blessing if you obey, or a curse if you don't." He said, "I'm offering you life or death, blessings or curses." He's talking about the same covenant, isn't He? Keep the commands, obey God, believe God, and the power is going to flow positively. The blessing will cause a flow of increase and help into your life. If you disobey and rebel against that same commandment that would bless you, then what happens? Curses.

Notice what He goes on to say in Deuteronomy 28:21-22. "The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning…" Are these disease and sickness? Are they in the curse of the Law? What's the good news? If it's in the curse of the Law, we've been redeemed from the curse of the Law.

Some people read this and say, "Now, it said the Lord would make it cleave to you, and the Lord would smite you with this, so that means the Lord *does* make people sick."

All of the Scriptures have to agree; they can't disagree. If you think they disagree, it is because you don't know or understand something. Isn't it amazing how ignorant and proud some people are? They set their limited intellect above the Bible and say, "I've studied this carefully, and there are numerous inconsistencies between these passages. They don't agree at all. All three of these writers can't be right. There are so many errors and inconsistencies..." Who do they think they are? They're judging God and they're judging His Word, saying, "No, You're wrong. You didn't put it right in the Bible." That's presumption, pride, and ignorance.

If you've been reading the Word any length of time, there have likely been times when you looked at something and thought, "Hmmm, that doesn't sound like it goes with this. How could both of those be true?" But, then you say, "Lord, I know You're right, so whether I can see it or not, You're right. Show me what I don't see." Then, over the process of time, sometimes years, you get light and say, "Oh! No wonder! Well, of course." You just didn't see it at first because of ignorance.

Exodus 12:23 shows with some clarity how to understand this language when it says, "The Lord will smite you with this." There are numerous phrases like this in the Old Testament and in the New Testament.

Paul said to the man who had him backhanded, in the Book of Acts, "God's going to smite you, you whitewashed wall." (Acts 23:3) That's New Testament. How are we to understand this? If God is not the killer or the thief or the destroyer, how are we to understand this? I think Exodus 12 gives some insight.

In Exodus 12:12, the Lord told them, "I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD."

Who did He say was going to smite them? Do you know what happened? They all died. Something catastrophic happened to them spiritually and physically, and they died. People and animals died. He said, "I'm going to smite them."

But notice this last phrase: "I will execute judgment." This is important. "I will execute judgment: I am the LORD." Verse 13 says, "And the blood will be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Again He says, "I'm going to smite the land of Egypt."

Even if you believe He is the One personally doing the smiting, all you have to do is obey Him: apply the blood, stay where He told you to stay, and you don't get smitten. Even if you believe God is the One who is personally killing and making them sick, all you have to do is obey Him, and it doesn't happen to you. He is making a way out.

Verse 22 says, "And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning." So there was a way to be protected, no matter what you thought was happening. Verse 23 is very enlightening. "For the LORD will pass through to smite the Egyptians…" Who is going to do it? This is the third time it says the Lord is going to do it. "…And when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Within the same verse, it says, "The Lord is going to smite…" then before the verse is over, He says, "If you'll do what I tell you, I'll cover and protect you and not let the destroyer…" Is God the destroyer? Is He talking about Himself? No.

Here is a statement that I wrote down years ago, and it has helped me: When it says God does this or that, that He smites, strikes, etc., and you see that it is destruction, killing, sickness, just like this, then really, the destroyer is doing it. Why did the Lord say that He's doing it? What did we read in that previous verse? Judgment. The Lord passes judgment that allows the destroyer access. Since He passes the judgment, He says it as though He did it. He's the Judge, but it's the destroyer who did it.

People jump on that and say, "Well now, the Lord allowed it to be done, but still it was His will. He's the One who did it." No, no, no. Just because the Lord allowed something does not mean it's His will, nor does it mean it pleases Him. He allows and passes judgment on numerous things that don't please Him at all and are not His will, but He must pass judgment that way because He is the righteous Judge of all the earth.

Lamentations 3:32-33, talking about the Lord, says, "But though he cause grief, yet will he have compassion according to the multitude of His mercies. For he doth not afflict willingly…" Do you see that word? "…nor grieve the children of men." God is passing judgment that allows the destroyer access to situations, and He's not doing it willingly. It's not His will. Now, this sounds strange to people because they have been taught religious things instead of this.

But suffice it to say, when it says that God smites this and smites that, let this come back into your thinking. In the same verse what did it say? The destroyer was the one that was actually doing it.

The Lord said, "If you obey me, all these good things are going to happen. If you refuse to obey Me…" what's going to happen?

In 1 Corinthians 11:29-31, He said if you don't discern the Lord's body, there's condemnation that comes. "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged." That's a good word. We would not be judged. "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

You also see it when He told people they would be turned over to the enemy, the devil, for the destruction of the flesh. (1 Corinthians 5:5) He didn't say they'd be turned over to God for the destruction of the flesh. But if you're not clear on it, if it seems confusing to you, or if you're

convinced that God does personally make people sick and kill people—even if you believe that—all you have to do is obey Him, judge yourself, and you're in the clear.

When you have scores and scores of other scriptures telling you the devil is stealing, and the devil is destroying, then you ought to know what's going on. God is passing judgment that allows the destroyer access. It is not His will. It's because people have refused to hear Him and obey Him.

Can it be fixed? Yes, you can judge yourself. You can repent, and you can judge yourself. You can believe and not be judged. Even after you've blown it, and you've messed up, and you deserve to be cursed, you can still run to God and say, "I repent! I judge myself. I was dumb! I was just so big, and I was rebellious. I repent, I confess my sin, and I ask You and believe I receive my forgiveness," and you can stand up from there, and the curse no longer has a legal right in your life, no matter how you messed up. That's why it's called Good News. That is the Gospel.

Let me go back to my previous point. Have we been redeemed from the curse of the Law? Would that be a strong reason why we're convinced it's God's will for all of us to be healed today—because we have been redeemed?

From what have we been redeemed? We've been redeemed from numerous things. In Deuteronomy 28:21, it says that pestilence is part of this curse for disobeying God. What is pestilence? One translation says "plague with diseases." One says "infected with the plague." One says "disease after disease and fasten with plagues on you."

Are you glad that plagues and diseases are part of the curse of the Law? According to Galatians 3:13, "We've been redeemed from the curse of the law," therefore it can't be God's will for this to be in our lives. If He had wanted this to be in our lives, He wouldn't have redeemed us from it.

It also says "consumption." Three different translations say "tuberculosis," and that was a major killer years ago. In some parts of the world, it is still a major killer, a problem in many places.

One says "wasting disease," which is tuberculosis. One says "infectious diseases." Now, that's good news. Have you been redeemed from tuberculosis? Have you been redeemed from wasting diseases—diseases that make your body waste away? Have you been redeemed from infectious diseases? Are you sure? Then should they be in your body? Should they be in your life? Do they have a right to be in your life if you've been redeemed from them?

Now, you're not supposed to heal yourself. Don't feel condemned if you have symptoms in your body. But you do need to get some grit about you to put your foot down and say, "No! I've been redeemed from this. I don't have to have this. I refuse to lie down with this and yield to this, because I've been redeemed from it. It has no legal right in my life."

In order to be strong about that, you've got to believe you're righteous. Some say, "Righteous? I'm not righteous." Then they're not saved. "Oh, yes, I'm saved, but I wouldn't say I was

righteous." You can't have it both ways. The only way you're saved is because you've been made righteous, not by what you have done, but by the blood of the Lamb.

There are really only two major reasons why the curse would have a right to be in your life. One is that you don't believe in Jesus. You don't accept what He did for you; you don't believe He redeemed you.

The other reason is that you're in sin, and you won't repent. Some might suggest, "Well, maybe it's a hidden, secret sin." No, don't go down that road. Sin has to do with violation of light, and if you're in sin like this, you know it. You *know* you know it, and other people know you know it.

If the Lord has dealt with you, and you're rebelling against Him and rebelling against His Word, you can't get away from the condemnation, so you're not going to be bold to stand up for your rights of redemption. But even if you've blown it terribly, 1 John 1:9 says if you will confess that sin—I don't care how bad, how dark, how dirty it is—if you'll confess it sincerely, genuinely from your heart and ask God to forgive you, it is written that He is faithful and just. What does "just" mean? He has a right to do it. Why? He has a right to do it because of what Jesus did and because of your faith in what Jesus did. He is righteous, and He is just to forgive you for all of your sin and something else—to cleanse you from all unrighteousness. If you're cleansed from all unrighteousness, what are you? You are righteous.

Say this out loud:

I have been made righteous by the blood of the Lamb and my faith.
I have been made the righteousness of God in Christ Jesus.

You've been made that. That's not my opinion. That's in 2 Corinthians 5:21. And if you are righteous, you do not deserve to be cursed. It would be wrong for you to be cursed. You need to go around and just say it until you get it built into your consciousness, to where it's just burned in there. I'm righteous and I'm redeemed. I'm redeemed because I'm righteous. Because I've been made righteous, I'm redeemed.

Say this out loud:

I'm redeemed.
I've been made righteous.
I'm redeemed.
The curse has no right in my life because I've been made right by the Blood.
I'm redeemed.
I'm redeemed.

From what are you redeemed? You are redeemed from the curse of the Law. Specific things are mentioned in here: diseases, infectious diseases, tuberculosis. Verse 22 says "fever." Are you glad you've been redeemed from fevers, recurrent fevers? Three of the translations say "inflammation, ague or malarial fever." It includes colds, infections, and fevers.

Is that good to know? It says "extreme burning" in the King James Version. Three translations—and very good ones—say "violent, fiery heat, erysipelas" (caused by streptococcus). Have you

ever heard of strep throat? How about the influenza? How about the bird flu? Swine flu? Dog flu? Asian flu? A northern flu or an ocean flu? It makes no difference, you've been redeemed.

It's so important that we believe it, and the redeemed ought to say that they're redeemed. Instead of saying, "Oh, I get it every year. I don't know why, but dear me, I get it." You're saying that you get it instead of saying you're redeemed from it. That's a big difference.

Say this out loud: **"I'm redeemed."**

Teach your children to say they're redeemed. Instead of letting them be in fear, afraid they're going to catch this or that, tell them to say, "No! I'm redeemed." Teach them to say it and repeat it: "I'm redeemed! I'm redeemed!" There are millions of Christians who stand up and sing, "I'm redeemed, I'm redeemed," but if you tell them, "You're redeemed from the curse of the Law," they look at you like you're from outer space. "I'm redeemed from what?" Well, that's what the Bible says we are redeemed from. That's what we ought to be shouting about instead of what people have made up and put in song books. Tell people, "I've been redeemed from the curse of the Law, and I've read about things in the curse of the Law that I am so glad I'm redeemed *from*."

Verse 22 might surprise you. It says that you've been redeemed from mildew. That does not mean you'll never have to clean up your bathroom. If you look at the other translations, it says "jaundice." We've seen cases of this in newborns and in people attacked with cancer and other things. It has to do with major things going on in your body. You've been redeemed from it. You've been redeemed from paleness, jaundice, and things that would have to do with your liver and your immune system, from things that would have your body dying. You've been redeemed from it.

You need to believe this. God gave the people the *Promised Land* of Canaan, but millions of them never enjoyed it. Why? Because they would not go out there, put their foot on it, and say, "This is ours. God gave it to us." Instead they said, "We can't take it. It's too hard. It's too big." They went and sat in their tents and cried and felt sorry for themselves. They kept telling God, "There's no way," and they perished out there in the wilderness while they wandered around in circles for 40 long, dry years.

When God gives you something, it doesn't just fall on you. What is provided by grace must be possessed by faith. You have to possess it. You have to go and take it with your faith. You've got to jump up and put both feet on your healing and say, "Oh, no you don't. No, you don't! Healing is mine! It's been bought and paid for, and by the grace of God, I will have it. I will experience it in my body. It's been bought and paid for. I will never accept this disease." Jesus thought enough of you and me to buy it and pay for it, and we're going to stand and be strong until we see it.

Don't feel badly because you have some symptoms in your body. Don't feel embarrassed about it, and don't think, "There's something wrong with me. Maybe I just don't have enough faith." No. You're not supposed to make all your symptoms go away. You can't do it, no matter how hard you strain. You can't heal yourself. You can't make your symptoms run away. You're not the Healer.

Do you know what you *can* do? Let the redeemed of the Lord say so. You can have your mind made up. You can set your face like flint and say, "I tell you one thing, I will never receive this. I will never yield to this. I will never lay down to this, never. As long as I draw a breath, I will say, 'I am redeemed! I am healed!'" That's your job. It's not really so hard when you think about it. You don't have to fix any organs. You don't have to kill any cancer. You don't have to do anything, except this: believe, stand on it, don't change, say it, and expect it. You know how to do this; you've done it before. Just keep doing it. It makes no difference what it's called. With God nothing is too hard; nothing is too difficult. Some say, "They haven't been able to find out what it is." Well, you can be healed before they find out, and then, who cares what it was.

A proper diagnosis is not a requirement to be healed. A thorough understanding and analysis of your condition is not a requirement at all for you to be healed. You can be healed before you even know what was wrong with you. Hallelujah.

Let's look at these conditions. In Deuteronomy 28:27, He said if you don't obey, "The Lord will smite thee with the botch of Egypt." That just sounds bad, doesn't it? You don't even have to know what that is to know you don't want it. Someone asks, "What's wrong with them?" "Oh, they've got the botch, a bad case of the botch…."

One translation says "burning sores," and others say "scabs and sores, boils, inflammatory disease, ulcers." This covers more ground than you might think. We think of something on the outside of your body, a sore or a boil, but so many conditions that have different names are actually boils inside of you, or sores or abscesses inside of you. Any kind of a sore, ulcer, abscess, or boil is part of the curse of the Law, and according to Galatians 3:13, we have been redeemed from boils, abscesses, and sores. He already mentioned infection.

Do we believe this or not? Did Jesus do it? Did He go to the Cross? Did He pay the price? Did He become accursed for us? Why? So we could be redeemed from the curse of the Law. He did it, and we are.

Verse 27 also includes hemorrhoids. They don't sound good either. I looked up some more information, and I won't even go into all of it. It's just bad, bad hemorrhoids. Associated with it are tumors. Seven translations say "tumors." According to Deuteronomy 28:27, tumors are part of the curse of the Law. According to Galatians 3:13, Christ has redeemed us from the curse of the Law; therefore, we are redeemed from tumors. Don't think it is too good to be true. Believe it.

There are some people who preach what they think, what they've experienced, and what other people have experienced, and then there are folks who preach the Bible. Whether you understand it or not, which one do you want to believe? Believe the Bible.

What else is included? It talks about swellings in the groin, sores, and piles—all good things from which to be redeemed.

Say this out loud: **I'm redeemed from hemorrhoids, ulcers, tumors, swellings in the groin, sores, piles, and any variation of them.**

The next one talks about the itch and the scab. You *know* that is bad. Six translations say "scurvy." Isn't that interesting? Scurvy has to do with the deficiency of vitamin C, and there's no telling how many sailors died from it centuries ago. You also see "eczema" and "malignant scab" listed in the Septuagint, which is a highly-regarded Greek translation. A malignant scab is cancer. If it's on the surface, it's skin cancer. He didn't just limit it to surface scabs, though. It also says "festering sores."

Have you been redeemed from all kinds of these things? You've been redeemed from tumors. You've been redeemed from malignancies. You've been redeemed from sores. Glory to God! Let the redeemed of the Lord say so. You can just speak right up and say it: "I'm redeemed." If anything on these lists or anything like this tries to show up in your body or in your children's bodies, don't sit there and cry and ask, "Why is this happening to me?" You jump up, you look it in the face, and you say, "No, you don't! I'm redeemed!"

Some might tell you, "Yes, but you've missed it in so many ways." To which you can reply, "Yes, but I've repented, and He's forgiven me and cleansed me from all unrighteousness." You're either cleansed or you're not. You're either forgiven or you're not. If you are, then you are. You are clean and made righteous.

One translation talks about an incurable itch, skin eruptions, and other sorts of skin diseases. This would include all kinds of what we call allergies, allergic reactions, and rashes. Can you see this?

Verse 35 goes along with this. It says there's the sore botch that can't be healed, the grievous, malignant, evil, foul scab that is past all remedy, and ulcers. You've been redeemed from all of this.

Let's look back at verse 28. It talks about astonishment of heart, confusion of mind, bewilderment, distraction, being crazed in the wits, fear, and panic. We call these things mental, or emotional. Have you been redeemed from "losing it" mentally and emotionally, from just being confused, bewildered, distracted, and crazed in your wits? You've been redeemed from that. Do you believe that you've been redeemed from it?

Now let's look at verse 65. It talks about a quaking heart, a shaking heart, a fearful, misgiving heart, and an anxious, unquiet mind. That's all the same thing.

Look at the next one, which mentions the failing of eyes. That has to do with pining away in depression, crying and wasting away. The next one is sorrow of mind. That is the same thing: no appetite, depression, despondency, a languishing spirit, and a heart eaten up with sorrow.

The next one, in verse 66, says that your life will be a burden to you night and day. You'll go in fear and uncertainty, and you'll live in suspense filled with dread. I wonder how many Christians are experiencing some degree of this. Should you have it? Should any of this be in your life? No! Why? You have been redeemed from ever losing your mind or losing your wits. You've been redeemed from living in depression and despondency. It's all part of the curse of the Law, and Christ has redeemed you from the curse of the Law. You have to get bold, in its face, and

say, "No! I'm not yielding to this anymore! I'm not living like this! I don't have to! I've been redeemed!"

It is just terrible that Christians are having panic attacks in the middle of the night over their finances, over their relationships, and over their bodies. We're not supposed to have any of these things. Jesus gave us His own peace that passes understanding. We've been redeemed.

Do you have this in your spirit yet? You ought to go around all day and all night saying, "I've been redeemed from this. I don't have to have it. It has no right in my life."

Now let's look back at verse 59. He mentioned several things by name, but how would he call everything? Well, He did. You might say, "He didn't call *my* situation." Yes, we have it right here when he mentions plagues that are unimaginable; that means nobody has imagined them yet. When they do come up, you're already covered. You're redeemed, no matter what they discover. When they say, "Oh, this is the worst thing. This is an amazing plague. Nobody ever thought about a plague like this," you respond, "Oh, I've got it covered. I'm redeemed."

If they say, "This is an extraordinary affliction," still, you reply, "I'm redeemed. I'm good. It says right here that I'm redeemed from that, too."

What is next? It says "plagues of thy seed." It talks about plagues on you and your descendants, the strokes of your seed, on you and your offspring. This is genetic. These are inherited things. I've seen people wrestle about this, and talk and cry over generational curses for 30 years. You have already been redeemed from anything that could pass down from your momma and daddy, and from your grandpa and grandma, and from you to your kids. It's in the curse of the Law. If you will believe this, there's more power in this Word than anything that's been working in your family for any amount of time. This is the Creator's Word. This is the Redeemer's Word. It's bigger than anything. Don't live with deficiencies. Don't live with things that constrict and restrict you because you think, "Well, momma had it, and her momma had it. It runs in the family." God has already made provision. While He was hanging on the Cross, He became accursed with every genetic and inherited thing that was passed on from seed to seed, from generation to generation.

Say this out loud:

I have been redeemed from all things inherited and genetic.
I have been redeemed from things that are passed down from parent to child.
It's part of the curse of the Law, and Christ has redeemed me from the curse of the Law.
Glory to God.

The next verse includes great plagues and sore sicknesses of long continuance, severe and lingering illness, sickness of long duration, prolonged, persistent, and severe. When people say, "Well, it might not be God's will for you to be healed quickly. It may be His will for this to go on…," it can't be His will. It disagrees with the Bible. You've been redeemed from things that go on and on. Can you see this? You've been redeemed from things that just keep coming back, from things that are prolonged and grievous, lingering and going on and on. There are millions of people in this category, and they're saying, "Everyone, pray that I'll be strong to bear this,

whatever the Lord wants to do." No, you've been redeemed from it. Resist it, stand against it, and say, "No! We don't have to have this. No! We're calling a stop to this in the Name of Jesus. We've been made righteous. We've been redeemed. The curse has no place in our life. It has no legal right to work in our life."

Don't let this get away from you, friend. Build it into your consciousness. Write down these verses and read them. Don't let this be the last time you think about this, especially if you're going through something right now. Get it and just eat it, dream it, and think it. Get it in your spirit.

I was in the northeastern part of the United States a while back, and there was a young couple there who were parents of two children. They were professionals, and things were going well for them. Then the young mother was diagnosed with terminal cancer, one of the worst kinds, one of the quickest-progressing, fastest-growing kinds. In a matter of weeks, she was going through the treatments, and she was weak—just skin and bones. She was a new Christian.

However, they started going to this church when we were there. They gave her a set of our tapes on healing, and she just started devouring them. She got serious about it. While she was so weak sometimes that she couldn't stand up, she'd go and work in the church. She could paint, so sometimes she'd paint a little bit and then just lay down. Sometimes she would paint laying down, listening to those tapes, and feeding on the Word.

When we went back, she was there, standing up—healed, rosy-cheeked, and strong—and she wanted to shake my hand. She was just so excited. You could tell it was just sparkling all over her. She was supposed to be dead, but she's healed. Those children get to keep their mom. That husband gets to keep his wife. You know that's the will of God.

Why isn't this happening more? People don't believe it, and they don't take it seriously. If you think about something else all night and day instead of the Word you've heard about healing, it's going to outweigh it. You must take this and not just think it's Brother Keith's excited deal, but realize, "This is my life. This is what I believe." You've got to get it in your ears, and in your eyes, and in your mouth, night and day, and eliminate everything else that's telling you differently or pulling you away. I'm telling you, God's Word is medicine. (Proverbs 4:22) If you take enough of it long enough, it will heal you from anything. I've seen it over and over again. Nothing is too hard for the Lord.

You can't just read this and say, "Yes, that's interesting, that's good," and then go back and think about the symptoms, problems, and other things for the rest of the day and night. It doesn't work that way. We already read the directions for taking God's medicine, didn't we? Do you remember? It says in Proverbs 4:20-21, "My son, attend to my words; incline your ear to my sayings. Let them not depart from your eyes; keep them in the midst of your heart." Does that sound like an ongoing thing? It is. How would you know if it's working in you? It's going to quicken you. You're going to get excited about it. Even if you don't see all of the results yet, you're going to get excited in your spirit about it.

What if you feel badly about it, you're tired of fooling with it, and you're just annoyed with the whole deal? That's when you need it so much more. That's when you better make yourself do your duty, right? Get yourself by the ear and get back in the Book. Get back in the Word. Play those tapes, play those CD's, play those DVD's, read your Bible, and just praise God and praise God. Refuse to talk about the problem. Refuse to talk about all those people who said this didn't work and that didn't work. You have to be single-minded and get your eyes single.

If the Lord stirred up a word like this for you, then you ought to jump on it with both feet and both hands, and just run around saying, "I'm redeemed! I'm redeemed from tumors. I'm redeemed from cancer. I'm redeemed from genetic problems. I'm redeemed from long, drawn-out stuff. Christ has already redeemed me. He did it. I'm redeemed from the curse of the Law."

What else is listed? Verse 60 includes, "…all the diseases of Egypt, which thou wast afraid of." If it's a disease you fear, it's covered. You can go back and study Egypt and its problems. This is a nation with a big history. Every disease that anyone ever had in Egypt, in all of their civilization, that anyone was ever afraid of, was part of this. You're redeemed from it. You could write books and books on it. What about any other disease in any other civilization, or what about new diseases people come up with? What if someone creates a disease?

I'm glad you asked, because in the next verse, it says, "Also every sickness, and every plague, which is not written in the book of this law…." God is smart. Every kind of sickness and disease that's *not* recorded is included. How many would that cover? If it's a disease that you've never seen in the Bible, that's it. If you have never heard anyone talk about it in any scripture, that's it. Any kind of disease or calamity *not* mentioned in the Bible, all the sicknesses and plagues of which the Word makes no mention, are covered right here. Glory to God. Every sickness, every disease—known or unknown, mentioned or not mentioned—is a part of the curse of the Law, according to Deuteronomy 28:61. The good news is that according to Galatians 3:13, Christ has redeemed us from all the curse of the Law.

We're sure it's God's will for all of us to be healed today because sickness and every kind of sickness is part of the curse from which Christ has redeemed us. So how could it be His will for us to have it, when He went to such great lengths and hung on the Cross and became accursed to set us free from it? It couldn't be His will for us to have it.

Chapter 10: The Types of Redemption

First Corinthians 10:1 talks about how God brought that first generation of Israelites out of Egyptian bondage, how He brought them through the Red Sea, and about all of the things that happened to them—both good and bad. In verse 11, it says, "Now all these things happened unto them for examples," and the margin of my Bible says "types." Examples or types, "…and they are written for our admonition," or our instruction, "upon whom the ends of the world are come."

Reason number 10 we are sure it is God's will for all to be healed today is because of the types of redemption.

The things that are written in the Old Testament, all the things that happened with God's people in the first covenant, are written as types for us. They typify, or portray, what has been fulfilled in the new covenant, the New Testament. That's another big reason we should not neglect and ignore our Old Testament. It is full of beautiful types of Jesus and the work of redemption. Actually, the writers of the New Testament, for the most part, assume you know the Old Testament. Can you tell that by reading it? They make reference to it and assume you know it. Many modern-day Christians are woefully ignorant of the Old Testament.

That's why it's important to read the Old Testament. It applies to us today. It's the Word of God. It never fails, and it does not change. We are in a different covenant, but we don't have a different God. He hasn't changed. Thing after thing that He told them was prophecy. The things He told them to do were beautiful prophetic pictures of what was about to happen. In fact, everybody who was forgiven, everybody who was restored, everybody who was healed, everybody who had any blessing on their life in the old covenant got it based on what Jesus would do in the future.

Second Corinthians 1:20 says, "For all the promises of God in Him are yea," or yes, "and in Him Amen," or so be it, "unto the glory of God by us." All of the promises of God find their "yes" in Him. Who is "Him"? If you read the passage, "Him" here refers to Jesus.

The New International Version says, "No matter how many promises God has made, they are 'yes' in Christ." Aren't you glad they are "yes"?

Is it God's will for you to be healed? The answer is "yes," but it is only "yes" because of what the Anointed One has done and continues to do. Every time you need something, it's yes. Every time you want something—any blessing, any protection, any deliverance, any healing—all of it can be yes. If you need provision tomorrow, it's yes again. If you need healing for the nine-thousandth time, it's yes, and it will be yes tomorrow. Yes!

You hear preachers say, "Well, you know, God always answers," and they kind of raise an eyebrow. "God always answers. Sometimes it's 'yes,'" and they don't say it, but you can tell they're indicating *most of the time it's not*… "and sometimes it's 'no,' and sometimes it's 'wait a while,' and you just never know..." That's not Bible. That's not Scripture. The Bible says if we ask anything according to His will, He hears us, and if we know He hears us, whatever we ask, we know that we have the petition. (1 John 5:15) What does that mean? It means He said, "Yes."

Now, if you ask Him to give you somebody else's wife, then you didn't find out about His will in the Word of God. If you would have read the Bible, you would have known that. Some might say, "Well, then, He said 'no.'" No, He didn't say anything. He doesn't regard ignorance like that. He doesn't even hear it because you couldn't have prayed it in faith. You weren't asking according to the Bible, right? It didn't require an answer. It deserves to be ignored.

Let's look at another translation. The New Living Translation says, "All of God's promises have been fulfilled in Him," every one of them. "As many as are the promises of God, they all find their 'Yes!' in Him," in the Christ.

Now, I believe this very strongly. There is no blessing available to mankind—past, present, or future—except through Jesus. That's a big statement. I say it boldly, I stand by it, and I won't even blink when I say it. There never has been, and there never will be, any blessing available to any man or woman on the planet except through Jesus.

Some might say, "Well, back under the old covenant, He hadn't come yet, and they were getting blessed." It was all based on what He was going to do. Every offering they made pointed to Him. Everything they did prophesied about Him. It was pointing to Him. Can you see it?

Do you believe this too? There is no mercy and no blessing from God available to any man or woman, and there never will be, except through Jesus Christ's redemptive work. Every promise and every commitment that God has ever made, and everything that has ever been or ever will be answered by God with "Yes, I will do this for you," happened because of Jesus—by Him and through Him. He is everything to everybody. He is everything for all times.

I don't know that we're as strong about this as we should be. What did Paul say about people who didn't believe in Jesus and who rejected Him outright? He said, among other things, "Let them be accursed…," referring to people who preach other gospels. If you don't love the Lord, and you aren't looking for His coming…, I'm not saying this—I'm quoting him, "…let him be Anathema Maranatha." (1 Corinthians 16:22) Jesus is everything. Without Jesus you are nothing, you have nothing, and you have no future to look forward to.

In Him, you have everything. In Him you have access to God the Father, Creator of the heavens and earth. (Ephesians 2:18) In Him you have relationship. (Ephesians 3:15) In Him you have forgiveness. In Him you have cleansing from all sin, failures, and mistakes. (Ephesians 1:7) In Him you have the right to rule and reign in the kingdom of God forever. In Him you have healing. In Him you have prosperity. To everything you ever desired, wanted, or needed, God is able to say, "Yes! Yes! Yes!" But never forget, every time He says "yes" to you, it's because of Christ. It's because of Him.

There are some things that you don't need to be so adamant about, or to be stuck so hard. But then there are things that you must be immovable about because the salvation of people's souls depends upon it. To believe something else is to be lost, and this is one of them. When someone says, "I don't believe in this or that. Can't we get along? Can't we fellowship?" you reply, "Well, I'll be nice to you, but we're not even in the same family if you don't believe this. We're not going to spend eternity in the same places." This is a dividing line.

Acts 4 talks about healing. The lame man at the Gate called Beautiful was healed. In verse 10, he said, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." Every miracle should be culminating in this. Who did it? Every great thing that happens, every sign, every wonder, ought to set the stage for someone to stand up and say, "Jesus did this. It happened because of Him."

He's everything. He's the Alpha. He's the Omega. He's the beginning and He's the end. He's the first, He's the last, and He's everything. Glory to God. Jesus is everything, and if you don't believe in Him, you are on the outside looking in. You are not saved, nor will you be. You must believe on Him.

In verse 11 he said, "This is the stone which was set at nought of you builders, which is become the head of the corner." You set Him aside, and you said He wasn't the One, but He is. Verse 12 says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." There is no other way. There is nobody else. He is it. People call us narrow-minded and politically incorrect. "You don't accept everybody? I thought you preached love. Jesus preached love and acceptance." No, He did not. He preached the kingdom of God and repentance.

People try to take Christianity and twist it and say, "If you really loved people, you would accept them like they are." No. You can love people and not accept the way they are. People say, "The Lord loves you just the way you are." Said who? He loves you in spite of how you are. He doesn't have to love all of your goofy ways to love you. "But if you love me, you'll accept me the way I am." Usually people are talking about their sin. No, we don't have to accept your sin to love you—absolutely not, and we certainly don't have to accept that you believe in some other god or some other way to heaven in order to love you. No. If we love you, we'll tell you the truth and not stand by while you believe a lie and go off into eternity without God. That's not love.

There is no other Name. The Amplified Bible says, "There is salvation in and through no one else. There is no other name under heaven given among men by and in which we must be saved."

I'll say it again. Not only is it this way with the new birth, but also every healing, every deliverance, every protection, every blessing, and every bit of prosperity. It all comes from Him. Every bit of it came by and through Jesus. It's only through Him, and it's only by Him.

All of the promises of God find their "yes" and "amen" in Him. "Yes, you can have it. Yes, it's My will, and so be it." It comes through Christ every time. Isn't that what happened with this man? He said, "Lord, I know You can do it if it be Your will." What did He say? "Yes, yes, it is My Will," and reached out and touched him. "So be it. Be healed." This time it came literally through the physical hand of the Christ, but every other time before, and every other time after, it still came through the Christ.

We're looking at redemption now, about what we have and what belongs to us because of what Jesus has done. This is one of the greatest things you'll ever think about. It's sad that so many

Christians know so little about what actually happened. Vast numbers of Christians just know, "I'm not going to hell," which is wonderful, but redemption is so much more.

I'm not going to try to cover all of redemption, but I'm talking about healing. I'm going to deal with it now and into the next chapters. This is the question: Is healing a part of redemption, a part of what Jesus bought and paid for, for all believers? This is where the road divides. I don't know if you studied this in school, read books, or studied theology on this, but this is the fork in the road. If you say, "Yes, healing is part and parcel of redemption, part of what Jesus bought and paid for," then for whom? Are you going to say redemption is for some and not for others? Because of that, millions of Christians do not believe that statement. They do not agree that healing is a part of redemption. They believe God can heal if He wants to, but it doesn't belong to all believers, like the forgiveness of sin does. That's a problem because now you have God blessing humanity outside of the work of Jesus. On what basis is He doing it? People say, "Well, God is God. He can do it if He wants to." Then why couldn't he just save people because He wanted to? "He's omniscient. He's omnipotent. He can do whatever He wants to do." What they're saying is, "It wasn't necessary for Jesus to come and pay the price. God is God. He can do what He wants to do."

No, God is God, and He *did* do what He wanted to do. He did what was right. Think about this: When Adam and Eve sinned, He still loved them. He didn't want them driven out of the Garden. He didn't want them separated from Him. But, you can't bless people who have disobeyed and rebelled against you and be fair. That doesn't merit a blessing. Sin had to be punished. Sin had to be judged.

Oh, but He had a plan. Even though not only Adam and Eve but all of their descendants had sinned and come short of the glory of God, He still had a plan whereby He could reconcile them. Now "reconcile" is an important word. He could redeem and reconcile all mankind to Himself, and bless, heal, deliver, and save them, even though they had sinned and didn't deserve it. It's the greatest story ever told. It's the Good, Good, Good News!

It's the Good News, and healing is part of it, right in the middle of it. It has always been in the middle of it, and it still is in the middle of it. People try, with their theological scalpel, to separate it, take it apart, and say, "No, no, no… now forgiveness of sin, that's for everybody—as many as will believe. But no, healing is not part of that. God could heal if He wanted to, but to say it's every believer's right and privilege? No, it's not always His will. And being rich? No, no, no."

But it is His will! I believe this will grow in us as we grow. I'm going to make this statement, and I'm going to keep making it, and it's going to grow in you: You are, right now, just as healed as you are forgiven. How much you receive it and how much you yield to it is up to you, just like how much you receive forgiveness of sin. But it belongs to you equally because it was accomplished in the same work of redemption. This needs to be built into our consciousness. We as the Church haven't been taught this for century after century. We've been taught other things, but this is true. This is the Bible, and it is true.

I'm going to go over just a handful of the *types* of redemption in the Old Testament, and then I will bring us right into the real thing, the actual work of redemption. We will look at how it's

typified, and then when it happened. This is huge, but the questions we're limiting it to are these: Is healing in there, was healing in the types, and is healing in the actual plan of redemption? If it is part of redemption, then it belongs to every believer!

Say this out loud: **"I'm looking for Jesus and I'm looking for healing."**

Now, what if you find Jesus in this type and then what if you find healing in it? What does it mean? I'm going to use the usual theological language: If it is in the "type," it must be in the "antitype," which means the real thing. If it's in the type and it's not in the plan of redemption, the type becomes misleading.

The Passover Lamb

Exodus 12 talks about the Passover Lamb. Beginning in verse 1, it says, "And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood…" Have you ever heard of the blood of the Lamb? Is this a type of Jesus? "…and strike it on the two side posts and on the upper doorpost of the houses… and they shall eat the flesh in that night."

Now, this is something that is not brought out as much as it should be. How many things were they to do once they had killed the lamb? They were to do two things, not just one. They were to take the blood of the lamb and apply it to the entry way of their home. But that wasn't the end. They were to eat the body of the lamb, both the blood and the body. People talk about the blood, but they omit the body. That's a big mistake.

Verse eight continues, "…eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it." He described to them exactly how they should eat it, and verse ten tells them not to leave anything of it until the morning. It's very specific about eating the body and how it was prepared. Verse 11 says, "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's Passover." Now, why do that? Why eat it with your bags packed, and fully dressed, in a hurry? If you back up, you see that He said, "I'm bringing you out of here." So you eat it in faith. Do they have any reason in the natural to think they're going anywhere? They and their forefathers have been slaves in this nation for four centuries. All kinds of things have happened, and Pharaoh had said, "No, I will not let them go." There had been all kinds of signs, wonders, plagues, and destructions, and they are still slaves to Pharaoh. There is no reason in the natural: Papa didn't go anywhere, Grandpa didn't go anywhere, Great Grandpa and Grandma didn't go anywhere.

But when God says, "Get ready to go," I don't care if no one has left the house in 430 years, you go on and get ready. I don't care if no one has been out of town in 430 years, you go ahead and put on your traveling boots, put on your clothes, gird up your loins, pack your stuff and put it right next to the door, and eat quick. Isn't that what He said? Eat in a hurry.

Is this a type of redemption? Absolutely. You applied the blood to the doorway, and when the destroyer came through killing all the firstborn of men and beasts, the Lord said, "When I see that blood, I will not allow the destroyer to come into you," and he would pass over that house. That house was exempt. It got passed over.

The wages of sin is death. All men have sinned and come short of the glory of God, and the wages of that is not just physical death but eternal death. Why aren't we going to hell? Why aren't we paying the price for all of our mistakes? We've been exempted. We've been passed over where judgment is concerned. Why? Because of the blood of the Lamb that has bought us and paid for us, the destroyer cannot come into our houses to consume us and destroy us.

Was this a type of *the* spotless Lamb? Yes.

Someone might say, "Well, I don't see healing in there." I'm about to tell you about it. Psalm 105 describes this very night when they came out.

You have to remember who these people are and what they've been doing. They have not been serving God in Egypt. They've been worshipping false gods and have not been treated well, especially in recent times. You remember they were required to produce their quota of bricks and weren't given the materials to make them, so they were working night and day. When they weren't making bricks, they were roaming the countryside scrapping the straw together. And then, because of what was going on, they were being beaten. They were treated like livestock; they were slaves, and so were their fathers, and their fathers before them, and their fathers before them, for centuries. (Exodus 5:7-14)

When you're treated like that, you don't have a decent place to live. Your food is substandard, you're overworked, and you're malnourished. You're going to have sick people—people who are beaten, with broken ribs and broken limbs. There will be people with eyes, ears, and noses that are broken and damaged, and they didn't receive proper medical care. They've been worked out in the field until they drop, from heatstroke. There had to be a lot of broken, sick, diseased, weak, damaged people; that's what slavery does to people.

But when they came out that night, Psalm 105:36-37 says, "He smote also all the firstborn in their land, the chief of all their strength. He brought them forth also with silver and gold: and there was not one feeble person among their tribes."

There were 603,550 foot soldiers, not counting the older people, the women, or the children, so they probably had 2-3 million people. Are you're going to tell me that among 2-3 million people, you couldn't find one weak or feeble person—out of a group of people who have grown up in slavery, slept in the cold, worked in extreme heat, and been beaten, overworked, and underfed? It doesn't even make sense. There had to be many of them who were weak, broken, and diseased,

but when they came out that night, there wasn't one feeble person! I submit to you, something very miraculous happened in connection with the Passover lamb. Oh, something amazing happened.

Try today to find 2 million people in any group, or even find a church of 50, where there's not one feeble or diseased or weak person among all of them. In this whole nation, there could not be found one weak, feeble, or broke—because the first part of it was silver and gold.

Is this a type? Is this a type of redemption? What does a type do? A type portrays the real thing. It points toward what is coming. Who is the Lamb? Jesus. They were spared.

It was by the blood. They were *not* destroyed because of the blood.

Something else happened. Old Uncle Ernie, who had a stroke out in the field ten years ago and was paralyzed on one whole side of his body and couldn't go anywhere—Uncle Ernie got ready. They dressed Uncle Ernie and put his boots on him.

Aunt Minnie, who had been beaten by a taskmaster and had her hip broken and an eye knocked out, and had just been in poor health for the last ten years, got ready, too. They got Aunt Minnie ready. Aunt Minnie said, "Get my boots! Get my boots! We're leaving here! We're coming out of here."

"We can't tote all these sick people, how are we going to leave?" He didn't say anything about that. He said, "Get ready! Get dressed. Get packed up. Get ready to go and eat! Eat the body of the lamb."

Glory to God! Is there healing here? It's in a type of redemption. If there is healing in the type, there has to be healing in the real thing, in what it was pointing toward, in what it was portraying.

Is there salvation from destruction and death in Jesus, just like there was in the type? We say, "Apply the blood and be saved." What about the rest of it? "Eat the body and be healed." What about the rest of it? "Get rich. Get plenty of silver and gold." The first thing you need when you get delivered out of darkness and spiritual bondage, out of the devil's kingdom, is plenty of money and a good strong body. Now I have money. Now I have health. I'm ready to serve God. Come on, let's do it.

Do we have anything less under the fulfillment of the Passover Lamb than they had under the type? People try to tell us this kind of nonsense. The truth is, if it's in the type, it's in the fulfillment of the type. If they could get protected and get rich and get healed through the Passover lamb, surely we can get protected, delivered, healed, and blessed through the Lamb—the Lamb of which it was a type.

The Cleansing Ceremony of the Leper

Now we will look at another type. The Old Testament is just full of these, and every one of them is pointing to Jesus. There's healing in them.

In Leviticus 14, beginning in verse 1, it says, "And the LORD spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: And the priest shall command that one of the birds be killed in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field."

Sadly, so many Christians don't even read these things, and the ones who do, do so as an act of duty and say, "Oh, man, blood and birds and wood and water... I'm glad we don't have to do any of that anymore." They just look at it as insignificant, as a ritual.

But there's nothing insignificant in the Bible, and there's nothing that the Lord told them to do that was without reason or without purpose. This is a type of Jesus. We should already be able to see some things by just reading through it: cedar wood, blood, water—every one of these.

This whole process is over a healing. This man had been leprous. "Leprosy" describes a number of different diseases, some different than what we talk about today, but it is terminal and called a "living death." They lost feeling in their skin and body. There are stories of people who had their hands in the fire and were burning them up but couldn't even feel it. People would break an ankle and just keep walking on it because they couldn't even feel it. It has to do with your flesh actually dying while you're still alive; part of you is dead. When a person was this way, it was considered contagious, and they were put outside of the city, there on their own out in the bush until they died. It was horrible.

But here comes a man who's been out in the bush for who knows how long. He's leprous, terminal, with no cure. It was a death sentence. And he yells to the watchman on the wall, "Hey!"

He answers, "What?" "Hey, aren't you a leper? Go back in the bush!"

"Jehovah has healed me!"

"Say what?"

"I'm healed. Jehovah has healed me."

"You're not playing with us?"

"No, I'm healed."

"Well, stay right there."

The Lord had told them exactly what to do. The priests come and examine him. They look at where the sores were. They shave his head and shave the hair off his body, then they close him up for several days. They examine him again, and if in fact he has been healed, and he is clean, then they did this ceremony.

Glory to God. Here comes a man... He's got his life back. As soon as he goes through this ceremony, he can go back home. He can go back to his wife and his kids. He can go back to his job. He can worship in the sanctuary again. He's got his life back. He's been healed. Healed!

He's cleansed and probably shaven, and they take him in, and verse four says, "Then shall the priest take for him that is to be cleansed two birds alive and clean, and cedar wood…" Is there any wood involved in redemption? The Master was hung on a tree. He was nailed to wood. "…and scarlet…" Matthew 27:28 says they put a scarlet robe on Him, and they spit on Him and slapped Him and mocked Him. "…and hyssop…" Hyssop was used like a brush to apply something. We just read in Exodus 12:22 that they used a hyssop branch to put the blood on the entry way. Hyssop was used as a cleansing tool. Is there any cleansing in redemption?

You know, they took a sponge and lifted up vinegar to the Master on the Cross. We were not told what that material was made out of, but notice what else it says: Cedar wood, scarlet, and hyssop. Verse five continues, "And the priest shall command that one of the birds be killed in an earthen vessel…" It was killed in an earthen vessel. That's what the Master did. He was born into this earth in an earthen vessel, and He was killed. The Bible says they were to kill that bird over clean, fresh running water, as opposed to stagnant water. They took this bird and killed it, and the blood ran out into the water. One bird is dead. This was done inside an earthen vessel.

The other bird is still alive. They were to take this other, remaining bird in their hand with the cedar wood, scarlet, and hyssop, and plunge them underneath the blood and the water. Then they bring them up with the blood and the water dripping off of them: a live bird, a piece of cedar wood, a scarlet cloth, and hyssop. They sprinkle the one who is to be cleansed from the leprosy seven times and say, "You're clean." Then they go out to an open field, just in a wide-open space, and take that cedar wood, and that scarlet, and that hyssop, and they let that bird go free, that water-washed, blood-washed bird that's alive because the other bird died, and they watch him fly away, free. Glory to God!

There was a clean One who was born into the earth in an earthen vessel. He did die. He shed His Blood on the cedar, on the tree, after He was mocked in the scarlet. They pierced His side, and blood and water flowed out. The price was paid, and judgment was satisfied. Redemption was purchased, and reconciliation was made. Now anybody who will look up from their dirty, broken, sick, and dead condition and say, "I believe on Him! I'm seeing Him as Lord of my life," and will let Him, by the Holy Spirit He will put His Great Hand on them and combine them with the work of the Cross, with the work of redemption and the cleansing of the Holy Spirit, then take them—Blood-washed, bought, and water-washed—and set them free, to rule and to reign in life by Christ Jesus.

Is this a type of Jesus? Why were they doing it? Why were they even having this ceremony? They were having it because somebody got healed from a physical condition, a death sentence

with no hope, a terminal condition. If there's healing in the type, there has to be healing in the real thing. Otherwise, the type becomes a misrepresentation, a falsehood, or a lie.

The Year of Jubilee

Next we will look at Leviticus 25. This chapter talks about the Year of Jubilee. Is there any type of Jesus in redemption in the Year of Jubilee?

Beginning in verse 8, He said, "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee…" You will proclaim liberty in the year of Jubilee. What is Jubilee? It is the year of liberty, of freedom, and you'll see as we go, restoration. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." If you had lost something, you would get it back. It only came around once every 50 years, but when it did, it was a party all year. It was what everybody had been waiting for, for the previous 49 years, because if you had lost it, and there was no way you could get it back, the Year of Jubilee got it back. "A jubilee shall that fiftieth year be unto you." In verse 13, he said it again. "In the year of this jubilee ye shall return every man unto his possession." What happens? Everybody gets their possessions back.

Let me paint a little picture for you because most Westerners and even many Christians haven't even read this. They don't know about it, and if they read it, they wouldn't see any significance to it, but it is *very* significant. Just like Jesus is our Passover, Jesus is our Jubilee.

Let's say you were an individual who fell on hard times, maybe because you hadn't lived right, or you disobeyed God, or you got away from God. Maybe you were doing well, and you had a farm, or a ranch—property that had been in your family for generations. You had a wife and children and livestock, and you were wealthy. But let's say you messed up and drank, partied, and sinned, and you worshiped false gods. You got into debt, and your creditors came and took your stuff; they took your place. In those days, if you had no money to pay your debts, your wife and kids could be sold as slaves and the money put on the debt. Let's say that happened to you, and they even sold you into slavery. Now you've lost the property that you had in your family for generations, you don't know where your wife is, you don't know where your kids are, and you don't even belong to yourself. You're somebody else's property. You get up every day and feed their pigs, and this happens for 23 years.

But the 24th year, you get up early one morning and you hear this trumpet. You keep hearing it all morning. You know it's the first of the year, but you don't usually hear a trumpet like this, so you ask, "What is that?"

Somebody comes running through shouting, "Jubilee! Jubilee! This is the beginning of Jubilee!"

You say, "Where are you going?"

They say, "I'm going home!"

"What? What about the master?"

"He can't stop me; it's Jubilee!"

You think, "I'm going home! I'm going home!" So you lay down your shovel, and you start heading toward the old home place, while at the same time, so does your wife, and so do your sons, and so do your daughters. You come down the road, and where it used to say *Smith Farm*, now it says something else. You see your wife and you see your kids coming down the other way and you all meet up out there and say, "Jubilee! Jubilee! It's Jubilee!" and you take that sign with somebody else's name off of your place. I know it sounds strange, but this is the way it was. If you had lost it, you got it back in the Year of Jubilee.

Had man lost anything? Adam and Eve had it all. They had everything and they lost it. They lost their perfect health, they lost their total riches, they lost their complete fellowship with God, they lost their protection, and they lost their peace. They lost it. Year after year and century after century, it was hard, but in the fullness of time, there came One born of a woman. There came the Master, the Word made flesh.

According to Luke 4:14-19, after Jesus came out of the wilderness temptation, having passed every test and having put the devil to shame at his own game, Jesus returned "in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was…" He did this repeatedly; this was His custom, the way He operated. "…he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he opened the book, he found the place where it was written, 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…" to heal, "the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Westerners don't know what that is, but all of those folks knew He was talking about Jubilee—the Year of Jubilee, when you get to come back to everything you lost. You get everything back that you lost, no matter how you lived, no matter how far down you went, you get it all back, and in connection with getting it all back, He includes healing and freedom from being poor. He's talking about the acceptable year of the Lord. He's talking about the Year of Jubilee, when every man can return to his lost possessions, and He is the Year of Jubilee. *He* is. This time we don't have to wait for another 50 years to cycle around; we're living in the age of Jubilee.

Anyone who will believe on Jesus and receive Him as their Lord and Savior, anyone who will reach out through faith and lay hold of what He's bought and paid for, can get back what they have lost. If you lost your health, you can get it back. If you lost your wealth, your finances, you

can get it back. Hallelujah! If you lost your freedom, you can get your liberty back. You can get it all back in Jesus. In Him everything is, "Yes! And so be it!" You get it all back!

Let's go on to another type. There are two more that I would like for you to see. That's not all there are. The Old Testament is full of them. When we read our Old Testament, we see beautiful pictures of Jesus.

We are looking for healing in the types, and if we find healing in the type, that proves to us that there's healing in the actual plan of redemption, in redemption itself. What does that mean to us? If there's healing in redemption, then healing has to be for everybody. Otherwise, you're saying parts of redemption are not for everybody.

Atonement for the Plague

In Numbers 16, we see the type of redemption I call "atonement for the plague." Now there was a group of people who were rebellious—including Korah, Dathan, and Abiram—and 250 famous people in the congregation hooked up with them. These were the head deacons and associates. Do you know what I mean by that? They were people who the other people knew and looked up to. Those are the ones the enemy really goes after to get to rebel because they're the ones who have influence. It's harder for unknown people who haven't done anything to influence very many people. But the more influence you have, the more the enemy desires it. He is the original and ultimate control freak—emphasis on *freak*. He wants to control everybody completely. He is a manipulator. He is a controller.

The Holy Spirit is not a controller. He will deal with you, and He will even deal with you strongly, but if you don't want to do it, He's not going to make you. He's not going to try to make you do it, and if you're the right kind of person, that's how you are, too.

But the devil is a manipulator, a forcer. He's going to make people do it. He's going to control it.

These people rebelled, and you know the story: the earth opened up and they all went down alive, along with all of their families, their help, their employees, their livestock, and their tents, and the ground closed up on top of them. You would think the rest of the bunch would have gotten a clue. Looking at that, you would have thought the rest of this bunch would have decided, "Well, my rebellious days are over. You'll never catch me rebelling and doing what those guys did..."

But that afternoon, the whole bunch of them accused Moses and Aaron, saying, "You've killed the people of the Lord. You killed the people of the Lord." Who killed the people of the Lord? Who caused the ground to open up? Moses didn't do that. Aaron didn't do that. These people were so darkened in their understanding, and their unbelief made them that way.

Unthankfulness makes a person dumb. You might ask, "Where do you get that?" Romans 1:21 doesn't say it quite like that, but it says, "Not being thankful their understanding was darkened." Similar, isn't it? How would they know they're unthankful? They're griping. When you're griping and fault-finding and being unthankful, you get dumber and dumber. You see less and

less. Something can be right in front of you, and you don't even see it. Can you see it with this bunch? It should have been so obvious: don't open your mouth and rebel. But the whole bunch did because they were so darkened, so dull.

The murmuring continues in Numbers 16:41. "But on the morrow all the congregation," not just a few of them, but all the congregation, "of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD." They thought they had a problem with Moses and Aaron, but it really was a problem with the Lord; He took it personally.

"And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. And Moses and Aaron came before the tabernacle of the congregation. And the LORD spake to Moses, saying, Get you up from among this congregation, that I may consume them as in a moment." How does God feel about rebellion? "And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun."

We saw how this worked when the Lord was going to smite the first born. When He saw the blood, He was able to cause the destroyer *not* to come into their house. "When I see the blood, I will not suffer," I will not allow, "the destroyer to come into you."

We see more and more, particularly in Judges, that the Lord doesn't have to *try* to destroy you. If He does not protect you, you will be destroyed. Do you see this? The Lord passes judgment that allows the destroyer access, and there are plenty of devils, diseases, accidents, and crazy people ready to take you out. All He has to do is *not* keep you.

So really, it's a person's own sin that removes the protection. The plague began to sweep through the people because of their rebellion and the removal of God's protection. Verse 47 says, "And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people."

Is this typical of redemption? Do we have a High Priest today? Did the high priest do something as a mediator? Yes. Can you see this? Oh, it just gets richer the further you read. He made an atonement for the people, "And he stood between the dead and the living; and the plague was stayed." He stood up as high priest, having made the atonement, and the plague that had already killed people and was advancing couldn't get through him to the other people. The plague couldn't get through the high priest. It couldn't get through the atoning sacrifice. The plague was stopped in its tracks; it was stayed. Can you see Jesus in this? Is there healing in this? It's like the last one we read. The whole thing is about healing. Glory to God!

Do we have a Mediator now? Hebrews 4:14 says, "Seeing then that we have a great high priest…" We have a High Priest. Aaron the high priest was a type of our High Priest. "…we have a great high priest that is passed into the heavens, Jesus the Son of God…" What are we to do? "…let us hold fast our profession." Other translations say "confession."

Hebrews 3:1 says, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession," or our "confession," Christ Jesus.

He is the High Priest of our confession. He has already made the sacrifice, and the work has already been done. But what we say about it affects what we experience of it, and He is able to work in our life according to what we say about it. He is the Apostle and the High Priest of what we say, of our confession.

What should you say? You should say what He says. If He says, "You're forgiven," you should say, "I'm forgiven." If you say, "I'm not. I just don't feel like I am," then you're not giving Him what He needs to work with in your life.

If He says, "You're healed," what should you say? If He says, "You'll not die but live and declare the works of the Lord," and with long life He will satisfy you and show you His salvation, what should you say? "I don't think I'll make it to see 50." People say that kind of thing all the time. They think it's mysterious or something. But you couldn't pay me to say it.

I want to give the Lord something He can work with in my life. I want to agree with Him.

If He says, "I'm blessed," I say, "I'm blessed."

If He says, "I'm forgiven," I say, "I'm forgiven."

If He says, "I'm righteous," I say, "I'm righteous."

If He says, "I'm healed," I say, "I'm healed."

If He says, "I'm rich," I say, "I'm rich."

That's what I say. I'm going to say what He says and give Him something to work with as my High Priest.

First Timothy 2:5 says, "For there is one God, and one mediator between God and men; the man Christ Jesus." There is Someone Who is the go-between for you and God, Someone Who stands between the living and the dead. There is Someone Who has already paid the price, and if you'll believe on Him, you can be saved—and that salvation includes healing. It's part of it. The type was in connection with healing. The plague was stayed. Glory to God.

The Serpent on a Pole

In Numbers 21, we find our fifth type of redemption. I'm only giving you five for now, and then we're going to look at the actual work of redemption itself. It must be built into our consciousness, and it must replace religious ideas.

Ungodly, unbiblical religion is taking millions to hell. It's one of the worst enemies of the Church. People believe stuff as if it's Bible, but it's not—it's actually contrary to the Bible.

People believe it because that's how they've been raised, and it's what they've been taught from pulpits, even as children. It's what their parents were taught, so there are generations of tradition. People don't call it *tradition*, they call it *Christianity*, and it's so serious because it's replacing the real Word. People go through their whole lives and don't get results in an area and wonder why. It's because they are holding so fast to this belief that is not the Word, not realizing it was switched on their grandparents. The devil pulled a switch on people and got them to swap out the Word for this five, ten, twenty generations ago, and now people cling to it like it's the Word, when all it is doing is stealing from them and robbing them.

After a service one time, I had a lady come down because she was annoyed with something I had said. She said, "Well, now, I just don't agree with that because you know it's just like the song says."

I said, "The what?"

She said, "Well, it's like the song said."

I said, "The song?"

She said, "Yes, you know, the song," and she was quoting words out of a song like it was the Bible. She was not receiving the scripture we just read to her, but she was holding onto the song.

This has always been a problem. It was a problem in Jesus' time. What did He tell them? He said, "You have made the Word of none effect by your traditions." You have traded the Word for traditions.

Don't think you're exempt from this. Don't think we're talking about somebody else, somewhere else. If you've been in this world longer than a few weeks, you've picked up some traditions. What you need to do—what everybody needs to do, all the time—is examine what you believe. Ask, "Where is it in the Book? Where is it?" and don't just read one-third of a verse. If it's really the truth, there will be multiple verses that agree on it. "In the mouth of two or three witnesses, let every Word be established." (2 Corinthians 13:1)

Numbers 21:4 says, "And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way." Watch out for discouragement because it is the path down. It is the path into darkness, failure, and defeat. "And the people spake against God, and against Moses…" This was dumb. One of the dumbest things you could ever do is blame God and other people for your problems. It's dumb, faithless, and ignorant, and it's the way to be destroyed. First Corinthians 10:10 says, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

Griping and complaining opens the door to the destroyer in your life. Don't do it, no matter what. You'll be tempted at times, but don't yield to the temptation. Resist it, and instead, thank God. Find something to thank God about. Be thankful, and in His light, you'll get more light. You'll see more light, and instead of going down, you'll come up, and you'll come out.

When you get hurt, and when you feel like everybody owes you something and didn't come through for you, or they didn't treat you right, you won't come right out and say it, but you're harboring and nurturing this grudge against God. God didn't come through for you. "He didn't do what I asked Him to do." Never mind that you won't do what He told you to do. You're going to be mad because you don't think He did what you wanted Him to do. God has never been your problem. He has never let you down and never will.

Say this: **"I'm not a griper."**

The people spoke against God and against Moses. They said, "Why have you brought us up out of Egypt to die out here in the wilderness? There is no bread or water, and we are sick and tired of this light bread." What are they talking about? Manna. "We have manna cakes for breakfast. Then it's a manna sandwich for lunch. It's manna for supper and manna snacks… it's just manna, manna, manna. I am fed up with manna. I'm sick of manna."

Anyone who has flesh could have had that thought come through their mind, and have had that feeling. If you're dumb, you'll say it. You'll yield to it and start talking that way, and griping. But that's being darkened in your understanding.

What would they have had to eat if they didn't have this manna? There are no grocery stores out there in the desert. They would have starved to death long ago, and whose fault was it they had been eating manna for all this time? It wasn't God's fault. If they would have obeyed Him, they would have already been through there and into the Promised Land, eating peaches, figs, and watermelons, and barbeque in their hammocks, right? They'd be having ice cream. It's their fault they're not already through. But for unbelievers, that's part of their problem. They don't want to accept responsibility for their life being the way it is; they want to blame somebody else. So they blamed Moses. "You're the one who brought us out here. Why? Why did you bring us out here? You brought us out here to die."

Well, it didn't please the Lord. "So fiery serpents came into the camp and started biting the people."

It's no surprise that there are snakes in the desert, but what is significant is that they had no problem with any of these snakes month after month. We saw it when He delivered them out of Egyptian bondage. There was a protective barrier around them. The plagues would come through the land, but when they got to the border of Goshen, they just ran up against something. God knew about force fields long before *Star Trek*, didn't He? He had one over them, and it kept out the snakes and the scorpions and the disease. Do you believe God can keep a protective barrier over you right now?

Say this out loud: **"It's on me. I live in it. The protection of God is round about me. It covers me."**

Believe it. Remember our part in Psalm 91, again and again? I will *say* of the Lord, "He is my Refuge, and my Fortress, and my Protector, my God. In Him I trust." Why would you say that? He is the Apostle and High Priest of what comes out of your mouth, your confession.

Well, what was coming out of their mouths? "We're all going to die out here. There isn't anything to eat; we're fed up with this manna."

Have you ever talked like that? Well, the past is past, but don't yield to it in the future. Snakes began to move throughout the camp and bite the people. Numbers 21:7 continues, "Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us." Moses didn't respond, "Tough. Griping about me and rebelling against me… Pray for yourself. Oh, yeah, you want Moses *now*. This morning it was, 'We hate Moses. Moses is the cause of all our problems.' But after lunch, it's, 'Oh Moses, pray, pray!'" He didn't say that. You see, one reason why he was the man in charge was because "Moses prayed for the people." God knew who to put there.

In verses 8 and 9, it says, "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Glory to God! Is this a type of Jesus? How do we know? John 3 says so.

Let's read John 3:14. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Is that serpent on the pole a type of Jesus? There's no question about it; the Bible says so. Was Jesus lifted up between heaven and earth, between the dead and the living? Verse 15 says He was lifted up: "That whosoever believeth in him should not perish, but have eternal life." They got to keep their mortal life a while longer by looking on and believing on that type of Jesus. We not only get that, but we also get eternal life. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

He goes into the next verse talking about condemnation. You cannot have faith until your condemnation is removed. Condemnation is the faith destroyer. It is the confidence killer. Think about it. If you're condemned, you're not confident—confident in God, confident that He hears your prayer, confident that your prayer and request is granted. You have to get rid of your condemnation. There's only one thing that could do that. The one thing that could cleanse and purge a guilty conscience is the blood of the Lamb. It is faith in the sacrifice of Jesus, and by faith in Him, you can have confidence to be saved and confidence that you're missing hell, but that's not the whole thing. You can also have confidence to be healed. You can have confidence to get free, to live out the rest of your life. But you cannot have condemnation.

There's something that needs to happen in us in this area, because Christians live in different degrees of guilt, shame, and embarrassment, and it destroys our faith. It undermines your confidence in God. You've got to have that removed and have the guilt rolled off of you. You must have confidence that you are clean before God, to know, "I'm made right, I'm made holy. I'm washed by the Blood." And when you have that, your faith just comes right up to the surface, and you can have confidence to receive your healing.

Do you remember the man with the four friends who carried him over, tore off the housetop, and lowered him down in front of Jesus, getting dust in everybody's hair and interrupting the service? Jesus looked at him, and what did He say to him? "Son, your sins are forgiven you." (Mark 2:3-5) It made all of the preachers mad, didn't it?

They said, "Who is He, saying He forgives sin?" (Mark 2:6-7) Why did He say that? Did the man say that he was coming to be forgiven? No, he came to get healed. But this had to be dealt with first, so he would be free from this guilt, shame, and condemnation, because He was about to tell him to do something that takes faith. He told him, "Get up from there, take up your bed, and go out." But he can't. He's paralyzed. It's going to take faith. It's going to take some confidence in the Word of God to act on that word, and in order to have that confidence, you must be free from guilt, shame, and condemnation. You can't go around harboring and hiding a bunch of things from your past, and keep holding on to that guilt and shame. It will choke off your faith. It will keep you from even believing God will hear you.

Is the Blood enough, more than enough, to cleanse you from every sin and to make you whole and righteous? Then you ought to lose that guilt. You ought to lose that condemnation and come on into faith.

He didn't send His Son into the world to condemn the world. He sent His Son into the world so that we could be free from the condemnation and have faith and receive our life and our inheritance. (John 3:17)

In the type we are studying, he's talking about Jesus having to be lifted up, just like Moses lifted up the serpent, the snake, on the pole.

"A snake on a pole is a type of Jesus?" The Bible says so. It is a brass snake. Brass is typical of judgment, and the snake is typical of sin and evil. How could that be a type of Jesus? Oh, it is. Because when Jesus hung on the cross, it was not pretty. People make crosses that are beautiful, out of gold and ornamented with jewels, but the cross in its day was like the electric chair or like a lethal injection. It was the death penalty for the worst criminals. When He hung on the cross, it was not pretty. He became sin with our sin (2 Corinthians 5:21) and was judged, brass. It became dark, and the sun was darkened. He cried out, "My God, My God, why have You forsaken Me?" (Matthew 27:45-46) Why? Because He was treated as sin and judged as sin. Everything evil and everything ugly that you have ever done, or thought, or been a part of, or that any human being has ever been or ever will be, converged on Him, and He didn't just empathize with it. He became it. He became sin. Though He had none of His own, He became sin with our sin and was judged. The brass serpent.

When He died, when they took Him off of the cross and buried Him, there was no shouting; there were no trumpets. It was cold, it was dark, it was hard, it was bad, and the devil thought he won.

The Bible says if the devil had known, and his princes had known, they would never have crucified the Lord of Glory. (1 Corinthians 2:8) They did not know what they were getting into. They thought they were winning. They thought they had won.

Oh, but on the third day, He rose free from sin, and it was your sin He bore and put away, which means you are free from sin. Your sin has already been judged and already been put away. All you have to do is believe it and receive it. We need to get this built into our consciousness instead of some religious thinking.

The word "atonement" is really not a New Testament word. I know that sounds strange to a lot of people, but don't take my word for it; study it. It's used in one place in the New Testament, in the Book of Romans, and modern translations don't really use it. The word "atonement" is used many places in the Old Testament. We read that he went and made an atonement. Atonement means "to cover." "Atone" means "to cover," like with something really thick and dark, to cover it so you can't see it. That is the accurate word for what took place in the Old Testament.

The Book of Hebrews goes into detail about how the remembrance of sin was made year to year because sins weren't fixed—they were just covered. The blood of the animal sacrifice could never take away sin, it could only cover it, so God would bless the people based on Someone Who was coming to do what the animal blood couldn't do. He went ahead and blessed them and healed them on credit, based on what Jesus was going to do. It says that the blood of bulls and goats could never take away sin, but He came, and His Blood has taken it away and washed it away. (Hebrews 10:4) Your sins are not covered, they are gone. They're gone!

Actually, in Romans 5:11 it says that in Jesus Christ "we have now received the atonement," but that's not the word for *atonement*; it's the word for *reconciliation*, and that's what most of the modern translations say. It means "exchange." He didn't cover your sins, He took your sins and took them away. When He rose from the dead, there was no sin on Him. There was no part of any sin or judgment on Him. It was done, it's gone forever, and He gave you His righteousness. There's no covering here. It's an exchange. He took your sin and took it away; now it's gone. He gave you His righteousness, His holiness. Most Christians have not dared to believe this; it just sounds too big and too good to be true. That's why it's called "Good News."

We need to examine our songs. New Testament believers do not need to stand up and sing about their sins being covered over. It's not accurate. Our sins are gone. He took them away. You can't find them. He gave us in exchange His own rightness and cleanness. That's why we can come boldly before the Throne of Grace. Under the Old Testament, nobody but the high priest could come into the holy place, once a year, with all the sacrifices, with bells on. But now, all of us can come right into the very presence of the Almighty by faith. What would make us clean enough to do that? Only the righteousness of Jesus Himself, that He gave to us. We didn't earn it, we just receive it by faith. You can never earn it, but you can believe it, and you can say it out loud, out of your mouth.

This is such a beautiful type of redemption. Put yourself in these people's place. This is not a fairy tale; this actually happened. Two or three million people are out in the desert. Snakes, poisonous vipers, come out from all over the place and are biting the people, and people are dying. A bunch of them are already dead. Many people are already bitten, and some are about to be.

Now, if you turned 20 rattlesnakes loose in a service, do you suppose it would affect things? I'm talking about big old poisonous rattlesnakes. One crawls right up under your foot, then goes up behind the aisle. Somebody grabs their leg and shouts, "I've been bitten!" and then you feel something come across your foot.

This is going on throughout the whole camp. I submit to you, there's chaos in that camp. People are running and screaming. Animals are spooked. They're knocking the tents over. They're running through the campfires. And it seems amazing to me that in the midst of this, Moses hears from the Lord and puts a brass serpent up on a pole high enough and big enough for the people to see, and he sends messengers, and he gets everyone's attention somehow and says, "Listen! Listen! I have heard from Jehovah! Everybody who looks on the serpent on the pole will live."

The Amplified Bible has an interesting note on that verse. When it says "everyone that looks," this word for "look" does not mean "a passing glance." It means "a steady, absorbing gaze." You had to fix your gaze on the serpent on the pole in the midst of chaos.

People ask the question, "Well, I hear what you say—by His stripes I'm healed—but what do I do with these symptoms? I'm hurting. I have pain. I have discomfort. I've got this... I can't do it." Yes, you can. You can do it with venom flowing through your veins. You can do it with your neck swelling up, your eyes bulging out, and your heart up in your throat. You can do it with a snake crawling behind you. You can do it with your babies crying, with your camels running off a hill somewhere, and with your tent on fire. Many of them did it.

With venom coursing through their veins and feeling the effects of it, they lifted up their eyes and just stood there. They heard animals, and people screaming, and they thought they felt another snake crawl across their foot… But if you want to live, you cannot get immersed in all of this. You have to do it and see nothing else. What did the Bible say? As many as looked—everybody that looked—lived.

They were not born again. They were not filled with the Holy Spirit. They had no Bible to quote. If *they* could do it, *we* can do it. If they could look at a serpent on the pole, we can look at Jesus on the cross. We can look at Jesus at the whipping post taking our infirmities, bearing our sicknesses, and carrying our pains. We can look at Him hanging on the cross and paying the price for every one of our sins, but we must look away from distractions, from feelings and pain and bad reports, because they will try to pull us down. You can't be healed like that. If you're not paying attention, you'll start listening to this and that, and paying attention to this and that. Every day you have to focus, and you have to say, "Quit it! Quit it! Here! Right here! Jesus took my infirmities. He took my sicknesses. He carried my pains. He hung between heaven and earth. He interceded for me and ever lives to make intercession for me. He's my Mediator. He paid the price. He bought it. He paid for it. By His stripes I am healed. I was healed." You have to think about it and talk about it night and day, and keep a steady, absorbing gaze on Him.

That's not just my theory. Remember Hebrews 12:2, "Looking unto Jesus the author and the finisher of our faith…." Don't be distracted by weight and sins and things that would hinder you. Look at Jesus, keep your eyes on Him, and run that race. You'll finish it. You'll finish what you're believing for. You'll get results.

Was there healing in that type? There was healing from snake venom and the effects of it. They were delivered from death; they received physical healing. What does that prove? There has to be healing in the plan of redemption, otherwise it wouldn't have been in this, and so much more.

Jesus is the Author and Finisher of our faith. He is the Apostle, the High Priest, the Mediator of what comes out of your mouth, of what you believe in your heart.

When you believed in your heart that Jesus was raised from the dead, and you confessed out loud, out of your mouth, "Jesus is my Lord. I receive Jesus as my Lord. I believe He's been raised from the dead," did something happen to you? Jesus was able to do something with your words.

In 2 Corinthians 5, the whole passage deals with what we've studied previously. Verses 17 and 18 say, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us…" What has He done? Not atoned, but He has reconciled us. What does "reconciled" mean? It means "exchange." It's the ministry of reconciliation. He "hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."

The Church has not taught that. We are supposed to be telling everybody about the great exchange. He took your sins and gave you His righteousness. He took your sickness and gave you health. He took your poverty and made you rich. I'm quoting the Scriptures.

Religion has taught people, "If you'll just be really, really sorry for your sin, and repent and try to live right, maybe you'll be saved." Religion has taught people that it's still up in the air. Religion has taught people that when you get to heaven, Peter will be there with a big scale and will see if you have more good works than bad works, whether you can get in or not. No! That is not the Gospel. That is not truth.

We have been given a ministry of reconciliation to tell people about the great exchange: He took my sin and gave me His righteousness. He took my sickness and gave me healing. He took my poverty and gave me riches. He took the chastisement of my peace and gave me His peace. (2 Corinthians 5:21; 8:9; Matthew 8:17; Isaiah 53:5) Let's get this built into our consciousness. Let's quit being religious with men's ideas and be excited about this.

He gave us this ministry of reconciliation, and he goes on to say in verse 19, "…God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," because He took them on Himself, "and hath committed unto us the word of reconciliation." Reconciliation is about exchange. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead…" What does that mean? If Jesus were here in Person, this is what He would tell you, as His ambassador, as His representative: "I'm imploring you—Be reconciled to God." Believe that you have fellowship with God again, that you have every right to be blessed, that you have every right to heaven, that you have every right to healing and every blessing. Why? Because of the great exchange. Verse 21 says, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Just as surely as He was made sin, we are made righteous. This is the great exchange.

Now, you might not see what this has to do with healing, but I assure you it is the bedrock of your faith and your healing, because redemption is the great exchange. Because of what He has done, you have a right to be healed. Healing is yours; it belongs to you. You ought to be healed. You have a right to be rich. You have a right to be happy and free, to be at peace and be full of joy. So many people say, "Yeah but I've missed it." You're not listening. All of your sins have already been put on Him, and He didn't cover them up, He took them away. They're gone forever. Even the ones you haven't done yet. He put them away. "Where?" You can't find them, so don't look. He put them away and gave you His righteousness. Whose righteousness? Jesus' righteousness.

Should Jesus be healed or sick? Does Jesus have a right? Did He have a right to walk the earth and be healed and free from disease, and to be strong to serve the Father? You have that same right because you have His righteousness.

Say this out loud:

God made Him to be sin with my sin, all of my sins,
and now I have been made right,
righteous with His righteousness,
and it is mine, now.

This will help you. Religious folks don't like to hear it, but you need to "say" the Bible. Jesus is the Apostle and High Priest of your confession. You need to go around saying, "I am the righteousness of God in Christ. I have been made righteous in Jesus. I am right in the eyes of God. I've been made right. I'm the righteousness of God in Christ." It's not because of what you've done; it's because of what He has done. As surely as He was made sin, you're made righteous, which means you have every right to be healed and to have everything else that is good.

Chapter 11: Healing Is a Part of Redemption

Just as much as being saved from hell, and just as much as being born again, healing is a part of redemption. It belongs to you equally with the forgiveness of sin.

Reason number eleven we are sure it is God's will for all to be healed is because healing is a part of redemption.

Second Corinthians 1:20 says, "For all the promises of God in him are yea, and in him Amen," or so be it, "unto the glory of God by us." How many of the promises of God? All of them.

I said this before, and I'm being so repetitive and strong about it because it is a big, big issue: I am convinced from the Word that there is no blessing available to mankind except through Jesus. That is an all-inclusive statement. I don't believe that God goes around that and does things any other way. To do so would be unjust. God, the Father, the Creator of heavens and earth is the righteous Judge of all the earth. The Bible says He is known for His righteous judgments (Psalm 119), and no matter how much He loves you, He's not going to pervert justice for you. He's not going to do wrong or do something unfair or unjust for anyone. So the only way He would have a right to do something for a man or a woman is through redemption. That way He's justified. The Bible says Jesus is just, and He is the Justifier of those who believe in Him. (Romans 3:26)

If anyone has ever been healed—in the Old Testament, in the New Testament, or last week—it was based on what Jesus was going to do or what He has already done. You and I are looking back to the Cross. It has already happened. It is already done. Isaiah 53:5 says, "With his stripes we are healed." That is good news. First Peter 2:24 uses a different word. It says, "By His stripes you *were* healed." Why? Isaiah is looking by the Spirit to the future. Jesus hasn't been born yet in his time. The scourging hasn't happened, the Cross hasn't happened, and Him being raised from the dead hasn't happened on the earth, but he's looking at it in the Spirit, so he says, "With his stripes we *are* healed."

But Peter is on the other side, like we are. The Lord has come, born of a virgin, scourged at the whipping post, hung on a cross, and raised from the dead. He is seated at the right hand of Majesty, and now he says, "By Whose stripes you were healed." Everyone who was healed throughout the Old Covenant, the Old Testament, and all those years through the Prophets and the Law was healed based on what Jesus was *going* to do. All the masses and thousands who were healed in Jesus' earthly ministry were healed based on what He was *about* to do. Then anyone and everyone who has been healed since then has been healed based on what Jesus *has already done* at the Cross.

All of the promises of God, every one of them, find their fulfillment in God the Father's ability to say "yes" and "so be it, you can have it." It is all, and only, through Jesus. He is our Hero. He's everything. I get excited when I start talking about Him. Jesus is it! He's everything! He's the beginning and the end. He's the Alpha and the Omega. He's the first and the last and everything in-between. There is no salvation apart from Him. He is the only way. He is *the* Way. There is no deliverance, no healing, no freedom, and no blessing from God except through Him, through Jesus.

So if He did buy and pay for healing in His work of redemption, to how many does redemption belong? Some still say, "For some, it's God's will to be healed, and for some, it's not." Hold on. If it's true that He bought and paid for healing through the work of redemption, why couldn't you say that about other parts of redemption? Why couldn't you just as equally say it's God's will for some to be born again, and for some not to be born again? If He bought it, if He paid for it, and if He accomplished it through substitutionary sacrifice, it belongs to whosoever will believe, all the time, forever. Glory to God.

Beginning in Isaiah 53:1, it says, "Who hath believed our report? and to whom is the arm of the LORD revealed?" The answer to the last is the answer to the first. To whom has the arm, the power, of the LORD been revealed? To the ones who believe the report. "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire Him."

All sorts of romantic notions about Jesus have been brought up and tossed around, and people portray Him in His earthly life operating as the Son of God. But no. I know this may sound hard, but do you believe the Scriptures? "There is no beauty that we should desire Him." What does that mean? Jesus met people on the street by the droves, and they didn't look twice. He looked very ordinary, very regular to the masses, and it got worse from there. Verse three says, "He is despised and rejected of men," and He was.

Now, a cross to us is honorable and holy. But in that day, it was not so. You see people all the time with crosses hanging on their necklace or on a bracelet, but in that day it would be like having an electric chair on your necklace, or a hypodermic needle that said "lethal." I know some people don't like to hear that, but that's what it was. It was the most gruesome death reserved for the worst criminals. It is written in the Bible, "Cursed is one who hangs on a tree" (Galatians 3:13), and everyone assumed that if a man died that kind of death, he was cursed of God; he had it coming, and he deserved it. That's what the masses who knew about it believed.

When you read the scripture verses, you'll see that some of the people were saying, "Well, He's a good Man," and others were saying, "No, He's deceiving the people," and there were quite a few people on the fence. But when He actually was hung on the cross, the masses said, "Well, there it is. He's cursed of God. He can't be a good man. He's the worst of criminal sorts." I know that's hard for people to hear, but you need to hear it to see what happened. Verse 3 says that He was despised and rejected of men. The previous verse says He wasn't noticed. So He went from being unnoticed to being despised and treated as the worst criminal.

Verse 3 continues the description, "…a man of sorrows, and acquainted with grief." It's kind of sad that the King James Version translates it this particular way because it's building up to the fourth and fifth verses, which deal with our healing. The word that is translated "grief" here is in other places, in the same Bible, translated "sickness," and the word that is translated "sorrows" is in other places—in the same King James Bible— translated "pains." Don't take my word for it; study it out for yourself.

The Young's Literal Translation, which is a very highly-respected translation, says He was "a man of pains, and acquainted with sickness." "Surely our sicknesses He hath borne, And our

pains – He hath carried them." This is what the scripture is saying. In numerous other places, these words are translated "sickness" and "pain."

We know He bore our sins, that is widely known in Christendom, but did He bear our sickness when He bore our sins? Did He carry our pain when He carried our punishment? The Bible says that He did.

Isaiah is in the Spirit. The Holy Spirit has come on him. He is a prophet, a seer, and he is seeing through the centuries into the future. He writes what he sees. He sees One Who came, and he starts off by saying, "Who believes this report? Who believes this? And to whom has the arm of the Lord been revealed?" He said He is coming, but He won't stand out. "He's coming; I see Him." There is no marvelous beauty in Him that will make you notice Him. He'll be despised. He'll be rejected. He'll be executed as the worst criminal. Oh, but this is what is happening: He's bearing our sicknesses. He's carrying our pains. He goes on to say that He was bearing our iniquities, and our sins, and the chastisement of our peace. We know from 2 Corinthians 8:9 that He was made poor for us.

This is the great exchange. In the types of redemption, we saw the word "atonement" again and again, and you see it all through the Old Testament. As I mentioned before, *atonement* is not a New Testament word. I know we use it all the time, but it's not. *Atonement* is an Old Testament word that means "to cover." But Jesus did not atone for our sins, which means He did not cover our sins. Rather, the Bible says, He put them away once and for all. We do not have the *covering* of sin, we have the *remission* of sin, which means we are free from it. Once it's done, it's not covered where someone can find it; it's gone, and nobody can find it. It is removed. He took it upon Himself, and He took it away during those three days and nights.

We've been taught some of this, but in many circles, we haven't been taught that when He took our sin, He was also taking our sickness. It's true. He took our sickness, too.

Isaiah 53:4 begins with, "Surely…" If it just said "it happened," it would be true, but it says "surely." "Surely he hath borne our griefs…" That word "griefs" is the Hebrew word "chŏlîy." I know of twenty times in the Old Testament when it was translated "disease" or "sickness."

I heard something interesting about this passage—and this is hearsay, so don't build a doctrine on it—but Hebrew and Greek Scholars know these things. Several years ago, there was a committee doing what we call "modern translations," and it was made up of scholars from all different "camps," or denominations, because they wanted to make it fair. These were men who were highly educated in the original languages, and when they came to Isaiah 53:4, one of them said, "Well, this has been translated 'sickness and disease' consistently in the previous verses, but it's not what the King James Version says," and there was a big discussion about it. Finally one person said, "If we put 'sickness and pain' in there, people will get the wrong idea, and it will play right into these divine-healing people's error." Two of the others said, "If you don't translate it the way we translated the previous 'x' number of places, we're quitting, because it's just good Bible translation." The result was they quit. They left the committee, and it was translated "griefs" and "sorrows," with a footnote.

Study this for yourself. Many other times, this same word is translated "sickness" or "disease." How does the scripture read if that's so? "Surely he has borne our sicknesses and carried our pains." Read it out loud: "Surely He has borne our sicknesses and carried our pains."

I'm telling you, that is literally what these words mean, but if you have any question about it, I have the answer for you right here. I don't care if you don't know Hebrew or Greek or anyone who does, or if you can't find a concordance. I know of a Commentator on this in the New Testament. His name is the Holy Spirit. He's the One Who inspired Isaiah to say this, so I believe He would know what He said, and He quoted it in Matthew 8. If you couldn't read a concordance, or if you didn't know about it but wondered about it, all you have to say is, "Holy Spirit, what were You saying over there in Isaiah when You said that? What were You saying?"

Matthew 8:16 says, "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick." ALL that were sick. Is healing for everyone? Is redemption for everyone? Is believing in Jesus for everyone? He "healed all that were sick; That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses."

If the Holy Spirit told us that's what He had said through Isaiah the prophet, then I reckon that's what He said. Friend, when you come to believe this just as strongly as you believe that He bore your sins, you'll be healed, just like you're saved. Surely, He has borne our sicknesses. Surely, He has carried our pains. Why? So *we* could bear them for His glory? That doesn't work. So He could continue to teach us things through being sick and diseased? That doesn't work. Why did He bear our sins and the penalty of our iniquities? So we could be free from it! So we wouldn't have to bear it. Why did He bear the chastisement of our peace? So we could have peace. Why did He bear our sicknesses and carry our pains? The very next verse in Isaiah says that we are healed by His stripes.

Surely, He has borne our sicknesses and carried our pains, "yet," it says, "we did esteem him stricken, smitten of God, and afflicted." How is it that we are healed by His stripes? Stripes are the result of a beating. There are numerous thoughts about this, but go back to the original words, and you'll see why. The word for "stripe" in the Old Testament and New Testament means "a wound" or "a bruise." It also has to do with the idea of a welt, like when you're struck with a rod. In fact, the word "rod" is frequently used in connection with this.

Beatings are punishment for disobedience, for rebellion, and for breaking God's laws. Under the Old Testament, the people were given instructions about how these kinds of things were to be carried out.

Deuteronomy 25:2-3 says, "And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee."

They were not beaten because they did well or because they obeyed. They were beaten as punishment for disobedience and rebellion.

Proverbs 10:13 says, "…a rod is for the back of him that is void of understanding."

Proverbs 19:29 says, "Judgments are prepared for scorners, and stripes for the back of fools."

Why would they need to beat them? Because they hadn't listened to words. Talking to them does no good. They're rebellious after hours of instruction and pleading and everything else, so a beating is the next recourse. I know this is politically incorrect, but it's been in the Word from ancient times. People were beaten as punishment for their crimes. This scourging has to do with this, too.

There's a difference between Roman scourging and Jewish scourging. He was tied to the whipping post, and He was beaten. There is much debate about what instrument was used and how it happened, but don't get too carried away with that; just stay with what the scripture emphasizes. He was beaten. He did not have to do this to go to the Cross. This is something else. He could have gone to the Cross without doing that. It was an awful thing. It was terrible. They tell us people sometimes died just from being scourged, and you know He was in bad shape after the scourging. They made him carry His cross, and He was so weak, He stumbled and fell. Why did He do that? People try to say, "It was for our sins," but that isn't what the Bible says. It says "by whose stripes ye were healed." The result of Him being beaten is you being healed. Whether you understand this or not, you can believe it.

Proverbs 20:30 says, "The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly." In fact, if you look up the word that's in 1 Peter 2, where it says, "By His stripes you were healed," it's the word for "bruise." A bruise would be the result of being struck with some kind of an object, usually a blunt object like a rod or a stick. But he said, "The blueness of a wound cleanseth away evil."

I saw an interesting comment. This is an old, colloquial expression used when someone's child was acting up or just acting sulky and pouting around. If someone asked, "What's wrong with that kid?" A person might reply, "Ah, all they need is a good dose of strap oil." A good dose of strap oil—that means they need a good whipping.

"Oh, they're acting sick and puny."

"All they need is a good dose of strap oil. That will fix them up."

Healing and beating, beating and bruises and healing, how do these go together? It's simple. Sickness is punishment. It is punishment for breaking God's laws, for rebellion and disobedience. Don't let your mind run off on some tangent; stay right here with me. Is that statement true or not? In Leviticus 26 and Deuteronomy 28, we just went through it verse by verse. Was part of the penalty for breaking God's law being sick and diseased? Sickness is punishment. That's why it is such a perversion for preachers to get up in their pulpits and act like sickness is some kind of a blessing in disguise. No! Sickness is punishment. Poverty is punishment. Hell is punishment, right? Grief and vexation of mind and soul is punishment. It's punishment for the disobedient, the rebellious. It is all part of the curse for breaking God's laws.

Was Jesus disobedient? Certainly not, and He was never sick. Was Jesus rebellious and disobedient? No, and He had everything He needed. He had abundance, and He enjoyed nice things. Did He ever have broken peace or anxiety? Did He have times of depression? No, because He was not punished. He was blessed. He lived in the blessing, not the curse, because He was obedient, not disobedient.

But here, the prophet is seeing Him being treated like the worst criminal and seeing Him smitten of God. You'll have to use the eyes of your spirit to see this. Let's look at some other translations.

The Leeser Bible says, "Only our diseases did He bear Himself and our pains He carried."

The Goodspeed Bible says, "It was our pains that He bore. Our sorrows that He carried."

The Jewish translation says, "Surely our diseases He did bear and our pains He carried."

The New American Bible says, "It was our infirmities that He bore and our sufferings that He endured."

The Amplified Bible and the Knox say, We considered Him as Someone punished by God, "stricken, smitten, and afflicted by God."

A person would be punished by God because of sins, disobedience, breaking His laws, or rebellion.

Isaiah 53:5-6 in the Young's Literal Translation says, "And he is pierced for our transgressions, Bruised for our iniquities, The chastisement of our peace [is] on him, And by his bruise there is healing to us." By the results of His beating, to us there's healing. "All of us like sheep have wandered, Each to his own way we have turned, And Jehovah hath caused to meet on him, The punishment of us all."

The punishment for all of your mistakes and failures would have been broken fellowship with God. Your sins would have stayed on you. You would have had broken peace, no confidence, and you would have had to go to hell when you died. But it also includes being sick and broken and defeated in this life. All have sinned and come short of the glory of God, so the righteous Judge should punish those who have sinned, and the punishment involves all of these things. That is justice, and it ought to be that way—except if someone else will take it for you.

God is the righteous Judge of all the earth, and He knows what is fair and what is not. He set this up from the beginning—that Someone else could take your place and pay it, and it's just as paid as if you paid it yourself. Jesus took our place, and He took the punishment for all sin and broken covenant. He took the punishment which included sickness, and it happened specifically when He was tied to the post and beaten. People could see the soldiers beating Him. What they could not see was the spiritual blow.

When Jesus was in the Garden, and He sweat drops of water and blood, in such agony, was He recoiling over being beaten with the Roman's instrument and hung on a cross? If He was responding like that, it's said that some of His followers after Him acted with more bravery. I know we don't like to hear that, but we need to have our eyes opened. There was so much more that He was considering—what was going to happen to Him in spirit. When that was happening to His body, something else was happening in His spirit.

Isaiah 53:10 says, "Yet it pleased the LORD," to do what? "to bruise him." Who bruised Him? By His bruising, or we say "stripes," we are healed. Was it the bruises the Romans put on Him? No. Who bruised Him? This sounds strange: "It pleased the Lord." How in the world could it please the Lord to bruise Him? Because He who sees the end from the beginning could see your face and mine, and He knew that His beloved Son would be strong and would do it and would rise from the dead and would soon be at His right hand in glory. He could see your face, and He could see mine.

Some might say, "He was bearing our sins." He did, but not specifically in this verse. It said earlier, "He was bearing our sicknesses and carrying our pains." This has not been preached. It's been mentioned, alluded to, and touched on quickly. This is Bible, and it's true, and He did it for you.

"It pleased the Lord to bruise Him; he hath put him to grief." If you're paying close attention, you see it's the same word "grief" that the translators had a fainting heart over and wouldn't include. It is the Hebrew word for "sickness." He has put Him to sickness. Don't take my word for it; look it up.

The Young's Literal Translation says, "Jehovah has delighted to bruise Him. He has made Him sick."

The Jewish Publication Society Version says, "It pleased the Lord to crush Him by disease."

The J. B. Rotherham Emphasized Bible says, "He has laid on Him sickness."

Who did it? I'm not trying to minimize this now. Being beaten and being nailed to a cross was awful, but that was not the half of what happened to Him. That was the small part of what happened to Him. What made Him sweat drops of blood in the Garden? What made Him pray and say, "If there's any way, Father, let this cup pass from Me," and then bring Himself back to it and say, "Nevertheless, not My will"?

You understand that Jesus is not weak. Jesus is strong, and He's looking at this and shaking His head. He's crying. He fell on the ground from being overcome with the pressure of it. Why? Because He's going to hang on that cross in a few hours, and all of the ugly, terrible, evil iniquity and sin of every man from Adam to the last man that's going be born and live on the earth is going to converge on His sinless, spotless, spirit, and He's not just going to empathize with it, He's going to become it. When He becomes this, God is going to turn away His face from Him, and He's going to be separated from the Father. Why do you think He cried out, "My God, My God, why have You forsaken Me?" The full brunt of God's judgment is going to come on Him.

That's why He was crying and sweating blood and falling. But before He went to the Cross, there was something else. He was tied to the scourging post, His clothes were ripped off, and He was beaten. He was beaten like a criminal who deserved to be beaten.

When Isaiah writes about it, he is not seeing Romans. Isaiah is seeing in the Spirit centuries before it happened. What does it say that he saw? God is bruising Him. God is putting Him to sickness. Oh friend, get this in your mind. The Romans, soldiers, or whoever it was, were hitting Him and hitting Him, and when they were hitting Him, it was causing wounds, it was causing bruises. But what you could not see is when God struck Him with the core. Some say, "For our sins…" No, that's not what it said. God struck Him with the spiritual root of every disease and every sickness that mankind would ever know, so when the Romans were beating Him, from the hand of the judgment of God this was coming on His spirit, on His soul.

You understand that you can take cancer cells and look at them under a microscope, and there's a life in them. There's a spiritual mobility in them. What is keeping them alive? What is making them grow? It's spiritual. There's a spiritual root, core, and cause of every disease. You can't see it with a microscope. God laid that on Him and beat Him with that when the Romans beat Him physically.

Here's the lie. The devil will say, "Well, yeah, God can heal, and He loves you and all that, but you've messed up. You've missed God. You missed His plan for your life, and you messed up so badly, and you failed so badly." Exactly. That's why He was beaten. To say I can't be healed because I've messed up doesn't make sense, and yet it's one of the favorite lines of the enemy.

"Well you messed up, you've come short, and you failed, so you don't have a right."

If you have messed up and deserve to be punished, including being broke and sick, that's why Jesus is there at the whipping post taking your beating for you, taking your sickness for you, taking your disease, taking your spiritual beating for you—which is sickness and disease.

Can you see this? Don't let this get away from you. Meditate upon this, talk about it, and think about it until it gets built up in your spirit, because the revelation of this will heal you; it will heal you right where you are, just like a man can be born again right where he is, just by believing the Word. This is the same Bible.

This is the great exchange. This is the Good News. We need to major on this, not minor on it.

Isaiah 53:3 says, "He is despised and rejected of men; a man of pains, and acquainted with sickness." If you don't have that in your Bible, you ought to write it in there. I've given you numerous reasons, and study it out for yourself, but write it in there, and write Matthew 8:17 right beside it.

"A man of pains, and acquainted with sickness: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs," our sicknesses, "and carried our sorrows:" our pains, "yet we did esteem him stricken, smitten of God, and afflicted." Who smote Him? God did. "But he was wounded for our transgressions," not His, "he was

bruised for our iniquities," not His, "the chastisement of our peace was upon him." He deserved no punishment; we did. If He took my punishment, do I have to have it anyway?

Think about this. It's so obvious. Let's say you're in another country. There are still numerous countries where if you break one of their laws, they'll take you right out on the street, tie you up, and beat you with a stick. Let's say you and I were circling the world on vacation, and you broke someone's rule and didn't mean to. The next thing you know, they're going to take you out, and they're going to beat you silly, maybe until you die, and I say, "Wait! Can I take their place?" Let's say maybe I was younger than you, or I was a little stronger that you. "Can I take their place?"

They say, "Yes. It's accepted under our law."

What if I went and they beat me, and it took me three weeks to get over it, before I could walk, and yet they show up at your house right after that and say, "Come get your beating. We came to beat you. You broke the law. You deserve it." What would you say?

You would say, "No! Keith took my beating." If you let them beat you anyway, why did I do it? What good did it do me to take that if you let them beat you anyway?

By His beating, we're free. By Him taking our punishment, legally we should not be punished, even though we're the ones who committed the sin. Because even though He didn't commit the sin, He took the punishment.

Get this. This gets stronger as you go.

Verse 6 continues, "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet He opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb…" "Dumb" means "not talking, silent." "So he openeth not his mouth." It said it again.

Say this out loud: **"He opened not His mouth. He opened not His mouth."**

Go back to the scenario I gave you. We're in this other country, you got into trouble, and I let them beat me to keep you from being beaten. They come to your house the next day to beat you. What if you don't open your mouth? Then you're going to get beaten. Why? Did you have to get beaten?

Some would say, "Well, you learned something through it." Well, you weren't supposed to.

If you were beaten, then I took the beating in vain, for no reason. The Gospel is substitution. Redemption is exchange. Do you know why you're not going to hell? Because He went. Do you know why you're not going to pay the price for your sin? Because He did. Do you know why you don't have to be sick? Because He took it. It's exactly the same through the whole realm of life.

"He opened not His mouth." It repeats it for emphasis. It says it again. "He opened not His mouth."

Jesus went to the Cross. He paid the price. He took our beating for us, and He died in our place.

Say this out loud: **"He took my beating at the scourging post. He died for me at the Cross."**

In Acts 22, Paul was preaching in a particular place, and as frequently happened, they either had a revival or a riot—frequently both. Here they were having a riot. Verse 22 tells us the people got mad as he finished up trying to preach to them. "And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air," that's the devil stirring people up, "The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging." That's what they did to Jesus. So they took him in "that he might know wherefore they cried so against him."

Do you understand what they're going to do? They're going to scourge him, or what we would say today, "torture" him. They're going to strip him down, they're going to tie him to the post, they're going to ask him some questions, and they're going to beat him. And they're going to ask more questions and beat him, and ask questions and beat. He may live through this and he may not—Paul, the apostle, the preacher. Verse 25 says, "And as they bound him with thongs…" Be sure to get the picture. They're tying him to the post just like they did Jesus.

When they tied Jesus to the post, what did He say? Isaiah said, "He opened not His mouth." (Isaiah 53:7)

Now they're tying Paul to the post. What do you think Paul ought to do?

Some might say, "He ought to be like Jesus and not open his mouth." Not if Jesus did it for you! Get this now: What Jesus did as your Substitute is not your example. These are two different things. There are things He did as our Example, but what He did as our Substitute is different; it's not our example. It's in our place, on our behalf.

They're tying the man of God to the scourging post exactly like they did to Jesus. It hasn't been that long since they did it to Jesus, and as they're tying him to the post, Paul opens his mouth. Picture this. They're tying him up. They took off his coat and they're tying him up to the post, and he can hear that guy warming up his whip back there.

Paul said, "Hey! Hey!"

"Shut up! You're about to be beat!"

Paul said, "Hey! Is it legal to beat a Roman citizen who is not convicted and found guilty of a crime? Is it legal?" Paul knew it wasn't legal. They knew it wasn't legal. He opened his mouth. Don't you know Paul was glad he knew about his rights?

In those days, if you were not a Roman, you were nobody. You were nothing. I don't care who you were, or who you thought you were, or what you had. I mean, if someone found a dead body in the ditch on Monday morning, the authorities would want to know who it was—if they were a citizen. If not, there wouldn't even be an investigation. Non-citizens could be slaves; they could be property of someone else. Non-citizens were nobodies.

But if you were a Roman citizen, you had rights. You had rights that the whole kingdom and the Emperor himself backed up personally. If you were a Roman citizen, you could appeal your case all the way to Caesar himself, if you didn't like what was going on. Paul did. It's a matter of biblical record. Remember when he stood before Agrippa and said, "I appeal to Caesar." He's there in shackles, and they look at each other and say, "What did he do?" They confer with their lawyers, and they say, "Hey, you've got to send him. You don't want it getting back to Caesar that you violated his Roman rights." They said, "If you appeal to Caesar, it's to Caesar you will go." He had rights.

Why is this in the Bible? The Bible says in Philippians 3 that our "citizenship" is in heaven. It's the Greek word "pŏlitĕuma," and it means "citizenship." What do you think it means that your name is written in the Lamb's Book of Life? In time and in eternity, if you are not a citizen of heaven, you're not anybody. I don't care about your family tree, or how much money you have, or what kind of political clout—when it's all said and done, there's only going to be one roster that matters. But here's the Good News: If your name is in that Book, if you are a citizen of heaven, you have rights now! Right now! You have rights right now!

Masses of Christians don't know this, so they're silent, and they take it. They take the devil tearing up their affairs, hurting their babies, and destroying their finances. They just take it. They say, "Well, you just never know what the Lord's going to do," and they just take it. The devil is beating, stealing, killing, and destroying, and they don't even know they have any rights, much less stand up and speak up for them.

What if Paul had been quiet? What if he just stood there and said, "Well, I have made a lot of mistakes. I guess I deserve a good beating. Lord, help me to be strong, to take it like a man. Lord, give me strength. Lord, give me strength. Lord, give me strength."

Well, if that's all you know, the Lord will be merciful, and He'll give you strength. But, there's something better.

What did Paul say? "Hey! Wait a minute. Wait a minute." Get this word: "Is it lawful?"

See, the devil is counting on you not knowing this. He is a spiritual outlaw, and he wants to take advantage of you because of your ignorance. He wants you to be quiet and take it.

Paul said, "Is it lawful for you to beat me like this, uncondemned? A Roman citizen?" He knew who he was. He knew he had rights. Look at it. "When the centurion heard that, he went and told the chief captain…" First he told that big brute of a guy with the whip, "Whoa! Wait. Just go sit down. Wait a minute." Then he went into the chief captain, the head man.

Friend, this is symbolic of devils. This is symbolic of the devil's hierarchy—principalities, powers, rulers. When the enemy comes and starts doing something to you, you say, "Whoa! Not in my house you don't! No! No, you don't! Is it legal, devil, for you to come in here and do this?" And immediately these lower-level demons have to say, "What? Ask the boss devil. They say it's illegal… " These lower-levels are pretty dumb and they say, "He said we can't kill them with cancer."

He asks, "Why?"

"He says he is a citizen of heaven, and we can't do it."

"Whoa! Time out! Wait. We don't want to cross God. Whoa! Go ask big devil."

So the centurion went in and told the chief captain, "You better watch what you're doing because this man is a Roman. You better watch out what you're about to do."

The chief captain got out from behind his desk, came around to the courtyard where Paul was still in shackles, and said, "Hey, what's up?"

What if Paul hadn't spoken up? What if he hadn't said anything?

The chief captain said, "They tell me you're a Roman. Is that true?"

Don't you think Paul was glad he could say, "Yes, that's right. Yes, I am a Roman citizen."

The captain said, "With a great sum I obtained this freedom." In those days, you could be born to citizens and you would have citizenship—a lot like it is today. That was Paul's case. Or, you could do some great exploit in the military, and Caesar could award you citizenship. Or, if you had enough money and knew the right people, you could buy it. Some things never change. If you knew the right campaigns to contribute to...

He said, "It cost me a lot of money to get my citizenship."

Paul said, "I understand that, but I was born this way. I was born free. I was born into this. I didn't earn it, and I didn't buy it. I was born into this."

Verse 29 continues, "Then straightway they departed from him which should have examined him," that's the word for torture, "and the chief captain also was afraid…" What a turn! They're treating him like dirt, and they're tying him to the post. The chief captain didn't even stay out there. He went inside to get something cold to drink. They're going to beat Paul into a pulp. But now, the head man is scared because he knew that Paul was a Roman, and because he had tied him up.

Did you get the picture when he looked up from there and said, "I was born this way. I was born free. That's why I have all these rights. That's why I am protected. I was born into this."

And the chief captain said, "Untie him! Untie him right now! Mr. Paul, we are sorry, we didn't know. Um, I hope you don't feel the necessity to report this to Caesar because… would you come inside? I've got some fresh lemonade. I think some of my clothes would fit him. Would you get some and bring… sit down here, Mr. Paul. Oh, we got something on your clothes. I'm sorry." Paul goes from being "about to be scourged and beaten" to "loosed and respected."

Friend, you were born into this. You didn't earn it, you didn't buy it, and you couldn't do enough to deserve it. But when you looked up and you said, "Jesus, I believe on You, and I receive You as my Lord and my Savior," you were born again! You were born into this family and into this kingdom, and your name, *your* name, is in that Book, and that Book is a Book of the redeemed and the ransomed. It is also a roster of the citizenship of the eternal kingdom of God, and as a citizen, you have rights. But you must know them, and you must stand up, and you must speak for them.

Jesus opened not His mouth. Do you know that He could have? Do you remember what He said when they were about to take Him? He said, "Don't you know I could call on the Father right now. He would send Me legions of angels," (Matthew 26:53) and they would have taken Him out of there so fast. I mean, they'd wipe out every soldier within 100 miles of there, just like that. But then you and I would still have to pay for our own sins.

Jesus could have spoken up. When they tied Him to the whipping post, and they started beating Him—and not only were they beating Him, but the hand of God was striking Him with the core spiritual cause of every disease and sickness, and it was crushing Him, and bruising Him, to His spirit's core—He could have said, "I appeal to justice. I don't deserve this. I've done nothing wrong. I appeal to the Almighty and justice." If He had spoken up, He would have been delivered, because He didn't deserve it… and we would be lost. We would have to pay the penalty for our sin. Don't you know He wanted to say something? All He had to say was a word; that's all He had to say. All He had to say was, "Stop it!" Remember when He said, "I Am," and they all fell to the ground?

He is our Hero. Think about the strength it took. Think about the self-control. All you have to do is say a word, and you're out of it. He took it. He opened not His mouth. He let them. "Nobody takes My life from Me. I lay it down and I pick it up." He was not in their hands or in their control, with nothing He could do about it. He *let* them do it, and like a lamb that's led before its shearers is dumb and just stands there and takes it, He opened not His mouth. It says it again. He opened not His mouth. Do you know why He opened not His mouth? So we could open our mouth: "Let the redeemed of the Lord say so…" Let them open up their mouths and let them say it, and when anything that is stealing, killing, and destroying comes and starts to pound on you and affect you, you better not sit there and say, "I don't know if it's the will of God." You stand up and you say, "No, you don't! No, you don't! Is it lawful, you ignorant devils? Is it lawful for you to work cancer in my body when I'm uncondemned? When I'm a citizen of heaven?"

"Oh, you deserve it. You've messed up."

“I did deserve it, but He took the beating. He took the sickness. He took the pain. No you don’t steal my money! No, you don’t! Is it legal? Is it lawful for you to steal my prosperity? No, you don’t! I call you on it. I challenge you before the high court of heaven.”

They’ll run scared to their superiors, and they’ll back off from you. Those are not my words. “Resist the devil and he will flee from you.” Glory to God.

Chapter 12: The Firstfruits of Redemption

Reason number 12 we are sure that it is God's will for all of us to be healed is because of the firstfruits of the Redemption. Another way of saying it is "the earnest of our inheritance."

We are now in the heart of redemption, in the heart of Christianity and healing, because healing is part and parcel of it. Healing is right in the middle of it. All you have to do is look at Jesus' ministry. If the will of God was really the way some people try to portray it, then Jesus would rarely, if ever, have ministered healing to people—because it's just not that important to God, and because this physical body is not really what He's interested in; He's interested in the spirit.

But I seem to notice that Jesus had healing lines that lasted all day. They brought thousands of people from all the surrounding towns, and He ministered to them from early to late. If you read the full Gospel accounts, you see that healing was a big part of Jesus' ministry. He spent a lot of time talking about it, and He spent a lot of time ministering it. Do you know why? Because everything He said and everything He did was a direct revelation of God's will for humanity. God never changes, and if that was His will then, it's His will now. He hasn't changed. The body you have right now matters to God—now and in the future.

In 1 Corinthians 6:11, he talked about people being all kinds of things that are not good. "And such were some of you: but ye are washed, but ye are sanctified…" Sometimes people try to say, "I'm just an old sinner saved by grace." No, you *were*. Don't say you *are* a sinner. It's unscriptural, and it's a bad confession.

Some say, "Well, I sinned yesterday." Just because you did something one time doesn't mean you *are* one.

Coming back from a trip one time, I let one of the staff take the wheel on the airplane, and he flew for just a few minutes. But he is not a pilot. You don't want to load your family in the plane with him and go somewhere across the country. Now, he could become a pilot if that's what the Lord led him to do, but just because he flew doesn't mean he's a pilot.

Just because you sinned doesn't make you a sinner. It doesn't mean that "a sinner" is who you are in your spirit or that it's your lifestyle. Before you were saved, you were. That's what your nature was, but not now.

Verse 11 says, "And such <u>were</u>," underline the word "were" in your Bible if you haven't already, "such <u>were</u> some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." You are these things—not a sinner.

Continuing in verse 12, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats," or food, "for the belly, and the belly for meats: but God shall destroy both it and them." Everything you see is only here for a small amount of time; all of it is going to be gone.

"Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power."

What are we talking about? First, he's talking about the body—the body that can commit fornication, the physical body you have right there, right now. He said that your body is not made for fornication. Why was it necessary to say that? Because people will tell you, "Well, why did God give me a desire? Why did God give me this sex drive? It must be natural." No, it has to be controlled, like numerous other things. You were not just made for that. Sex is not necessary to have a normal life. The enemy will try to tell young people, unmarried single people, older people who are not married, "You can't be healthy unless you have sex. You have needs." No, your body is not just made for that; your body was made for the Lord. There's nothing wrong with sex between a husband and wife in the holy union of marriage, and people can enjoy themselves, and that's alright, but it's not necessary to have a fulfilled life. Otherwise, what about Jesus and others who never married? It's not necessary.

If you are single, do yourself a favor and don't watch, listen to, feed on, and read stuff about sex and stir yourself up for no reason. Make it easy on yourself. Don't watch, listen to, or read it, because the more you feed something, the stronger it gets. The more you feed those desires, the stronger they're going to get. If you don't feed them, they'll get weaker and weaker, and they won't bother you so much.

Everyone is human. Everyone has a body. Everyone has desires. But the desire should be controlled. Don't believe the lie, "Well, it's unhealthy unless I have sex." No. You can be fulfilled. Sex is not necessary. Married people are supposed to have a sex life. The Bible says not to defraud one another. (1 Corinthians 7:2-5) If someone says, "My wife has gotten too holy…My husband got too holy… We haven't had relations in a year..." That's wrong. That's against the Word.

For people who are not married, it's another situation, and that's what I'm talking about. If you're not married, the enemy will try to tell you, "You're unhealthy, you have all this tension, and you need to have sex. You have needs." He's a liar. Your body is not just made for that; that's not why you have a body. Your body is for the Lord. And the Lord, the One who raised Jesus up, is going to do what? He's going to raise your body up.

Read verse 15 out loud: **"Know ye not that your bodies are the members of Christ?"**

Know ye not, or don't you know? If the Lord says, "Don't you know?" you can figure that a lot of people don't know. Why would He say it? Which body is he talking about? He is talking about your body—the one you can commit fornication with. Your body is a member of Christ.

There are all kinds of groups that will tell you, "No, now, your spirit is a part of Christ, but this old sinful flesh, it's decaying, and one of these days, it's going to be gone, and really, this flesh is not all that important." It's not much of a stretch from saying that to saying, "Well, if you do some stuff with your body, since it's just the old body, it's not really that big of a deal, because it's only your *spirit* that's important." No, those are lies. It goes on to say in this very passage

that your body has been bought and paid for—not just your spirit, but your body. Your body is a member of Christ. It is a permanent part of Christ.

People will say, "No. I don't like this body. I'm getting rid of this one, and I'm getting a new one. I'm going to have a new body." That is both true and not true, depending on what you mean by it. That new body you're talking about is going to be your current body, glorified.

Some people think, "I don't like that because I really don't like myself. I don't like my body." I assure you, once the glory flows through it, you're going to be fine with it. Don't be concerned. Once the power of God flows through it, it's going to be changed completely. The Scripture says so. And it will never again be subject to aging or weakness or disease.

We are going to be able to do some amazing things! Jesus is seated at the right hand of the Father in His flesh-and-bone body. Remember, after He was raised from the dead, He told the disciples, "Touch Me. Handle Me. A spirit does not have flesh and bone like you see Me." (Luke 24:39) They touched Him, and they put their hands on Him. Just like you can put your hand on your own hand, they touched His body. Jesus is sitting at the right hand of Majesty in that body, and the Bible says that He is going to change your body and my body like unto His glorious body. (Philippians 3:21) The same change that happened in His body is about to happen in ours, not too many days from now. That should stir you up. This is big stuff.

There are people who think, "You are all just getting worked up and you've got all these imaginations." No, it's either true or it's a lie. There's no in-between on it. I am fully convinced it is the Gospel truth, it is reality.

Several years ago, one of the leaders on a crusade team had a heart attack and died suddenly. He was clinically dead. Well, his wife got to him as quickly as she could, and she began to yell, "Come back in Jesus' Name!" She called him back, "No, you don't! No, you don't leave me now! Come back!" She was calling him.

He was gone. I don't know how long they said he was clinically dead, but he had no heartbeat, nothing, but they finally got him back. When they got him back and he came to, the first thing he said when he looked at his wife was, "Why did you do that?"

She said, "Why? What do you mean? I didn't want you to…."

He said, "If it ever happens again, leave me alone. Don't do it!" He said, "Let me tell you what I was doing." He was an athlete in his younger years, but he'd gotten older and hadn't been in such good shape for a long time. He said, "I don't know where I was, but I was on this road by this beautiful fence and there was this landscape, I can't describe it, but it was glorious and beautiful, and I was walking and I decided to run. I started running, and then I began to run like I used to when I was young. Then I began to run like I've never run in my life." He said, "I don't know how fast I was going. I was moving! And I was just going, 'Glory to God!' and I didn't know how fast I was going. And then I woke up and I was hurting." He said, "I started hurting and hurting, and I woke up, and I was in this body."

Jesus, in His body, appeared to the disciples, didn't He? He ate fish and bread. He ate. That's a good word for a lot of folks. "Do you mean I'm going to be able to eat later?" Yes! Jesus did, and He could move quickly from one place to another. They were closed up in there with locked doors, and He came through the wall some way or another. Yet they could feel His body just like you can feel your own. It's going to be different, though. It's going to be changed.

"Your body is a member of Christ." How did you become a member of Christ? You believed on Jesus, and you were born again. In 1 Corinthians 12, it says, "The Spirit of God has baptized you," which means "placed into" or "immersed," not in water, "into the body of Christ." You've been placed into the body of Christ. Water baptism is a type of this. Just like your body was put into the element and world of water, you have been put into Christ when you believed in Him. It's not just for your spirit. Jesus didn't just go to the Cross in spirit. His body was there. He offered His spirit for your spirit. He offered His soul for your soul. He offered His body for your body. He bought you and me, spirit, soul, and body. We are redeemed spirit, soul, and body.

He goes on to say that because they had huge problems with fornication and adultery in this church of Corinth, they were used to having orgies as part of their worship. Now they have heard the Gospel and got saved, but that stuff was still going on in and around their communities, and different ones were sliding back into it. Some were coming along and saying, "Well, it's just the body." But the Holy Spirit through Paul is telling them, "Hey! What? Don't you know your body is a part of Christ? Are you going to take part of Christ and join it with harlots and idolatry?"

He finishes in verse 19 by saying, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price." He specifies and qualifies it. "Therefore glorify God in your body, and in your spirit…" He didn't have to say both, but he did. Why? Because this body is important to Him, the one you have right now. He cares about it, and redemption has been made for this body.

In 1 Corinthians 15:1, he said, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved…" You're saved by hearing and receiving and believing this, and by standing in this Gospel. "If ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." That is, some have physically died.

When did all of these people see Jesus? Peter saw Him, the rest of the 12 saw Him, and 500 people at one time saw Him, but when? They saw Him after He was crucified and died and was buried. Everyone knew He was dead. Of course it fulfills Scripture, but I imagine one reason that the soldier took his spear and jammed it up in His side, to go up through His ribs to get to His heart and organs, was to make sure He was dead.

In the verse, he keeps saying "according to the Scriptures," I preached to you that He died "according to the Scriptures." He was buried "according to the Scriptures," and "according to the Scriptures," He rose from the dead.

People ask, "Do you really believe that?" I believe it with every fiber of my being. It is the culmination of the Gospel. It is the heart and the fulfillment of the truth.

Look at verses 7 through 12. "After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"

People are saying this today. It's a prominent thing. People are writing books, they're doing TV series, they're making movies, and they're saying, "Jesus was just a man." Recently, there was a report of a man who is trying to say he found Jesus' burial and His bones, and that the bones of Mary Magdalene are in there too. First of all, how could they ever try to prove such a thing? What could they use to test DNA? How could they make such a claim? People who have an agenda don't have to have any proof; they just think up stuff and tell it. Of course, if it sells books and makes money…. and then people say, "What about that? You think that He and Mary Magdalene were secretly married and had kids?" No way. If Jesus would have wanted to get married, He would have gotten married. He wouldn't have hidden it.

Some say, "Maybe He did." If He did, then He was just a man. If He tried to hide, deceive, and cover, then He wasn't the Son of God.

"Well, what if He really did just die? What if He was just a man and they crucified Him? And what if they did find His bones?" Then you should never go to another church again, because there isn't anything to it.

But I'm telling you, nobody has ever found it, and nobody ever will, because He isn't there. He's not there. He did rise from the dead.

You hear people saying, "Well why does it have to be such an issue?" It is the issue. I don't believe in strife, and I don't believe in discord, but friend, you cannot be "open-minded" about this. You cannot be. Some say, "I just want to be cordial and show folks that I can entertain their opinions." You best not.

Jesus was raised physically from the dead. His bones are not in any tomb. His bones are in His body. He is in His body. Isn't that what He said? "Touch Me. Handle Me. A spirit doesn't have flesh and bone." So I know right where His bones are. His bones are in His body, and He is in His body.

He goes on to say in verse 13, "But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised." What is the other side of that? What if Christ is raised? Then other dead are raised, too.

It's no surprise why the devil is trying to muddy the waters on this, because this is it. If Jesus really was raised from the dead, He has power over death and over sin. This life is not all there is, and if you'll believe on Him, you can be raised, too. Oh, glory to God! It's the culmination of the Gospel. It's the pinnacle of the Good News!

He was raised from the dead, and because He was, we will be. We will either be changed at His coming, or if we live out our lives and our body dies, then we'll be raised from the dead. Your body—no matter where it is—will be raised from the dead and glorified.

You might say, "I thought we were talking about healing. Why are you talking so much about this?"

If we believe God can do this to the body, then it shouldn't be much of a stretch to believe He can do a little repair work on it in this life down here to keep us going until we get to that. He could raise a body that is completely decomposed, that you can't even find. There are bodies of saints who have been dead for centuries. There are bodies of saints that were lost at sea, and sharks got them. Where's their body? There are saints who died in the Sahara, whose bones were bleached, decomposed, scattered, and blown to the four corners of the earth. Where is their body? It's still here. God knows where every cell is. He put it together the first time; He knows how to reassemble it.

Wouldn't it be glorious to be alive and remaining? Because the Bible says the dead in Christ are going to rise first. (1 Thessalonians 4:16) We would get to see that. Well, if we're still alive, it could happen.

First Corinthians 15:20 says, "But now is Christ risen from the dead, and become the firstfruits of them that slept." It didn't say *only* fruit. If there's a first, then there's a second, and a third, and a fourth, and a nine millionth. You are in there somewhere. I'm in there somewhere. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Are people dying? Are all men on the earth dying? Then as surely as that's happening, people are going to be raised from the dead. That's what he is saying. It's because what happened in Adam is not more powerful than what happened in Jesus. He said, "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." He is coming. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

We have never known an existence without death. Everything around us dies. It has always been that way since the time we came in here. Flowers die, trees die, animals die, and people die;

everything is dying. But do you believe the Bible when it says everything is going to be changed? And when it is changed, there will be no more sorrow, no more pain, no more crying, and no more dying. No more.

Some time back, I was asking the Lord a question. I said, "Lord, how do You put up with this?" I'm talking about all of the pain that is in the earth. "How do you put up with it, Lord?" He is Love, and nobody is touched more than Him; nobody cares more than He does. I said, "Lord, how do you tolerate the pain of the innocent and the pain of the people in the earth? How do you tolerate it?"

He said—and I'm not talking about an audible voice, but inside me—He said one thing: "Keith, it is very brief."

This is the shortest thing we'll ever do. To us, 30 years seems like a long time. A year seems like a long time to have a problem and have difficulty, or even a week. But how does it seem to Someone for whom a thousand years is like a day?

There are some rough things and some bad things going on, but they're very, very brief, a vapor. It's here, it's gone, it's over. Our light affliction is but for a moment. We should really count it a small and trivial thing and say, "We'll soon be out of here. Don't worry about it. Don't get hung up, don't bother, don't pace the floor and pull your hair. Hey, we'll soon be out of this whole deal. Besides that, God will give us victory today. He will get us from here to there."

This is all we've ever known, and we think this is a long time, but it's not.

Ephesians 1:11-14 says, "In whom [in Christ] also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, Which is," or Who is, "the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Is our body included in the work of redemption? Is our body included in our future? Our bodies have been bought and paid for. When the Lord redeemed us, He redeemed us completely—spirit, soul, and body, every part. He bore the chastisement of our peace. That affects us mentally and in our souls. He became poor so we could become rich. That affects our material and financial world. By His stripes we were healed. He bore our iniquities. He carried our sins. (Isaiah 53:4-5; 2 Corinthians 8:9) Isn't that right? He didn't just go to the Cross in spirit. He went spirit, soul, and body, and He redeemed us spirit, soul, and body.

Your body has been redeemed, and because of the redemption of your body, you will either be changed in a moment, in the twinkling of an eye, or you will be raised from the dead. (1 Corinthians 15:52) Your body is going to be changed like the Lord Jesus' glorious body, and you're going to have it from now on. You will be able to do all sorts of amazing things. Finally you'll have a body that can keep up with your spirit.

You might ask, “When will I be able to do all of this?” When Brother Jesse Duplantis speaks about his visit to heaven, he says that when he asked, “What about this?” the angel would tell him, “Here, every desire is met.” So, if something has always been a desire of yours, get ready. Every desire is every desire.

So what is going to happen to this body? We shall be changed. First Corinthians 15:49 says, “And as we have borne the image of the earthy,” as sure as this is happening right now, “we shall also bear the image of the heavenly.”

Just as surely as you have a body right now that is like Adam’s fallen body after sin, there’s going to come a time when you are going to have a body like Jesus’ body.

Verse 50 continues, “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” The world to come is too glorious to drag this flesh into, and yet, this body has been bought and paid for. So, what do you have to do? You can’t leave it out, and you can’t take it in like it is. There is only one thing left to do: This body has to be changed. How’s it going to be changed?

He said that corruption doesn’t inherit incorruption. “Behold, I show you a mystery; We shall not all sleep…” Not everyone is going to die. Some people will be alive and remaining when He comes. They won’t physically die. “But we shall all be changed.” Whether we are alive, or our body has been in the grave for 300 years, it has to be changed. This body has to be changed.

I know you’ve heard this before but it’s so true, it’s so wonderful. It’s going to happen just like this: “In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”

It’s going to happen just as sure as you’re sitting there, just as sure as the Bible is true, just as sure as God is real. You’re going to hear that trumpet. It’s going to be a sound like you’ve never heard before, and it won’t be just your ears that are going to hear it. Every part of you is going to hear it. The dead bodies in the graves are going to hear that sound, and they’re going to respond to that sound. Do you know what the scripture says? “The dead are going to hear His voice.” This trumpet is a voice, and the dead in Christ are going to hear it.

Wouldn’t it be neat to be alive and hear that sound, and see all of the bodies start coming out? The saints’ bodies that were scattered to the four winds will come together. I don’t care if different parts of their bodies were in different continents, they’re going to fly through the air, come back together, and the glory of God is going to come over them. The same glory that raised Jesus from the dead on the third day is going to come over the body. You and I are going to stand there with our mouths open and say, “Glory! Glory to God!” and about that time, as it finishes up, that power is going to hit us. The dead in Christ are going to rise first, and then it’s going to hit us. I don’t know if it will start in our head and flow down, or in our feet and flow up, or just hit us all at once. I don’t know, but I know this: it’s going to hit you. It’s going to flow through you. It’s going to flow over you, and there will be no more wrinkles, no more imperfections, no more “too fat,” “too thin,” “too young,” “too old,” too anything—everything is going to be just right. Everything is going to be at its maximum prime, its perfection. You’re going to say, “Now,

this is what I'm talking about! Right here! This is what I always wanted when I was on the earth!"

We'll all look at each other and say, "You look good!" "Man, you look good, too! Whoa!"

What else is going to happen? We'll be caught up together with them in the air, and we will always and ever be with the Lord and with each other. We will never again be separated from Him or from each other. This is something to look forward to.

There is a lot about this in the Bible. There is a lot about this in the New Testament. There would be no Gospel without this. There is no real Christianity without this; this is the heart of Christianity.

I had to lay the foundation for that to get to this part. You might ask, "What does that have to do with healing?" It has everything to do with healing. Is your body bought and paid for? Is it a member of Christ? Is your body, your physical body, included in God's eternal plan of redemption? Yes. So your body, the body you were born with, from your mother's womb, is precious to Him. He has bought it and paid for it, and He has even made arrangement so that every vestige of sin and the curse can be removed from it. That way, it can be a glorious body, just like the body Jesus has right now.

Notice that He didn't say in 1 Corinthians 6 that it is *going to be* part of Christ. He said that it is right now. It is part of Christ. If it wasn't important whether there was disease or sickness in the body, Jesus wouldn't have gone about doing good and healing all who were oppressed. He wouldn't have spent all that time ministering to people and laying hands on people if it didn't matter.

Some say, "This old mortal body is about to be gone soon anyway. It's no big deal, just love God in your spirit..."

Denominations and Christians and people all over the world try to sell you some variation of that. "Oh, this old body… thank God one of these days I'm going to be done with this body and will get a new one." No, it's *this* body that has been bought and paid for, and it is going to be glorified, this one. Otherwise, He could just leave them all in the grave, leave them where they are. He could zap your spirit up to heaven and fit you with a new body up there, right? But that's not how He's doing it. Why raise the dead? Why bring them out of their graves? Because He cares about this body. He gave you this body. Don't despise your body. You are fearfully and wonderfully made. This body is a marvel. People tend to take it for granted because it's with you every day, and you see it, and as long as everything is working right, you don't think about it. All you notice is something that's not working quite right. No man has ever made anything like your body. This body is amazing, but it is in a fallen, decaying state. It's nothing like what it was made to be. Oh, but God is going to change it and put it back right, and then it's going to be that way for eternity.

In Ephesians 1:13, he says, "Ye were sealed with the Holy Spirit of promise." Is He the same Holy Spirit Who raised Jesus from the dead? Yes. Is He the same Holy Spirit Who Jesus was

anointed with to heal the sick? That is what it says in Acts 10:38. "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about…" *raising people from the dead*? Well, it did happen, but that's not what that verse says. He didn't do that everywhere. "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." He went about healing.

Later the Bible says He was raised from the dead by that same Spirit Who anointed Him to heal. (Romans 8:11) Healing bodies and raising bodies from the dead—is there any connection there at all? Why would He have a right to heal a body? If anyone has ever been healed, it was based on what Jesus was going to do or has already done. Now we're all looking back because it has already been done.

When Jesus bought and paid for your resurrection, your healing was included in that. Let me reiterate: When He bought and paid for your resurrection, He also bought your healing. Why? Because He bought your body, giving Him the legal right to do anything to the body—from quickening you a little bit, to healing you, to putting new organs in, all the way up to raising you from the dead. When He bought your body and bought your resurrection, He bought everything else. He has a right to change your body a little or a lot, and anything in-between.

Now look at verses 13 and 14. "…after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." Do you know what earnest is? It's sad how ignorant we, the body of Christ, are of this. What is the earnest? For one thing, it is something you have right now in this life, in the person of the Holy Spirit. If you look up the word "earnest" in Greek, it has the connotation and idea of an engagement ring. Now an engagement ring is not a wedding ring, but a real engagement and a real engagement ring mean something. What does it mean? There are some nice engagement rings, ten-carat rings. There are some whopper engagement rings. There are some hugely-expensive engagement rings, but it wouldn't have to be a ring. We think of a ring, but in different cultures, there have been all kinds of presents—everything from castles to countries and everything in-between. But what was the engagement gift or token? What was the earnest? It was a relatively small part given now, with the rest to follow later. The earnest of our inheritance, or the firstfruits of our inheritance, is a relatively small portion that we have now that is representative of the rest we're going to get later. And it's in the Holy Spirit, Who is in us.

Now, earnest is not when we all get to heaven. Earnest is now, right here, right now. You get to wear the engagement ring before you get married, or if it was an engagement gift, you get to drive the engagement car before you get married. If it was an engagement gift, you get to enjoy it right now. You don't have to wait.

There is a wonderful teaching in this. He is the bride Groom. We are the bride. We have not at all seen what the bride is going to come into at the end of this thing, but we have the earnest that we can enjoy here and now. This really is needful to help understand the rest of this.

Is there healing in this? What would the earnest of resurrection be? Think about it. We're talking about the earnest of physical resurrection. We get the earnest of other things, too, but what would the earnest of your physical resurrection be? It would be a taste of resurrection power to come. It wouldn't be the whole thing; it would be a taste.

A person might say, "I'm just going to believe to get my whole self resurrected right now." No, you're not. If you go back and read 1 Corinthians 15:54, it says, "…then shall be brought to pass the saying that is written, Death is swallowed up in victory." It gives a focus of a time when it is going to happen. You and I cannot claim resurrection of our flesh today. There are people who have tried over the centuries, who said, "I'm going to believe God to never die physically." Do you know where they all are? They died.

No, you are not going to believe to live down here 1,000 years or however long it takes until Jesus comes. The days of man, the Bible says, will be 120 years. (Genesis 6:3) That's the approximate maximum that a man or woman can stand to expect to live. You can also have the word that you can live until you're satisfied. I don't want to be down here 500 years. No, I want to finish my job, finish my race, and not leave early—and not leave stuff undone so that other people have to take up the slack. But the fullness of the resurrection is going to happen.

Is it true that we have an earnest? Is it true we have a part, like an engagement gift, that we can enjoy right here and now?

Second Corinthians 4:10-11 says we are "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." Don't try to spiritualize that some other way. He's talking about the life of Jesus being made manifest in your body. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

It can't say it any plainer than that. Once your flesh is glorified, it won't be mortal anymore. It will be immortal. If it's going to happen to your mortal flesh, it's got to happen now.

Can the life of Jesus be manifested in your mortal flesh? Yes!

A lot of people read 1 Corinthians 5:1-2 at funerals, but they stop a verse or two short. I want you to see what verse I'm talking about. It says, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

Sometimes people say, "Why do we even need a body?" You need a house. God gave you a house. It's good to have a house. Your body is your house.

Verses 4 and 5 say, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." Now, why did He talk about that in connection with your body? Why talk about that?

The earnest of your inheritance for your body includes the quickening of this mortal flesh, the life of Jesus being made manifest in this mortal body. How would that affect you? Would it heal you? Would it pep you up? Would it strengthen you?

You're not going to be able to claim the whole thing right now. "I'm just going to believe God that my whole body is changed from corruptible to incorruptible." No, you can't claim it right now; that's going to happen later. The Bible says, "Then it's going to be brought to pass." What you can do, though, is claim your earnest. Claim the firstfruits of it, and you can have what my father in the faith, Brother Hagin, used to call "a mini quickening." What do I mean? You can have a little mini resurrection—I mean *little*. You can have a little mini resurrection in your kidney, in your heart, or in your liver, or a little quickening in your blood, and in your immune system. The Holy Spirit is already in there. He's the One Who is going to raise your whole body from the dead one day. Why couldn't He just reach over and touch your lung a little bit? Why couldn't He touch your glands? Why couldn't He touch your blood vessels, your heart, your bones, your joints, and your nerves? Why couldn't He touch them with a little quickening?

He said, "That's just a little, itty, bitty taste of what you're going to get one day." But it's enough to sustain us in this life, to heal us, strengthen us, and keep us until we finish our course.

If you believe in the resurrection, you shouldn't have any trouble believing in this. If you believe God could really change your body from mortal to immortal and from corruptible to incorruptible, you shouldn't have any trouble believing He could heal it. It's all part and parcel of the same thing. You just can't claim all of that right now, but you've already been given an earnest, a firstfruit. We need to meditate on this more.

So this is reason number 12 why we're sure it's God's will for all of us to be healed today. It is because of the earnest of our inheritance, the firstfruits, a little foretaste of the resurrection.

If you have ever had any quickening or any healing, then you know that's exactly what it is. There have been times when I was so tired and so fatigued, but I wasn't finished; I had something else I needed to do in kingdom work. You shouldn't just push yourself for no reason, because your body is still mortal, but there are times when you need to do things. You need to go on. There have been times when I did not feel like I could do it, like I couldn't drag another foot in front of the other, and the Spirit of God just came on me and quickened me, and I began to do it and get anointed. I forgot about being tired, and I was just able to do it, and be quickened. What is that? That's a little taste of what's coming down the road. It will heal you, it will strengthen you, it will sustain you, and it will enable you.

Romans 8:11 says, "But if the Spirit of him that raised up Jesus from the dead dwell in you," what will happen? We're talking about the same Holy Spirit Who was in the tomb that morning. It is the same Holy Spirit Who flowed over Jesus' body that was cold, stiff, and dead, and changed His body, until He reentered it and walked out of that place, never to die again. That same Spirit lives day and night in you. That Spirit lives in me. It's the same Holy Spirit Who is going to resurrect this body later on, Who is going to change this body. He is the same One.

If He can do all that, why couldn't He give us a little zap now and then, here and now, to help us make it through, to do our job? He can, and He will. It belongs to you. It's your earnest. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwells in you."

Chapter 13: The Eternal Fatherhood of God

In Psalm 103:11, it says, "For as the heaven is high above the earth, so great is his mercy toward them that fear him." That is a lot of mercy. "As far as the east is from the west…" How far is that? I know if I take off in the plane and start flying west and just keep flying, when do I stop flying west? You have to turn around. You can just keep flying west from now on. It's a long way. Verse 13 continues, "Like as a father pitieth his children, so the LORD pitieth them that fear him." The Lord is merciful to us, and He looks upon us. He is kind and compassionate toward us, just like a father is with his child whom he loves. All good fatherhood has come from God, Who is the Great Father.

Reason number 13 we are sure it is God's will for all to be healed today is because of the eternal fatherhood of God.

Ephesians 3:14-15 says, "…I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." I like the sound of that: Father and family.

Church is not supposed to be a cold institution. It's a family, and it's supposed to feel like a family because we are family forever—all backgrounds, from every tribe, every race, every background, and every language. If you're genuinely born again, we are all brothers and sisters. Everybody who has been born into the family of God is part of the eternal permanent family. So we might as well work it out because we're going to be looking at each other throughout the ages. We might as well get over ourselves now, and we might as well forgive each other now because we're going to be together. Who knows—that person who you've had trouble with may live right beside you in heaven. That would be just like the Lord. You have to know that He loves him or her every bit as much as He loves you. I don't care how they've acted or what they've done. God is merciful.

One of the most amazing things to me about God—about Who He is, His character, and His ability—is His patience, which is part of His love. I mean, when your patience is gone, shot, and you're ready to strangle someone, and you've put up with all that you are willing to, His patience has barely begun. You should be glad He's that way with them because He's also that way with you and me. He is slow to get angry, of great mercy, long-suffering, kind, and ready to forgive, the Bible says. (Psalm 103:8; 145:8; Joel 2:13) He looks over all of His children like a father does his child because that's what we are. We are His children, and He is our Father.

In prophesying about the New Covenant to come, they knew God as God the Almighty, Creator of heaven and earth, and they were continuously referred to as His servants. They knew Him as God, Creator, and Judge.

But in Galatians 3:29, he said, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," talking about us Gentiles who can't even trace back to who our forefathers were.

You know, racism is so ignorant because people don't know what they are. Hating someone because of a skin tone is hating yourself. A person is probably 30 percent of whatever they hate, and they don't have sense enough to know it.

What is complexion or skin tone? Skin tone doesn't make a man or a woman any more than hair color or eye color. There are good white folks and sorry white folks. There are good black folks and sorry black folks. But the sorry black folks and the sorry white folks can get saved and become good, right? What I'm saying is we're all so mixed up, you don't know what you are. The good thing about it when you get born again is that your genealogy is easy to trace. I am born of God. Who is your Daddy? God. What color is He? Fire. He's fire-colored—I guess that would be every color. Have you ever looked at fire? It is every color, right? He's fire colored.

If you've been born again, all the racism should be out the window, because you, through your faith in Jesus, are Abraham's seed. Abraham is our father in the faith. All of us—no matter what language, what color, or what background—are the same, and we are joint heirs with Jesus.

In 4:1, he said that "…the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world."

You know, until we grow up and develop spiritually, there are all kinds of things you and I won't get to operate in or enjoy. Athletes, specifically people who are at the top of their game in basketball, baseball, or football, could not play like they play now when they were three years old. They couldn't do that when they were five or even ten. But they grew, developed, and reached their full potential physically, and now they can do exploits that they could not have even approached doing.

The same thing is true with us spiritually. When we grow up, we'll be privy to things we didn't have a clue about. God will share things with us. There are some things you just cannot explain to three-year-olds. They just wouldn't understand if you told them. They have to grow up.

He went on to say in verse 6, "And because ye are sons," we are sons, "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." In Romans, the Bible says we have received the spirit of adoption, whereby we cry "Abba." (8:15) Abba is like one of the first words that a little child would say. We'd probably think today, "Dada." So, depending on the language, it's the first reference to "Dada" that a little one would make. And the Spirit of God is that Spirit. The Holy Spirit is the Spirit of adoption. He's the Spirit who makes you feel like you belong, and you will see that where the Holy Spirit is really in manifestation, you don't feel excluded. He makes you feel like you belong, if you'll yield to Him.

Now if you want to be rebellious, you're going to stay by yourself, and you're going to be lonely because the scripture says that. The Psalmist said that the Lord makes the solitary to dwell in families, but the rebellious dwell in a dry land. (Psalm 68:6) Rebellious people are going to be lonely people, and it's not going to change until they change. Rebellious people are people who won't listen, who can't be told anything. Nothing is ever good enough for them. They can never find the right church. In every church, there are too many hypocrites, and it's too unspiritual.

"They don't do this right. They don't do that." They're looking for the perfect church, and if they ever found it, when they joined it, they'd mess it up.

Churches are made up of people. You're not going to find a church where nobody ever makes a mistake. Besides that, that's not how you're supposed to be led—by judging churches to see if you're going to put your stamp of approval on them. The Head of the Church will direct you to get into one, and there will be some things you like, and there may be some things you don't like. But if He is your Lord, you are to endure even hardness as a good soldier and show up at your post, do your duty, and serve your Lord.

There are a lot of weak, unfaithful, uncommitted people in the body of Christ today, and they just hop from one thing to another. They never stick with anything, and they never see anything through, so they are babies now, even after 40 years of being born again. They will never grow up like this. You have to stick and stay where you're assigned, and you have to be faithful. You have to know and do what you're supposed to do and what you are anointed to do. Go where you're sent, and stay where you're stationed.

He said in verse 6 that the Spirit of God has been shed abroad in our hearts, the love of God and the Holy Spirit, the spirit of adoption whereby we cry, "Abba. Father." Then, in verse 7, he says that we are no longer just servants. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." You are not just a servant; you are a son of God.

Jesus is my Lord, but He is also my Brother. I don't know if we know how big that is. We have Friends in high places. We know Someone. I've had people look at me and say, "You *know* Someone?"

I said, "Yes. I *know* Someone."

They think I'm talking about a human behind a desk somewhere. I'm talking about Someone seated at the right hand of Majesty on High. He is the King of kings and the Lord of lords. He's everything, and He's my Brother. He's your Brother.

Do you remember reading in the Gospel accounts how people got upset with Jesus when He referred to God as His Father? They said, "You are a Man, and You're making Yourself equal with God because You call Him Your Father?" Oh, it made them mad.

Religion disputes this, and religion keeps God way up here and you way down there. It says you are a little ignorant worm and God is Almighty and too glorious to touch you. That's why all of these religions have all these works, and many of them will tell you that you can't even go to God directly, that you have to find some other people to go through. But it's a lie. The Bible says, "There is one God and there is One," not two or three or four, "One Mediator between God and men, it is the Man Christ Jesus." (1Timothy 2:5) There is only One Person you have to go through to get to God, and He's your Brother. He calls you brother.

When Jesus was raised from the dead, what did He tell them? Some of the women saw Him at the tomb, right after He came out, before He had gone anywhere. His body had been lying in

there cold and stiff. The glory of God came down, and His spirit came back, and He was standing there, back in His body. The women saw Him just minutes after this happened. They fell down and were going to hug him, and He said, "Don't touch Me. I have not yet ascended to the Father." (John 20:17) Now He was about to operate in the High Priestly office which was typified for centuries in the Old Testament.

Once a year, the high priest would wash himself and put on his special clothes. He would go into the Holy of Holies after sacrifices had been made, and he would offer up and pour the blood—the blood that could never take away sins. The blood of animals, innocent animals, could only cover over the sins for another year; then they had to do it again.

Oh, but this day, this day, the Spotless Lamb of God had risen from the dead. Hebrews tells us that He entered into the Holy of Holies with His own blood to obtain an eternal redemption for us, never to be done again. (9:12) There is now no more sacrifice for sin, never again—which includes you doing little works to try to make up for your sin.

Serve God and do things because you love God, because you love people, not to try to pay for your sins. Penance is not in the Bible. Penance is an insult to God. It's acting like the Blood is not enough. This is serious.

What else did He say to them? They were standing there, about to grab Him. They were amazed. The last time they saw Him, He was dead. They're saying, "Oh, Master…" but He said, "Don't touch Me. Don't touch Me. I've not yet ascended. But, you go to the Disciples and tell them that I'm going to My Father and your Father. I'm going to My God and your God." Glory to God! The way has been made for you and me to come boldly before the very throne of grace, and for God to be our Father, and for us to be His sons, and for us to call Jesus our elder Brother, and for Him to acknowledge us as family.

Say this out loud:

God is my Father.
I am His child.
We are His family.
He is my forever Father.
We are His forever family.

This is what gangs are looking for. They talk about family, but true love isn't there. There is only one family in the universe where Someone loved you, died for you, spilled His blood for you, and sacrificed Himself spirit, soul, and body, so you can live: It's the family of God. All of us now have this love shed abroad in our hearts, and we're supposed to be the same way, just like Him. We would lay our life down for our brother, and it's not just talk.

He said, "You're no longer just a servant, you're a son, and if you're a son, you're an heir of God." We know from Romans that you are a joint heir with Jesus.

You might ask what this has to do with healing. Well, only everything.

Matthew 7:7 says, "Ask," and what? "*You just never know… You just never know what God's going to do.*"

What if I ask Him for something? Some would say, "Well, you just never know, because He knows better than we do, and sometimes He says, 'Yes,' and sometimes He says, 'No.' Sometimes He says, 'Wait a while.'" Where is that scripture? Where is that verse? Yet millions believe it. Millions would fight you over it.

The scripture gives us the right answer, and it's in red letters. That means Jesus is talking. Red letters trump human ignorance. Red letters trump religious confusion.

It says, "Ask, and it shall be given you; seek, and ye shall find." Jesus said this. "Knock, and it shall be opened unto you." Jesus is speaking; it's in red letters. "For every one that asketh receiveth." (Matthew 7:7-8) This isn't religious. This isn't what a lot of folks say. "Everyone that asks, receives." I wonder what Jesus meant by that?

A friend of mine was teaching one time, and the verse said, "He healed them all." If you study the Scriptures, you'll find that phrase numerous times. "Multitudes came to him," and it said, "He healed them all." (Matthew 12:15)

He wanted to know what the Lord meant by that, so he launched into an etymological word study, and he looked up the words in the Hebrew, and the Greek, and the Chaldean, and the Aramaic, and he did an extensive study. I wanted to know what he found out.

He found out that what this word—translated from the Hebrew, Greek, and very similarly Chaldean and Aramaic—really meant in English was…"all."

Well, that's what I thought He meant. "He healed them all," everyone who asked. I wonder what He means by that… "Everyone that asks receives. He that seeks finds; and to him that knocks it shall be opened."

Now, we need to believe this. We need to believe that every time we reach up, He reaches back. We need to believe what He said, that if we draw nigh to Him, He does draw nigh to us. If we ask Him sincerely, He will answer us. If we seek Him, He will reveal Himself to us.

Our expectation is the faith He needs to do it for us legally. We can't approach it with, "Well, we never know. I'll throw out a bunch of prayers and hope one of them will hit. You just never know." No. That is unbelief. That is wavering, and the Bible says a man who wavers is double minded and won't receive. (James 1:6-8) You have to get it settled: Jesus told it like it is, and He told it correctly. This is right. He said, "Ask and you will receive. Everyone that asks receives." He also asks, "What man is there of you, if he has a son, and his son asks him for some bread, will he give him a stone?" (Matthew 7:9) Jesus is asking us a question. Here's a man, here's a father, a daddy whose boy asks him for some bread. Does his daddy give him a rock?

"Daddy, I'm hungry. Can I have some bread?"

“Here boy. Here’s a rock. This will make a man out of you. Here.”

“Yeah, but daddy I’m hungry. I’d like some bread.”

“Rock! That’s what you’re getting. Rock.”

“Yeah, but I want bread.”

“Yeah, but I know better. I know you’re hungry, and you think you want some bread, but I know better than you what you need. You need a rock.”

Why did Jesus say this? Because there are so many millions of ignorant folks trying to tell us we don’t have enough sense to know we need bread when we’re hungry for bread. There are folks with education telling us God sometimes gives you a rock, and you just never know why. But if you get rock, you just have to make rock stew. Do the best you can with what you have to work with because God in His sovereignty and vast understanding has chosen to give you a rock. Everybody knew and thought you wanted bread, but God just knows better.

Millions of Christians believe that sometimes God gives you rocks, and they have all these sayings. “Sometimes the Lord gives you lemons, so you just make lemonade.” That isn’t a scripture. There’s no verse in there about making lemonade. Or they say, “Sometimes you pray for money to pay your bills, and God just gives you more bills because He’s teaching you something.” No. If a son asks his daddy for some bread, and he’s hungry and needs some bread, will a good daddy give him a rock? No!

Verse 10 says, “Or if he asks [him for] a fish, will he give him a serpent?” The dad says, “No boy, a snake is what you need. I know you like fish, and I know you’re hungry for fish, and I know you think you want a fish, but I’m your daddy. And I know that what you really need is a snake, so here is a snake boy. It will make a man out of you.”

Now this is humorous, but religion is telling myriads of Christians that God is giving us rocks and He’s giving us snakes, and we don’t know why, but by and by, we’ll learn all about it if we don’t die first. I mean, eating rocks and handling snakes is rough business. You may not last long enough to learn anything, right?

It would be funny if it wasn’t so sad. There are millions of Christians who are eating gravel in life, and they are experiencing one thing after another that is biting them, stinging them, and hurting them. They have dust and gravel in their mouths, and their preachers are telling them, “God has given it to you. Just be strong and eat your gravel. Just be strong and be thankful for your snake.”

People are being told this, but Jesus never said such a thing. He taught us, talking about a natural man and his natural son. If the son asks him for bread, is he going to give him a rock? No, he is not. If he asks him for a fish, is he going to give him a snake? No, he is not.

Verse 11 continues, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

Let's get it straight. If you ask for healing, is God going to give you cancer instead? The Bible says in Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Ghost and power, He went about doing good..." Which is good—healing or disease? Disease is not good.

Some say, "Well, maybe it's a blessing in disguise." No, it is not a blessing in disguise. It's stealing from you. It's robbing your life. It's robbing your family of you. It's robbing your money. It's destroying something in your body. It's killing you. It is not a blessing in disguise. It is a curse, it is a rock, it is a snake, and your Father didn't give it to you, and you don't have to have it. You can have the bread; you can have the fish.

If a son has a good daddy, and he asks him for something that is good, and that he needs, if the daddy has it, what is going to happen? Sonny boy is going to get bread, right? And sonny boy is going to get fish.

We are sure it's God's will for all of us to be healed because He is our Father, and He is a good Father. Good fathers don't hurt their children. They don't break their arms. They don't inject them with disease. You would never in a million years believe a daddy would inject his child with some deadly disease, and then, when asked, "Why did you do that?" answer, "Well, I'm teaching him something."

You would never accept that, but people sit up in church and believe that about God, don't they? The only place they believe something like that is in church.

Is He a worse Father than natural fathers? No, He's better! He's a good God, with good healing, and good provision.

Say this out loud:

If we know how to give good gifts to our children, how much more will our Father in heaven give good things?
Healing is a good thing. Prosperity and plenty is a good thing.
Peace is a good thing.
Protection is a good thing.
How much more will our Father in heaven give good things to them that ask Him?

Chapter 14: Healing Is the Children's Bread

In Matthew 15, we read the story of the woman of Canaan whose daughter was tormented and sick. Verse 21 says, "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 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. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs."

Reason number 14 we are sure it is God's will for all of us to be healed today is because healing is the children's bread. There is bread in God's provision.

Now, there are a lot of questions you might have about how or why He dealt with her the way He did. I won't take the time to go into what little I have seen about it, but the implication is that she was using borrowed phraseology. She wasn't coming to become a Jewish proselyte, or a follower of God. She may have heard someone else say this kind of thing and was just looking to get a healing for her daughter.

There are a lot of people who just want a blessing, but they don't necessarily want God. They don't want to change their life, and they don't want to serve Him; they just want out of the mess they are in so they can go back to their ungodly life. Well, that's a problem.

I have prayed for people before who didn't have time for God and who weren't responding like they should. There was a couple that was bringing their daughter to receive healing. I saw this in prayer in the Spirit: It was like they were trying to get no closer to God than they had to in order to get that healing, then they wanted to go back to their country club life and not go to church and not mess with God. They really didn't care about all that.

Have you found that again and again, if you're really wanting something from God, when you really press in and say, "Lord, I need this and I need it quick. Could you just zap me and let me be about my way because I've got a lot of stuff going on today," He'll say, "Come on up here boy. Come here. Sit down right here. You and I need to talk."

"Yeah, but God, I need to be healed, so if you could just touch me and zap me and heal me so I can go, I've got a lot of stuff to do."

"Yeah. Come here. Come here and sit down."

The Bible says, "Be still and know that He is God." (Psalm 46:10) So many times the reason you have these problems is because you're already moving too fast without Him, and you are about to have more problems if you don't get this fixed. It's not just a "rush in, rush out, I need it, give it to me, let's go…" No. There are bigger issues that He needs to talk to you about and that you need to get worked out.

He'll say, "What are you going to do about this thing I talked to you about five years ago?"

You say, "You want to talk about that?"

"Yeah. When are you going to do that?"

"Yeah but I just want to be healed. Can You just zap me?"

This woman in the story was using different phraseology, but she persisted and worshipped Him and said, "Help me."

And what did He say? "It's not meet," it's not right, "to take the children's bread and throw it to the dogs."

What is He referring to as the children's bread? What has she come asking for? She came seeking deliverance and healing, for her daughter to be liberated from this torment, and for her daughter to be healed. You can see later in the passage where it said her daughter was healed. What does He call it? He calls it the children's bread. (Matthew 15:26)

She was a Syrophenician, a Canaanite, an ungodly person; she was not a Jewish proselyte. But today you and I have been born again. We are the children, and the children have bread. What is the bread? The bread is deliverance from what torments and makes sick, and it is healing of that which has been damaged. Deliverance, freedom, and healing is called the children's bread.

I'm glad it didn't say "the children's dessert" or "the children's pie" or "cake," because we might have thought it was something special that only a few people got once in a while, if they were nice enough. No, it is the children's bread. Everyone is supposed to get bread. Bread is a staple. Are you really trying to act special when you say, "Can I have a piece of bread?" No. Anyone should get bread, and that's what she got a hold of. Anyone should get bread, even if you weren't a part of the family, which she was not. He said in verse 26, "It's not right to take the children's bread and throw it to the dogs."

What did she answer? "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table."

Now this is saying a lot. Her daughter is grievously vexed. Her daughter is in a mess. But what does she say? "All I need is some crumbs. If I could just get some bread crumbs, we can be healed. A slice of this bread is so powerful that all I need is some crumbs." She said, "The dogs get the crumbs, don't they? Crumbs fall off the table. The dogs get them. So, maybe I'm not in the family, but hey, dogs get crumbs."

I believe a big smile came across Jesus' face. He said, "Woman, you've got some faith. Great is your faith. Be it unto you." And glory to God, her daughter, the Bible says, was delivered and healed from that hour.

Do you think there's still bread on the table? Didn't Jesus say, "Man should not live by (natural) bread alone but by every Word that proceeds out of the mouth of God?" (Matthew 4:4) It's His healing bread.

In Psalm 23, he said, "The Lord is my shepherd," *so sometimes I have it; sometimes I don't, because you just never know...* No. He said, "I shall not want. He maketh me to lie down in green pastures…" Do you know why sheep lie down in green pastures? Their belly is full. Otherwise they would be feeding. If you see a sheep or a cow lying down in the middle of the day, with the grass waving over its head, do you know why? It's because its stomach is full, and it can't eat any more. It has too much grass to eat.

> He leadeth me beside the still waters.
> He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
> Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
> Thou preparest a table before me in the presence of mine enemies…

This can't be in heaven because your enemy is not up there; it has to be down here on the earth. Is there a table of God's provision available to the children of God right down here in the middle of this devil-filled, curse-filled, sin- and disease-filled earth? There is.

> Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

I wonder if there is any bread on the table. What if a son asks for bread? Would a good father give him a rock? No. He's going to give him bread. What do we know, according to the scripture, is the children's bread? Healing and deliverance is the children's bread. Every child has a right to this bread, but you have to ignore the enemies, don't you? You have to ignore the symptoms and the bad reports, and come right on up to the table. It's in the presence of your enemies. They'll try to distract you, but just ignore them and say, "Pass the bread, please. I'll take some bread, please. Two slices." We don't have to get by on crumbs; crumbs are enough to heal you. We can have a whole slice or two. "I'll take two slices of bread and I'll take a big scoop of joy. And give me a serving of peace. Thank You."

But you have to appropriate. You can't just sit around and sing songs. You have to come to the table, sit down, hold up your plate, and then ask, and you shall receive. Seek, and say, "I'm seeking some bread. I'm asking for some bread. Pass the bread, please. Pass the healing," and take yourself some healing. Take yourself the provision. Claim it, believe you receive it, and lay hold of it with your spirit. It belongs to you; you have a right to it. Healing is the children's bread.

Say this out loud:

Healing is the children's bread.
I'm a child of the Kingdom.
The bread belongs to me.
Healing belongs to me

Chapter 15: The Mercy of God

We are going to look at Mark's account of the healing of the man full of leprosy. Mark added something that Luke didn't say, and to get the full story, we need to put all of these accounts together.

Mark 1:40 says, "And there came a leper to him," to Jesus, "beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean." Now this is the same healing we read from Luke, but its Mark's account of it.

Verse 41 continues, "And Jesus, moved with compassion," that's what I wanted you to notice. Luke didn't say it like that, but Mark did. "Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean."

In Luke, we just read that the Lord said, "I will," and touched him. But here, Mark says that He was moved with compassion. I wonder if He's still moved with compassion today. Certainly He is. He never changes.

Reason number 15 we are sure it is God's will for all to be healed today is because of the mercy of God.

We're going to see as we go on that person after person who needed healing, who needed to be set free from some kind of addiction or bondage or control, came and cried out to the Lord, "Lord, have mercy on me." Do you remember reading it? "Lord, have mercy on me." (Matthew 15:22; Mark 10:48; Luke 16:24) Blind people, crippled people, deaf people, and the list goes on, all asked Him to have mercy on them, and any and everyone who ever came and asked for mercy left healed, every one of them.

Now look at 2 Corinthians 1:3. It says, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies," plural, "the Father of mercies, and the God of all comfort." Does God have mercy in more than one area? Yes, He does.

When we usually think about mercy, we think about our sin and how God had mercy on us and forgave us of our sin—and we thank Him for that. But He has mercy for other things too. He has mercy on you when you are just dumb. He has financial mercy. Have you ever had to appeal to that? I have, more than once. I've had to fall on my face and say, "Lord, forgive me. You tried to tell me not to do that, but *noooo*, I had to have it. I didn't listen to You, and now I've messed myself up." Do you understand what I'm talking about? "Lord, I'm asking You for mercy. If I had listened to You, I wouldn't be in this shape."

Nobody has ever gotten into a financial mess by listening to God. Nobody—no individual, no family, no church, no ministry, no missionaries—ever got into a financial mess listening to God. When you obey God, your needs get met.

Now, Christians believe a lot of junk in these areas. There are all kinds of people who believe that if you really set out to completely obey God, then look out, because all hell is going to break loose. What is that based on? All kinds of Christians believe, "Oh, now if you really obey God…oh man, look out. I mean, your finances are going to get attacked, your body is going to get attacked, your marriage is going to get attacked..." So, what they're saying is the more you obey God, the more cursed you're going to be. Because financial problems are a curse, physical problems are a curse, marriage problems, and problems with your kids are all a curse. What they're saying is this: "The more fully I obey God, the more cursed I'm going to be." Millions of serious Christians believe this, and without realizing it, with their mouth, they are just opening the door to the devil in their life, saying, "Yeah, I know it's going to happen, come on in. I know it's going to happen…" Some people try to ride the fence and not fully obey God in order to avoid it.

It's a lie! The more you obey God, the more your needs are met, the more you are kept, and the more you are blessed, and the devil isn't what he cracks himself up to be. He can't just come in and hurt you. Hurt you because you're obeying God? No, he can't. Oh, he'd like to, but it's not true. Proverbs 16:7 is the truth, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

God is the Father of mercies, plural. He has mercy for your finances. The Psalmist said, "Fools because of their iniquities are afflicted" (Psalm 107:17), and there are times when individuals—you, me, whoever—just need to fall on their face and say, "I've been a fool." But so many Christians don't want to do that; they just want to blame it on the devil. It's easier on their pride. Everything is going down the tubes. "We've gone from 2,000 people to 20, and we're 9 months behind on all of our bills, and we're all sick and we can't do anything. We're losing everything, and it's because we have decided to fully obey God. God is doing a purging because we have gotten so much more committed than the average Christian. What we're doing is so vital and important to the kingdom of God that the devil has taken his demons off of other people and assigned them to us." Is that so? Or could it be something else?

People would much rather say that than admit, "I didn't hear from God. I missed it. I said He told me to do this, but you know, I guess He did not." See, people don't want to say that.

My wife Phyllis and I have found that it's hard for us to talk to people when they're so adamant in saying, "God told me! Now, I know He told me!" Yes, but it's been a disaster for the last two years, are you sure? "I know He told me!" Well, it's hard. What am I going to say? "No, He didn't?" I mean, they basically shut the door.

We are all learning about hearing from God, and being led by the Spirit is not something you learn all about in a month or two, or a year.

As I've mentioned, I had the privilege of working with Brother Kenneth Hagin, who is in heaven now. He had walked with God for 60 years and had multiple visitations from the Head of the Church. He had seen and heard Jesus personally. Yet, after all of that, he would be ministering and say, "I feel like the Lord said this, but I'm a man, and I could miss it. You judge this in your own heart, and if it doesn't bear witness with your spirit, then just throw it out."

Now, if a man with that kind of experience talks like that, why should someone who was just filled with the Spirit two weeks ago look at someone with 25 years more experience than them and say, "I heard from God and I know it! God said!" So many times people do it. They get an impression of something, put their own interpretation on it, add their own thoughts to it, and then say, "God said it," and really, He never did. They sensed this and thought this and said this, and now they're in the next country away from what God said.

Sometimes you can sense the right thing and assume it means something else that's wrong.

One time a man came to me and said, "I don't agree with what you said on so-and-so."

I said, "I don't think I said that."

"Yes, you did. I was there. I heard you when you said it."

I said, "I don't think so."

"I know you did!"

I said, "I don't think so." "They recorded it. Go get a tape."

"I'm going to get it. I know you said it."

I saw him the next day, and I said, "Did you get the tape?"

"Yeah."

I said, "Well, what did I say? Did I say that?"

He said, "Well, not exactly, but that's what you meant."

Well, there are folks who do God that way. What did He say? "Well, that's what He *meant*!"

Being so adamant about "God told me this!" is a characteristic of immature ones and prideful ones. We're all growing in learning how to hear from the Lord.

If things have just gone terribly and in the gutter month after month, you may want to admit that you missed it. You are not more cursed because you obeyed more fully. That is not true. "'If you be willing and obedient,' *all hell will break loose. You're going down man!*" No! That isn't Bible. That's tradition. "If you are willing and you are obedient, you will eat the good of the land." God will protect you. He will keep you. He will meet your needs. The more you obey Him, the more He's able to do it.

There are no God-ordained failures, and nobody got himself into a terrible mess listening to God. "Well, I just did what He told me to do." Are you sure He told you to do it?

Maybe you messed up. Maybe you just acted foolishly. When God tried to tell you something, you had another idea, and you just pushed it and did it, and now you're in a mess, and you owe everyone in town, and your credit is a mess and everything else. Listen, it is not the end. Some might say, "Well, you made your bed hard, now you've got to lay in it. You sowed it, and now you've got to reap it." No! No! Don't forget mercy. Mercy means you don't get the punishment and judgment you should have gotten, and mercy means you do get the favor and blessing you shouldn't have gotten.

Not too long after Phyllis and I got started in the ministry, we didn't have any money to speak of, but we started tithing and sowing, and we started getting a harvest. Some money started coming in, and we just spent it. We didn't take care of our taxes properly, and we didn't take care of some other stuff and were just dumb—and we got into a mess over a period of a year or two. Then we owed taxes, and we were just kind of making it. But you know, when you have to do all the normal things, plus catch up, you can get behind in a hurry, and then it just keeps getting worse. We got to the place where we owed thirteen or fourteen thousand dollars on back taxes; this was several years ago.

We did what we knew how to do, and we got it down to about ten thousand dollars. We were believing God, and the first step of this was putting our nose in the carpet and repenting. We could have said, as many do, "The devil is just attacking us because we're serving God so good! The devil is just attacking us! He's attacking me and attacking my finances." Actually, he just laughed while you messed yourself up. No, we were just dumb and didn't think beyond our noses. So there we were.

Well, we repented. "Repented" means we admitted and acknowledged our ignorance, our foolishness, and how we missed Him, and we asked for mercy. Oh, thank God He is so merciful. We said, "Lord, if we would have listened to You, we wouldn't be in this shape right now. But we didn't listen, and we did some dumb stuff, and You know it better than we do, and we're repenting. We're going to listen to You better. We're going to have more wisdom in the future. Help us. But, Lord, we need help right now, and I know we haven't earned it, and we don't deserve it, but You're merciful." He's the Father of mercies, in more than one area. "Lord, we're asking You for mercy."

So we went on for a few weeks. We were in another city having a meeting, and a man, a minister, told me he wanted me to agree with him about some stuff in his finances. He told me about a tax situation, and I just said, "Yeah, I know how that is." That's all I said. "Yeah, I know how that is."

Well, the Lord dealt with him, and the next day, he asked me, "Do you owe taxes?"

I said, "Why?" This was before a service.

He said, "Well, I've got a reason why."

I said, "Well…yeah."

He said, “How much do you owe?”

I said, “Do you really want to know? Do you need to know?”

He said, “Yeah, the Lord’s dealt with me about it.”

I said, “Well, we owe $10,000.”

He kind of looked down. He said, “Okay. We’re going to send you $1,000 a month until it’s paid for.”

And they did! Glory to God!

We had another debt, of $5,000, and during that same week, the people we owed called us and said, “Forget about that. We want to sow that to you.” We didn’t ask them to do that. They said, “Forget about it.”

So in one week, we got $15,000 worth of debt and back taxes paid for, and it wasn’t because we were so smart and had so much faith. What was it? It was mercy, the mercy of God. Does God have mercy for your finances even when you’ve messed yourself up? God has mercy for forgiveness of sin. He has mercy for financial mistakes. He has mercy for marriage and family mistakes.

So many relationship problems are self-induced, from people running their mouths and saying and doing selfish things and just sabotaging their own relationships. There are people who just mess themselves up and are estranged from family and loved ones. But God has mercy for that, too. Even though you’ve messed it up and blown stuff, He can fix it. He can put it back together.

Some might argue, “Yeah, but you don’t know what they did.” Yeah, and you don’t know about the mercy of God—how powerful it is and how strong it is. “But you don’t know, man. We really had a blowout last time.” I don’t care. If you’ll believe God, you can have mercy.

We’ve seen it. We’ve seen relationships that were just done, where the people didn’t just *not love* each other, they despised each other. They didn’t want to be in the same room. But now they adore each other. How can you get from hate to adoration? By the mercy of God, it can happen. We’ve seen it. There is nothing too far gone. There is nothing too bad that God cannot fix it. You’ve got to have faith in His mercy, and you need to know that it’s not because you did everything right but because of His mercy.

God also has healing mercies, doesn’t He? In Matthew 9:27, two blind men were following Jesus. Notice what they said. “Thou Son of David, have mercy on us.” What did they want? They wanted their eyes to be opened, didn’t they? They wanted their eyes healed, or they may have been born with something missing and wanted a creative miracle in their eyes, but they wanted healing miracles. Why didn’t they just ask for it? Why didn’t Jesus correct them and say, “What do you want? I thought you wanted healing, don’t you? Why are you asking for mercy?”

He never corrected them. Anyone who ever asked for mercy received healing. What does that prove? Healing is a mercy.

Friend, this is some of the best news you have ever heard. I don't know if you realize this or not, but mercy is unearned, undeserved, and unmerited. That means you don't have to earn it or merit it because it's a mercy. It's by grace, through faith. It's a mercy just like forgiveness of sin, and just like being born again. Just like going to heaven, it's a mercy. So it has nothing to do with how good you've been, or how bad you've been. It's not based on that.

I've had people look at me and say, "Well, So-and-So is a good person. Why wouldn't God heal them?"

And I asked them, "What's that got to do with it?"

"Well, they're a good person." So? That's like saying that So-and-So was a good person, a good humanitarian, so why can't they go to heaven without believing in Jesus? Because nobody could ever be good enough to be saved on their own merits. That's why Jesus had to come and pay the price.

That is why you can't be good enough to deserve a healing. It's the same thing. It's a mercy. "Lord, I'll try to be better. I'll try to do better, if You'll heal me." This is not Let's Make A Deal. You can't buy a healing. You have nothing to trade. And if you do, it isn't worth enough. No, that's why the verse says, "Our righteousness is as filthy rags." (Isaiah 64:6) People sometimes take that, and it's the only verse they know. No, that's why you can't operate in your righteousness—you have to operate in His. He has given us His righteousness, glory to God, which is already accepted in heaven because ours could never be good enough.

Now we *should* do good works. We're going to get rewarded for them. But that's not how you get healed. It's not how you get your sins forgiven.

You also want to watch for any situation where someone is trying to buy a healing of any kind. When I worked in Healing School, there were people who were brand new to these things and didn't know better, and they would come up to me, when I was the main one speaking, and offer me a bunch of money. I knew in my heart they thought they could buy healing, and I couldn't take it.

Do you remember that Simon offered money? He said, "Let me have this power so the people I lay hands on get filled with the Holy Ghost," (Acts 8:18) and boy, Peter spoke roughly to him and said, "You can't buy the things of God!"

So we want to watch for that. Healing has already been bought and paid for. Forgiveness of sin has already been bought and paid for completely. There was nothing in the universe that was valuable enough to buy it except one thing: the blood of the Lamb. And He paid for it. He bought it. The Bible says you've been bought with a price; you're not your own. So glorify God in your body and in your spirit. Both of them belong to God. (1 Corinthians 6:20)

Say this out loud:

I'm bought and paid for. My healing is bought and paid for.
I don't have to do one thing to earn a healing.

It's already completely bought and paid for. It is a mercy. If it was based on us getting good enough to get healed, none of us would ever be healed. So, it's a mercy.

When people say, "I don't deserve for God to heal me." Right! Didn't you already know that? "I just messed up. I made mistakes, and I just don't deserve to be healed." Exactly. That's why it's by His mercy. Mercy means you don't get the judgment and the punishment that you should have gotten, and it means you do get the good things, the blessings, that you shouldn't have gotten. It's mercy. Thank God for His mercy!

All smart Christian children learn that word early on when they get in trouble and are about to get punished. They say, "Mercy! Mercy!" Sometimes they don't realize this punishment is mercy compared to what they should be getting.

The blind men said, "Have mercy on us," and what did they get? They got healing.

The Lord is still having mercy on people.

Psalm 86:15 says, "But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth." He has plenty of mercy.

What people don't realize is when they're saying it might not be God's will to heal them, they're saying it might not be God's will to have mercy on them. Isn't that what they're saying? We've proven healing is a mercy, and we're going to prove it even further. It doesn't sound right to say that it might not be God's will to have mercy on someone. That can't be. "He's rich in mercy," the Bible says, "to all that call on Him," no matter what you've done.

So many people in the world don't believe that, and it grieves me, and I know it's because the Spirit of God is in me. It grieves the Lord when He tells people, "I'll forgive you. I'll make it right. You can put it behind you. We'll go on. I'll still use you. I'll bless you. I'll give you blessings. I'll heal you. I'll meet your needs. I'll get you out of trouble," and people look up and say, "Yeah, but You don't know what I've done, or how bad..." He knows everything. He knows things when you don't know how bad it is, and He still told you He'd forgive you and He'd have mercy.

Don't you know that Peter felt bad standing out there by that fire where He had denied three times that he even knew the Lord? (John 18:25-27) And he was the one who was the loudest saying, "I'll die with You! I don't care, I will never deny You!" (John 13:37) But when it came down to it and the pressure was on, and he was asked, "Aren't you one of His?" he answered, "No, no."

"You've got to be. You have the same accent as the Galilean."

"No, no, I don't know Him."

"I saw you, I know you…"

"No, I don't know Him. I'm telling you, I don't know Him." He stood out there and spoke curses and denied the Lord. Do you reckon how low he felt when the rooster crowed, and he remembered what Jesus told him when he stood up there so adamant saying, "I will never deny You. If I die with you, I will…"? The Bible says he wept bitterly. He cried. (Luke 22:62)

I suspect Peter thought that was it, and there are indications that say so. When Jesus was raised from the dead, He said, "Go tell My disciples and Peter…" (Mark 16:7) because Peter wasn't in the group. Do you remember that? Then, after He's raised from the dead and they caught the fish and were sitting there on the side of the lake, Jesus took him aside. He said, "Peter." He knows he's hurting. "Boy, do you love Me?" (John 21:15)

He said, "Yes." How many times did He ask him? He asked him three times. Peter had denied Him three times.

He asked him again. "Peter, do you love Me?"

He said, "Yes, yes." The last time they talked and He told him he was going to deny Him, Peter was so vocal, so adamant, but he probably came across a little milder this time. He was probably thinking, "Umm, I think so. You tell me."

But he said, "Yes, Lord."

And then a third time He said, "Peter, do you love Me?"

He said, "Lord, You know everything. You know I do."

Jesus said, "Feed my sheep." (John 21:15) What does that mean? He's going to have a job in the kingdom. He's not out. And on the day of Pentecost, the Holy Spirit fell on them and Peter stood up. He wasn't moping around and dragging his feet thinking he's not in the bunch and that he missed it. He stood up and preached like a house afire. Thousands came in, and the Book of Acts follows him right on through. There were miracles, and people were getting healed by his shadow falling on them. Now that is getting used of God. That was after standing out there cursing and denying the Lord.

I'm telling you, the Lord's mercy endures forever. I don't care what you've done. I don't care how badly you've blown it and messed up. If you're willing to repent, there's a future for you, a bright future for you. You can still be used of God. Yes, you can. Don't let the devil tell you any other thing.

But if you want to beat yourself over the head and say, "I've blown it and I know I'm not worthy. Don't try to talk to me about it," well, that is the only thing that can hold you out—your stubbornness and your pride.

This is really uglier than people think it is. What you are saying is that the blood of Jesus is not enough to completely cleanse you and make you holy and righteous again. You have to beat yourself over the head and add some of your little, pitiful works to it to prove how serious you are, or how serious your sin was, and then you've got to feel bad for a few years to prove it. The only thing you're proving is your ignorance and rebellion and that you don't believe God forgave you. If He forgave you, He forgave you. You're either clean or you're not, and if you are, there's no need bowing your head around and poking your lip out. "I'm so sad, and I've messed up, and I can't get my life back." Listen, we serve a God Who created the heavens and the earth. Nothing is too hard for Him, and He is the God of mercies. He is the Father of mercies.

In Matthew 14:14, it says, "And Jesus went forth, and saw a great multitude…" How many people are in a great multitude? Well, we see places where a multitude was thousands of people, and this was a *great* multitude. "[Jesus] was moved with compassion toward them…" This word for compassion is not the word for just feeling sorry for someone. It means "to be moved as to one's insides."

The love of God has been shed abroad in our heart. That doesn't mean your blood pump. "Heart" means the core of your being. The love of God is shed abroad in our hearts, and the love of God rose up in Him and moved Him to do something about their hurting. It moved Him to do something about their pain and their weakness. So He "was moved with compassion toward them," and what was the result? "He healed their sick," not *part* of the sick, and not *some* of the sick, but *their* sick, which was the sick of the great multitude.

You understand, among thousands of people and thousands of sick, there have to be some people there who don't deserve it. I mean, these meetings weren't held at a church house. They were held where anyone could walk up, and they did. We have examples of prostitutes, street-walkers washing Jesus' feet. They had people coming up who were tax collectors, sinners. They are having these meetings out in the open country and out in the streets, so street people and crooks are coming up. How many of them were healed? If you look at the other places in the Word, it says it sometimes. "And He healed them all." "And He healed them, everyone."

Among this great multitude and multitudes, are you telling me there wasn't even one really mean guy? There wasn't one really low, low, sinner person that didn't deserve to be healed? It never was about deserving anything. It never was about anyone deserving or meriting anything. The love of God is what healed these people, the mercy of God. It isn't "come get paid" time. Come let's see how good you've been. Come let's see if you can deserve it. No, the mercy of God healed them all. Drunks, drug addicts, prostitutes, murderers, rapists, all were healed in these meetings.

It is so sad that people will stay away from churches because they think, "Well, I'm not good enough to go in there." That's exactly why they should be in there. None of us are good enough to be in there, except by His grace and His mercy. He has made us that way. Not by what we've done, but by faith in Him.

So when the devil comes and lies to you and says, "Well, if you would have done everything right, then maybe you could be healed." "Well, if you knew enough…" and "You didn't fully

obey God," and "You opened the door here," and "You messed up here," and "You did something ignorant here," and "You disobeyed there," thank God for mercy. Mercy covers all of that. Mercy makes up for all that.

Say this out loud:

I have faith in the mercy of God.
I believe in the mercy of God.

We are sure it's God's will for all of us to be healed today because of the mercy of God. Jesus used to be moved with compassion and heal people. It's still happening today. People used to ask for mercy and get healed every time. It still happens today.

Now, you must not come for healing or any other thing saying, "Lord, I served You faithfully, and I've done everything You told me to do, so You owe me this." No! Don't even think it, much less say it.

Even though we didn't earn it and we didn't merit it, He bought and paid for it and offered it to us by grace, through faith. It is a mercy.

One thing I like about the Bible is it is absolute truth. There is nobody trying to color things and cover things to make themselves look good; it's the way it is. It's the truth, and the truth makes you free.

Paul had a man helping him whose name was Epaphroditus. I will call him "Eppy." In Philippians 2:25, he said, "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants." Paul calls this man a brother, a fellow soldier, and a companion in labor. This man is a minister, and he's their messenger. He's the one sent from their church to Paul to assist him.

Verse 26 says, "He longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death."

Some people might say that this man on Paul's team is sick—not just sick, but about dead, at death's door. Well, why couldn't Paul heal him? Paul never was the Healer.

Sometimes people think just because I believe in healing and because God uses me to minister healing to people, that means I'll be automatically healed the rest of my life. Well, ministers are especially anointed to minister healing, but we have to receive it just like everyone else does, by faith. And if you presume that the anointing on you is going to automatically take care of you all of your life, you'll get into trouble.

So, Epaphroditus was in a bad way. But what happened? Did Paul, who had such amazing faith and wrote a lot of the New Testament, by that apostolic anointing that was on him, get Eppy healed? No. Did Brother Eppy, because he had so much faith, blast through this thing and live? No.

The Spirit of God said it exactly the way it should have been said through Paul. What happened to Brother Eppy? "God had mercy on him." Now you have to understand, if you've always done everything perfectly, you don't need mercy. You can get by on justice. But, the very fact that Paul said God had mercy on him means what? It means that Eppy didn't get some judgment he should have gotten, and he did get some blessings, in this case healing, that he shouldn't have gotten. Why? Do you think a fellow traveling with Brother Paul and helping Brother Paul would need mercy, with all that faith around and all that revelation? You know it! You're never going to find anyone or be anywhere where you're not going to need mercy.

Never think you can just ride someone else's coat tail and someone else's faith through everything and for everything. God expects something of you. I don't care who you are and how much you love them and how much faith you think they have or how much you think they know God—don't think other people can do all of your praying for you and all of your believing for you.

"But what if I feel like I don't know enough and I don't have enough faith, and I'm in trouble?" Remember the "M" word. Remember it when you realize, "Man, I've messed up. I'm on the wrong road. I zigged when I should have zagged. Here I am…" Just put your nose in the carpet and say, "God, have mercy on me." I'm telling you, it worked every time. You see it in the Bible, every time any man or woman did it, they got what they needed, every one of them.

Brother Eppy was sick. He was Paul's preaching sidekick. They did meetings together, but he about died, and he *would have* died. With all of Paul's faith, revelation, and multiple visitations from the Head of the Church, and with all of Eppy's faith, knowledge, and preaching, he still would have died except for one thing: the mercy of God.

This will get you through when you don't know what to do. When you have come to the end of yourself and the end of your road, this is what you can do. You can fall on His mercy and say, "Lord, help me. Help me. I've run up against something, and I don't know what to do with it. Help me. Have mercy. I know I don't deserve it. I know I haven't done everything right. I know I can't earn it or merit it, but I also know I don't have to. You are a merciful God, and I'm asking You for mercy. I'm asking You that I don't get the bad things I should get and I'm asking You that I can get the good things that I shouldn't get."

He said he was at death's door, near unto death, but God had mercy on him, and not just on him, "But on me also," Paul said. What is Paul saying? He said I am personally thanking God that He had mercy on me because Eppy is my helper. He's a brother. He's a fellow soldier. Paul said God had mercy on Eppy when He healed him, but at the same time, He had mercy on him, too. Thanks be unto God.

He is every bit as merciful with you and me as He was with Brother Eppy and Brother Paul. He's the Great Almighty I Am that I Am, Who never changes. He is the same yesterday, today, and forever, and if He had mercy on him, He'll have mercy on you and on me, which means we know it's God's will for all of us to be healed.

Chapter 16: Authority Over Demons and Disease

In Luke 9:1-2, it says, "Then he [Jesus] called his twelve disciples together, and gave them power and authority over all devils," or demons, "and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." In Luke 10, it records He did the same thing with the seventy.

Reason number 16 we are sure it is God's will for all to be healed today is because we've been given authority over demons and over disease.

Jesus gave them power and authority, and we're going to look at the authority side of it. He gave them authority over demons, and authority to cure diseases. He sent them and told them, "You go preach the kingdom of God, and you go heal the sick."

This sounds strange to us. "You go heal the sick." Who did He send to heal the sick? He sent them. How are they going to do that? They're just human beings like you and me. They're going to do it the same way Jesus did it, because He was operating as a human being. He was not operating as God, although He is. The Bible tells us He emptied Himself. (Philippians 2:6-8) He laid aside His mighty weight, glory, and power, and He performed no miracles until He was baptized in the river and the Holy Spirit descended on Him in a bodily shape and form as a Dove. (John 1:32; 2:11) Then after the temptation, He came out in the power of the Spirit, and you began to see miracles. If He was just doing these as God, He could have done them when He was five years old, or ten, or twelve, but He didn't.

Some say, "Well, there are apocryphal writings that say He did." I know it. Some of them have Him healing His little friends while they played and raising a little bird from the dead. Don't you believe it. I said, "Don't you believe it."

Some say, "Well, He's God. He could." He is God, but no, He couldn't do them operating as a man. He emptied Himself, and the Bible tells us the first miracle was the turning of water into wine at the wedding of Canaan. (John 2:7-11) So we have to believe that. And that didn't happen until after the Holy Spirit came on Him and anointed Him. Why? Because He wasn't doing it as God. He was doing it as a man.

Now we know that has to be true because of what He told us in John 14:12. He said, "He that believeth on me," in My name," "the works that I do shall he do also; and greater works than these shall he do." How in the world could we do it if He did it as God and we're not God? It would be impossible. But, if He did it as a man, anointed with the Holy Spirit, and if He authorized us with the same authority and anointed us with the same Spirit, then we could see the glorious possibility of us doing the very same type of things that He did. That's why He came and demonstrated it, to show us how to do it.

For centuries the church has sat back and put Jesus' ministry on a pedestal that cannot be attained by any mortal human on the planet. They just "ooh" and "ahhh," and then say, "He

could do that, but you can't, you're just a worm. He's the Son of God. How dare you think you could do something like that."

As a Person, as our Sacrifice for sin, Jesus is in a class by Himself. Nobody else could pay the price for our sin. Nobody else could do what He did in obtaining our redemption. But in His ministry, His teaching, His preaching, His ministering to the sick, and in the miracles that happened, He did them as an example for us to follow and told us to do the same. The church has not believed that. Christians have not believed that at all.

If you don't know this, the enemy will rob you. You read about every victory, every miracle, every healing, every deliverance in Matthew, Mark, Luke, and John, and you get all excited about it, but then the devil comes and says, "Yeah, but that was Jesus. That was Jesus. He could do that because He's the Son of God, but don't you think you can."

That's not why the Lord did it. He demonstrated to us how to walk in authority, how to walk in power. He got it back and He gave it to us. He gave it to the 12, He gave it to the 70, and you see it continue in the Book of Acts after He's in heaven. You see the same kind of thing, and the Book of Acts is still being written. The acts of the Church, and the acts of the Holy Spirit and the Church—it's still being written; it's not done. Some people talk about the Early Church and the latter Church like they are two different Churches. We're part of the same Church.

John 14:10 says, "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." See, Jesus didn't take credit for the works that happened through Him. He never said, "I did it." He said, "The Father in Me," He did it. Obviously He's operating as a man. In verses 11 and 12 He said, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily," now when we hear "verily," we should become all ears. We should realize He is saying something that is an everlasting truth, and He's endeavoring to impress it upon us, otherwise He would have just said it. If He had just said it, it's true forever, but if He says, "Listen to me now. Verily, verily, this is a truth, an everlasting truth," what is an everlasting truth? "He that believeth on me, the works that I do shall he do also." We believe it.

People think they're honoring and respecting Jesus, but they're doing just the opposite. If you respect Jesus, you need to respect what He said right here. But people think, "Oh, now, Jesus could do that. He could speak to the wind and the waves. He could cast out demons. He could minister to the sick, but He's Jesus. He's Jesus, and you're not." Well, we already knew that. But they think, "I have more respect for Jesus because I'm not going to bring Him down to a human level." He's the One Who brought Himself down to the human level and became a man and operated as a man, showing us how it could be done. We need to believe what He said, don't we?

"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 to My Father."

Now that applies to us. It applies to anyone who believes on Him. We see an example of it with the 12 and the 70. We're sure it's God's will for all of us to be healed because He has given us authority over demons and over disease.

Well, if we have authority over them, they shouldn't be running over us. Who has authority over who? According to the Bible, we have authority over them. You never read where the Bible tells us to be patient because the Lord has temporarily given demons and disease authority over us or anything like it. He gave us power and authority over all demons, even the great big, ugly, hairy ones. He also gave us power to cure diseases.

This is said just a little bit differently in Matthew's account. Matthew 10:1 says, "And when he had called unto him his twelve disciples, he gave them power…" Now if you look it up, that is the word for "authority," and it can be a little bit confusing because in the King James Version, they're used interchangeably. There's a different word for "power," which is *dunamis*. It's a word from which we get our word "dynamite." Power. We're talking about explosive strength, might.

But this is another word, *exousia*, depending on which Greek scholar you read. Never argue about pronunciation of some of these things. Scholars who spend their whole lives studying these disagree among themselves. In some of the Hebrew words in particular, we have added vowels so we can pronounce them. Besides, it's more important to know what they mean than to pronounce them perfectly and not believe it. But there's a word for "power," and there's a word for "authority." We're talking about authority.

We have the power in the Holy Spirit. He's the Powerhouse. He's the Greater One. He's the One Who was hovering over the face of the deep, and when God spoke the Word, He manifested it. He has power to create planets, and He lives in you and me.

But you can have power *without* authority here in the earth. I mean, you might have a military tank, and you've got power, but that doesn't mean you have the right to drive it down the street and blow up my house, do you? You have no authority to be riding down the street shooting it. You'll find out quickly that the people who *do* have authority are going to come get you. You might say, "I've got the power! I've got the power!" But they say, "Yes, but we have the *authority* and the power." They're going to shut you down. You need both power and authority.

You've got to have the authority to use the power—and we do. He gave us both of them, power and authority.

Here in Matthew 10:1, when He says "power," it is actually the word for "authority." "He gave them *authority* against unclean spirits," to do what with them? "To cast them out, and to heal all manner of sickness and all manner of disease." If you put them both together, Luke said, "All demons." Matthew said, "All sickness and all disease." All means what? It means all, everything included, nothing excluded. Does that mean there is no demon that exists that we don't have power over? There is no disease that we don't have authority over? We have power and authority over all demons. We have power and authority over all sickness, over all disease. We need to say that. We need to think that. We need to get that built into our consciousness.

When I had the privilege of working in the Healing School, we'd have a day when we would minister to people in a special way, and I would spend extra time waiting on the Lord and getting quiet. The Lord led me to these verses, these very ones, in Matthew 10 and Luke 9. He led me to

get in there and get quiet, not to wear myself out praying at the top of my lungs, but to get quiet and just to say, "The Spirit of the Lord is on me because He has anointed me." (Matthew 10:1) In a few minutes, I was going to go out and minister to people, to lay hands on people and take authority over disease, that kind of thing, so I needed to believe it. How does faith come? Well, when I was saying it, I was hearing it, too. I would lie there sometimes for 30 minutes, sometimes for an hour, and just say, "The Spirit of the Lord is on me because He has anointed me. The Spirit of the Lord is on me because He has anointed me. The Spirit of the Lord is on me because He has anointed me." I'd say that part of the time, and the other part of the time, I would say, "He has given me power and authority over all demons and all disease." (Luke 9:1) Then I would say it again. "He has given me power and authority over all demons and all disease."

Say it out loud: **"He has given me power and authority over all demons and over all disease."**

You hear that, and your head says, "I've got it. I heard that." But faith is not of the head. Faith is not of the intellect. That's why I would lie there for another 45 minutes and keep saying it. And time after time, the Spirit of God would come into that little room, and I'm telling you, the glory of God would be so strong that when I'd come out of there, I was looking for something to rebuke.

That is different than someone coming up and saying, "I have terminal cancer," and you responding by saying, "Everyone stand up and pray hard," which means you're intimidated by it. You're scared of it.

Some people say, "Well, it *is* something to be scared of." No! Not if we have authority and power over it. We don't have to be afraid of it. It has to obey *us*. Most of the Church does not believe this, and most of the Church does not see the kind of miracles that you read about in Matthew, Mark, Luke, and John, either. Most of the Church still believes it might be God's will for them to die from this terminal disease, or that God might be teaching them something. Never mind that they can't find it in the Bible. People have made the Word of God of none effect by their traditions. They have refused the Word in order to keep and hold on to a tradition.

Friend, when you get adamant about something that you think and say you believe, check yourself, and ask yourself, "Why do I believe it? Where is it in the Bible?" Don't check just half of a verse. Look at two or three witnesses, multiple verses. Where is it?

As we read verse after verse, we see that it is His will for us to have authority and power over them. Why would He give us authority and power over demons if it might be His will for them to rule over us? Why would He give us authority and power if it might be His will for the disease to rule over us? It's like putting you out in the wild with a grizzly bear and putting a huge Magnum rifle in your hands, and then saying, "Now, I'm giving you this rifle, but don't use it. It might be God's will for the bear to kill you."

"So, why did you give me the gun?"

"I just wanted you to have it. It will make you feel a little better while you get mauled."

I'm going to use the gun if a big bear starts coming down on me, and I'm not going to wait until he gets to my nose, either. Why did God give us the authority? Why did He give us the power? So disease could rule over us and destroy our lives? So demons could make us miserable and destroy us? No! He gave it so we can do what He did while He walked the earth. He rebuked them. He bound them. He shut them down. He ran them out.

Sometimes when you start talking about some of these things, people get nervous. A lot of folks don't even like to talk about demons at all, and of course it's the devil's favorite thing for you to just pretend that there is no devil. His favorite thing is for you to believe there are no demons, and that there is no devil. If he can't get you to believe that, then he wants you to be afraid of it, mortified, terrified.

Most of the Church will get in one ditch or the other. They get in the ditch over on one side and pretend there is no devil and there are no demons. "Oh, don't talk about that. I don't like talking about that."

Or they get out of that ditch and go across the middle of the road into the ditch on the other side, where *everything* is the devil, and it's all fear. "Oh, there's a devil behind every bush. There's a devil. Oh, you're a devil. Oh, oh! The devil, the devil…" Everything is a devil. You know that it's wrong when it produces fear. The Lord didn't tell us these things to make us afraid of the devil. He gave us these things to have dominion, authority, and victory, and when the devil starts doing stuff, to shut it down.

In Mark 1:21, Jesus went into the synagogue on the Sabbath day, and He taught, "and they were astonished…" *Astonished* is a strong word, and if you look it up to define it, it gets even stronger than what you might think. They were absolutely amazed, awestruck, at His doctrine. Why? It wasn't for the reasons you might think. It was because of *how* He taught them.

Some teach, "As we cover this point, it would be good to remember that Dr. So-and-So has this position, but of course the other Dr. So-and-So has his position, and perhaps there is a happy medium between the two, and you just decide whatever it is you think it means and should be, because we all have a right to believe whatever we think is best…" But that isn't how Jesus taught at all. He taught like a lion. He said, "God said this, and this is what it is! There isn't any other way!"

And the people said, "Nobody has taught like that!" He wasn't talking theories. He taught with authority. This is one of the things that marks His whole ministry: authority—in His teaching, in His actions, and in His operations. Now some go down the wrong path and say, "Well…., it's Jesus!" But He is operating as a Man. Don't take my word for it. Study it out. Study it in Hebrews, Romans, Philippians, and the Gospels. Jesus emptied Himself and showed us how to do it as a man.

Verses 22-24 say, "…for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God."

Did Jesus say, "Oh, did y'all hear that? Oh, it's a devil! Oh, intercessors pray. Everyone pray! Pray! Oh, what are we going to do with this devil? Oh, oh, oh…"?

No! I said that because people are doing this, and they don't realize they're actually yielding to the enemy, because the environment he thrives in is fear. You and I are to have no fear at all. None. And when it comes to dealing with devils, we should do it exactly the way Jesus did it. Exactly. Nobody has found a better way. It has not changed with the times. Very simply, you'll see Jesus again and again doing two basic things: He said, "Shut up" and "come out," and they did. That was it.

Maybe you think you know better. "Well, sometimes you just have to do warfare. It's warfare." No, the warfare is between your ears—and that is more scriptural than you think, in 2 Corinthians 10.

No! If *you* had to overcome the devil, it isn't going to work. You're no match for him in your flesh or your mind. But it's not in *your* strength. It's by the power of the Holy Spirit, and the Holy Spirit doesn't wrestle with the devil at all. They don't go nine rounds. The devil wants you to think that, but it never happens. Never. When you resist the devil, he flees. Why? Because when you really do it right, he runs up against the power of the Holy Spirit, and there is nothing he can do with that, nothing. So his only choice is to get out. That's it—he has to go.

Jesus made a statement one time. They accused Him of casting out devils by Beelzebub, and in one of the writings of the Gospel accounts, He said, "If I cast out devils by the Spirit of God, the kingdom of God has come to you." (Matthew 12:28) In another place, He said, "If I cast out devils by the finger of God…" (Luke 11:20) He is casting out devils by the finger of God.

When you read the Scriptures, you see references to the hand of God. That's more power than a finger. It talks about the arm of God. God flexed His arm when He raised Jesus from the dead. The Bible says He demonstrated the exceeding greatness of His power; He exercised it when He raised Christ from the dead. (Ephesians 1:19-20)

Some say, "I thought He had raised Lazarus from the dead. Why is this different?"

It is a completely different thing. He didn't just raise His body from the dead. When He raised Jesus from the dead, He also raised all of us from the dead. Anyone who has ever lived, or will ever live, who believes on Him, was made free from all of their sins and death—all believing humanity. It's no wonder the ground shook. I believe hell shook. God did this. He raised Jesus up out of death. When God rolls up His sleeve, brother… and He did when He raised Jesus from the dead because He also raised all of us.

But when Jesus was dealing with demons that were causing problems, the Bible says He did it by the finger of God. (Luke 11:20) Jesus said, "Shut up and come out."

We need to get a picture of how much greater our God is than any work of the devil. The devil wants to try to get you to believe he's some kind of an equal opposite to God. He is nowhere in the vicinity of that. He's a created being, and he's fallen, stripped, and defeated. The only way he

can function is when people don't resist him—when they believe his lies and yield to him. When any child of God stands up in the power of the Spirit, in the authority and Name of Jesus and resists him, the devil has one option: Flee. If you say, "Well, I just don't know about that," until you know, it won't happen with you. It happens by faith. Faith gives you confidence.

Verses 25 and 26 say, "And Jesus rebuked him, saying, Hold thy peace…" We might say, "Shut up!" "…and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him." Glory to God.

Now, if you read carefully in Matthew, Mark, Luke, and John, you know this is not an isolated instance. Jesus did this as a regular thing, and when it came to sickness, He did the same thing.

In Luke 4:32, it says, "And they were astonished at his doctrine: for his word was with power," and that is the word for authority. Verse 33 says, "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth?" Can you see that they are afraid?

Some say, "Yes, but that's Jesus." How can we overcome hundreds of years of wrong thinking? By the Word of God. Yes, it is Jesus, but He is operating as a Man, and the enemy is afraid of the authority He is walking in. The enemy is afraid of the anointing. We don't read about this kind of thing until after He came out in the power of the Spirit, after the Holy Spirit came upon Him. (Acts 10:38) What does the anointing do? It destroys yokes. It removes burdens. Who is in the yoke-making business and the burden-building and burden-loading business? It's the enemy, and this anointing terrifies the enemy. He is scared of it. This anointing is in you and on you; it is in me and on me.

How about we put a stop to some things? How about we act in the authority of Jesus' Name? Let's do it. Let's be here on kingdom business and say, "I believe this, and Lord, help my faith to get stronger every minute while I read this. I'm receiving it. I believe it. I'm willing to act on it."

In verse 36, they said, "What a word is this! for with authority and power he commands the unclean spirits, and they come out." Verse 38 says, "And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her."

"Is she really sick?"

"Oh, yeah, with a big fever."

"Well, then, we've got to get a lot of people and pray hard."

Some ask me, "Why do you say it like that? I don't like the way you say that."

Well, I don't like the way some think about it. Who is our example, centuries of church tradition or Jesus?

Now, it is right to pray. I've talked about it, and I'm *going* to talk about it, but study the Scriptures carefully, and you'll see it to be a rare thing that Jesus prayed about people being healed. You'll see again and again that He exercised authority. He exercised dominion, again and again. He lived "prayed up," didn't He? He wasn't trying to get ready when something came up. He was ready. We can be the same way. By His help and grace, we can do the same.

When something came up, Jesus didn't run and have a conference and put a committee together. He didn't call a prayer meeting. What did He do? He shut it down with the authority of words and the power of the Spirit. He told us to operate that way.

I'm going to share a couple of testimonies from Brother Kenneth E. Hagin's life because there's such revelation in it, and it illuminates this area that we're talking about.

He has a book called I Believe in Visions. In that book, and in other books, he describes visitations he had from the Lord. Now, you have to decide whether you believe that or not, but I do. We know it happened in the Bible, and the Lord is the Head of the Church, so He can give people visions as He chooses.

Brother Hagin said, concerning one occasion when the Lord appeared to him, "I saw Him just like I see you." He was telling him some things, and he was so intent to get them. He said he saw a little imp-looking creature, and he realized later it was a demon.

Notice it was *little*. We get a picture of these great, big, fire-breathing things, but most of them are just ugly, little, annoying creatures.

He said this little monkey-like looking imp came and just started jumping up, making shrill noises, yakkety, yakkety, yak, and putting out this smoke screen. He said he stood there, and the smoke got thicker and thicker, and he could barely see Jesus anymore. With all this screaming and shrill noise, he could hardly hear what Jesus was saying. It was really irking him, and he was thinking, "Why doesn't Jesus make him stop? Doesn't the Lord know I'm not getting everything He's saying? Why doesn't He make him stop? Why doesn't He make him stop?"

And Jesus just kept talking.

Finally, Brother Hagin pointed his finger at the imp and said, "I command you to be quiet in the Name of Jesus Christ!" When he did, the thing just fell to the floor and lay there like a whipped pup. And the smoke cleared up. He said the Lord looked at him and said this to him:

> "If you hadn't done something about that, I couldn't have."
>
> Brother Hagin said, "Lord, I know I misunderstood You! You said You *couldn't* do anything about it, but You really meant that You *wouldn't*."

> "No," He said, "if you hadn't done something about that spirit, I couldn't have."
>
> "But, Lord, You can do *anything*. To say You couldn't is different from anything I've ever heard preached or preached myself. That really upends my theology."
>
> "Sometimes your theology needs upending," the Lord answered.
>
> Then he said, "Lord, even though I am seeing you with my own eyes, even though I hear your voice speaking to me as plainly as any voice I have ever heard, I cannot accept that unless You prove it to me by the Word of God…"
>
> Instead of becoming angry with me for saying this, Jesus smiled sweetly and said, "I will give you not just two or three witnesses; I will give you four witnesses."

One of these witnesses is Ephesians 4:27, which says, "Neither give place to the devil." Who is the understood subject? *You* are not to give place to the devil.

The Amplified Bible says, "Leave no [such] room or foothold for the devil."

The Lord told us not to give him any room. Why didn't He tell us to pray that the Lord would make the devil stop? That's what religion teaches, doesn't it? That's not what the Bible tells us to do. He told us not to give the enemy place, didn't He?

Another verse is James 4:7. "Submit yourselves therefore to God." Submit yourselves to God, *and He'll make the devil quit*? I wonder how many Christians are praying, "Oh, God, make the devil quit. Oh God, stop the devil. Oh, God, make him quit." Did He tell us to pray this way? Millions of people think He did. What did He say? Who is the understood subject right here? You. "Resist the devil, and he will flee from you." He will flee from us when we resist him because of the authority God has given to us.

People try to leave it up to God. "Oh, God, make this cancer quit. Oh, God, take this away from me. Oh, God, make it stop. Make it quit."

Do you see the revelation in Brother Hagin's experience? He said this thing was jumping up and down, making all this noise, putting out this smoke screen, and it was just bothering him. He was getting more aggravated every second, thinking, "How many times do I have a visitation of the Head of the Church in my life, and I'm not getting what He said…"

He was just annoyed and getting frustrated, and he thought, "Why doesn't He do something? Why is He letting him do that?"

Finally, just almost out of desperation, he said, "I command you to be quiet in the Name of Jesus Christ!" And he did.

Jesus said, "If you hadn't done something about that, I couldn't have." Wow.

How could that be true? It is true because the Lord has given us authority on the earth. We have a right to be here, and these things are down here on the earth. If He is just going to intervene and keep the devil from doing things in your life, He ought to do it for everyone else, too. Where does our will come in? Where does our authority come in? He has given us authority. *You* resist the devil. Who? You! You resist the devil, and he will flee from you.

What if you don't do it? What if you say, "I'm waiting on the Lord to do it"? He didn't tell you to wait on Him to do it. "I'm praying that He will make the devil quit." He didn't tell you to pray that way. He told you to resist him yourself, didn't He? He told you to do something about it. He told me to do something about it.

We will look at another one. Paul is a witness. James is a witness. Peter is a witness. We are reading out of the New Testament. Let's not believe tradition instead of Scripture.

First Peter 5:8 says, "Be sober, be vigilant," be on the watch, "because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Why would you need to be vigilant if there's nothing you can do about it? Because he's seeking whom he may. That means there are those he may not. What determines those he may and those he may not? How can you be sure you're one of the ones he may not devour? Who is going to resist him? You are, and I am. He tells us in the very next verse. "Whom resist steadfast in the faith." Resist him and what is going to happen? We just saw that when you resist him, when you stand against him, he will flee from you.

We haven't majored on this or camped on this enough. We haven't thought about this enough. We've lived too much in the natural. We talk too much about the reports, too much about the symptoms, too much about what we feel and what has happened, and other people's experience. We've lived too much according to our senses and our feelings, not realizing there's a spiritual world.

There is a devilish energy in disease, isn't there? You can see it under the microscope. What makes it grow? What makes it develop? What makes it try to develop and choke the life out of a human being? It's not the life of God in there. It couldn't be. What is it? It's the enemy. It's not something for us to get superstitious and spooky about. It's for us to get up and get adamant about, and say, "No! Not in my life! No! Not in my body! Not in my child! No! I've been given authority and power over all demons and over all disease!"

This is how Jesus operated. Put all of the examples together, read Matthew, Mark, Luke, and John, and you'll see not just once or twice, not just a half dozen times, but again and again, He's casting out devils. He's rebuking sickness and disease. With Peter's mother-in-law, He did the same thing with that fever that He did with that demon just a few verses earlier. She had a great fever, and when they told Him about it, He went in there, and He rebuked the fever. (Luke 4:38,39) That's not the way most Christians think, do they? "Y'all pray for me." For what? "Well, that God would heal me if it's His will." But what about all of these scriptures? Why don't we immediately jump up on both feet and say, "Fever, get out of here! Infection, get out of here! Disease, get out!" Why don't we think like that? Oh, the devil hopes we don't find this out. He's tried to keep us in the dark. He's kept millions in the dark for centuries, but no, it's too late!

Too late! You opened your Bible, and it's too late. You know the Good News. You know the Gospel. You know the truth, and it makes you free.

When the righteous are in authority, the people rejoice. (Proverbs 29:2) It's no wonder so many people are down, defeated, upset, and so confused. It's because they're not in authority. They don't believe they have any. They believe they are helpless, hapless, victims to this life, and the best they can do is beg God that He will make it quit. I'm not making fun, I'm pointing out error. We've not been taught that we are kings and priests. We've not been taught that we've been given authority in this Name. When the Holy Spirit came on us, it was so we could be empowered to look death, disease, confusion, and bondage in the face and say, "Stop! I said stop! And stop now!" and expect it to happen, and see it happen.

We're going to put a stop to some things. We're not waiting on God for our victory. Jesus already bought it and paid for it, and He has given it to us. But He has instructed us on what to do. We're to rise up and speak to that mountain and command it to get out of the way. We're to stand up and resist anything that steals and kills and destroys, and say, "Not here! Not here you don't! Get!"

It is said that Brother Smith Wigglesworth, on one occasion, was standing at a train depot waiting on a train, and there was a woman there who had a little dog that had followed her from her apartment. They're waiting for the train to get there, and she said to the dog, "No, no, honey, you can't go. Now go back to the house. Go back to the house." But the dog just stood there and wagged his tail and looked at her. It was getting later, and the train was coming, and she said, "No, no. Now go on, go on. Go back to the house." He just stood there and wagged his tail and looked at her. Finally they could hear the train coming. She looked over at the dog and shouted, "Get! Get! Get back to the house!" And he took off and ran.

Brother Wigglesworth shouted out, "That's it! That's the same way you got to do the devil! Just like that!"

It's not a matter of volume. It's not how loud we can get. That's not it. But, do we mean it or not? Do we believe it? When you're real strong in your belief, it affects your volume some, doesn't it? I think we've been too mealy-mouthed about these things. I think we've talked around it, and about it, and just played with it, and the devil knows it. He knows we don't mean business. We have got to get strong about this. We have to get serious about it and do it like we mean it, do it like we believe it.

I want to include for you an excerpt from the same book I mentioned earlier, I Believe in Visions, by Kenneth E. Hagin. Something that he learned goes right along with this.

In the chapter prior to the excerpt I'm going to include here, he tells how the Lord ministered to him the anointing to minister to the oppressed and the sick. The Lord told Brother Hagin that when he sensed this anointing, it would mean that the work of the enemy was there, and that he was to command it to leave, and it would. He told him this only a month or so prior to this meeting:

> "My second vision of Jesus occurred about a month after the first. I was conducting a revival meeting in the state of Oklahoma. I told the congregation what the Lord had shown me about ministering to the sick and also about the anointing in my hands.
>
> One night while I was ministering to the sick, a man in the healing line told me he had tuberculosis of the spine. He said he had been through three clinics and all the doctors had given him the same diagnosis: He was beyond medical help at that time. The man's spine was as stiff as a board.
>
> In praying for him, I laid one hand on his chest and one hand on his back. When I did, the fire or anointing, jumped from hand to hand. I knew immediately that his body was oppressed by an evil spirit."

Now is that something to be afraid of? No. What should you do? Take authority over it, and run it out. Don't get spooky. Don't get afraid at all. Jesus has already conquered them.

> "I commanded the spirit, saying, 'You foul spirit that oppresses this man's body, I command you to come out of his body in the Name of the Lord Jesus Christ!'
>
> And then I made a terrible mistake: I got into unbelief. It is easy to get into unbelief sometimes, no matter who we are and not even realize it.
>
> I said to the man, 'See if you can stoop over and bend your back. Try to touch your toes.'"

Do you hear the unbelief? Where do you hear it? We should examine this. What does 'if' mean? "You may not be able to…" "It might not have worked." "*Try* to do it." One thing I really dislike about some of the modern translations or paraphrases is that they say the Lord is telling you to *try to do this or that.* The Bible never tells you to try to do anything. That would imply that God might not know whether you could do it or not. He knew before He told you to do it that you could do it.

> "The word 'if' is the badge of doubt. When I said, 'See *if* you can,' that was doubt. (God will put up with a certain amount of doubt in a young Christian who doesn't know any better, but when one is enlightened in God's Word the Lord won't let him get by with it.)
>
> The man tried to bend over, but he couldn't. His back was as stiff as ever. I laid my hands upon him again, one hand on his chest and one hand on his back, and I felt the fire jump from hand to hand. Again I commanded, 'You foul spirit that oppresses this man's body, I command you to come out of him in the Name of the Lord Jesus Christ.' Again I said to the man, 'See if you can bend. Stoop over. Bend your back and touch your toes.' His back was as immovable as before because I'm acting in unbelief and didn't realize it.
>
> I said, 'Well, we'll try it again,' which is unbelief, too. I laid one hand on his chest and the other on his back. Again I had the same manifestation of anointing in my hands. For

> the third time I said, 'You foul spirit that oppresses this man's body! I command you to come out of him in the Name of the Lord Jesus Christ!'"

A whole lot of so-called educated people would think this is foolishness. "Well, the man has a physical condition. It's been clinically diagnosed." I wonder what you could have said about all of the people to whom Jesus ministered. The woman with the issue of blood had spent every dime she had on doctors, and nothing against the doctors, but they just couldn't help her. Don't you suppose they had all kinds of reports and diagnoses and prognoses? You can choose to live only in the natural and be oblivious to the sources, causes, and roots of things. Or you can get in the ditch on the other side and be afraid whenever anyone says something about a demon or an evil spirit. Or you can get in the middle of the high road and realize the devil is behind everything that steals, kills, and destroys. But never fear. You've been given power and authority over all unclean spirits, to cast them out and to heal all manner of sickness and all manner of disease, and you can use it.

A person might say, "I tried that. I tried it." Well, he did, too. Jesus' own disciples tried it one time, with the man with the lunatic son. When Jesus got him set free, and the disciples asked, "Why couldn't we cast him out," He said, "Because of your unbelief." (Matthew 17:19,20) Now other places say, "This kind comes out by prayer and fasting." (Mark 9:29) Fasting doesn't give you more authority, it just helps you get out of the flesh and get in the Spirit.

Some say, "I tried that, and it didn't work." No, it tried you, and you failed. That doesn't change the fact that you still have authority. Don't look back. Stir yourself up and say, "This time I'm going to do it in faith. This time I'm going to do it with confidence. This time I'm not going to waver."

After commanding the foul spirit a third time, Brother Hagin spoke to the man again.

> "Now see *if* you can stoop over. See *if* you can bend down." He couldn't, of course.
>
> I gave up and I went on to pray for the next person. The man walked back down the aisle."

Now, does this mean it wasn't God's will to heal this man? No, it absolutely does not.

> "I was standing on the platform about three feet to the right of the pulpit. As the next person stepped up to be prayed for, I looked over to my left for some unknown reason, and I saw Jesus standing there as plainly as any man I had ever seen in my life! I thought everyone saw Him, but, I learned later that no one in the congregation saw or heard Him except me. The congregation heard what I said, but they didn't see or hear anyone else.
>
> Jesus was standing beside the pulpit. I could have reached out and touched him. He pointed His finger at me and said, 'I said that in My Name the demon or demons will leave.'

> 'Lord, I know You said that. It has been only a month since You appeared to me in Rockwall, Texas, and told me to command the demon or demons to come out in your Name. I told the demon to come out of that man, but he didn't.'
>
> Again Jesus pointed His finger at me and said, 'I said, in My Name call out the demons and they *will* leave the body!'
>
> I know You said that, Lord, and I commanded the spirit to leave this man's body in the Name of the Lord Jesus Christ, but he didn't go.
>
> Jesus put His finger in my face and said for the third time, '*I said, in My Name the demons will go!* Call them out in My Name, and they will leave the body in My Name.'
>
> Weakly, I replied again, 'Lord, I know You said that. It happened just a month ago and it is as fresh in my mind as if You said it last night. I know what You told me. And I did tell that demon to leave this man's body, but he didn't go.'
>
> I think I know how Jesus looked when He drove the money-changers out of the Temple, as recorded in Mark chapter 11. Suddenly it seemed as if His eyes shot fire; I could see flashes of lightening in them.
>
> For the fourth time He jabbed His finger at me and said emphatically, 'Yes, but I said he would!' Then He disappeared.
>
> I realized then that I had acted in unbelief."

Oh, friend, do you get this? Do you hear this? "I said it. I said it and it didn't happen." What does that mean? It doesn't mean that you don't have authority, and it doesn't mean it's not the will of God.

Millions of people don't even believe this. "It's up to the Lord, whatever He wants, and let's just beg God to make the devil quit."

> "We sometimes think that if we have a special gift or anointing to minister, it always will work—but that is not the case. No matter how much authority we might have, no matter how many special gifts we might have, or how much power we might possess, they all work by faith and *faith only*.
>
> When I realized I had exercised doubt instead of faith, I saw my mistake. I called the man to come back to the platform. He was standing at the rear of the auditorium and hadn't gone back to his seat yet.
>
> I pointed to him and said, 'Come back up here, Brother.' He retraced his steps back up the aisle. I stood on the platform waiting for him to come around to the altar to where I was. The instant he stood before me, I slapped him on the back, and with my other hand on his chest I said, 'Satan, I told you to leave this body! Out you go in the Name of the

> Lord Jesus Christ!' Then I said it to the man, 'Now, my brother (I didn't put an "if" in it this time), stoop over and touch your toes!'
>
> Instantly his back was limber. The tuberculosis of the spine was gone. The spine which had been as stiff as a board was healed. He could stoop over and touch his toes as well as any normal person. He was completely well!
>
> Because this man had come to our meeting from Arkansas, we didn't see him until two weeks later. He came back to be in the last Saturday night service.
>
> I asked him if he was still able to stoop over and touch his toes.
>
> 'Yes, I am still free.' He said with a big smile lighting his face. He stepped out into the aisle, stooped over, touched the floor, and went through several exercises to prove he was still limber and free.
>
> This experience demonstrated to me once and for all the importance of following God's Word explicitly. God is no respecter of persons (Acts 10:34). And I learned that *no matter who we are, if we move in unbelief, we will stop the flow of God's power.*"

We must believe we have authority. We must believe we are empowered, and we must do it without doubting, without wavering. Do you have authority? Have you been given power in the Name of Jesus? Think about what we call the Great Commission.

Some say, "Well, that was just Jesus." No, he gave power to the 12.

"Well, that was just the 12." No, he gave power to the 70.

"Well, it was just them." No, it was all through the Book of Acts.

"Yeah, but it was just them." No, what does the Great Commission say in Mark 16? Let's remind ourselves.

Every Christian believes in the Great Commission, don't they? Certainly they do. What is the Great Commission? Mark 16:15-17 says, "Go ye into all the world, and preach the gospel to every creature." Who is going to do the preaching? We are. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe…" What is the first thing He mentions? Is this just for Jesus? No, this is for those who believe in His Name. This is right in the middle of the Great Commission. Is it just for the 12? No. Just for the 70? No. Just for Paul in the Book of Acts? No. "In my name shall they cast out devils; they shall speak with new tongues." Are you a tongue-talker? Well, you ought to be devil-caster-outer too. You don't have to get spooky or superstitious or fearful. You don't have to get weird at all.

Some ask, "Well, what if I didn't see anything?" Is it stealing? Is it killing? Is it destroying? Then it's the devil, and you have a right to shut it down.

Verse 18 continues, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them…" We have one example of a serpent when Paul got bit. He wasn't handling it to prove he had faith, but he was obeying God and got bit. This applies to us in so many ways. There is enough stuff in the air and the water and the food we eat to kill us any day.

Say this out loud:

If I eat any deadly thing, or drink any deadly thing, or breathe any deadly thing, it won't hurt me.

"They shall lay hands on the sick, and they shall recover." Who is going to do that? We are. We are going to preach the Gospel. We are going to speak in new tongues. We cast out devils. We lay hands on the sick. And we're not going to do it mealy-mouthed with a "let's try," and "let's see *if*," and "do the best that we can." No! Jesus said, "I said they would," so they will.

We have allowed things we shouldn't have allowed. We've yielded to them. We didn't mean to, and we didn't want to, but we thought we didn't have a choice, that we couldn't help it. We thought we were just victims waiting on the Lord, waiting on Him, pleading with Him, and begging Him. So many times good people, who love God, are just doing it ignorantly. They are ignorant of the Bible and ignorant of their authority.

Say this out loud:

In light of God's Word that I see, I am not a victim.
I am not helpless.
I have authority.
I have power in Jesus' Name over all demons, to cast them out.
Over all sickness and over all disease, I've been given the authority.
I've been given power in the Name of Jesus.
Hallelujah.

Now I want you to act on it. I want you to reach down to your toes. I want you to reach down in your spirit, and don't be afraid of getting too loud. I want you to mean business on this. We are running these things out in the Name of Jesus. Are you ready? Stand up if you're able to. Get up on your feet right now and get serious about this. Don't be doing anything else; turn everything else off. This is serious. We're taking care of business right now in the Name of Jesus.

Say this out loud:

In the Name of Jesus, the Head of the Church,
you foul spirits, you unclean spirits, oppressing bodies, oppressing minds,
spirit of death, spirit of infirmities, I command you, get!
Get out! I rebuke you!
Leave my body! Leave my body!
Leave my mind!
I rebuke you!
Go, in the Name of Jesus!

Now Jesus rebuked demons, and He also rebuked disease.

So say it for yourself or say it with someone, and say it out loud:

Disease, cancer, AIDS, heart problems,
blood problems, every disease, every sickness,
I rebuke you! You stop it! You stop now!
Get out of my body! Leave my body!
Be gone in Jesus' Name!
Hallelujah! Glory to God!

Now what happens when we do this? They go. He told us to resist him, resist it, and he flees. "Well what if it doesn't work?" No *if*. "Well, I'm trying." No, don't *try*, *do*. Do. It's not in your ability to make it happen, it's in your faith, just your faith.

Now, we see both things—authority exercised over demons and disease, and the laying on of hands. Healing is good. Healing comes from God. So if something has been damaged by these wrong spirits and by this disease, then we can ask God to make them whole and make them strong. Of course, if you didn't get rid of what caused the problem, it will just get that way again. But we just ran it off. Didn't we? We ran it out in Jesus' Name. Thank You Lord. Glory to God.

The Bible says believers will lay hands on the sick and they shall recover. These signs will follow them that believe. We just rebuked that stuff, so it has to go. Now we're going to believe God for the restoration and healing.

Pray this prayer: "In the name of Jesus, Lord, we thank You. We thank You that disease has been rebuked. We thank You that the death has been rebuked. And now we ask You, let Your anointing come in to make whole what has been damaged. Let the power of God, the anointing come in to make whole and to make strong what has been damaged. Body, be made completely whole. Be made strong and healed and whole in Jesus' holy Name." Glory to God. Believe that healing power comes into your body right now to effect the healing and the cure.

Say this out loud:

I'm free. I'm free. I'm free in Jesus' Name.
The devil has no place in me. No room in me. No foothold in me.
I'm free. I'm free. I'm free in Jesus' Name.
Hallelujah. Glory to God.

What if the thing tries to come back tomorrow or next week? What if you're free from it for five years and it tries to come back? Some might say, "Don't say that!" But, don't be afraid of it. What if it tries to come back? The same thing that got you free the first time will keep you free, right?

Remember the story I told about Brother Smith Wigglesworth, concerning the woman with the dog at the train station? What did that woman say? "Get! Get!"

You might ask, “Is all that really necessary?” Well, do you want results or not? It’s not in volume, and it’s not in sweat. It is in faith, absolute confidence, absolute boldness, being sure. No “ifs,” no “ands,” no “buts,” and no “what abouts.”

Do you get the picture? I got a picture when Brother Hagin said to Jesus, “I know You said that and I did, but he didn’t.” Then Jesus replied, “Yes! I said he would.” Who are we going to believe? Then that’s it. We have authority, we have power over all demons and over all disease, and we give the devil no place.

Chapter 17: The Ministry of Jesus

In John 6:38, Jesus said, "For I came down from heaven, not to do mine own will, but the will of him that sent me." So, is it safe to say that everything Jesus did was the will of the Father? In John 14:10, He said, "The words that I speak unto you I speak not of myself: the Father that dwelleth in me, he doeth the works."

In John 8:28-29, He said, "…then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things…. I do always those things that please Him."

Here is a statement based on this truth: Jesus' ministry, everything He said and did, is a direct revelation of the will of God, the unchanging will of God, for all men, for all time. Many people don't believe that. You might question, "They don't believe that?" Absolutely. Millions of Christians don't believe that statement. Jesus' ministry, everything He said and everything He did, is a direct revelation of the unchanging will of God for all men for all time. Do you believe it?

You might ask me, "Why would you say that millions of Christians don't believe that? They believe that He did things to prove He was the Son of God, and it's not necessarily for everyone all the time. They believe that He did it only to demonstrate His deity, to demonstrate that He is the Christ. He could have said it if He had wanted to. He did say this: "I didn't come to do My own will. I don't speak My own words." In other words, He is saying, "I don't do what I decide to do." What are you doing then, Jesus? The will of the Father. Does the Father change? He said, "I am God. I do not change. I change not." (Malachi 3:6)

Why am I saying this? If you read about it, and you hear Jesus say it, and you see Jesus do it in Matthew, Mark, Luke, and John, then you know that it's God's will for you. I will repeat it again: The ministry of Jesus, everything He said, everything He did, is a direct revelation of the unchanging will of God for all men for all time. If you ever heard Him say it, then it is God's will for you. If you ever saw Him do it, then it is the will of God for you.

Reason number 17 we are sure that it is God's will for all of us to be healed today is because of the ministry of Jesus.

Did we ever hear Him say anything about healing? We read that He said, "I will." Did we ever see Him do anything in the area of healing? A big part of His ministry was ministering healing to people. If it was a little side thing and unimportant, He could have done something else. If all He was doing was demonstrating that He is the Son of God, He wouldn't have had to heal half of the country, but just a few high-profile cases.

We're going to read in the Gospel accounts when Jesus healed people. As we go through them, we're going to keep seeing words like "everyone," "anyone," and "all." We're going to see that word again and again: ALL.

If Jesus was going to prove His deity, He missed a great opportunity in His own home town, didn't He? You always want to look good with your home folks. Everyone wants to be successful and have everyone they grew up with know about it. But the Bible says, in Mark 6:5-6, that in His own home town, "He could there do no mighty works." It didn't say He *chose* not to. It goes on to say, "And he marveled because of their unbelief." Wouldn't that have been the perfect opportunity when they said, "This is the carpenter's son. This is Mary's boy. Who's he to say he's anointed?" for Him to respond with, "Well, I'll just show you Who I am."

They quoted to Him this parable: "Physician, heal Yourself. The works You've done in other places, do here." (Luke 4:23) They challenged Him. We're seeing a wrestling match with tradition.

Don't hold on so tightly to your tradition that you make the Word of God of no effect in your life. You're not obligated to believe a word I say, but if I'm quoting scriptures, don't cut it off. Even if it's really different from how you've thought, don't cut it off; otherwise, you're cutting off the Lord.

They challenged Jesus, didn't they? In essence, they were saying, "Prove it. We heard about these miracles You did in other places; do them here. Do it." This was the perfect opportunity for Him to demonstrate, "I am the Son of God," and yet, He did not. The Bible says, "He could there do no mighty work." Miracles happened to fulfill Scripture, but they also happened to reveal the will of God.

Let's read the will of God. If I see Jesus doing something, what do I know? It's the will of God. If I hear Him saying something, what do I know? It is the unchanging will of God for all men for all time.

We are on reason number 17, and I have given you much Scripture on every one of the reasons why we are sure it's God's will for all to be healed. Yet, many more millions of people believe it's *not* always God's will to heal than those who believe it *is* His will. We are in the minority. But have you ever heard anyone give 30 biblical reasons why we're sure it's *not* always God's will to heal? Or even 15, or even 10? Yet, we're the ones who have so much to prove. Why? Because people are ascertaining the will of God by what has happened. They are not going to the Word to get the will of God. They are ascertaining the will of God by what has happened or what hasn't happened in their small life experience.

Everyone has a choice, all the time, in reading the Word. You need to read the Word on a regular basis because if you'll do it, and you'll read it honestly and openly, you will see things in there that you don't see here in your life. Maybe you're reading about tithing, and it says, "I'm going to rebuke the devourer and open the windows of heaven, and pour out so much blessing on you, you don't have room enough to receive it" (Malachi 3:10), and you're thinking, "I've still got plenty of room."

Or you're reading how the Holy Spirit fell, and they all were filled with the Spirit and, they spoke with other tongues (Acts 2:4), and you say, "I don't speak in tongues. I never felt like speaking in tongues."

Or you read, “With long life I’ll satisfy you and show you My salvation.” (Psalm 91:16) “I took your infirmities, bore your sicknesses, carried your pains.” (Matthew 8:17) “By His stripes you’re healed.” (Isaiah 53:5; 1 Peter 2:24) And you say, “It doesn’t look like it. It doesn’t feel like it. They say it isn’t going to happen...” You have a choice.

Some ascertain the will of God from what they’re seeing, hearing, and feeling, and by what someone else has heard and felt; it’s easier to try to water down the Bible to match your experience or lack of experience.

You can take the easy way out. There are myriads of books and educated people who will explain it for you and tell you why it’s not going to happen. You can accept that and be with the majority who don’t get persecuted, go with the flow, and don’t get their money, don’t get healed, and don’t get miracles. Or… you can say, “I am believing God to elevate my experience to match His Word! And I am standing for the perfect will of God. I’m going to hold out for the perfect will of God.” It’s your choice: Hold out for the perfect will of God, or settle for something else, something less. It’s easier to just try to explain it away.

I’m so glad that years ago I read about speaking in tongues in the Book of Acts. I had never spoken in tongues, but I thought, *Well, there it is. I’m supposed to have the same Holy Spirit they have. I’m part of the same church they are.* Mark 16:17 says, “These signs will follow them that believe. They’ll speak in new tongues.” I read it. In 1 Corinthians 14:18, Paul said, “I thank my God I speak with tongues more than you.” I think people forget that Peter was a tongue talker. Paul was a tongue-talker. The Ephesians were tongue-talkers. The Colossians were tongue-talkers. The Philippians were tongue-talkers. The Corinthians were tongue-talkers night and day. The New Testament is full of tongue-talkers. That sounds foreign to people, but it is a fact.

Yet, what have people done? They have watered it down and explained it to match their lack of experience.

One time, I had a fellow come and try to take me to task about how that has all passed away. It’s funny that one of the passages people try to quote is 1 Corinthians 13. They forget about all the other things that are mentioned in there that have not passed away, but they pull this one thing out and say it has. Finally, I said to him, “Well, Brother, have you ever spoken in tongues?”

He said, “No.”

I said, “Do you have any experience in the matter at all.”

He said, “No.”

I said, “I do.”

Some might ask, “What are you saying? Are you trying to imply or suggest something? Are you trying to say there’s something wrong with me if I don’t speak in tongues?” No. “Are you saying that I’m not saved if I don’t speak in tongues?” No, you have to be saved to be a candidate to receive it. What I am saying is this: whether it’s that, or it’s prosperity, or it’s

healing, or it's something else, don't try to explain it away because you haven't experienced it or because don't have it yet. Humble yourself before the Word of God, and say, "Just because I haven't done it or I haven't seen it doesn't mean this is wrong. This is right, and Lord, I'm asking You to elevate my experience. Bring me up to this." And we'll be doing that the rest of our lives.

Now, we're looking in the Scriptures to see what Jesus did. When we see it, we will find the unchanging will of God for all men for all time. Each time the word "all" or "every" is used in reference to someone getting healed, it will be in bold letters.

Matthew 4:23 says, "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."

Do you believe it is still the will of God for there to be teaching? Is it still the will of God for there to be preaching of the Gospel? Then why do we drop the last one? If you would agree that He was showing the will of God, that we are supposed to be teaching and preaching, then why would you leave off the last part?

"And his fame went throughout **all** Syria: and they brought unto Him…" how many? "**all** sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." *Them* refers to **all** that they brought. It didn't say that He healed *part of* them. It says that He healed them, **all** who came.

How many people got healed that day? Where are the unlucky ones? What about the ones that it wasn't time for their healing, or it wasn't the will of God, or who God was teaching something? How many people got healed there that day? A bunch, and it was **all** of them.

We're going to look at an example in Matthew, then at the same happening in Luke. But Luke says it a little bit differently than Matthew. Don't let this be too simple for you. Let it get into your spirit. You know it is working in your spirit when you get excited about it. Matthew 8:16 says, "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed **all** that were sick." Did He heal several of them—fifty, sixty, ninety-nine percent? No. **All** means everyone included, nobody excluded. **All** means **all**. He "…healed **all** that were sick: That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses." He took whose? He didn't just take theirs. He is healing **all** in manifestation of that scripture and in manifestation of the unchanging will of God for **all** men for **all** time.

Luke's account says it like this, in Luke 4:40. This is the same happening. "Now when the sun was setting, **all** they that had any sick…" Hear the language of this: everyone that had anyone sick, "with divers diseases brought them unto him; and he laid his hands on **every** one of them, and healed them." Where are the ones who didn't have enough faith? Where are the ones for whom it wasn't God's timing for them? Where?

Now, friend, if it was occasionally the will of God or even rarely the will of God for someone to get sick and stay sick, you would have seen it in Jesus' ministry, because He said, "I didn't come to do my own will. I came to do the will of Him that sent me. I only say what I hear Him say. I only do what He shows me to do." (John 5:19,30) Everything He did is a revelation of the will of God. That is what this whole book is about—God's will to heal. If you can't find the will of God looking at Jesus, where are you going to look?

If we're going to say, "Well no, sometimes it's His will and sometimes it's not," then we ought to be able to see it in the ministry of Jesus. We should find one or two or a few instances when it wasn't the time for the person's healing, or when God was teaching them something, developing them with it, or it just wasn't the will of God. There ought to be at least a few times. But instead of that, we see **all** of them, **every** one of them.

Still some people argue, "Yeah, but I know So-and-So, and he was a good man. He prayed hard, and he didn't get healed." Or, "I prayed hard myself for a long time, and I didn't get healed." Or, "I know So-and-So. He was a good preacher but didn't get healed."

So that proves the will of God? You've got to make up your mind now.

Others say, "Well, everything that happens is the will of God."

So people who don't believe on Jesus, people who are lost and go to hell, that's the will of God?

They say, "Oh, no." Now, wait a minute. You said *everything*. Everything that happens is the will of God. You can't have it both ways.

"Well, no, they have to believe it, and they have to receive it." Exactly.

A man one time wanted to take me to task about these things, and he said, "We don't believe that. We don't preach that in our church. I have never seen any healings."

I said, "Hmm. You don't preach it. You don't believe it, and you don't see any healings."

He said, "No, I've never seen a healing."

I said, "Hmm. We preach it, and we believe it, and there are notebooks full of testimonies," and I pointed to the table. "I wonder if there's a connection here. You don't believe it, you don't preach it, and you don't have it. We believe it, we preach it, and we have it." These signs don't follow them that doubt it and disown it and say it has passed away. These signs follow them that believe.

Do you believe that all of them were healed, every one of them? We are looking at the direct manifestation of the unchanging will of God for all men for all time. Glory to God.

How are you going to ascertain whether it's God's will for you to prosper or not? Where are you going to find out if it's the will of God for you to be broke all of your life or for you to get along

pretty well, with not too little, and not too much, or for you to have abundance, or for you to be just flat rich? How are you going to find that out? Do you know what most Christians are doing? They're saying, "Well…we'll just see what we see. If it's the Lord's will…whatever He wants."

No, friend, it doesn't work that way. The Bible says in Ephesians 5:17, "Don't be unwise, but understanding what the will of the Lord is."

We're told that we're supposed to find and receive the will of God and go after it. The people who got healed in Jesus' ministry are not the people who stayed home and wondered about it. They are not the people who sat in their bedroom and cried and sang, "Don't forget me, precious Jesus..."

No! It's people who got up and through weakness and obstacles pushed, and reached, and grabbed, and took it. Remember the woman with the issue of blood? (Luke 8:43-48) Jesus was not having a healing meeting. She didn't ask Him, "Is it Your will for me to be healed?" She didn't ask if she could have a healing. She just went and took one. She just pushed right up there and grabbed the hem of His garment and took a healing. She felt in her body she was healed. She backed up in the crowd and stood there smiling like the cat that got the canary and thought, "Glory to God, I feel it. I feel it." Then she saw that Jesus was looking at her. The Bible says she was afraid. Why? Maybe she thought, "He's going to want this back..." Because she didn't ask, "Can I? May I? Should I?" Well, thank God four theologians didn't get to her and explain to her that it may not be God's will. She just pushed through, grabbed her healing, and slipped back into the crowd.

And He said, "Who touched Me?"

The Bible says all of them denied it, so that means when He looked at her, she denied it too. It was an ordeal and became uncomfortable because He just kept standing there saying, "Someone touched me." It got so uncomfortable that the disciples felt like they needed to step in. They came and said, "Jesus," they forgot Who they were talking to, "Jesus…who knows how many people touched You. What do you mean someone touched You?"

He said, "Someone touched Me."

When you've heard from God, don't let people get you off of it. "Someone touched Me."

Finally she saw she couldn't hide. She probably thought, "He is not leaving. He's not going to quit." So she came and fell down before Him and told Him all the truth, but He didn't say, "You should have asked first because it is not always… Don't assume it's the will of God." Wouldn't that have been a perfect place to establish that unscriptural doctrine that so many believe? It would have been such a perfect opportunity for Him to say, "Now, don't assume it's the will of God because it's not always the will of God, and you just caught me at the right spot, at the right time today…" No! What did He say? "Daughter. Relax. Be of good comfort. Your faith…" Of all the things He could have said—"it's my anointing," "it's because I'm the Son of God," or all kinds of things—what He did say was this: "Your faith has made you whole. Go in peace. Be whole in this thing." (Luke 8:48) And she did, and she was.

In referring to this event, at what are we looking? We are looking at the unchanging will of God for all men for all time. If Jesus did it, it's the will of God for everyone.

Matthew 9:35 says, "And Jesus went about **all** the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing **every** sickness and **every** disease among the people."

Verse 1 of chapter 10 says, "And when he had called unto him his twelve disciples, he gave them" authority, or "power against unclean spirits, to cast them out, and to heal," *a good many*? *some*? No, "**all** manner of sickness and **all** manner of disease."

Now, this is not Jesus' doing it. These are His disciples.

Some say, "Well, that's just Jesus." No, it's not just Jesus. It's these 12. We read later that it's another 70, and we read about others beyond that. They argue, "Ok, it was the 12, too—but just the 12." No, it was the 70. "Oh, okay. It was the 70—but just the 70."

The devil wants you to believe that, but in the last chapter, we saw plenty of scriptures that said we've been given authority, that He gave this same authority to us.

We've already seen several accounts. What if we just kept seeing Jesus do it again and again? What might we assume? That it is the will of God.

What if we had seen verse after verse where he had told people, "I'm sorry. I love you, and God loves you, and I know it's tough, but it's just not God's will for you to be healed, and you'll understand it better by and by…"? This is what millions of Christians believe. But, why didn't He do it at least once in a while instead of just healing every one of them? If He just keeps healing everyone, we could get the idea that everyone is supposed to be healed, and then what if we find out it isn't always His will? Oh, we're going to be disappointed and confused.

Matthew 12:15 says, "But when Jesus knew it, he withdrew himself from thence: and great multitudes…" How many folks? A couple of hundred? A multitude, if you look it up, is thousands of people. There are places in the Bible where thousands are called a multitude. What about a great multitude? That's way more. What about great multitudes, plural? You get a glimpse into the feeding of the multitude, don't you? Now, in that case, it's just talking multitude—5,000 men not counting women and children, so easily there could have been 10,000 people out there. What about a great multitude? It would be more than that. And what about great multitudes? Big crowds. I don't think we realize how big the crowds were sometimes in His ministry. You're talking 20, 30, 40, 50,000 people. We haven't had these pictures, have we?

Did you know the church and churches in the Book of Acts were big? They were huge. Three thousand, four thousand, even ten thousand people got saved in one day.

Some say, "I don't believe in big churches. I just don't like the feel of them." Well, you wouldn't have liked the churches in Acts.

"But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them **all**." This is one of the most powerful instances that we'll read, especially when you really get the idea of how many people He's talking about. These are not all church-going folks. These are not all synagogue-visiting folks. This is an open-air meeting. People can just walk up from anywhere, from doing anything, and you're going to tell me that from among 20, 30, 40,000 people, you can't find anyone that it's not God's will to heal? Or that there's nobody who isn't quite ready for this big blessing? Not a one? He healed them. "He healed them **all**." Glory to God. He healed them all. "Yeah, but it might not be God's will to heal *you*." No, He healed them all.

We've read scripture after scripture that says, "He healed them **every** one. He healed them **all**. He healed them **every** one. He healed them **all**." (Matthew 4:24;12:15; Luke 4:40)

Show me some scriptures that say it's *not* always His will. You might say, "Brother Keith, why do you keep saying that?" Because, friend, millions of Christians don't believe it is His will for them to be healed, or they're not sure. They hope it is, but they wonder how they are going to know.

You find the will of God in the Word of God, and no matter what you see or don't see, we are people of faith. The will of God is revealed in the Word of God. Jesus is the Word of God, and in everything He said, and in everything He did, you are hearing the will of God, and you are seeing the will of God. What did we just see? Jesus healing them all is the will of God.

Matthew 14:14 says, "And Jesus went forth, and saw a great multitude, and was moved," to prove His deity? No. He was "moved with compassion toward them...." He is still moved with compassion today when people hurt. And as a result, what did He do? "He healed their sick." Now, *their* refers back to what? It refers to the people in the great multitude.

Continue in verses 34 through 36. "And when they were gone over, they came into the land of Gennesaret. 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." I mean, they cleaned out the hospitals. They went and got all the people who were sick or diseased throughout that whole community and took them out there. "And besought him that they might only touch the hem of his garment: and **as many as touched** were made perfectly whole."

Now look at Luke's account of the same thing. He says it like this in Luke 6:17-19. "And a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue," or power, "out of him, and healed them **all**." How many? He said a great multitude. Everyone that had any sick, in the whole country, brought them. How many of them got healed? All of them. Not *most* of them, not *part* of them, not *some* of them, not *a few* of them, but *all* of them got healed. We are looking at the unchanging will of God for all people, including you, for all time, including right now. He has never changed, and He never will. This is the will of God.

You might ask, "What if I don't see it? What if someone I know prayed…? What if…?" Do you know anyone who didn't receive Jesus? Have you heard about anyone who rejected Jesus and didn't change it before they died? Was it the will of God for them to die like that? No. Just because something happens, that does not prove the will of God. Just because something does *not* happen, that does not prove the will of God.

Where are you going to find the will of God? In the Word of God. This is it, and this is what we believe. No matter what we see, no matter what we don't see, this is what we believe. We walk by faith. We don't have to see it to believe it. Glory to God.

How many people were there? It wasn't just a multitude, or even a great multitude. It says, "Great multitudes came to Him."

Someone at that meeting might have said, "Man, come on! You can get healed down there!"

"Yeah, but I haven't always lived right."

"Hey man, I saw some people that looked worse than you down there get healed. Come on."

"Yeah, but you know how bad I've been."

"Hey, let me tell you about some people I saw in line yesterday. You look good beside them. Come on man, come on. I'm telling you, 'Everyone is getting healed down here. Everyone.'"

Let's believe that. We believe that concerning being born again. You couldn't knock it out of us. Nobody can come and tell us, "Oh, no, it might not be God's will to save them." Are you kidding! No way are they going to make us believe that. "No, but they've been mean. They've been bad. They've done this." No! It is God's will for all to be saved. It's not His will that any should perish.

Now, when we get to where we believe like that about healing, we'll see healings just as regularly as we see new births. We're having to overcome centuries of error being taught in the Church. But, we're getting there. Stay with it. Don't be mean or pushy, just don't change from the Bible.

Matthew 15:30 says, "And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them." Not part of them—He healed *them*. "Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel."

It's not disease that glorifies God, it's healing that glorifies God. It's not sin that glorifies God, it's salvation that glorifies God. It's not destruction, it's deliverance. It's not poverty, it's abundance that glorifies God.

You have to believe this when you don't see it. You have to proclaim it when everything around you tells you it's not so.

Brother Kenneth E. Hagin said that God taught him about prosperity, and that it was His will for him to prosper. He hadn't heard it taught, but he got it from the Lord, from the Scripture, from the Spirit. He said he was broke, and every month he was going in the hole. He owed several notes, and all he had been able to do for months was pay a little interest on them. He said he would go and preach that God wants us to prosper, but then he would come back with two nickels in his pocket and have to walk home because his car was so worn out, he had sold it for junk. What was he preaching? It's God's will for us to prosper. Well, he didn't look like it. He said his family wasn't properly fed, his children weren't adequately clothed, and he didn't have money to do what he needed to do. He would walk to the meetings then preach that God wants us rich.

Well, he made it, and God blessed him. Usually when he told that story, he would get to laughing and kicking and say, "And He did it, too. He's made me rich." And He did.

But, you don't wait until you see it to start preaching it. You believe it and preach it when it doesn't look like it, and when it doesn't feel like it.

In the Healing School where I taught, there were some individuals who came and brought a little boy. I think he was about 5 or 6 years old and had been diagnosed with terminal cancer. He had been in and out of a couple of the best clinics in the world. Nothing against them, but they just said they couldn't help him, that there was nothing they could do. He had been through all kinds of treatments, and they said, "Well, just enjoy the last days you have. There's nothing that can be done, nothing medical science can do."

As a last resort, they came out to Brother Hagin's ministry, because they knew about his testimony that he had been healed, and about the Healing School. We were in there with them, and they stayed with us for week after week. Both the man and the woman were attorneys. They said their young son had cancerous growths in his brain, in his head, and all over his body.

Isn't the devil a sorry, mean devil? I tell you what, when he gets thrown into hell, I'm not going to shed a tear, because he's got it coming. What a sorry devil. He is the destroyer, the killer, and the thief.

We laid hands on that child's head and cursed that cancer, commanded it to die and dry up, and spoke healing over the boy. Well, he didn't look any better. He still had all of the symptoms, and he was still jaundiced and yellow, thin and starving.

His parents took him home; they lived several states away. I found out later that they went home and started a healing class in their house. Now, the boy still looked like he was at death's door. They had to pick him up and carry him around. The doctors said he may not live out the week, but they invited people to come to their house, and they proclaimed that he was healed and it was God's will to heal him. When you looked at him, he looked anything but healed. But they preached it week after week, and they proclaimed it.

And he didn't die. He got a little better. Oh, glory to God! They sent me a picture of him about 18 months later. He was smiling, and his hair had grown back. He looked like a normal 7- or 8-year-old boy. They said he was healed. He was eating well, and he had gained his weight. He was not having the pain. Glory to God. The doctors said they don't understand it, but he's doing wonderfully.

And I thought, "What if they had waited?" What if they had said, "We're going to wait until we see and prove…" That's not how it works. You believe, *then* you see. You decide the Bible is true even though it doesn't look like it in your life. It doesn't feel like it in your life, but it's true. Let God be true and every man a liar. This is true. This is the will of God. I don't care what happened to them, or what someone said, or what a preacher said, or who wrote a book. The Word of God is the will of God, and that is what I'm holding to.

Someone might ask, "What if you are holding to that and it doesn't work?" What better way to meet God than with the Word of God in your mouth saying, "I believe You."

The Word of God cannot fail and does not fail. We can believe the Word no matter what. Can you be broke as broke can be and still believe that it's God's will for you to be prosperous? Can you believe it? Yes, you can. Can you feel powerless, and dumb, and unfruitful, and unsuccessful, and still believe you are more than a conqueror though Christ? You've been made the righteousness of God in Christ, and He always causes you to triumph. What if you start believing that and saying it? It will come to pass in your life.

This is for you, and it affects you. It's your right, your privilege, to be delivered, to be saved, to be free, to be healed, and to be prosperous. Make up your mind that you're going to believe it, and set your face to it.

I remember when financial change came in Phyllis' and my life. I will never forget it. We had already been to *RHEMA Bible Training Center*. We had been there two years and graduated, and I was already in the ministry, and traveling. I was teaching in the school, and I got fed up with being broke. Every time I turned around, there was not enough, not enough. We couldn't do this, and we couldn't do that because of lack of finances.

I remember one afternoon I came in from work and went into the bedroom. It was so strong in my heart, I just fell across the bed and wept before the Lord. I said, "Lord, this is not Your fault. I know it's not Your fault that we have struggled and been behind and stayed behind year after year and struggled and not had enough. This is not Your Word. This is not Your will. And I don't care what I see, I'm asking You to help me. Bring me up to what I see in Your Word," because I had been studying it and seeing it and preaching on it. I didn't see it in my life, but I saw it in the Bible. "Lord, bring me up to this, whatever it takes. Hook me up with the people who can help me. Help me to get the materials in my hands. Open my eyes. Help me. Show me what I'm not doing." I cried out to Him in sincerity.

I didn't see it all that day, but He heard my prayer. We weren't out of all of our difficulties by the end of the month, but He heard my prayer. He granted my request. It seemed like for the next five years, every day He was showing me things. The first several things He showed me were

things I knew and was not doing. I knew it, but I wasn't doing it. *Knowing* is not the same thing as *doing*. He took me one by one, and I'm telling you, we started to come up. We began to come out. We began to have money come in like we never had come in. We began to sow like we never had before, and praise God, we're still coming up!

But you have to get serious about it and not just lie around and wait and see what's going to happen. You have to say, "It's here. It's in the Bible, and I'm going to have it. If Jesus bought it, if He paid for it, I'm going to have it. No matter how long it takes, or what I have to do to stand and persist, I'm going to have this in my life." You have to be willing to stay with it month after month, year after year. And if you do, you'll have it, you'll see it.

Again, in Matthew 19:2 it says, "Great multitudes followed him; and, he healed them there."

I don't know if we've seen this like we should have. Do you remember when Jesus got upset, got mad? You might ask, "Jesus got mad?" Oh yeah, He threw the tables over. He grabbed the tables and slung them, and coins and things went flying. He took a whip, and with a real stern look in His eye, He cleared that place.

Look at Matthew 21:12. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he…" said what? "*Not now, I'm busy*"? Did He say, "*Can't you see I'm upset? We're not having a healing meeting in here, we're having a house cleaning. Everywhere I go, everyone wants to get healed. It's not always the will of God. You understand sometimes God's doing something else*..." Is that what He said? No.

You would get that impression from some of the things people say. "God's so busy. My little old physical thing, I know it doesn't rate very big on the scale of stuff He's having to deal with." They don't even believe that themselves. They try to sound humble, and it has nothing to do with it.

He is God, the Almighty. I've heard people say, "I don't want to bother the Lord." They are underestimating Him, big time. People have this picture of God sitting at the old telephone operator switchboard on the throne, and the prayer calls are coming in, and the lights are flashing, and God is having to plug in and answer this prayer from the high priest, and the prayer minister, and the soldier on the front line, and oh, He's busy! You don't want to bother Him because the whole prayer switchboard is lit up and flashing. I thought I even saw a couple drops of perspiration on the Father's face. No! There is no heavenly switchboard. God wouldn't even have a computer. A computer to Him would be like an oxcart; He would have no use for such a primitive device. We think we're so "high tech." Wait until you get to heaven—you'll find out about high tech. God the Father is not old, there is no perspiration on His brow, and He is not loaded and almost overwhelmed with all of the needs of all of the people on the planet. He is sitting on the throne, the Almighty, with complete peace, complete power, and complete joy, and He can hear the king's prayer, and the widow's prayer, and the soldier's prayer, and your prayer, and find you a parking place downtown all at the same time.

"I don't want to bother the Lord." No. The Bible says, "You have not because you ask not," (James 4:2) not because God is too busy doing other things to bother with you.

Do you believe God really is God, and He can hear it all at the same time? He can answer it all at the same time. If everyone on the planet made a demand on His power at the same time, the lights in heaven wouldn't even flicker. He's God. He's the Almighty. He created the heavens and the earth, and He is your Healer.

In the midst of Him doing all this and throwing tables and cracking the whip, the blind and the lame came to Him in the temple, and what did He do? He healed one of them as an example? No, He healed them. *Them* refers to them that came, and we saw in other scriptures again and again that they used words like *all*, and *every*, and *as many as touched*, and the implication is the same.

We are sure it is God's will for all to be healed today because of the ministry of Jesus. The ministry of Jesus is a direct revelation of the unchanging will of God for all men, for all time. He used to heal them all. Thank God He still does. You probably don't even like the sound of that. "What do you mean *used to*?" Is He the same yesterday, today, and forever? Well, if He used to heal them all, He still heals them all because it's the will of God, and we're going to believe that no matter what we see, no matter what we hear, no matter what we feel, no matter what we personally do or don't experience, the Bible is right. It is the will of God.

Chapter 18: The Laying On of Hands

In Mark 16:15-16, Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Is it God's will for all to be saved? According to that verse, is everyone going to be saved? No. What determines who is saved and who is not? We preach the Gospel to everyone because it's available to everyone, and it is God's will for everyone to be saved, every creation. But will everyone be saved? He told us that he that believes and acts on that faith, and is baptized, shall be saved. What if you don't believe it? What if you don't receive it? Does it prove that it wasn't God's will for you to be saved? No, it proves no such thing. It was still God's will for you to be saved, whether you believed it and received it or not.

Verse 17 says, "And these signs will follow…" Who will they follow? Not the ones who doubted.

When I've had people tell me, concerning signs, "Well, that doesn't happen in our church," I ask them, "Well, do you preach it?"

They've said, "No, we don't believe in it."

I said, "Well, now, that's worth thinking about. You don't preach it, you don't believe it, and you don't have any of it. We preach it, we believe it, and we have catalogs full of testimonies. I wonder if there's any connection here."

"Well, we don't believe in it because we don't see it." No, you don't see it because you don't believe it.

"Well, if we saw it, we'd believe it." No, that would be too late to believe it.

"Well, seeing is believing." No, it absolutely is not. You believe *before* you see. When you don't see, that's when you believe. When you see it, you don't have to believe it. There it is. Seeing is not believing. You believe when you don't see.

Remember what the Psalmist said? "I would have fainted unless I had believed to see the goodness of the Lord in the land of the living." (Psalm 27:13) You don't see it *then* you believe it; you never will see it like that.

"And these signs shall follow…" *arguers, skeptics, intellectuals who think they know more than the Bible*? No. "And these signs shall follow them that believe." What kind of things are going to follow them that believe? Verse 18 continues, "In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Reason number 18 we are sure it is God's will for all to be healed is because of the laying on of hands.

Look at the last part of that verse. Believers shall do what? Of course, if you didn't believe in it, you wouldn't do it. If you didn't believe in it, you wouldn't want someone to lay hands on you, either. "They shall lay hands on the sick," *and then it will be up to God? And we'll see if they get healed,* then we'll know that it was the will of God. If they don't, then we'll know *it wasn't God's will.*

We, believers, are supposed to lay hands on people, in faith. James says the prayer of faith will save the sick, and the Lord shall raise him up. (James 5:15) Well, what if I, as a minister, don't know who it is God's will to heal and who it is not? How do I know who should have hands laid on them?

Some say, "Just lay hands on everyone and leave it up to God." No. Now if it's not the will of God for them to be healed, I ought not be laying hands on them trying to get them out of the will of God.

People don't even believe this themselves. They'll tell you, "I guess it's not the will of God," and then they'll go to the doctor and spend all of their money trying to get out of the will of God. You either believe it's the will of God for you to be sick or you don't. If you really believe it's God's will for you to be sick, don't be trying to get out of the will of God. Stay with what you say. At least be consistent. Stay with what you say you believe.

Now, I have nothing against doctors. I thank God for doctors. They're fighting the same thing we are. Disease is not from God. Let's overcome. Let's stay alive. Let's live some more. Let's beat this thing. So that's why it's not wrong to go to the doctor. It's not wrong to try to help yourself, because it never was the will of God for you to be sick.

Doctors and nurses are not fighting the will of God. If they didn't know, they'd have to pray before they went into every room, "Lord, should I try to help this man? Because if it's not Your will, I don't want to be trying to get him out of the will of God." The doctor ought to stop before he goes into every room, and before he takes every case. When you go to the doctor, and you have symptoms, he should say, "Okay, but now I'm a Christian. Before I try to treat you, let's see if it's God's will for you to be healed or not."

I know that this sounds humorous, but you know, you're not supposed to just believe something in church. If you really believe it in church, then you ought to believe it at the doctor's office, too.

How can I lay hands on people and confidently expect them to be healed if it might not be His will to heal them, and I don't know which ones should receive prayer? Healing lines would take a long time. I'd walk up to each person and ask, "Lord, yes or no?" I could stand there for an hour. "Yes or no, Lord. I don't want to get them out of Your will."

It would be just as foolish to have a person come down to the altar to give their heart to the Lord, and before you would pray the sinner's prayer with them, you'd say, "I don't know, Lord. Is it Your will for them to be saved? Or are they predestined to hell? Because I don't want to pray with them and get them out of Your will, or fight against You. If you've already marked them for hell, then…"

People believe this. They don't like you to say it like that, but they believe it. "Well, just pray for me, and whatever is God's will, we'll find out." No. That's not okay. We don't have to live such a dark, vain, shot-in-the-dark, "let's just give it a shot and see whatever" existence. No. We can pray with confidence. We can lay hands on people with confidence. Why? He wouldn't tell you to pray for someone for something that it might not be His will to give them. He wouldn't tell you to lay hands on someone for healing when it might not be His will for them to be healed. He never would have told us that.

Let's look at the laying on of hands. Mark 16:18 in the New International Version says, "…they will place their hands on sick people, and they will get well."

I think we've heard this so much that we've lost our excitement about it, and I want you to get it renewed. Jesus, the Head of the Church, said that believers will place their hands on sick people. He didn't say preachers or pastors. Are you a believer? Do you have hands? Did Jesus tell you that as a believer you could place your hands on sick people and they will get well?

The New Century Version says, "They will touch the sick and the sick will be healed." Glory to God. "They shall lay hands on the sick and they shall recover."

Some say, "I tried that, and it didn't work." When did you decide it didn't work? "Well, I tried it Brother Keith, and they got worse the next day." So? What does that mean? He didn't say the symptoms would go away in a second. He didn't say the symptoms would only improve after you did. He said, "They shall recover," and if you believe that, you ought to believe it with every fiber of your being, as long as you're standing and able to believe. They shall recover.

The problem is that people walk by sight. They try something, they pray a prayer, they do something, and then they back up to look and see if it's true or not. You should have already decided that it's true when you read it in the Word, and it's not going to change no matter what you see or feel.

A minister overseas was having an open-air meeting to pray for the sick, and he invited people, asking everyone to come. "We'll pray, and you'll be healed."

Well, the media heard about it, so they came out, and he agreed to do an interview. In one part, they asked, "You say that God will heal anyone?"

"That's right. God will heal anyone. The Bible says so. God can heal anything."

They said, "Well, what if you pray, and they don't get healed and they're no better? What if you pray and they don't improve?"

He said, “Well, they’re no worse.”

“Well, what if you pray for them and they die?”

He said, “Well, the cemetery is full of people that the doctors tried to help.”

Just because doctors have tried to help a lot of people and they died doesn’t mean that it’s wrong to try to help people get healed. So we’re saying, “Yes, stay with it. Men and women, doctors, nurses, stay with it. It’s right.”

I’ll tell you a little secret: If the Lord tarries His coming, none of us are making it out of here alive. If the Lord tarries His coming just a little bit, you’re not going to live down here 300 years. Your dog is going to die, your parrot, your goldfish, your flowers, and you—and there is nothing to fear. But the devil has no right to rob from us the days that we’re supposed to have down here. God has given us long life. He bought it, and He paid for it. He bought our healing, He paid for it. We have a right to it, so it is honorable to stand and hold fast to the Word of God, no matter what you see or feel, or what someone else sees or feels. You hold fast to it.

I don’t care how broke you are and how low you’re living, you need to be saying, “I’m rich. He’s made me rich.” And you say, “I don’t care what it looks like.” For the next three months, six months, or six years, you keep saying it, and you keep believing it.

We’ve already decided this is true. We know it before we see anything or feel anything. It is true. Look at these verses.

This is what we read about in Luke, but this is Mark’s account. Luke 1:41 says, “And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.”

Mark 5:23 says, “And besought him [Jesus] greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.”

In verse 27, the woman with the issue of blood pressed behind and touched His garment. She said, in verse 28, “If I may touch but his clothes, I shall be whole.” Then, in verse 30, He “turned him about in the press, and said, Who touched my clothes?” In verse 31, He said, “Who touched me?” Something was happening through the touch.

In Mark 7:32, it says, “And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to,” do what? “put his hand upon him.” Why?

You might say, “Well, who *wouldn’t* want Jesus the Son of God to put His hand on you?” But they didn’t know He was the Son of God. They didn’t see Him that way. Most of them saw Him as a prophet, at best. But, why would they want Him to put His hand on them?

Do you remember what the Bible tells us Jesus preached? We have reason to believe He did this numerous times. He took the book of the prophet Isaiah, and He found the place where it was

written and said, "The spirit of the Lord GOD is upon me; because the LORD hath anointed me." (Isaiah 61:1) He preached that. Then He would say, "This Scripture today is fulfilled right here, right now." What does that mean? I'm anointed. The Spirit of God is on Me, the anointing.

He preached about it so powerfully and with such anointing that by the time He was finished, what did the crowds want to do? They wanted to touch Him. Masses of people wanted to touch Him or to get Him to touch them. Why? Because of the anointing. And as time went on, there were stories everywhere of people who He touched and were healed.

That's what they did. They brought this man to Him, and what did they say? "Would You put Your hand on him, please?"

Mark 7:33-35 says, "And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue." This is touching—He put His fingers in the ears; He touched his tongue. "And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway," immediately, "his ears were opened, and the string of his tongue was loosed, and he spake plain." Well, you can't argue with that. No matter what you thought about the method, that's it. It must have been right. There was touch.

You and I are made in the image of God. Why are we the shape that we are? Why don't we have two heads, four arms, and one leg? Why not three ears and two noses? Why not one eye? We are patterned after God Himself. We are made in His likeness and His image. Do you recall that the Bible talks about God's hands? That He has hands?

In the Old Testament, in Habakkuk 3:3-4, it says, "God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light…" He is Light. In Him there is no darkness at all. Not even a shadow of turning with Him. "He had horns coming out of his hand." They were coming out of what? Well, He has a hand. Verse three says God came from Teman, and His brightness was as the light, and He had horns coming out of His hand. The margin of my Bible says "bright beams." "He had horns coming out of his hand: and there was the hiding of his power." Where? In His hands was the hiding place of His power. Power came out of His hands. And what happened? Verse five says, "Before him went the pestilence…" It didn't stay, it went. Why? Because power is coming. Healing power comes in, pestilence goes out. The power came out of His hands, "…and burning coals went forth at his feet." Now, once in a while you'll see something that says "disease," but most of the translations say "burning coals." Anyway, it says the pestilence went. "Went" means it left. It's gone.

The Young's Literal Translation says, "The Holy One from mount Paran. Pause! Covered the heavens hath His majesty, And His praise hath filled the earth. And the brightness is as the light, He hath rays out of His hand." Now the Young's Literal Translation is one of the most accurate that there is. It was done by the same man who has the Young's Analytical Concordance. Don't you think he would know a thing or two about the language? "He hath rays out of His hand, And there—the hiding of His strength. Before Him goeth pestilence, And a burning flame goeth forth at His feet." Glory to God.

You have to interpret a scripture in light of other scriptures. Have you read about God's enemies melting at the presence of the Lord? God's power, His light, is manifest and darkness flees. I mean, when God comes in, it's like turning on the light in a roach-infested apartment. What happens? When the light comes on, they scatter, and that's what happens when God comes in. When He manifests, demons and disease can't hang around.

Remember when Jesus came out of the wilderness, after the Holy Spirit came on Him in the shape and form of a dove? (Matthew 3:16) All of this anointing and power came on Him, then He went into the synagogue, and the demons said, "Why did you come to hurt us! You came to torment us!" That anointing is in you, from the same Holy Spirit. But you must believe in it, and you must yield to it. And that anointing was being ministered through touch in Jesus' ministry. He says specifically that in His hands, God's hands, is the hiding place of His power.

What if God Who lives in you wanted to touch someone and minister anointing to them? You shouldn't think it's strange that He would want to touch with His hand through your hand, since you're made like Him. You have a hand like Him.

Can you see how they're saying, after just a short time in ministry, "Oh, Master, put Your hand on him. Would You put Your hand on him? Would You touch him?" And He did, and he was healed.

He told us that believers would lay hands on the sick and they shall recover. If you're in a situation where someone needs help, you don't need to call the pastor. You're a believer. You have hands. That verse is not to preachers; it's to believers. "And at His power the pestilence went out."

In Malachi 4:2, you'll see a confirmation of this. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."

Another translation says, "For you who obey Me, My saving power will rise on you like the sun and bring healing like the sun's rays." What do those rays come out of? The other verse we read said that out of His hands was the hiding place of His power. "You'll be as free and happy as calves let out of the stall."

Have you ever seen a calf that's been well fed and well cared for, but he is kept penned up? Have you ever seen when he is turned loose? We used to have a little dairy, so I saw it many times. They grow like a weed, and you feed them and feed them, and they're just fat and healthy, but they're in a stall.

You have that nice pasture, and they've been eating on their own really well, so they're strong enough to get out of the stall. Have you seen it? You let that calf out of the stall, and what are you going to see? There will be a little spurt and jump, and then he will look around. He has no walls, so he will jump a little bit more. And oh, you've never seen such jumping, bucking, kicking, and running.

The Lord said healing came out of Him like sunbeam rays and caused you and me to jump out of there like a calf out of a stall. Why? Because when His power comes in, the disease goes out. When His strength comes in, the weakness goes out.

Say this out loud: **"I believe in the power of God. I believe in the anointing."**

The New English Translation says, "For you who respect my name, the sun of vindication will rise with healing wings, and you will skip about like calves released from the stall."

Another one says, "You'll jump around like well-fed calves."

"You'll be as free and happy as calves let out of a stall."

"You will go forth and gambol like calves released from the stall and leap for joy."

"You'll go free leaping with joy like calves let out to the pasture."

Hallelujah. Kick your legs a little bit. I think there ought to be a lot of jumping and bucking and skipping. This is Bible—not fantasy, not imagination. "Unto you that fear my name… Unto you the Sun of righteousness will arise with healing like sunbeams and you will go forth and grow up as calves of the stall." Glory to God.

Jesus laid hands on people. We practice this today.

I want you to notice something interesting here in Mark 7. They said, "Put your hand on him." He did, and he was healed.

A similar thing happened in Mark 8:22. "And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him." What do they want? They want Him to touch him. "And he took the blind man by the hand," so He's already touching him, "and led him out of the town."

Sometimes you have to get people away from other people in order to help them because they are surrounded by unbelief and fear. Sometimes to help people, you have to get them away from their own family. I've seen it. I've seen people improve greatly, and as soon as they got back with their family, they just started going down again, because they just live in a pool of fear and unbelief. That's sad, but it's true. That's why you need a good church. That's why you need a bunch of good faith buddies, faith friends, people who will stand with you, believe with you, and not ask you a thousand times a day, "How do you feel? I mean, you look bad. Come on now, don't give me all that faith talk. How do you *really* feel?" Friend, you don't need that. You already know how you feel. Talking about it isn't going to make you feel any better about how you feel, but faith will. Talking the Word will.

Verse 23 continues, "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," notice He put His hands on him, "he asked him if he saw aught. And he looked up, and said, I see men as trees, walking." Well, he

was blind and now he sees something, but he doesn't see correctly. Men appear to him like trees. I guess they're fuzzy and distorted. And He does something here that I think we haven't talked about enough. Verse 25 says, "After that he put his hands again upon his eyes." Why would He do that? If he believed he received, and he released his faith, isn't that it? "He put his hands again…" Again. Jesus put His hands on him, and he was seeing some. "He put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly." It was crystal clear.

There has been some confusion about this. You don't want to try to receive, to believe you receive your healing, in the sense of *trying to get God to heal you*. Do you see that phrase? *Trying to get God to heal you* over and over again. There are people who go forward in a service to get prayed for and to have hands laid on them, or they ask someone to pray for them, and then they check to see if they got healed. They say, "Well, I didn't get healed," and they do it again and again. You do not want to do that. You can get further from it the more you go because you're walking completely by sight. When are you going to believe that you're healed? But, here's the thing: God doesn't have to do anything in order to heal you and me. It has already been done. Long ago, before you and I were ever born, Jesus took all of our infirmities, He bore all of our sicknesses, and He carried all of our pains. He already bought and paid for your healing. It was already His will to do it before He did it, obviously, and He's done it. It's done.

Likewise, He has already taken all of the sins of everyone on the planet, hasn't He? He does not need to do one thing to save anyone on the planet. He has already done it. And millions of people are praying, "Please, God, save my sister. Please, God, save my daddy. Please, God, save my…" He already has. That's really not the way to pray. See, you're trying to get Him to do something else to save them. He already has paid the price for all of their sins.

Some say, "Well, then, they'd automatically be saved." No, they must believe it, and they must receive it. What God has given by His grace must be received by our faith.

So, here Jesus ministers to this man, and he receives some of it, and then He ministers to him again, and he receives the rest of it. He's not trying to talk God into healing either time. Can you see that?

Anointing is real. Healing power is real. Hebrews 6:2 says that the laying on of hands is one of the foundational principles of the doctrine of Christ. It's mentioned along with baptisms, and it's mentioned along with repentance and faith and judgment to come. The laying on of hands is a holy, foundational, basic part of the teachings of the Christ. Jesus practiced it, and other people in the Book of Acts practiced it. Paul laid hands on people. He laid hands on people to get healed and get filled with the Spirit. (Acts 19:6) They laid hands on people who were being set apart for ministry. (Acts 13:3) Remember, he told Timothy one time, "Stir up the gift of God that was in you from the laying on of hands." When he and others of the eldership of the ministry laid hands on him, something came into him that he didn't have before, that equipped him and enabled him for ministry. (2 Timothy 1:6) Thank God for the laying on of hands. Thank God for healing power.

Chapter 19: He Is Our Good Shepherd

I want to look at a scripture that is well known to many: Psalm 23. I learned the 23rd Psalm as a little boy in Sunday School. It got me through some tight places in my youth. There were some times when I didn't know much about what to do, but I would just stand and say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil for you are with me," and He was, and He got me through.

Our children need to know these things. It's sad that so many today don't know the Word. It has been replaced with gimmicks and all kinds of other things. But the Word will stay with you.

The 23rd Psalm says, "The LORD is my shepherd; I shall not want." I shall not want. Why? Because He is my Shepherd, I don't want.

Look at some other translations. The New English Translation says, "The Lord is my shepherd, I lack nothing." I like that, don't you?

Young's Literal Translation, a very accurate translation, says, "Jehovah [is] my shepherd, I do not lack." It would benefit us to say this often, wouldn't it? The Lord is my Shepherd, I do not lack.

The Amplified Bible says, "The Lord is my Shepherd [to feed, guide, and shield me], I shall not lack." It's born out in the original language. I don't lack, and I won't lack, because He's my Shepherd, and the implication is He takes care of me. Because He is such a good Shepherd and He takes such good care of me, I don't lack, and I won't lack.

Reason number 19 we are sure it is God's will for all of us to be healed, now, today, is because He is the Good Shepherd.

Well, when you're sick, you're lacking. It's more serious than lacking money, isn't it? When you're not able to leave the hospital, and you're not able to do what you need to do, you're lacking. Do we serve a Shepherd Who is able to meet every need? Does He want to meet all of our needs? Has He really already provided everything we'd ever need in Jesus? It is His will to manifest it in our lives so that we can say, "I am complete and entire. I want nothing. I lack not for any good thing." It is His will.

That would be the case with a sheep that has a good shepherd. It lacks nothing. All of its needs are met, and it is cared for well. "He maketh me to lie down in green pastures." Why would a sheep, or any kind of livestock, lie down in the middle of the day in a green pasture? When they are hungry, they're not lying down. They're walking around trying to find something to eat. But when you see them all lying down in the middle of a day, with the grass waving over their heads so you can hardly see them, it's because their bellies are so full, they just can't take any more right now. Do you know why? It is because they have a good shepherd who got them to a good pasture.

When you follow the Lord, He will get you to some good places. Our prosperity is inseparable from His plan for our life. If you want the full will of God in prosperity, you have to find and do the full will of God for your life. If you are partially obedient, then you'll have a partially-blessed pasture. You're not going to enjoy all of His benefits running from Him. If the Shepherd is trying to lead you to a good pasture, but you have another place picked out, and you're not going to follow Him, then you're going to wind up in some rough places.

This is happening all over the world, and there are people getting mad at God. The Bible talks about that in Proverbs, about a man who doesn't listen, then he gets into trouble and his heart frets against the Lord (Proverbs 19:3). "Lord, why did You let this happen to me? Lord, why did You do this to me?" That is the wrong question. Why didn't you follow your Shepherd? He would have led you to a good pasture. He would have led you to a place where you are fruitful, and where people will love you and hook up with you and help you.

If you're driving somewhere and get off the road you're supposed to be on and take a wrong turn, you will go through places you weren't supposed to go through. Let's say you're going to a city, but you get off of the interstate, take a turn, take another turn, and then you don't know where you are. Then you're trying to make up time, so you're driving really fast, and it's raining, and you come over a rise and the road is washed out. You hit that, and your car flips upside down. Well, you were never supposed to be on that road to find that hole and flip and wind up in the ditch. If you would have stayed on the right road, you never would have wound up in a ditch.

Or maybe you took a wrong turn, and another wrong turn, and someone was trying to tell you, but you argued, "No, no, I know where I'm going. Hush. I've done this trip 193 times. I know what I'm doing." So you turn wrong, and turn wrong, and turn wrong, and then you go through a high-crime area, and you get mugged, car jacked, and thumped on your head, and your wallet is taken away. So now you've got a big knot on your head, no money, and no car, and you say, "God, why did You put me through this? I guess You're teaching me something." Millions of Christians believe this. No! The reason you're there is because you wouldn't be teachable. He was trying to teach you something, but no, you had to do it *your* way. "I don't care what they say. I'm my own man, and I'm going to do it my own way." Yes, and you're going to pay for it, too.

The Lord said something to me that I wrote down, and it's absolutely a truth—as is everything He says. You see people all the time who are so adamant that nobody is going to tell them what to do. Do you notice how often these people wind up in jail? They're not going to listen to the laws, and nobody can tell them what to do. The police can't tell them what to do, and the laws of the land can't tell them what to do. The less they listen to other people, the less freedom they will have, which is the very thing they want. But now they wind up in a cement cell. Why weren't they listening to anyone? Because they wanted to be free to do what they wanted to do. Now they're not free at all. If you won't listen to anyone, you will lose all of your freedoms.

But the more you listen, and the more teachable you are, the more tests you will pass, and the more trustworthy you become. The Lord and other people will turn things over to you and give you more freedom and more liberty, and you will get freer and freer because you listened,

because you're teachable. People who won't listen to anyone lose all of their freedoms. But, if you'll listen to God and obey God, you'll get freer and freer.

Psalm 23:2-3 continues, "He maketh me to lie down in green pastures: he leadeth me beside the still waters." He is talking about deep waters—waters that even on a hot day are cold and refreshing. "He restoreth my soul…" Now here's some restoration. Is there any healing in this?

In the New English Translation, verse 3 says, "He restores my strength."

The Young's Literal Translation says, "My soul He refresheth."

The Amplified Bible says, "He refreshes and restores my life."

That sounds likes some healing in there, doesn't it?

"He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou," my good Shepherd, the great Shepherd, "art with me; thy rod and thy staff they comfort me." With His rod and His staff, He is able to protect us. With the hook end of his staff, the shepherd could reach in when the wayward sheep got tangled up in the briars or in the quicksand—where maybe he couldn't go without sinking himself, and he could hook that around those horns, or hook up under that sheep and pull him out. He could pull him out of that pit. Do you believe the Lord can pull you out of a pit? He'll get you out of the briar patch. It is also a weapon that you can use on wolves. When the predator is trying to eat up the sheep, the shepherds were skilled in it, and they could really hurt a coyote or a wolf. They could make a bear think about leaving by putting this rod across its nose real hard. So there is protection, and there is deliverance. No matter if you are going through the valley of the shadow of death, He is with you.

You know if He is with you, then you're coming out. If He is with you, His rod and His staff are there to guide you, direct you, protect you, deliver you, and get you out. It means you're coming out on the other side of this thing. All you have to do is stay close to the Good Shepherd. If you're a little sheep and you know that there are mountain lions, grizzly bears, and wolves who all want lamb for supper, you will stick close to your good shepherd. You will be so close that when he stops, you'll bump into him, if you're smart.

First Peter 5:8 says "…your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

The Bible also says that Peter—the night he missed it and denied the Lord—followed afar off (Matthew 26:58; Mark 14:54; Luke 22:54). You can get into trouble when you follow *afar off*. I've actually had people ask me, "How worldly do you think you can be and still be saved?" Who wants to know, and why? A lot more folks don't say it, but they are trying. It's like the little boy who kept falling out of bed. "Thump." His momma goes in, and the boy is crying.

She says, "Son, what happened? Why did you fall out of bed again?"

He says, “I guess I stayed too close to where I got in.”

What does that mean? He’s sleeping on the edge. Well, if you just move a little bit when you’re on the edge, you’re going to fall out. What if you’re up in the middle of the bed, all the way in the middle? Even if you moved some, you would still be in the bed. And if you try to see how close to the edge you can stay, you are not smart, because there are wolves out there, and there are grizzly bears and tigers. They all want you for lunch, and you cannot handle them on your own. You’re not that smart, and you’re not that strong in your own strength.

Oh, but your Shepherd is. He whips that rod around and says, “I said get!” and they get. If you’re smart, you’ll be right up against His pant leg saying, “That’s right, get!”

And you can be sassy and say, “Nah, nah, nah, nah, nah, nah, you can’t eat me!” But you best not leave the Good Shepherd. You better stay close.

The Psalmist also said in 63:8, “My soul follows hard after you.” What does that mean? “I’m right on You, Lord.” In other words, “If you stop, I’m going to bump into Your back.” If you’re smart, that’s how you’ll endeavor to live, just as close as you know how, and just as committed as you know how. Nobody can afford to do otherwise.

He said in 23:5, “Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.” Again, that shows no lack. The table is fully spread and prepared. There is abundance. It’s not an empty cup, not half of a cup, not just full up to the brim, but overflowing. My cup runs over. That’s the God of abundance.

I thought about a question one time when studying this passage: Doesn’t God know when the cup is full? Wouldn’t He know when you put the very last drop in that it would hold? Well, then, why does He run it over? That’s a spill, isn’t it? When you run it over, the cup overflows, and that means it’s on the table now. Now it’s off on the floor and maybe running out the door. Some might say, “That’s wasteful.” No, that’s God. Why does He do that? He wants to remind you, “I’m a God of abundance. I’m a God of excess. I’m a God of too much.” That’s why you do not lack, and you do not want for any good thing. It is because your Good Shepherd is the God of abundance.

Verse 6 continues, “Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever.”

Can you see that this all flows together? “My cup runs over” prefaces goodness and mercy following me all the days of my life. What does that mean? You come through like a blessing ship or boat. What do you leave in your wake? Goodness. Mercy. You might say, “God’s doing it.” Yes, but He’s doing it through you. What kind of goodness is it? Your cup is overflowing, so you have abundance, and you have surplus to bless when you come through. Your cup runs over, and because of that, you can leave goodness and mercy in your wake. Everywhere you go, you can leave people praising the Lord. Why? Because the Lord is your Shepherd.

I can see healing all through the 23rd Psalm. If I don't "want," then I don't "want." "The Lord is my Shepherd, I do not want." I don't want for forgiveness. I don't want for righteousness. I don't want for fellowship with Him. I don't want for being cleansed, being made holy, and being made right in His sight. I don't want for peace for my mind. I don't lack strength for my soul. The Lord is my Shepherd, so I don't lack healing. I don't lack health. I don't lack strength. I don't lack days of life to finish my course and do what I'm put here to do. The Lord is my Shepherd, so I don't lack money, I don't lack stuff, and I don't lack help. I just don't lack. I don't lack or want for anything. I do not lack because He is good.

What we're going to begin to see as we get into Ezekiel 34 is that the condition of the sheep is a reflection on the shepherd. It speaks to the quality of the shepherd.

Does God have a double standard? Does He hold us to a standard that He Himself does not adhere to because He is above it? Some people try to say that He does. But how could that be just? The Bible says in 1 Peter 5:2, "Feed the flock of God."

Is he talking about sheep or people? He's using this symbolism because there are similarities, but he is talking about people. We are all part of a flock, and there is the Great Shepherd, and He has appointed under-shepherds. What is the under-shepherd supposed to do? Feed the flock. Feed them with what—peanut butter and jelly, hot dogs, and hamburgers? No, feed the flock of God with the Word. He said, "Man does not live by bread alone but by every Word that proceeds out of the mouth of God" (Matthew 4:4).

You are supposed to get fed when you go to church. Some things you like to eat better than others, in the natural. If there is a time in a service when nobody is shouting, that doesn't necessarily mean the food is bad. Your body doesn't need ice cream and potato chips all the time. But there are some things you need, like vegetables, and you need some minerals and vitamins.

I started saying years ago, "If it's good for me, I like it." And boy, there was some stuff I didn't like, but I started eating it by faith. I thought, "If it's good for me, I like it."

If you say, "I can't stand that, and I can't eat that," for 30 years, what is going to happen? You are not going to be able to stand it. But, if it's something you're supposed to have, go ahead and put your words on it. I'm telling you how to make it easier on yourself.

You might say, "I got by so far without it." Yes, but you're not done. You could have a long way to go, and you just want to do what the Lord directs you to do, and be happy about it, and use your words to help yourself.

He said in 1 Peter 5:2-3, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being examples to the flock."

We're supposed to lead not just by teaching and precept, but by example. Nobody wants to follow someone who doesn't practice what they preach or doesn't live what they preach. I don't

know about you, but it's a full-time job with me just living everything I preach. I may be especially anointed in teaching and preaching, but I'm not any more anointed to live it than anyone else. If someone is preaching something, but they don't live it, they're a hypocrite. You are, too. There aren't two sets of rules. Everyone wants there to be a different set of rules for the preacher than for the rest of the believers, but there isn't. We're supposed to lead by example. He said to not just be lords over God's heritage, but examples to the flock. Paul talked about that. He said to follow him as he follows the Lord.

What about the Lord? What is He doing? Is He saying, "Do this," but doing something else? Is the Father God saying, "Do this," but He's not doing it? Is He saying you're supposed to take care of your own, and if you don't provide for your own, you're denying the faith and are worse than an infidel (1 Timothy 5:8), but then He doesn't provide for His own? Does He have a double standard? I assure you, God is the definition of just and fair, perfect and right, and He never told you to do anything He hasn't already done and is doing to perfection. He's our Example. Jesus did it following the Father's example, and we are to follow His example.

With that in mind, we will look at Ezekiel 34. In this chapter, he really reproves and corrects some shepherds. They needed to be corrected because of the bad things they were doing and the good things they were not doing. Who is the Great Shepherd? The Lord is. You know, God the Father Himself is called a Shepherd as well.

The New International Version and the King James Version both say similar things in Genesis 49:24. He is called, "the Mighty One of Jacob… the Shepherd, the Rock of Israel."

Who is the Mighty One of Jacob? He is God the Almighty, the Father. He is also called the Shepherd and the Rock of Israel. Is He your Rock? Is He also your Father? Is He also your Shepherd? Is He a good one? Well, what do good shepherds do? They take care of the flock, in every way.

In Ezekiel 34, we can see more clearly what this has to do with healing. We're answering the question: Is it God's will to heal all? We are sure it's God's will for all of us to be healed today because He is our Good Shepherd.

Verse 1 says, "And the Word of the LORD came to me, saying," to the prophet Ezekiel, "Son of man, prophesy against the shepherds of Israel," and as you keep reading, note that he's not talking about them shepherding sheep or goats. He's talking about the leaders of the people. "Say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?" How can you recognize a real shepherd? He is going to be feeding.

Have you ever seen a rancher drive through on his tractor or truck, especially in wintertime when there is no grass around? Those cows know the sound of that truck. Those sheep or those horses or livestock know the sound of that tractor. They hear when it starts up, and they'll all leave and start coming to the fence. Or they come up off the trail. How do you know it's really the rancher? He's not just sightseeing and trying to pet the cows. He'll have something in the wagon. It's true,

he drinks the milk and he eats the products and enjoys them, but he's going to feed and take care of them.

Well, these guys in verse 2 weren't doing that. Verse 3 says, "Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock." They were abusing the flock and not feeding the flock. Now, look at verse four. "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." See, that's what he was saying in 1 Peter, not to be lords and oppressors over the flock but examples.

"And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered." They weren't protected, they weren't fed, and they weren't cared for. "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." Is He reproving them? Is He rebuking them? Yes, sternly, and a whole verse here has to do with them not ministering to the sick. Verse 4 says, "The diseased have ye not strengthened." Is He reproving them? He's saying, "You didn't take care of the sick."

Well, what about Him? Does He take care of His sick? Would the Good Shepherd reprove under-shepherds like that and rebuke them, while He Himself does not take care of His own? No, He would not. He is the Good Shepherd.

The condition of the sheep is a reflection on the shepherd—what kind of shepherd he is, and how good he is. What kind of Shepherd do we have? He is Good. He isn't mediocre, He is a Good Shepherd.

Say this out loud: **"He is a Good Shepherd."**

What does a Good Shepherd do? He takes good care of the flock.

What if you grew up in the Middle East or in Africa, or in any number of places where they still shepherd sheep and livestock, just like they did centuries ago? What if you grew up in a little village, and all of your life, you kept hearing about this "great shepherd." You kept hearing about him, he was legendary, and one day, you heard he was coming through the village. You thought, "Oh, man, I've heard about him, the great shepherd."

So you go out to the road and you see some dust coming down in the distance. And yes, there's someone coming, and there's a flock behind him. Oh yes, this is him! And the closer he gets, you begin to see, "Whoa!!! Boy, he has noble features! Fine robes. Ornamented staff. That's got to be him! Man, he's something." The more you look at him, the more impressive he is, and you're just "oohing" and "ahhing" and thinking, "Oh my, my, my! He is something."

Then you look down at the sheep and go, "Hmm..." because they're a pitiful looking bunch. Their little ribs are poking out, and it looks like they haven't been fed in weeks. There's one who obviously had some kind of predator that got hold of him and chewed up his ear, and it hasn't

been tended to or bandaged. There's one that has a little broken leg, and he's just dragging it along behind him. The sheep are malnourished. The sheep haven't been protected. There is one that has open wounds, and they're sick and diseased and have been allowed to get infected. It's going to kill them. They haven't been treated.

What would you say? You'd say, "Well, I don't care what he looks like, he's not a good shepherd," because if he was a good shepherd, it would be seen in the condition of the sheep. Can you see this?

We are His glory. Did you know that? We are His glory. But the devil has lied through preacher's mouths for centuries saying that if we're really consecrated and humble, we'll probably be sick, broke, and defeated, but some way or another, it glorifies God in our bearing with our lack, disease, and poor condition. No, it's a bad reflection on our Shepherd. We're failing, we're being destroyed, and we're going under, and we tell people, "Well, yes, the Lord is teaching us something, and the Lord's working something out in us." Then we turn around and ask, "Don't you want to join the flock?" What are they going to say? "I don't think so." No. They already have a shepherd like that, who is not a shepherd. He is a thief, a wolf, that steals and kills and destroys, and it's not the Lord.

You may have heard some of this before, but friend, most of the church world has not believed it yet. It's not the weaker and more defeated you are that some way or another makes your Shepherd look good. It's when everyone else is going under but you go over. Everything else says you have to fail, but you come out. Your bills are paid when nobody else's are. Your kids are healthy when everyone else is sick. You overcome when everyone else has to die with it. After a while, people get to seeing that and they'll come to you. It might be on the job, it might be across the fence at the house, or it may be at the grocery store, and they will ask, "How do you do it? Man, you're something."

You say, "You think I'm something? You ought to see my Master."

It's not the more beat down, it's the more glorious and victorious our life is. It glorifies our Lord. They ask, "How do you do it? How do you keep doing that?" You respond, "I have a Good Shepherd, and He takes good care of us, and by the way, we're still taking applications for the flock." People want a Shepherd like that, don't they? One Who will heal them, Who will meet their needs, Who will bless them, and Who will protect them. If the shepherd doesn't do that, then I don't care who he is, he's not a good shepherd. Whether it's me, whether it's you, whether it's the Lord Himself—if you don't take care of the sheep, you're not a good shepherd. It just doesn't work.

We are sure it's God's will for all of us to be healed today because He is *the* Good Shepherd.

In Ezekiel 34, He reproved them, and He corrected them because they weren't taking care of the sheep. In verse 4, He mentioned specifically the diseased they didn't strengthen. He told them they didn't heal the ones who were sick, and they didn't bind up what was broken. In verse 11, He says what He's going to do. "For thus saith the Lord GOD; Behold, I, even I…" What does that mean? They didn't take care of them, but they're My sheep, and I Myself, "…will both

search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture," which sounds like Psalm 23, "and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." It sounds like eating the good of the land to me. It sounds like prosperity, and it sounds like richness. "I will feed my flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." Who is talking? The Good Shepherd.

He told them, "You didn't do it." He told those guys who were abusing the flock and not feeding them, "You didn't do it." He reproved them. He corrected them and said, "I'm going to do it. I'm going to take care of My sheep." He mentions specifically, "I'm going to bind up what was broken, and I will strengthen that which was sick."

If He is a Good Shepherd, He heals His sick sheep. If He's a Good Shepherd, He protects His sheep from danger. If He's a Good Shepherd, He feeds His hungry sheep. He shelters His sheep.

Some ask, "Well, why are so many of them not?" Well, back to what we were looking at earlier. Isaiah 53:6 says, "All we like sheep have gone astray." We have all gone our own way. When you know there's the Shepherd, and you know He's leading you that way, but you're hardheaded and stubborn, and you're going to take off on your own, then you're not going to be in the fat pasture. You're not going to be protected. You're not going to be healed. You're not going to get all of the benefits.

But what if you are a smart little sheep? If you're smart, you're not rebellious, and you're not stubborn. You're teachable. You're not hardheaded. You're not disobedient.

Say this out loud:

I'm an obedient sheep. Where He leads, I follow,
and I stay close, because there are dangers out there!
"The Lord is my Shepherd, I shall not want."
I do not lack. I will not lack.

Do you know what John 10 is about? It has red letters, and red letters are better than cash money. Red letters are better than gold, better than anything. They are the Words of the Master, and you can build your life on them.

He said in John 10:1, "Verily, verily, I say unto you…." When He says "verily, verily," that means you ought to listen from your scalp to your toes and say, "Whoa, this is a big Word!" "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Who is the door? Skip down to verse seven.

"Then said Jesus unto them again, Verily, verily, I say unto you, I am," here is one of these great "I Am" statements, "I am the door of the sheep." Then someone who comes through the door comes through Him, comes by Him, and if someone comes up another way, they're not a real shepherd, and they have ulterior motives. They are there for something else.

Paul was telling some individuals about Timothy. He said, "I don't have anyone likeminded like him because all seek their own, but he cares for you like I do" (Philippians 2:19,20). I paraphrased a little bit, but that's what he said.

So many people are looking for something else. They're trying to build their own thing. They're trying to feather their own nest. But a real shepherd's first concern is the welfare of his sheep, the condition of the sheep. So anyone who is a true shepherd, a true leader, is going to come through the door. The Lord is the One Who brought them in. He's the One Who did it, and not just elected by some committee. Did you know that some are sent and some just went? There are a lot of them, and there are all kinds of churches that change pastors like changing the sheets on the bed. They just do it every year or two, whether they feel like they need it or not, just to shake things up. Well, all of that can't be God—all of this changing, appointing, and moving. People are missing it, and it costs the church. You have people who come in knowing they're not going to be there for more than a year or two. There are some good people who are doing these things, but some are just seeing what they can get out of it.

But Jesus is the Good Shepherd. He's not just seeing what He can get out of you. His first concern is taking care of you.

He said in verse 3, "He that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out." Aren't you glad you have Someone leading you? You're going to have Someone leading you in the morning, and tomorrow afternoon, and on the job and at home. You have Someone leading you in every decision that you need to make. He's leading you.

"He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."

He's not the good cowboy. Cowboys *drive* the herd. But shepherds lead. That's why He said shepherds instead of something else. You might ask why I'm emphasizing that. Because it's up to the flock whether they follow or not; nobody is behind them pushing them or driving them.

The Shepherd calls me, saying, "Come on. Come on Keith. Come on," and it's my decision whether I go or not, right?

Now, if I had any sense, I would know there are tigers out there. And He knows where the good water is, and He knows where the good pasture is. He knows where the protected coves are and the shelters. He knows, and I don't, so if I was smart, when He says, "Keith!" what would I do? I would trot. I would run until I bumped into His leg. "Here I am. You have something good for me today, don't You? I am Your sheep. I'll stay with You."

And notice what it goes on to say. This is beautiful. It's wonderful. "And a stranger will they not follow, but will flee from him," they'll run from him, "for they know not the voice of strangers."

In verse 7, Jesus said to them, "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." He's talking about being satisfied in your life, about being well fed and receiving care. "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." Do you think that doesn't include healing? We know it does from Ezekiel 34. "I am the Good Shepherd." Yes He is. "The Good Shepherd gives his life for the sheep." And He did.

I want you to notice how 1 Peter 2:24, which says, "By Whose stripes you were healed," flows into the next verse when he talks about our Shepherd. Verse 25 says, "For ye were as sheep going astray," that's past tense, *were*, *used to be*, "but are now returned unto the Shepherd and Bishop of your souls."

A really good shepherd is one who would take the beating for you so you wouldn't have to take it. And He did. A good shepherd wants you healed and is willing to pay whatever it takes to get it that way, and He did. Hallelujah. Glory to God.

Say this out loud a few times:

He is my Shepherd, and by His stripes I am healed.
He is my Shepherd, and by His stripes I am healed.
He is my Shepherd, and by His stripes I am healed.

Glory to God. That's why we know it is His will for all of the sheep to be healed, now.

One might say, "Well, I don't feel it." That's got little to do with it.

Where do we find the will of God? This is it, and if you'll believe it and stay with it, what you feel will change. What you see will change.

We don't look at the things that are seen but at the things that are not seen, for the things that are seen are temporary. Everything you see is temporary, subject to change. Most everything you see used to be different. If it changed from that to this, it can change from this to something else. Everything you see and feel is changing and can be changed, but the things that are not seen are eternal. They don't change.

Back in John 10:10, He said, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." Who has come? The very next phrase says the Good Shepherd came. Why? So you could have the abundant, overflowing, surplus life, the "too much" kind of life. The Lord is my Shepherd, I shall not want. That's abundant life: you're not lacking, you're not wanting, and you're not in need. This is wonderful. "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the

wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd…" He says it again. If He said it once, it would have been true. He kept saying it. Why? It's a great truth for eternity. "I am the good shepherd, and know my sheep, and am known of mine."

Say this out loud:

He knows me, and I know Him.
He's my Good Shepherd.
I won't follow a stranger, but I'll follow Him fully.

He said, "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Did you know there won't be denominations in heaven? One fold, one flock, one Shepherd. "Therefore does my Father love me, because I lay down my life, that I might take it again." Hallelujah. Glory to God.

Continue reading with verse 27. "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Is anyone bigger than the Shepherd? Then why does the wolf get so many of the sheep? As I have said twice, all we like sheep have gone astray. They have left the flock, gone off on their own, and done their own thing. But, if you stay close to Him, if you stay in His will and obey Him, can anything overpower Him? Is there anything big enough, bad enough, terrible enough, to rip you out of the hand of your Shepherd and take you out from His care and His protection? Nothing and nobody can separate us from the love of God. (Romans 8:38,39) Nothing can separate us from the hand of our Great Shepherd.

What did He say? "My Father, which gave them me, is greater than all; and no man," actually this just means "nothing," "is able to pluck them out of my Father's hand." (John 10:29) When you're pressing up against the leg of the Shepherd, you are safe. There is no disease, there is no devil, there is no curse, there is no accident, there is nothing that can get past Him, or through Him, or over Him because He is greater than all.

He said, "I am the Good Shepherd. Nothing, nobody can pluck you out of My hand." The Father Who gave you to Him is greater than all, and nobody can pluck you out of His hand.

Now, there is something I want you to notice in Matthew 12. We've already answered the question, but we're just confirming it. I don't want you to think that the reason we believe in healing is because I preached a quick message one time and we got excited. I've given scripture after scripture and verse after verse, truth after truth. The Bible says, "Out of the mouth of two or three witnesses" (2 Corinthians 13:1), and we are on reason number 19, and we're sure.

Matthew 12:10 says, "And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he

said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?" He is saying this because a man there has a withered hand, a sickness, a disease, and He compares it to an animal in distress.

Many Christians will try to argue with you that it might not be God's will to heal you all the time. But if their little dog was tied up in a fence, or their little cat had fallen into a ditch, would you ever see them go out there, kneel down by the fence, and pray, "Lord, now I know kitty needs Your help, but I realize it might not be Your will to help kitty..."?

"I know my dog is hungry. I've seen him out there looking at the bowl for three days. But I'm just not sure if it's Your will. He's sick. I see him out there lying and panting, and he needs help. But I understand it might not be Your will for Him to be healed."

Why would that be any different than what Christians say they believe about God in church? Are we not His sheep? Does He have a double standard? Is He going to reprove and correct shepherds about not feeding the sheep and caring for the sick, and then He Himself not do it? If we believe that it might not always be His will to heal, we ought to be consistent with our own pets and livestock, shouldn't we? We ought to pray, "I know my cow is in a ditch, but I've got to see if it's God's will to get her out." People laugh at that and say, "Oh, that's ridiculous." It's not any more ridiculous than you saying it might not be God's will to heal you. These are not my Words. Remember, I'm reading what Jesus said. I didn't make this up. I'm reading what He said.

Verse 11 says if someone has a sheep, and it falls into a pit on the Sabbath day, will he not lay hold of it and lift it out? "How much then is a man better than a sheep?" Then in verse 13, it says, "Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." It was healed.

You have enough sense to feed your dog. You have enough sense to get your cat out of the fence wire or the ditch. You have enough sense to get your pet out of the pit, and yet you try to sit up in church and say it might not be God's will to get you out of your problem and your mess.

That's not the only time He said it. In Luke 13:15-16, when He healed the woman with the spirit of infirmity, they got mad about it, and He said, "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" This is the second time He compared a person in sickness to an animal in distress.

A third time is in Luke 14. There was a certain man who had the dropsy. This is someone who was swollen with fluids. Verse 3 says, "And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which one of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?" Three times He compares people being sick to animals in distress, and says if you don't hesitate over helping animals in distress, you shouldn't question if it's God's will for you to be healed or not!

Say this out loud:

The Lord is my Shepherd. I shall not want.
The Lord is my Shepherd. I will not lack.
The Lord is my Good Shepherd. I will always be fed.
He prepares a table of abundance in front of me.
He anoints my head with oil, a type of healing anointing.
My cup runs over. I do not lack. I do not want.
He's my Good Shepherd. He leads me. He feeds me.
He heals me. He protects me. He's my Good Shepherd.

Chapter 20: Healing in the Acts

The Book of Acts is an historical account, an inspired account by God, of the beginning days of the Church. We are part of the same Church. The Book of Acts is still being written, and you and I are in some chapter. That's right. Sometimes people talk about the Early Church like it's a different church. No, it's the same Church. We have the same Jesus and the same Holy Spirit. We have the same Gospel and the same Great Commission. Our lives are supposed to look like these pages. It would do us a world of good if we just lived in this book for a while, until we begin to realize what our life is supposed to be like. These days have not passed away, and that's what we're going to see right now.

Reason number 20 we are sure it is God's will for all to be healed now, today, is because of healing in the Acts.

The Book of Acts was written by Luke, the physician. I respect the medical profession. I thank God for good doctors and nurses. I pray for scientists and researchers to find cures. I do. One might say, "I thought you were a faith man." I am, but people are at all different levels. Lots of people don't even know God, and they're not trying to believe God at all. Millions have never even heard about healing, and they don't believe in it at all. Then, there are a lot of folks who do and are just now starting to work on their faith. We thank God for all of these things.

You might ask, "Well, what should I do, Brother Keith? Should I go to the doctor? Should I not? Should I have the surgery? Should I not? Should I take the medicine? Should I not?" The answer to a million and one questions is "be led." That is the answer. Some say, "Oh, that's just your pat answer." No, that *is* the answer, and if you don't know what that means, find out about it and learn how to be led. The Lord will lead you according to where your faith is.

But He is our Healer. So many times when we can get help, it doesn't fix the problem, and you still have to believe God. It helps you, but thank God for a Healer who can fix it. You don't just want to be against taking medicine, you want to get to the place where you don't need the medicine. You don't want to just fight the bank, you want to get to the place where you don't need it like you have in the past. Don't fight things. Don't be "anti" stuff; be *for* something. We're believing God to get to a place where we're not dependent on things like we have been. But if something will help you in the meanwhile, we'll thank God for that, too.

In Acts 1:1, Luke says, "The former treatise have I made, O Theophilus, of all that Jesus began…" What does that mean? God used Doctor Luke to pen this, and he's referring to a previous thing he penned. What would that have been? Well, there's a Gospel account that bears his name: Luke. God used him to pen that, and that's what he is talking about. The former treatise, the previous document and work that he made, was a document of all that Jesus did? Of all that Jesus finished? No, the key word here is *began*. "Of all that Jesus *began* both to do and teach."

This is exciting. Everything Jesus did is supposed to still be happening. Everything He taught is supposed to still be taught. Yet, He's not here in the flesh. He's been raised from the dead. He has ascended. He sits at the right hand of the Father, Majesty on High. Then He finished His

work? No, not according to this. Everything recorded in Luke was what He began. Why does he start out Acts with this verse? Because what you're about to read is a continuation of what Jesus started.

In Acts 10:38, it says, "How God anointed Jesus of Nazareth with the Holy Ghost and with power." Did you read about that in the Book of Luke, about how He was anointed? He was baptized in the river, and when He came out by the river, the Spirit of God came on Him in bodily shape and form as a dove. "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." He was *doing*, doing good and healing all.

What you read about in Luke is an account of what Jesus *began* to do. What did He do? He was doing good and healing all. He began to do and to teach. What we're about to read in the Book of Acts is a continuation of the ministry of Jesus, of all that He started.

Do you believe the tomb is empty? Jesus is not in a tomb, anywhere (Mark 16:6). You can't find His body anywhere because His body has been resurrected. He's alive, and because He's alive, He is still doing what He did. What He started is still going on.

You have to remember that the people in the Book of Acts here are just like us. They're on this side of the Cross. They're not seeing Jesus in the flesh; they're walking by faith. They're living just like us. We're in this book, just in later chapters. Jesus ascended on high. He said, "You tarry in the city of Jerusalem until you be endued with power" (Luke 24:49).

In chapter two, they're in the upper room waiting on the Lord. They hear a sound from heaven like a rushing mighty wind. The Holy Spirit came in there and sat on all of them. When the Holy Spirit sits on you, you know it. They were all filled with the Spirit, spoke in tongues, and came out of there full of fire and walking by faith. You don't get very far, just chapter three, until you start seeing something that sounds very familiar and looks very familiar.

Acts 3:1 begins, "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. 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; Who, seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. 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," get up, "and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength." That's a miracle. This man has been like this since he was born, all of his life. That's a miracle. But Jesus was not there in the flesh. We're not reading in the Book of Luke. Jesus on this day was where He is today, at the right hand of the Father. And they were walking by faith on that day, like you and I walk by faith today.

Some people try to say, "Well, Jesus healed people to prove His deity. And He healed people to prove that He is the Son of God. When He died all that ceased and changed."

What is this? What's happening here? A lame man is jumping up and down, leaping and walking. "His feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Oh, hallelujah!

We are in the days of this. It's upon us. We're going to preach it, we're going to proclaim it, we're going to teach it, we're going to shout it, we're going to pray it, we're going to proclaim it, and we're not going to stop until we see more and more of it, more and more.

Verse 9 continues, "And all the people saw him walking and praising God." Verse 10 says that they were filled with wonder and amazement. "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. And when Peter saw it, 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?" Now, that blows the other theory out of the water. Some people will concede and say, "Well, it didn't all cease when Jesus ascended. He gave the Apostles power, and they could do these things. But when the last Apostle died, all of that ceased."

What about people who have been healed recently? How did they get healed then? What about record after record of people being healed century after century? Miracles are happening. It obviously has not ceased.

Peter asked the people, "Why are you looking at us like we did this with some holiness and power that we have as being Apostles?"

Why are books still being written and either implying or outright saying that these men had special powers, and they could heal because they were the special Apostles? In that case, they did do it by their special power and holiness—which Peter just plainly said in Scripture that he did not.

Some say, "Yes, but that was Peter. That was John." He just finished saying, "Why are you looking at us?" because everyone was looking at them in amazement, saying, "What did you do to him? These guys are special." Immediately he says, "Why are you looking at us like that, as though it was by our power or our holiness?" What is he saying? "It wasn't by our power. It wasn't by our holiness. It wasn't because I'm one of the 12." He tells you *how* it happened, and the course of his sermon was *why* it happened. He preaches it immediately.

"Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus." Is He still interested in glorifying Jesus today? "Whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name," the Name of Jesus, "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." What raised this man? The Name of Jesus. Do we still have the Name of Jesus? Can we still have faith in the Name of Jesus? It wasn't by their special powers or holiness as disciples and apostles.

Peter said, by the Spirit of God through him, "It was by the name and faith in that name and God has glorified his Son Jesus."

When you read in the Gospels about how Jesus operated, does this sound familiar? They looked at this man and said, "Rise and walk!" and he did. In Mark 2:11, Jesus said, "Arise, and take up thy bed." It sounds just like something Jesus would say. It looks just like something Jesus would do. And yet, He was sitting at the right hand of the Father just like He is today. He wasn't there in the flesh. He wasn't there on the street, in the flesh. Why does it sound just like something Jesus would do? Because it was something Jesus did *through* His Church! And so, what He began to do, He is still doing. After His death, burial, resurrection and ascension, He's still doing it.

Let's look at more than one witness here. Acts 5:14 says, "And believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches…" I have read that exact same thing in the Gospel accounts. They went through all the regions roundabout and brought all the people who were sick and laid them in the streets. Jesus would come through, and people would be healed. But He's not there in the flesh. He's been raised from the dead. He's at the right hand of the Father. But they "laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." Does it say a handful were healed to prove that the Apostles still had power? No. "They were healed every one."

Why? It doesn't take that many to prove that something is happening. One miracle proves something can happen. A lot of people got healed here because it talks about multitudes coming out from all the cities around about. This sounds exactly like something you'd read in Mark 6 and other places where they laid the sick in the streets, and everyone that touched Jesus got healed. In this case, it happened to everyone over whom Peter's shadow fell. Every one of them got healed. This sounds exactly like something Jesus did and used to do. Why? Because it is something Jesus is continuing to do. Everything we read about in Matthew, Mark, Luke, and John is what He began.

Does He still heal today? Is it still His will to heal? How about every one? Every one of them. There were no unlucky ones. There wasn't even one for whom it wasn't God's timing. There wasn't even one who God was teaching, or working something out in their life and was going to heal later. Not even one. Don't say, "Well, it was Peter. He could do that," because out of his own mouth he said it wasn't by his own power or holiness.

Acts 8:4 says, "Therefore they that were scattered abroad went everywhere preaching the word." Preaching the Word. "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city."

This is not Peter. This is not John. This is not one of the twelve. This was a deacon. This was a guy who waited tables in the church. He wasn't one of the twelve, or someone who traveled with Jesus. He was a table waiter, a dish washer, a bread toaster, a fish cleaner. He was a deacon chosen to help wait tables, to make sure everyone was fed and had their regular portions, and here demons are crying out. That sounds like what you read about in Mark, when Jesus got filled with the Spirit and went into the synagogue, doesn't it? (Mark 1:21-26). Paralyzed people and lame people are being healed and raised up. That sounds just like something Jesus would do—because it is, through a man who is not one of the twelve.

Acts 14:3 says, "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." There are two things I want you to notice here. What are they speaking and preaching? They're preaching the Word, the Gospel. You're going to see that later, in just a few verses. This is the very same Gospel we preach today. And the Lord is still giving testimony to the Word of His grace that we are preaching—with signs and wonders.

Reason number twenty we're sure it's God's will for all to be healed is because of healing in the Acts. We could call it "the continuing ministry of Jesus." You could call it several other things, but you know what I'm talking about. With this reason comes the next one. We're sure it's God's will for all to be healed today because of gifts of healings. Both of those words are in the plural in the original—gifts of healings—and we will look at this in the next chapter.

Chapter 21: The Gifts of Healings

Have you read in 1 Corinthians 12 where it talks about the manifestations of the Spirit? He said He didn't want them to be ignorant about spiritual things. In verse 4, he said, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations," or ministries, "but the same Lord. And there are diversities of operations, but it is the same God." Verse 7 says, "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally," or individually, "as he will."

We're sure it's God's will for all of us to be healed today because of the continuing ministry of Jesus—healing in the Acts. **We're also sure it's God's will for all of us to be healed today because of gifts of healings.** The reason I say that is because you'll see manifestations of this in the Book of Acts, and it's something we could spend a lot of time on, but you can get the spirit of it. You can pursue it further on your own. Gifts of healings.

What is a gift of healing? Some have thought it is a gift that an individual has, and they can heal people as they choose. This is not true. No one has such a gift. If someone says they do, don't believe it. Well, then what is it? It is a gift of a healing as the Spirit of God manifests. One might ask, "How is that different from any other healing?" It's a gift.

Signs and wonders oftentimes, in these areas, are gifts of healings and workings of miracles. No one has these gifts that they can just turn off and on at their whim, and no man or woman has the power to heal another man or woman at will. Jesus is the Healer. He's your Healer, and you don't have to go to or through any man or woman on the earth to get your healing. You do not have to go to or through any human being on the planet to get your forgiveness of sin, or to get filled with the Spirit, or to get healed or delivered. There's One Mediator between God and men: the Man Christ Jesus. He's the only One you have to go through. But God uses men. He uses men and women to minister in some special ways, and one of these special ways is in the area of gifts.

Acts 19:11 says, "And God wrought special miracles…" Does God do special things? He does. What makes something special? It's different; it doesn't happen every day. Can God do special things? Well, He is the Head of the Church, and He doesn't have to ask you or me if He wants to do something special. He did some special things by the hands of Paul, but it didn't say *Paul* wrought special miracles.

The reason I say that is because there are still people who are trying to say, "Well, Paul could do that. He had special power and he could do that." No. God is the One Who did it, and He used a man. He's still using men and women because all that He began to do is continuing.

"God wrought special miracles by the hands of Paul: So that from his body," actually, that word "body" is the word for skin, "were brought unto the sick handkerchiefs or aprons…" He had just

said “hands.” How would contact of skin with cloth make any difference? It does. The Holy Spirit is in us. He can come upon us, and He can even anoint us specially. This sounds superstitious and strange to some people, but it’s the Bible. Anointing power can go into a cloth and can stay in a cloth for a period of time, like a battery. When that cloth is laid on the body of the oppressed or sick, that power can come out of the cloth and go into them and drive out oppression and effect healing. We’re reading the Bible. That is special. God does special things, like Peter’s shadow. Special.

You might ask, “Why are you saying that?” Because it reveals God’s character and His Person and His will. These things are also called signs and wonders. What is a wonder? Well, it’s something that makes you wonder. You look at it, and you wonder how that happened.

I’ve seen these kinds of things. They can happen so fast that your mind tries to think it wasn’t that way, but you know it was that way. I’ve seen people who had a problem in their body, and I prayed for them, and before I could take my hands off of them, it had changed. It was almost like it wasn’t that way. It happened so quickly it made you wonder how that happened.

Brother Hagin told a story years ago about laying hands on a woman who had a giant tumor. She was older, but it looked like she was nine-months pregnant. He laid hands on her, and it just went away. The clothes she had on were just like a tent, and she grabbed herself and said, “Wha…wha…wha…where’d it go?”

He said, “I don’t know, but we’re glad it’s gone.”

Well, that makes you wonder.

Well, is He or is He not God? Can He do these kinds of things? Yes, He can. Miracles. Signs and wonders.

I laid hands on a lady one time years ago. She was in her 80’s. She was deaf in one ear and had rotary cuff damage in her shoulder. She could not raise her arm. The Spirit of God came on me, and I don’t recommend you do this unless the Lord leads you to, but I kind of popped her on the side of the head and said, “Be open!” And I took her by the arm and just picked it up and said, “Be loosed,” and it was. She started moving it and saying, “Ohhh! Glory! Glory!” We checked her with a watch, and she could hear the ticking out of that ear when she closed the other one.

Healing is a restoration of the body from a damaged or diseased condition, and it implies a process. You see cases where people were healed gradually, even in Jesus’ ministry. But this happened in a moment of time, faster than you can blink your eyes. That’s not just a restoration, that’s a miracle. If everything is fixed, and you start recovering over a period of time, then you heal up and get better. But we’re talking about “now you see it, now you don’t.” That’s a miracle, and God has always done miracles. He does special things.

How does that prove it is God’s will for all of us to be healed? Why does He do these kinds of things? These special miracles?

In verse 12 we are told that from Paul's body, those handkerchiefs or aprons were taken and put on the sick, "And the diseases departed from them, and the evil spirits went out of them."

Did you know evil spirits don't always have to be discerned to be dealt with? The power of God can just come in and they go out. You know, you don't have to understand what was wrong if it's gone. You may never have known what it was, and now it's gone. You don't have to know everything. You don't have to know all of the answers.

Look at a contrast in Acts 28. Paul had been shipwrecked, snake bit, rained on, and experienced numerous other things, but he didn't quit. He didn't quit because knowing the Scriptures, he had read passages like 2 Kings 6, and he knew it could change in a day. He was standing there drenched, tired, exhausted, snake bit, shipwrecked, and every other thing, but he didn't quit. When he didn't die from the snake bite, the Bible says of the people on the island, "They changed their mind about him" (Acts 28:6). Get some miracles in your life, and people will change their mind about you, too. They'll go from just thinking you're nuts and fruity to thinking, "Well, there really is something to that." All it takes is a miracle.

These people changed their minds about him. Acts 28:7 says, "In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously." This is the richest man on the island, and Paul is staying at his house, being treated well. A few hours earlier, Paul was drenched, shipwrecked, and snake bit. The next day, he was in the nicest house on the island, eating the best food on the island, wearing the best clothes on the island... in just a few hours.

"And it came to pass, that the father of Publius lay sick of a fever…" Does it pay to honor God's people? Do you remember when the woman and her husband built a room on their house for the prophet of God? He hadn't been staying there very long before the Lord spoke to him and said, "Call them in here." Why? "And ask them what they need? What do they want?" The Bible says when you honor God, He is going to honor you. (1 Samuel 2:30) It happens every time.

So I'm sure Publius didn't have this in mind, but something about Paul impressed him. He took him into his house, with no guarantee of anything, and the next thing you know, God has Paul ministering to Publius' daddy, who was very, very sick. He had a fever, "sick of a fever and of a bloody flux," dysentery, he's in a bad way, "to whom Paul entered in, and prayed, and laid his hands on him, and healed him."

Notice the language here. Nothing is said about Publius' father's faith. Nothing is said about Paul preaching to Publius' father. It only tells you Paul's side of it, that he went in there and got to praying, and then he put his hands on this man and healed him. Actually the understood subject there is Paul—Paul healed him. Now, that doesn't sound right to our ears, but it's because sometimes we don't know what it's talking about. It is right. Another way of saying this is that Paul ministered healing to this man. Nothing is said about the man's faith. For all we know, he was delirious and didn't half know what was going on.

Verse 9 continues, "So when this was done, others also, which had diseases in the island, came, and were healed." Paul healed them? No. They what? They were healed. It's different language.

We read about a healing in Acts 3, when Peter and John went up to the temple in the hour of prayer. A man was sitting there asking, begging, for alms. (Acts 3:2) It didn't say they stopped and preached to him. It didn't say his faith made him whole. You say, "It said, 'Faith in the name of Jesus.'" Yes, but it didn't say *his* faith.

Acts 3:16 says, "And his name," Jesus' Name, "through faith in his name hath made this man strong." That's how he got healed, by the Name of Jesus and faith in the Name. But then he qualifies, "…the faith which is by him," in him? No, by him, "hath given him this perfect soundness in the presence of you all."

Nothing is said about the man's faith making him whole. Yes, it says it was faith, but understand, he has already said faith in the Name has made him strong. Well, why do you have to go ahead and make another sentence and qualify it? It is the faith which is *by* Him. It refers to 1 Corinthians 12, faith, a manifestation of the Spirit.

They laid this man daily at this gate. Peter and John went up there every day at the hour of prayer. They had passed this man hundreds of times. Other people had passed this man. It's entirely possible that Jesus passed this man when He was walking the earth. Well, why didn't they do this the day before? Why didn't they do this the week before? Why didn't they do this the month before?

Remember Jesus in John 5, at the pool of Bethesda? He went and found one man, and He spoke to him, and he was healed. (John 5:5-9) Then He walked off and left five porches full of folks there. Why? Some people say, "It's not always His will." No, no, no. We see other places where He preached the Word to them, they heard and believed, and everyone got healed.

What is a gift of healing? It's a gift. It's a free gift, a special thing, to an individual, or a few, or a special situation. It's a sign of what is available to all by faith in the Word. Now, whether you understand that or not, don't throw it away. He does miracles.

What happened? Peter and John walked by there that day. They might have walked by this man hundreds of times, but they walked by that man that day, and when they looked over him, something happened in them. God gave them faith beyond their regular faith, a manifestation of faith that is referred to in 1 Corinthians 12. They looked at that man and they said, "Look! Look on us. Silver and gold we don't have." I guess their wives had their pocketbooks right then. "But such as I have," what do you mean such as you have? They had something. God had dropped something in their spirit. He dropped something in their spirit, and they were not asking him if he believed anything. They're not asking him about his confession. They grabbed the man's hand, jerked him up, and told him to get up from there, and instantaneously he was healed. Can you see this?

Now, let's contrast this. In Acts 14:3, you'll see a different thing. They sound similar, but they are very different. We just read that they preached, they spoke boldly in the Lord, and He gave testimony to the Word of His grace and granted signs and wonders to be done.

In chapter five we read about the signs and wonders of Peter's shadow falling over people, because in the fourth chapter, they all prayed, "Lord, stretch forth your hand to heal them and grant that signs and wonders would be done in the name of your Holy Child Jesus." (Acts 4:30) Should we pray that way? Should we be believing for some special things too?

Why did we see those special things in Acts 5? Because they asked Him to do them in Acts 4:30. They asked Him.

Remember after the healing of the lame man at the Gate called Beautiful in Acts 3, they commanded them not to preach or teach anymore in the Name of Jesus, and they persecuted them. (Acts 4:1-18) They went back to their own company. And they didn't pray, "Lord get the persecution off of us. Lord, help us, what are we going to do? We can't preach anymore." No. They said, "Lord, make us bolder. Grant unto your servants that with all boldness we may preach Your Word by stretching forth Your hand to heal, and come on, give us some more of those signs and wonders. Give us some more of those special things!" (Acts 4:29-30)

And one chapter later, Peter's shadow is falling across people, and they're getting healed. (Acts 5:15) Then later, cloths are being taken from Paul's hands, and people are being healed. (Acts 19:12) Special things.

In Acts 8, Phillip was preaching, and many who were taken with palsy and who were lame were healed (verse 7). The Bible says they marveled at the miracles which he did. That's because of special faith, the workings of miracles, and gifts of healings. God is doing special things.

Peter went in to the woman who was dead and just knelt by her bed, prayed, stood up, and said, "Get up from there. Rise." And she did. (Acts 9:40) These all sound like things Jesus did, that He's continuing to do.

But then you look at something like this in Acts 14. Notice the difference. He's confirming the Word with these signs and wonders. In verse 7, what did they do? "And there they preached the gospel. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked." That sounds similar to Acts 3, and yet it is a world apart in how it happened. How does this healing account begin? It begins in verse 7 with the Word being preached. What happens when the Word is preached? Faith comes by hearing. (Romans 10:17) The Amplified Bible, in 1 Corinthians 12, calls it "special faith." Why? Paul, in writing about Timothy, talks about "common faith," faith we all have, faith from the Word. And then special faith is a different thing.

He said, "The same heard Paul speak," so he heard the Word, "who stedfastly beholding him, and perceiving that he," the man, "had faith to be healed."

Some captions at the top of the page may say, "Paul healeth the cripple." That is wrong. There is a way you could understand it in Acts 28, but not here. This man was not healed by some special manifestation through Paul. He was healed by his own faith that he got from hearing the Gospel. If people today cannot get faith to be healed from hearing what people call the Gospel, then it's not the same Gospel Paul preached. If we have the same Gospel, we should be getting the same

results. People should be getting excited and be filled with faith to be healed from hearing what we preach.

Now, if you say that sometimes it's His will, and sometimes it's not, and sometimes He says wait a while, there isn't any way they're going to get faith from hearing that. Paul must have preached it is God's will for all to be healed. This man became convinced while he heard Paul preaching that it was God's will for him to be healed right now. He had to. He's sitting there still crippled, but he has faith to be healed, and Paul just helped him act on it. Paul perceived that the man had faith from hearing the Word, and so he called on him. He said with a loud voice, "Stand upright on your feet," and he leaped and walked. These are the same results as Acts 3, but a completely different way of getting there.

I get so excited from Acts 14 because everyone can be healed the way this man was healed. This is for everyone. God does special things, but if you wait on a special thing, you're like all those people sitting around the pools waiting for the troubling of the water, and only the first person in got it. You're waiting and waiting for something special. But you can get in the Word for yourself, get faith for yourself, and get healed every time. You can get healed right now and not have to wait.

Let me give you a scenario. This lame man at the Gate called Beautiful got healed through what we might call "special faith" manifested though Peter and John, and God still does it today. But, let's say he gets saved, goes on with the Lord, and five years later he gets attacked in his body. He goes to Peter and says, "Peter, I want you to agree with me that I'll be healed."

What if Peter said, "Well, it may not be God's will to heal you."

What might the man say? "That's how I got in this thing. God healed me and raised me up and you told me this is Who God is. Now you're telling me it might not be His will?"

It's like walking through the mall, and you smell a wonderful smell. They're making fudge somewhere. You go over there, and they ask you if you'd like a free sample. You say, "Yes, I think I will." You take some and, "Whoa! This stuff is great!" So you buy two pounds and you get it home and it's junk. It's dried up and unfit to eat. What would you say? False advertising. Do you know where I'm going? What is a sign? A sign is something that indicates or reveals something. It says, "This way! Look at this! This is available! Come see this! Come do this!"

God does signs and He does miracles. Why was He doing those miracles at the pool there? Because His people had gotten away from Him. They were acting like they didn't have a Healer. Nobody was believing for healing, and nobody was preaching healing, so He did something special. He sent an angel down, and the first one in was healed. It was a sign—a sign that healing is still available, that God is still in the healing business. What is a sign? A sign is a revelation, a special thing for one or a few, of what is and has always been and will always be available to everyone by faith in the Word.

I remember a man right now, a big, rough-looking guy. You could tell he had lived a hard, rough life, and he was in a meeting and God healed him. He came up to me afterwards, crying. He said,

"Preacher, I don't understand. Why would God heal me? I've been mean. I've been a bad man." And he just broke. He said, "I'm healed. Why would God heal me? There are so many other people who deserve to be healed. Why would God heal me?" This was his thinking. "Why would God heal me?"

I told him, "He loves you. No matter what you've done, He still loves you."

"Why would He do this?" He melted. He knelt down there on the floor and received Jesus as his Lord.

Well, what if two years later something happened to his body, and he came to me and I said, "Well now, it may not be God's will for you to be healed."

What could he say? "Yeah, but you told me that when He healed me the last time, it was because He loved me, and that's Who He is, and that's how He is, and that's His will." They came in on healing—a sign of God's love and will. That's what the sign indicated. How do we know it's God's will for all to be healed? Because of His signs. The signs and the special things, the gifts of healings, the working of miracles, the special faith—these are all saying, "This is God. This is Who He is. This is what He is, and it's still available to everyone by faith in the Word."

We saw signs, and we saw wonders. We saw Peter's shadow, we saw Paul's hands on those cloths, we saw the lame man at the Gate called Beautiful, and we saw Paul ministering to that man on the island. But notice, so much of it was a result of this prayer. Acts 4:24 says, "They lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." Then in verse 29, they said, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." It must have pleased the Lord because when they had prayed, He shook the place where they were. He shook that place and filled them all with His Spirit, and they immediately began speaking the Word of God with boldness, like they had prayed, and just a few verses later, you see these healings.

A number of years ago, I was in a healing service similar to this, with this kind of flow and this kind of spirit. The Lord led us to just all stand up and pray like this and believe for miracles, "right now." I'm not talking about some day and some dispensation. He led us to believe for miracles "right now." And we did. We just stood up. There was no fast piano music. I wasn't screaming and yelling. I just said, "Alright, let's pray right now. Let's believe." And we prayed. We released our faith. We asked God to do miracles in our midst "right now," and then expected Him to do it, and then thanked Him for it.

A few minutes later I asked the people, "Has something changed in you, that you can tell?" Several people raised their hands. We had testimonies. Miracles had happened.

Then the next day, I found out about another thing, and I found out more in the days and weeks after that; they just kept coming in. Some things are not always obvious at the moment.

There was a man there with his wife. By his own admission, he wasn't a believer. He wasn't big on church, he did not want to be in that service, and he thought I had gone entirely too long. His wife loved Brother Hagin's ministry, and we were having healing services. So she wanted to come and be in these services, but he did not want to. She had kept praying and trying to figure out how she could come. Finally, she found out that there was some good fishing in some of the lakes near the meeting site. So when she suggested to him that there was good fishing there, and he could fish while she went to service, he thought that was okay.

So he came and brought her, but in his own words, after a couple of days, she just began to nag him again and again, "Well, just come to one service with me. Just come to one service."

He said, "I don't want to come to one service."

"Well, just come to one, please. Just one, and then I'll leave you alone. You can fish."

He said, "Well, will you shut up about it if I come to one? I don't want to hear it again."

She said, "Just one."

He said, "Alright." So he came, and he thought, "Will this service ever be over?" Finally we stood up, and he was fidgeting and wanting to get out of there, and we all prayed.

Well, they left, and he was fussing at her out in the hall. "Don't you ever, ever ask me to come back here. I didn't know anybody could go so long." He was upset. He got in the car, and he reached back to rub this growth that had been on his back for years. It was as big as his fist and had just kept getting bigger over the years. It had bothered him, and he was in the habit of just reaching back there and rubbing it. He reached back and said, "Huh." He got his rearview mirror and tried to turn it around. He said to his wife, "Put your hand back there! Put your hand back there!"

She did. She reached her hand back there, and she said, "Glory to God! Glory to God! Glory to God!"

He said, "Ahhh! You sure? What do you feel? I don't feel it." For hours he was like, "Ahhh!"

I found out all about this because he was back the next day, and the next day after that. Well, it sure wasn't *his* faith. He didn't even want to be there. He was fussing about hearing the Word. It was the mercy of God.

I told you that because I'm about to lead you in prayer just like we prayed on that day.

When I say to pray, I mean believe for miracles. You don't have to know how; you're just going to believe God.

He's the One Who does it. Miracles. Oh, glory to God. Hallelujah. Right where you are, lift your hands and praise Him a little bit, "Oh, Lord we bless You. Lord, we glorify You. Lord, we praise You. Lord, we bless You. Thank You Lord, thank You Lord, thank You Lord, thank You Lord."

Get ready to release your faith. Now, I want you to expect when you pray this, with every fiber of your being, that this is real, and God's going to do miracles right now.

Say this out loud:

Father God, I have faith in You.
I have faith in the Name of Jesus.
I lift up my voice, and I ask You to stretch forth Your hand to heal
and grant that signs and wonders, miracles, will be done
in the Name of our Lord Jesus, and to the glory of our Lord Jesus.
Father, right now, in Jesus' Name,
I ask You to work miracles right now.
I ask You to manifest a miracle for us right now in the Name of Jesus!

Chapter 22: Scripture Prayers for Healing

I believe that every bit of revelation and everything you learn in the area of God's Word is in your life forever. What you're getting from the Word right now in this life will carry over into the next, and you will build upon it. His Word is eternal. This Word is not going to become obsolete when this world passes away; it carries on. For so many other things we do in life, this is not so. They're going to be gone. But this is forever.

James 5:16 says, "Confess your faults one to another, and pray one for another, that ye may be healed." What if it might not be His will for that person to be healed, and here you are praying that they will be, because you read it in the Bible?

Is it scriptural to pray for people to be healed? Yes, it is. Now, we need to qualify it, and we will get to some very interesting things here. This covers more than one area, and you can pray wrong or you can pray right. You can pray wrong and not get results. It's not just praying that gets the job done. God has already gotten the job done, and He's the One Who manifests redemptions and work, but prayers are a part, too. We have a part to play in it. We have communion with Him, and we have legal rights here on the earth. When we ask Him to do things in faith, it gives Him entrance into this world on our behalf. The Bible says, "You have not because you ask not." (James 4:2)

We are sure it's God's will for all of us to be healed today because of Scripture prayers for healing. We could just say "prayers for healing," but we're going to the Bible on it.

He said, "Confess your faults one to another, and pray one for another, that ye may be healed."

This may seem like a side note, but did you know that your name is written in the Lamb's Book of Life? They're working on your mansion right now. Did you know there's construction and preparation going on in heaven? The Lord said, "I go to prepare a place for you. If it wasn't so, I would have told you." (John 14:2) So we know it's true. They're working on your place. Do you wonder what they're doing?

I read an account of a fellow one time. He fell off of a balcony, and I guess he hit his head on the sidewalk down below. They picked him up dead, and they took him in and tried to revive him, but he was dead for a period of time. They finally got him back. He was a believer, and he had gone to heaven for that amount of time that he was dead, then he came back.

He said, among other things, that the Lord showed him his place. And I'm paraphrasing a little bit, but he said he had "real estate." You know, we think about heaven as having mansions with the white columns in the front, and they all look alike, side-by-side down the street. Well, who said that? That's just someone's idea. But this man said that as he began to look around, there were grounds and high terrain and bodies of water, and as he began to look around, it was everything he liked. It was just exactly like what he liked, and he had it all.

You know, in the earth you have to go to the mountains to find good skiing, and you have to go to the coast to find the beach, but in heaven, I guess you can have them right beside each other.

Glory to God! Walk out your door and go left for skiing and go right for the beach. This is not just make-believe.

He said as he was looking at this, he was viewing what was like a valley and all this was his, and the Lord said to him, "I know what each of My children likes, and I custom build their abodes for them." Glory to God!

I looked up that word after reading it because he mentioned it, and sure enough, when it says, "In My Father's house are many mansions," the root word has to do with "manor," the English word "manor," meaning "a landed estate." I'm sure that they're different; it would depend on what you like. This is not too good to be true. This is how good God is. So, they're working on your place. That's what they're doing.

Well, you don't want to miss it, whatever it is. I know that. And if you haven't given your life to Jesus, you don't want to wait one more minute. You want to come on in so you don't miss that for yourself.

In Psalm 103:1, he said, "Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits." This is plural: benefits. You know, God is big on plural. He's the Father of mercies, plural. When He blessed Abraham, He blessed Him with lands, herds, and flocks. Not just a flock, but flocks.

A lot of folks teach and preach that there's just mostly one benefit to being saved, to being a Christian: you don't go to hell. You go to heaven when you die. Thank God, that's a big one. But there isn't just one benefit, there are many benefits. You don't just have to wonder what He's talking about. The very next verse says, "Who forgiveth all thine iniquities." The number two big benefit is this: "Who healeth all thy diseases." And the number three benefit: "Who redeemeth thy life from destruction." I don't care how many times the devil tries to set us up with wrecks, problems, attacks, and assaults, God just keeps redeeming us, and He just keeps saving us and sparing us. "Who crowneth thee with loving-kindness and tender mercies." Those are blessings. "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

Sin will age you before your time. Have you seen it? Hard living, hard partying, hard drinking, fussing and cussing, wrangling, and fighting will age you prematurely. It will take years off of your life; that's not a theory, that's a fact, and it has to do with stress. We were not designed to handle stress. Our emotions were not, our minds were not, and our bodies were not designed to handle stress. God didn't make us that way.

You might ask, "What do I do with it?" You're supposed to give it all to Him. You're supposed to cast all your care over on Him. You're to be careful, "full of care for," not even one thing. Why? You and I are not designed to carry care. It has a destructive, damaging, aging effect on us. That's why you see so many people who look so hollow-eyed, and so worn and weary. It's not because they have more problems in their life than anyone else. It's not because their life is harder than everyone else's. It's because they're carrying the cares instead of casting them over on Him.

Did you know that faith simply does not worry, period? The more I find out about faith, the more I see it. Faith doesn't worry about family. Faith doesn't worry about money; it doesn't. Some say, "Well, I do." I said faith. Faith doesn't worry about whether people like me or not, or if they're against me, or for me, or what people might say, or if anyone knows what I did. Faith doesn't worry.

Are you and I commanded to live and walk by faith? The just will live by faith and walk by faith. You will know if you are, and there is one big indicator of it. In Romans 15, he says that the God of hope will fill you with all joy and peace in believing (verse 13), and these are two good gauges of how you are doing in your faith life: joy and peace. If you're worried and scared, you're not going to have joy and peace.

For example, as you drive down life's road in your "faithmobile," the two gauges you better keep an eye on are the joy gauge and the peace gauge. You know, in your car there's a gauge or two that you had better watch. One of them is the gas gauge, because if the hand on the gas gauge gets around "E," and it keeps floating around and gets below the "E," you cannot just keep going. Have you found that out? If you keep running when it's on "E," what's going to happen? Sputter, sputter, sput, sput, and you're going to sputter to a stop on the roadside, and it may not be a place where you need to stop. It could be at a bad time, it could be in the rain, and it could be in the cold. If you run out of joy and peace, and you're joyless and peaceless because you're full of worry, care, and fear, your "faithmobile" is going to sputter to a stop and leave you on the roadside of despair.

Oh, but when you keep yourself full of the Word, even though thoughts, fears, and feelings come—and they can come a lot, and they can come frequently—if you just keep throwing them off, and just keep throwing them off, saying, "No, I'm not taking that. No, I'm not going to sit here and think about that. No, I'm not going to be afraid of that. No, I'm going to cast that over on the Lord," you can keep your peace in the midst of the worst situations. You can keep your joy in the midst of the worst situations. But there are things you must not let yourself think about. A thought will come, and you'll have to catch it and say, "No, no, no! I'm not thinking about that," and you'll have to cast it down, and throw it off. Otherwise it will rob you. You'll sit there and get to thinking about it, and the next thing you know, your joy is gone. The next thing you know, your peace is gone, and you're getting scared and upset. Why? Because you are thinking on the wrong thing, and it was your choice to think on it. You could have cast it down, and you could have thought on something else. You could have thought on something God told you about. Instead of, "What in the world am I going to do about all my bills?" you could have thought about, "But my God shall supply all my needs." Instead of, "Yeah, but they gave me a bad report, and I have all these symptoms, and it's worse now than it was…" Yes, but you could be thinking about, "With long life He will satisfy me." You could be thinking about what He said, instead.

"What if I die?" Well, if the Lord tarries His coming, we're all going to die. If the Lord tarries His coming just a little while, none of us are making it out of this alive. So what? What is death? For the Christian, it is not defeat; it is not the end. You just step out of your body and look at it and say, "Phew! That's over." And for the first time in your existence, you're going to know what it's like to not have one ache or one pain or the least bit of weariness or tiredness. You're

going to say, “Wow! I feel good! Yeah!” So, why should we worry about dying? We should not worry. We should rejoice and not forget all of His benefits. Now, the reason I said that is back in James 5 again.

James 5:16 says, “Confess your faults one to another, and pray one for another, that ye may be healed.” Now we see what’s going to happen when you confess and you repent. There is some forgiveness and some healing there.

We just read in Psalm 103:2, “Bless the LORD, O my soul, and forget not all His benefits.” What are the first two benefits he mentioned? He forgives all your iniquities, and He heals all your diseases.

We’ve not combined these like we should. People, in their minds, have forgiveness of sins in one category and healing in another, but they should not be separated. They are part of the same redemption, and they go together. As Christians, we’re supposed to be healthy. “Normal” for us is righteous and healed and rich. That’s normal for us as victorious children of God. If we’re not living in that righteousness, something is wrong, and it’s not God’s fault. If we’re not living in that healing or in that richness and prosperity, something is not right, it’s not God’s fault, and it’s not God’s will.

So many times we need to make adjustments. One might ask, “Are you saying I’ve sinned, Brother Keith?” Well, “sin” covers a lot. Are you saying you never have?

What is sin? Well, sin is the transgression of the Law. Sin can be “to him that knows to do good and doesn’t do it.” (James 4:17) The Bible says that is sin. Sin can be what you didn’t do. Romans 14:23 says that whatever is not of faith is sin. Sin covers a lot of ground. It can be what you did, and it can be what you didn’t do. It basically has to do with your heart and doing what you know in your heart. Sin is a violation of the light you have.

But whether it’s ignorance, or we missed it, or it’s something we didn’t know, aren’t you glad we can get it right? If we didn’t know it, we can confess it and get forgiven, and if we have a problem in our life, we can get healed, too. It all flows together.

Do you remember that more than one time, when people came to Jesus to be healed, He linked the two together? He began to talk to the man about being healed and said, “Your sins are forgiven.” They said, “How can He say that?” and He would say, “Which is easier—to say ‘your sins are forgiven’ or to say ‘rise up and walk’? so that you know that the Son of Man has power on earth to forgive sin.” He said to the sick of the palsy, “Get up! Rise up, take your bed and go!” and he did. He was healed. His healing proved he had been forgiven. (Luke 5:20-25)

Well, which is easier: to get your sins forgiven or to get healed? What do a lot of folks say? To get your sins forgiven. But no, they’re the same. They’re received exactly the same way, and they’re part of the same redemption. Why then do we think that it’s easier to get a sin forgiven? Because we’ve heard that, and our parents heard that, and our grandparents heard that. For generations we’ve heard it is God’s will for all to be saved. It’s always God’s will to forgive you. We’ve heard it, and our faith is there. But with many people, this is the first generation in several

that have even heard that it was God's will for them to be healed. So we have centuries and generations of unbelief to overcome, and serious mind-renewal needs to take place.

But we can get to that place, and so can our children. Many of our children now are speaking scriptures all the time. If the Lord tarries His coming, these children can be so solid in this that to them praying for a healing is just like taking someone down to the altar and confessing Jesus, and the results are just the same. It's not that it's so hard for someone to be healed or that it's hard for God, but it's that faith has been so low and so weak in these areas. In the area of healing and in the area of prosperity, it is just now being restored to many parts of the body across the earth.

There are millions of people who are Christians who still don't believe this. They don't believe it's God's will for them to be healed. They don't believe it's God's will for them to be prosperous. Their faith is not just weak, it's not there in that area for them. They have no faith for this, and that's the problem. That's why we have to keep talking about it, and we have to keep feeding on it, and we have to keep telling each other and encouraging each other.

We are righteous, healed, and rich in Christ Jesus. These are redemptive realities.

He said, "Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man avails much." (James 5:16)

Look at James 5:14. It says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord," and not just praying, but, "the prayer of faith shall save the sick."

But what if it's not His will? He told us to pray one for another that we might be healed. Well, if it's not always His will, how do we know who to pray for and when and how? If it's not always His will, we're going to need an individual personal revelation before we pray for anyone. We don't need a personal revelation before we lead someone to the Lord to be born again because we know it's His will for everyone to be born again. And we don't need a personal revelation for every person before we pray for their healing because it's the same Bible, it's the same redemption: He forgives all my iniquities, He heals all my diseases. (Also, 2 Chronicles 7:14) It's the same verse and the same thing. "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven him." (James 5:15) He shall be raised up, and he shall be forgiven.

Let's not be like so many who are only preaching one benefit: the forgiveness of sin. Thank God for that benefit, and that's number one. But, that's not all of the benefits we have. Forget not all His benefits. In other words, remember all of them. Remember all His benefits. He daily loadeth us with benefits, the Psalmist said. (Psalm 68:19)

Say this out loud: **"I'm loaded. I'm loaded with benefits."**

Thank God for the benefit of being forgiven, but that's just one. There are more than one, and number two is right behind number one: He forgives all my iniquities, all of them, and He heals

all my diseases, all of them. He redeems my life from destruction. He fills my mouth with good things. He fills my life with good things so that my youth is renewed. (Psalm 103:3-5) I get recharged. Even though my outward man is growing older, my inward man is being recharged, being renewed. (2 Corinthians 4:16) Hallelujah.

So, instead of being aged prematurely by a life of sin, worry, and fear, the aging process should be muted with us. Yes, we're aging, but it should be affected positively. It's only fair that if living hard and wrong is going to age you prematurely, then there ought to be a benefit to living right—that you age slower and better. You look better while you're doing it.

Did you know it's not just the skin, the hair, and the features that give beauty? It's the glory on the inside. It's the glory on the other side of the face. It's the spirit of a man or a woman that radiates through their physical being, and when the glory of God is strong enough in a man or a woman, it can fix things in their body, and renew them, and rejuvenate them so that their youth is renewed.

When Brother Kenneth E. Hagin reached his sixties, around age 65, someone asked him, "Are you going to retire?" If you ever heard him and saw him, you probably know what I'm going to say next. He would hold onto the podium, and he'd kick and say, "Retire?! I'm going to refire!" I'm not going to retire, I'm going to refire. Well, we have a scripture for that. Our youth can be renewed. (Psalm 103:5)

You might say, "Boy, the last ten years, I've kind of slowed down. I've gotten weaker," and you're kind of dreading the next ten years. No, don't think like that. You can be renewed. You can be renewed so the next ten years are actually better than the last ten. That's right. Yes, you're aging, but you can get renewed.

Say this:

That's me. I'm getting renewed. He's renewing my youth.
He's renewing my strength. Thank God for this benefit.

Just like forgiveness of sin is a benefit that belongs to you in Christ, your youth getting renewed is a benefit. Your life being filled with good things is a benefit. Being healed is a benefit. I'm claiming all of my benefits. How about you? I'm claiming all of my benefits.

Say this: **"I'm righteous, I'm healed, and I'm rich. I'm being renewed."**

You've already heard some of these things, and your head has heard them maybe four or five times, but your spirit needs to hear it again. It has a pounding effect on your spirit—pushing death out, and pushing unbelief and fear out of you. That's why we just keep on saying and believing it.

Do you see a connection between forgiveness and healing? They're both benefits that belong to us.

The Lord has given us Scripture-inspired, anointed prayers concerning healing, and I want to remind you of some of them.

In Genesis 20, Abraham prayed to God, and God healed Abimelech, his wife, and his maidservant. These were people who believed all kinds of things, and Abraham prayed for them, and God healed them. I guess it never crossed his mind that it might not be God's will to heal them. He just prayed, and God healed them.

In Numbers 12, Moses' sister and brother had messed up, and oh boy, they got in trouble. The protection came off of Miriam, and leprosy got on her. It was a death sentence. She was supposed to be separated from the congregation and living outside of town, and it was a death sentence. Notice how Moses prayed. In Numbers 12:13, he prayed for her. "And Moses cried unto the Lord, saying, Heal her now." Did he include, "…*if it be Thy will*"?

Now, if it is always right to pray "if it be thy will," we should find some scriptures that show people praying like that, shouldn't we? There would be at least one or two, and if someone says they don't agree with us about it always being God's will to heal, then have them give you 30 biblical reasons why they are sure it's *not* always God's will to heal. Then watch them struggle, because how can you prove something from the Bible that's not in the Bible and not the will of God? You can't.

He didn't say *heal her now, if it be Thy will*. What did he say? He was very short and to the point. "Heal her now, O God, I beseech thee." Heal her now? God, I beseech You? What if it's not His will? Apparently Moses wasn't thinking that way.

Would it be alright for you to pray the Bible? Why would someone object to us praying the Bible? Some say, "Well, you're supposed to have an 'if it be Thy will.'" You'd be adding to the Bible if you put an 'if it be Thy will' in there. And you know there is something said in Revelation about people who add to the Scriptures and take away from the Scriptures… (Revelation 22:19) "You're supposed to put an 'if it be Thy will' in everything." Said who? No, read it as it is written. Stay with it; don't change it.

He prayed, "Heal her now," and sure enough, God heard the prayer, and she did not have to live with that terrible disease. She did not die from it. She was healed, and she was restored back to her family. God is merciful.

Now, notice that she got in trouble because she missed it. She not only needed to be healed, but she also needed to be forgiven, and again and again, that's the case with us.

People don't like to talk about this. They question, "What are you saying? Are you trying to say I've sinned?" Well, are you trying to say you haven't? You and I both have missed it repeatedly. We have missed it, and missing it opens the door to the enemy and allows things that we shouldn't have to deal with. None of us should throw a stone at anyone else because we've all missed it, and we've all had things to deal with that shouldn't have been in our lives. We've all opened the door through ignorance, through rebellion, through stubbornness, through not

listening, and the list goes on. That's why I thank God for forgiveness and healing. In the same verses, you can be forgiven, you can be healed, and it can all be made right.

He said, "Heal her now." Would it be okay to pray the Bible? As you notice, there is no 'if it be Thy will' in that prayer.

In Psalm 38, this man is sick, and it's very obvious. In verse 3, he says, "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin." Can sin get you into trouble physically? Yes, it can. Is it always because of known violations that someone is sick and in trouble? No, it's not.

Do you remember the man who was blind? They asked why he was blind—was it because of his sin or his parents' sin? Jesus said it was neither one. (John 9:3) Yet sometimes people have opened the door through their ignorance. They're not violating the light that they have, but still they have opened the door, or they don't know it's God's will, so they don't know to stand against it. There are any number of things that are involved.

He said in verse 5, "My wounds stink and are corrupt because of my foolishness." You know, you can be foolish and cause yourself problems and get in trouble.

"I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh." Is he in trouble?

In verse 10, he's fading. "My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me." He's leaving here; he's losing this battle.

Skip down to verse 21. "Forsake me not, O LORD: O my God, be not far from me. Make haste to help me, O Lord my salvation."

The English Version says, "Help me now, O Lord my Savior."

The New English Translation says, in verse 22, "Hurry and help me."

That's what haste means. When you look at other translations, it brings it out. We read that Moses said, "Heal her now." Here David says, "Hurry up."

What if you and I prayed that way? "Heal them now God! Hurry up!" People would say, "Ahhh! How dare you talk like…you better calm down and say, 'if it be Thy will.'" Yeah? Then they had better show us where that is in the Bible, in connection with healing. It's not there. We're looking at Scriptures, the Bible. The other is people's tradition. They think it's in the Bible, and it's not—it's just their thinking. "Yeah, but that's how granny believed, and if it's good enough for granny…" Well, how did it help granny? Did it work for granny? No. Maybe she might have loved God, but just because granny believed it, doesn't make it so. "Well, that's what my preacher….That's what our group…That's what our denomination…." Still, it does not make it the truth.

We ought to be willing to be changed and corrected by the Word, even if we have believed something for a long time. We just know in part, and when we see light from the Word, we ought to be willing to immediately say, "That's right. The Word is right. I don't care how long we've been believing this way. The Word is Truth." Conform to it and yield to it. That's when things begin to change, and we begin to get miracles that we didn't get before. If we want to get results that we haven't had before, then we have to do something that we haven't done before. When you keep doing the same old thing, you're going to keep getting the same old thing. There have got to be changes.

What did he say? "Hurry up. Hurry up."

Psalm 39:13 says, "O spare me, that I may recover strength, before I go hence, and be no more."

There are no 'if it be Thy wills' in any of these prayers.

Psalm 41:4 says, "LORD, be merciful unto me: heal my soul." "Raise me up," verse 10 says.

In the New Testament in Acts 4:29-30, we see the same kind of thing. They prayed it in unison, "Lord, stretch forth Your hand to heal." Are these people praying about healing? Did any of them use an 'if it be Thy will?" What if it's not His will? They're not even taking that into consideration. They're just praying, "Heal! Heal now! Hurry up!" They're praying like they know it's His will. They are praying with confidence like they're sure it's always His will, because it is!

Now, I mentioned this, and I want to clarify: there's a difference between the Old Testament and New Testament. In the Old Testament, people were looking forward to the coming of the Messiah and Him paying the price. In the New Testament, He has already come, and He has already done the work. You have to watch about getting into this, "Heal me God!" The truth is, He already has. It's right to pray concerning healing, but it needs to be—as we read in James five—the prayer of faith, not a prayer of begging. Otherwise you get into praying like you don't know His will.

He said in James 5:14, "And the prayer of faith shall save the sick," shall, "and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven him."

You will notice that Jeremiah 17 brings back what we've seen repeatedly, this connection, this unison. In verse 5, the Lord said, "Cursed be the man that trusteth in man." In verse 7, he said, "Blessed is the man that trusteth in the LORD." Verse 8 says, "For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Skip to verse 13, which says, "O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from Me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters." He is the fountain of living waters. What are the very next two words? "Heal me."

I believe it was Brother T.L. Osborn—and I've heard others make these same kind of remarks—who talked about when they went out to other countries where people had already heard some kind of preaching. Some missionaries may have been there in decades past, and some of them had taught error about Paul's thorn in the flesh, and about Job's boils, and different things that they didn't understand themselves. They could get people saved, but healing was very much like it is in the United States; it was a challenge.

But there were other times when they would go to places where the people had never heard anything. They had never heard one thing about Jesus, about forgiveness, healing, or miracles, nothing. And when they preached to them that Jesus saved and would forgive them, they would, in the same breath, preach that He will heal them. Come down to the front, Jesus will forgive you, and Jesus will heal you. They preached it all in the same breath. We ought to preach it in the same breath, since it's in the same verse. "He forgives all your iniquities…" and not even in the next verse, but in the *same* verse, "He heals all your diseases." He said these people had never heard anything, so they didn't know any better than to just get healed the same time they got saved. They would just come on down to the front and get both born again and healed, because they didn't know any different. Nobody had gotten there to confuse them and tell them that it might not be His will, and that it's not always His will, and sometimes it's this, and sometimes it's that, and sometimes He says to wait a while. They had never heard any of that. This is the first time they had heard anything, so when they believed that Jesus would save them, they just believed He would heal them, too. They just believed it, and it happened.

Friends, it's not that it's not God's will. It's just that the waters have been so muddied, and people have been so confused and believed so much stuff until faith is not there. Instead of people believing God, people are wondering and arguing and debating. Does it mean this, does it mean that? Well, you're not going to be healed like that. You have to get it settled once and for all.

Say this out loud: **"I'm righteous. I'm healed. I'm rich in Christ Jesus."**

Every one of those is just as true as the others.

He said in Jeremiah 17:14, "Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise."

Jesus said, "Which one is easier?" Why should we pray differently for a healing than for someone to be forgiven? Why should we think differently? Why should we approach it differently? Heal me and I'm healed. Why? Just like save me and I'm saved, heal me and I'm healed. Well, did He save us? He did. Did He heal us? Are people who are lost waiting on God to save them? No, they are not. He has already paid the price for all of their sins; it's already been done, just like He's already taken our infirmities and bore our sicknesses and carried all of our pains. He's already done that, but it's up to us to receive.

In the New Testament, in James 5, notice that he is talking about two kinds of praying. James 5:15 talks about not just praying, but "the prayer of faith." What is a prayer of faith? Jesus defines it in Mark 11:24, "What things soever ye desire, when ye pray,…" This is the faith

chapter. This is the prayer of faith. When you pray, do what? It's not begging God. When you pray, do what? "Believe that ye receive them, and ye shall have them." That's the prayer of faith.

If you're just begging God, "Oh, please heal me, please heal me," when are you believing you receive? You're not. When are you going to believe you've got it? "Well, when I see it." It will be too late to believe it then, because faith is the substance of things hoped for, the evidence of things not seen. (Hebrews 11:1) When you can see it, you can't be in faith about it because now you're seeing it. When people say, "Well, seeing is believing," nothing can be further from the truth. Seeing is not believing. "Well, I'll believe it when I see it." It will be too late to believe it.

Now, if you don't understand that, don't throw it away. Believing is when you don't see it and you don't feel it, and it's what gives us such total freedom in our spirit. You can believe anything you choose to believe because you don't have to see it or hear it or feel it. You can just choose to believe it. It's not based on what you see and feel or think or reason.

"What things soever ye desire," the prayer of faith, "when ye pray," do what? If they're praying the prayer of faith over a sick person, how would they pray it? "Lord, we believe that we receive our healing." That's the prayer of faith, and we know that. Do we have to put an 'if it be Thy will' in there? None of these guys did, so why should we?

James 5:16 involves another area of prayer. It deals with people missing it and making mistakes. "Confess your faults one to another," and do what? "and pray one for another…" Now, he didn't just say the prayer of faith, he just said "pray," and this taps into the prayer of supplication. This goes into the areas of interceding and supplicating and praying in tongues. Why? Because there are times when we need to see some things. Why is the situation this way? What needs to happen? We know healing belongs to us, we know it's been bought and paid for, but they made their confessions, and they're no better.

In James 5:14-15, there's a flow here. Call for the elders, and let them pray the prayer of faith over you. This should be it—the prayer of faith, and the Lord will raise him up. If he committed sins, they'll be forgiven him. That should be it. Well, what if it's not? What if weeks later, and months later, we're not getting better, we're getting worse. What now? Well, we call for the elders again. Get some more oil, and let's get some better elders, and get some better oil. Now, this is where whole denominations developed their doctrine of "it's not always His will." They say, "We did it. We anointed with oil. We prayed. We did it, and it didn't work." What didn't work? "Well, it's just not always God's will." Why would you come to that conclusion? Because it's easy and requires no responsibility.

Why don't we come to the same conclusion when people die without Jesus? "We prayed for them, but if they ever confessed Jesus, I didn't know it. I guess they were lost. That proves it's not always God's will to save people." No, it does not. We do not find the will of God from what people experienced or didn't experience. It's in the Bible. We only find it in the Bible.

So, this comes to another kind of praying. Confess your faults one to another and pray one for another. There are times when Phyllis and I did what we normally do and didn't get the results like we normally did. Well, it's not time to start second guessing God or questioning Him or

deciding it might not be His will. If there are any adjustments that need to be made on this, it's not with God. It's not with the Bible. It's going to be with us. So, what do we need to start doing? Confessing our faults and praying for each other and saying, "Lord, what's wrong? What needs to happen?" and when we see the light, we will say, "Oh, yeah. I should have known that. He told me that, and I didn't listen." Have you seen again and again that's what's going on? And by the mercy of God, both are available to us: the forgiveness and the healing, no matter why, no matter how, and no matter how long. Is it always God's will to forgive? Always? For everyone? It's the same Bible, the same verses, and the same redemption. Pray the same way. Believe the same way. Receive the same way. It is the same.

That's what Jesus was saying, "Which one is easier? To say your sins are forgiven or to say you're healed? Which one is easier?" (Matthew 9:5)

Well, there's no difference because they're based on the same mercy and grace of God and the same redemption, and they are both benefits that belong to the believer.

Chapter 23: The All-Inclusive Promises of God

In Mark 9, a man brought his child to Jesus. The child had been terribly afflicted with numerous things for a long time, and the father said, in verse 22, "If thou canst do any thing, have compassion on us, and help us." Notice that the other man we've read about (in Luke 5:12-13) was questioning the Lord's will. This man is questioning His ability. Both of those are big problems.

Do you believe God can do it? Do you believe He's able to do it? Do you believe it's His will? The father said to Jesus, "If thou canst do any thing, have compassion on us, and help us." Then in verse 23, "Jesus said unto him, If you canst believe, all things are possible to him that believeth."

Reason number 23 we are sure it's God's will for all to be healed today is because of the all-inclusive promises of God.

What does "all" mean? It doesn't mean some. It doesn't mean most. It doesn't mean up to and including 90%. What does it mean? All.

Look at the last part of the verse again. What did Jesus tell the man? "All things are possible," to who? To everyone? No, no, "…to those who believe." To believers.

What about folks who don't believe in it? They're not going to be bothered with it. I've had people want to argue with me and fuss. "Well, we don't believe in all that healing stuff like you do." Well, you won't be bothered with it. "We don't believe in all that tongue-talking stuff, and gifts of healings, and miracles, and gifts of the Spirit like you do." Well, then you won't be bothered with it. "Well, we don't believe in that prosperity like you do." Then you won't be troubled with it.

These signs follow them that believe. I'm going to go over several verses here. There are many verses in the Scripture like this. If you didn't know any of the other verses that we've already looked at about healing—if you didn't know you have a healing covenant, if you didn't know He is Jehovah-Rapha the Lord Who heals you, if you didn't know He took your infirmities, bore your sickness, and carried your pains, and by His stripes you are healed—if you didn't know any of that, God has repeatedly promised to do all things, any things, and whatsoever things that whosoever would ask in faith, believing that they receive. And "all things" includes healing, and "whosoever" includes you.

We're sure it's God's will for us all to be healed because of the all-inclusive promises of God. I want to say it one more time: God has promised repeatedly to do all things, and anything, and whatsoever things, that whosoever would believe they receive. This is one of those great, great verses. You can take this one verse and get miracles.

Say this out loud: **"All things are possible to him that believes."** (Mark 9:23)

That means that the things someone said were *not* possible *are* possible.

Never let any man or woman in any profession be the final authority in your life on anything. I don't care if they're the best attorney in the world and can quote half the law books verbatim, if they look at you and tell you, "There is no way," they're not saying it right. What they should be saying is, "I don't know of any way," because the truth is, all things are possible to him that believes.

Thank God for doctors. But I've seen professionals, men and women who were top in their field, say, "Well, there's no hope. There's no cure. There's no way. When you get to this stage, there's no way you can overcome it." They're not saying it right. What should they say? "We don't know of anything. We can't do anything." But what is the truth? "All things are possible to him or her that believes." That is the Bible. That is the truth.

Now, some people say it ignorantly, and others say it arrogantly. Those who are arrogant say, "No, I know what I'm talking about. I'm the best in the world on this, and if I said it can't be done, it can't be done!" Yes, and you're full of pride and don't know your limitations. You're a created being, but your Creator can do what you don't know how to do.

People are too quick to quit. They're too quick to give up. They're too quick to believe it when others tell them, "Nothing can be done. You can't do it. It's too late. It's too hard. There's too much. It's too far gone."

Don't let another man or woman—even if they're supposed to be the best in the world—have the final say, the final word in your life about the thing. Thank them for their input, and thank them for their time, but you better check with Someone else, too. You better see what the Big Boss says, the Expert of all experts. There are a lot of folks who think they know everything, but He actually does. We know Someone Who actually does know everything. Do you know what He said about it? He said that it *is* possible. What men say can't be done, He said *can* be done. That means it's not impossible. That means it can happen!

I don't care how far behind you are on your bills, and how messed up your finances are, it is possible for you to get out of debt, get ahead, have extra money, and sow big in the kingdom of God. It is possible for you.

I don't care how terrible your marriage has been. It is possible for it to be totally transformed, and instead of hell on earth, be a taste of heaven on earth. If you say, "Ahhh, I just don't know." Well, then it won't be possible for you. All things are possible, not for everyone but for who? For those who believe.

In Matthew 18:18, Jesus said, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven…." What if you bound up cancer? What if you bound up any kind of bad thing that's been working? What if you say, "I bind this up. I shut it down in Jesus' Name?" Is it possible to stop it?

Maybe the experts say, "No, when it goes this far, that's it. Nobody can stop it." Well, they said it wrong. What should they have said? "We don't know how to stop it."

What is the truth? “Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing….” (Matthew 18:18-19) Touching what? We haven’t reveled and immersed ourselves in the all-encompassing element of this. God could have limited this any number of ways, but He made it open-ended. He made it huge. He made it unlimited. What did He say? “If two of you shall agree on earth as touching any thing….” Any thing.

Anything except healing? No. Anything except overcoming and living a long time? Anything except getting all your bills paid and coming up? No, anything. “Any thing that they shall ask, it shall be done for them of my Father which is in heaven.”

God has promised repeatedly to do anything, all things, whatsoever things, that whosoever would ask in faith.

In Matthew 21:22, what does it say? “A lot” of things? “Many” things? Why wouldn’t healing be included in this? “And all things, whatsoever ye shall ask in prayer, believing,” now here’s a qualifier, “believing,” so it’s not just asking. It’s not someone saying, “Well, I prayed and prayed and prayed.” It’s not just praying. “Ye shall ask in prayer, believing, ye shall receive.” All things.

In John 14:14, He said, “If ye shall ask any thing in my name, I will do it.”

In John 15:7, He said, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”

In verse 16, He said, “Whatsoever ye shall ask of the Father in my name, he may give it you.”

John 16:23 says, “Whatsoever ye shall ask the Father in my name, he will give it you.”

First Corinthians 3:21 says, “All things are yours.”

I believe in miracles. Some might ask, “Do you take that literally?” If that’s what it said, then yes. “Do you take it literally that all things are possible?” Every word. All things are possible to him that believes. I believe it just like that. “Well, some things are not…” He said all things are. “Well, not everything, Brother Keith.” He said all things. Whether you understand that or not, you have to choose whether you believe it or not.

I jotted down a couple of things to remind myself that I believe in miracles: I believe a 90-year-old woman and 99-year-old man can have a son. (Genesis 21:15) I believe fire can encompass a bush and it not burn up. (Exodus 3:2) I believe a stick can turn into a snake and back into a stick. (Exodus 7:9,10) I believe an army, a whole army of folks, can cross through a sea on dry land. (Exodus 14:22)

Now, I don’t know if you’ve noticed or not, but there are a lot of popular programs nowadays on TV that try to explain these miracles away. They say, “Well, this is what happened: There was an earthquake, and the water shifted off to one side, and they were able to go across. It was only ankle deep, that’s how they could cross it.” No, the Bible said dry ground. (Exodus 14:22) That

would be a big miracle, too, that Pharaoh and his whole army drowned in ankle-deep water. What I'm saying is, all of these so-called experts are trying to explain away the supernatural element of it because they are unbelievers. They are not believers, and if you don't believe in miracles, then you just don't believe in God. Some say, "Oh, no, I believe in God, but I don't believe in miracles." The Bible says that devils believe in God and tremble, and it does them no good. (James 2:19) No. There are some things you just can't explain, but you can believe them. You can believe them even if you don't understand them. I believe that happened just like the Bible said.

I believe clothes and shoes did not wear out for 40 years. (Deuteronomy 2:7) I believe in miracles. I believe bread can fall out of the sky every morning and feed millions. (Exodus 16:14,15) I believe water can come out of a rock, just gush out and hydrate millions of people and all of their livestock. (Exodus 17:6) I believe bitter waters can be made sweet. (Exodus 15:25) I believe a dry stick can bud and blossom and produce almonds overnight, with nothing on either end. (Numbers 17:8) I believe in miracles; how about you? I believe in the God of miracles. I believe He can do it. I believe a donkey can speak. (Numbers 22:28) I believe people can shout and walls around a city fall down flat. (Joshua 6:5) I believe in miracles.

The people who tell you that what you need can't happen don't believe in these miracles either, which means they don't believe in the Bible. They don't believe in God.

I believe a man could pray and call on God, and the sun and moon would stand still for a whole day. (Joshua 10:12) Now, you know this was before there were any satellites and any pictures of the solar system. He did not know what he was asking, did he? This is wonderful. You don't have to know what you're asking. If there ever was, this might have been a good time for God to say, "Now, Joshua, you don't know what you're asking, because I know you haven't found this out yet, and you still have people believing the earth is flat, but there are some giant bodies rotating around each other at incredible speeds, and you don't just stop one of them."

Consider an automobile engine, for example. When you have an automobile engine that's spinning at five or six thousand R.P.M.'s, you don't just stop one of the pistons and let the other ones go. What would that be? If you stopped one of the pistons and the other seven just kept spinning, it would be a miracle.

Well, what God did was a much bigger miracle. The Bible says that the sun and the moon stood still in the midst of the heavens, and I believe it just like that. I believe it. Do you believe it? (This refers to what they saw in the sky and the extended daylight hours. We don't know exactly how the Almighty did it.)

There was another time when God called the sun to go backwards, about a whole day. (Isaiah 38:8) Talk about rewinding. Back-winding a clock is nothing, but are we talking about back-winding the solar system? Think about Who God is and what He can do. Not only can He stop this thing, He can reverse it and make it go backwards for a day. How did He do that?

People who study the stars would say, "It's impossible. You can't do that." What they should say is, "I don't see how it can happen." It happened. "How did it happen?" I don't know how, I just

believe it. That's the wonderful thing about faith—you don't have to have a clue in order to believe something. You just decide to believe it.

If you say, "I believe in miracles," then that means you believe all things are possible to him that believes. (Mark 9:29)

I believe ravens brought food to a man every morning and every evening. They just flew right in there and brought it to him. (1 Kings 17:6)

You ask, "Are you talking about wild birds?" Yes.

I believe they took a little pot of oil and filled up several big pots with it. (2 Kings 4:2-6) I believe an iron ax head floated and swam like a fish. (2 Kings 6:6) Have you ever seen a piece of iron swim? It happened. I believe a man got clean from terminal leprosy just by dipping in a river. (2 Kings 5:14) I believe a man stayed all night in a lion's den with a bunch of hungry lions, and they didn't bite him one time, and he came out without a scratch. (Daniel 6:16-20) I believe three men got thrown into an inferno so hot it would melt everything, and they did not get burned or singed, and there wasn't even the smell of smoke on their clothes. (Daniel 3:27)

A lot of people would tell us, "That's impossible." But it happened. I believe in miracles. I believe thousands of people ate and were full and had some left over from a little boy's lunch. (Matthew 14:17-20) I believe the blind saw. (John 9:25) I believe the deaf heard and the dumb spoke. (Mark 7:32-35) I believe the lame walked. (Acts 3:7) I believe water turned into wine. (John 4:46) I believe someone walked on the water. (Matthew 14:29) I believe they got tax money out of a fish's mouth. (Matthew 17:27) I believe a severed ear was stuck back on the head and was instantly okay. (Luke 22:50,51) I believe a virgin conceived. (Luke 1:26-31;2:6-7) I believe a Man, though He was dead, was raised from the dead never to die again. (Matthew 28:6) I believe in miracles!

Do you believe in miracles? Then why can't we believe they can happen today? Not only *can* they, they *have been* happening, and they *are* happening, and they *will yet* happen, greater and greater, and stronger and stronger.

Say this out loud:

I believe in miracles.
I believe in things people can't explain.
I believe all things are possible to those that believe.

Now, when people say, "I don't believe in all that," then that would explain why it doesn't happen for them, because it happens only for those who believe.

It's easy to read a verse and just let it kind of go past you. But when you say that all things are possible to him that believes, I want to remind you of the kinds of things that have happened over and over again, that experts of all types would say could not happen, no way. But they happened. When they say, "No way," they're saying it wrong. It's either out of ignorance or arrogance or both, but they're saying it wrong. They should say, "I don't know of any way," and

that didn't tell us much, because we already knew there was a whole lot they didn't know. That's not a stretch to think that we got to a place where they couldn't do it.

But aren't you glad when men look at you and say, "I'm sorry but there's nothing that can be done," you might have to bite your lip, but you can say, "You're not saying it right." You don't have to tell everyone that; you just need to know it for yourself. You know that when men say, "Nothing can be done," that's not the final word; that's not it.

My father in the faith, Kenneth E. Hagin, who is in heaven now, was told he had to die, that he could not live past age 16. He had been born prematurely, was deformed in his organs, and had a so-called incurable blood disease. Multiple physicians had told him he had to die, that he could not live. Were they saying it right? No. But Brother Hagin found Mark 11:22. He found this verse when he was paralyzed as a teenager, and he read that it said, "And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever," there it is, "shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." How many areas does this cover? Whosoever would have whatsoever, he said. It is all-inclusive.

Verse 24 continues, "Therefore I say unto you, What things soever ye desire," what if you desire healing? What if you desire a well body? What if you desire to be strong without pain? Who has a right to say, "No, that includes a lot of things but not that"? Nobody has a right to say that. What does "whatsoever" include? "What things soever ye desire, when ye pray, believe," and this is very specific. Believe what? "Believe that ye receive them, and ye shall have them." Now, which happens first? You shall have them, or you believe you receive them? Which happens first?

So many folks are wanting to have it, and then they're going to believe they got it. Well, when are you going to believe you've got it? "When I feel better. When we get a good report." It will be too late to believe it. Then you would know it. Then you would feel it and see it. Believing occurs *before* you see it.

Hebrews 11:1 says, "Now faith is the substance of things hoped for, the evidence of things not seen." When you don't see it, and you don't feel it, that's when you believe it.

We don't see Jesus, but we're believing. We haven't seen Him returning and coming back, but we're in faith. We believe it. We haven't seen heaven, but we're in faith about it. We believe it. We're not theorizing, and we're not wondering. I don't toss and turn at night wondering if I'm saved or not, and neither should you. I waste no time theorizing, "*What if there's no heaven*? *I wonder what really happens after death*? *Maybe it's the end*." I lose no sleep, and I waste no time thinking such thoughts. Why? I'm a believer. I believe what this says. I believe it just like He said it. He said that He paid the price for me, and that if I believe it and receive it, I would be saved. (Mark 16:16) I have, and I am. He said my name is in the Lamb's Book of Life. (Revelation 21:27) I believe it. He said He has gone to prepare a place for us. I believe it. It's happening just like He said. "I'm coming back again." (John 14:3) He is.

Some might ask, "How do you know it?" I believe it. "You haven't seen it. You haven't been there. I can't believe anything I can't see." That's completely wrong. The only way you can do something about things you haven't seen, things that haven't happened yet, is by faith, and you just choose to believe it.

People say, "Well, seeing is believing." Absolutely not. Seeing is seeing. You believe when you can't see.

The Church is so ignorant of these things. Thank God for the Word. "What things soever ye desire," what things? Would that include healing? "What things soever ye desire, when ye pray," do what? "Believe that ye receive them, and ye shall have them."

I mentioned earlier that you could believe that God is able to heal you, and believe it is His will for you to be healed, and still not be healed. "How could that be, Brother Keith?" Right here, He said specifically what to believe. He didn't say to believe that God can do it, and He didn't say to believe it is His will—as important as those things are. What did He specifically say to believe?

Say this out loud, three times:

I must believe that I receive it.
I must believe that I receive it.
I must believe that I receive it.

Because we're in the natural, because we see and feel the symptoms, and because of hundreds of years of wrong teaching in the Church, this is an area where people miss it daily.

People might say, "Well, Brother Keith, glory to God, I heard you. I mean, twenty-three reasons why we're sure it's God's will for all to be healed. I'm sold. I believe it. When is He going to do it? When is it going to happen?"

It's so easy to get back into waiting on it when we don't see and feel it—waiting for God to do it. I don't care who you are or how long you've known this, you need to check up on yourself. I don't care if it's your money, I don't care if it's your healing, or if it's answers for your family or your kids, whatever it is, if you're waiting on it, *why* are you waiting on it? That means you're not going to believe you have it until you see it. That's a problem.

What if you say, "Well, when is God going to save me? I see it's His will. He's not willing that any should perish, so when is He going to save me? I guess we won't really know until we get to heaven or after this life, and then we'll see what we see." That would be too late.

Do you understand that you have to believe you receive salvation before you see it? You have to confess Jesus is Lord. You have to believe your name is in the Lamb's Book of Life *before* you see it. You have to believe you're saved before you die, before you get to heaven.

What hasn't been taught is that everything else in the faith life is that way, too. That's just the nature of faith. You have to believe you're healed, that you receive your healing, before you feel healing. You have to believe you receive your money before it's in your hand. You have to

believe and call your debts paid off while bills are still staring you in the face. You have to believe you receive harmony in your home while there's still screaming and furniture breaking. Whatever it is, you can't wait until you see and feel it before you're going to believe it. It would be too late to believe it. You believe it before you see it.

Read Mark 11:24 again. What did he say? "What things soever ye desire, when ye pray," do what? "believe," and specifically, believe what? "believe that ye receive them."

I'm believing that many who read this are going to get some things they have struggled with for years. It's clicking, and it's getting in. You're getting revelation and understanding. It's not that it's so complicated, but the enemy tries to keep it from you. He tries to confuse you about it and keep you blind to it. And this hasn't always been taught to us. Other things have been taught that were called the Word.

First Timothy 6:12 says, "Fight the good fight of faith." What kind of fight would be a good fight? "Lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." Lay hold on eternal life. "Lay hold" is the same word that is translated "receive." If you look up the definition in the Strong's Concordance and the Vine's Expository Dictionary, it literally means "take."

A lot of folks don't like this word in connection with prayer and faith. They think it sounds presumptuous, not submitting to the will of God, and that's where the problem comes in. People have been passive with the things of God and aggressive with each other. They've been takers from each other, but when it comes to God, they say, "Just whatever the Lord wants..."

That is exactly the opposite of what He told us to do. He said, "When you pray, whatever it is, what things soever you desire, believe that you receive," which means "believe that you take it," and "believe that you lay hold of it."

Let me give you some combined definitions from Thayer's Greek-English Lexicon, Strong's Concordance, and Vine's Expository Dictionary: "to take," "to take with the hand," "to lay hold of," "to take in order to carry away," "to take what is one's own," "to take to one's self," "to claim," "to procure," "to lay hold of," "take possession of," "appropriate," "seize it." Are you getting the idea?

In Luke 16:16, when Jesus said, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it," or takes hold of it, the word *violence* is used. Lots of people say, "What in the world is he talking about?" You have to forcibly take hold of it.

Think about the people in the Gospel accounts who got their miracles and got their healings. The woman with the issue of blood (Matthew 9:20-21) did not sit in the house and sing "Come by here Lord..." What did she do? In her weakened condition, she got up because she had heard Jesus was coming through. She pushed and she pressed. It was not easy. It was hard, but she pressed in, and she kept saying to herself, "If I can just touch the hem of His garment, if I can just touch the hem of His garment, I know I'll be healed," and she reached out, and she touched.

What else did she do when she touched? She took a healing. Jesus was not having a healing meeting. He wasn't praying for the sick. She didn't even ask Him if it would be okay for her to touch Him. She didn't ask if it was His will. It is good that some of these theologians didn't get a hold of her before she got to Jesus and explain to her how it's not always God's will.

She just came and saw and heard, and she took it. That's why she was afraid when He stopped and said, "Who touched Me?"

She was probably thinking, "Oh, no! He's going to want it back," because she didn't ask. But He *didn't* want it back. He was glad. He said, "Daughter, be of good comfort. Your faith has made you whole."

One might ask, "Are you saying our faith will heal us?" No. Jesus said it. *He* said that.

Faith is not a passive waiter. Faith is an appropriator. Faith is a lay-holder, a taker.

Now, you can have this in mind. John 3:27 says, "A man can receive nothing, except it be given him from heaven."

The Amplified Bible says, "A man can receive nothing [he can claim nothing, he can take unto himself nothing] except as it has been granted to him from heaven." What is the Good News? Healing has been bought and paid for. It has been granted to us just like salvation has been. The new birth has been granted to us. You couldn't take it if it wasn't already given to you. Nobody is going to wrestle out of the hand of God something that's not His will. Let me paint a picture for you, though. If it wasn't His will, it wouldn't be in His hand.

He bought it and He paid for it, so we can enjoy it. But it is important to understand that what has been provided by grace must be possessed by faith. Do you remember the Promised Land? Canaan's land was a type of the blessings we now have in the provisions and possessions in Christ. He told them, "Behold I have given you the land," then right after, He said, "Go up and possess it." He said, "Every place the sole of your foot will tread upon will be yours. I've given it to you. Now go take it." (Joshua 1:2-3) The first generation didn't enjoy it, not because it wasn't given to them, but because they didn't have the faith to take it.

Millions of Christians have thought they were waiting on God. I've done it, and maybe you've done it, I suppose. Waiting on God, and waiting on God.

"God, when are You going to take care of my finances?" "God, when are You going to heal me?" "God, when are You going to do this?" That is wrong thinking. That's like the sinner saying, "Lord, when are You going to save me?"

How many lost people are waiting on the Lord to save them? None of them. He's already paid the price. There is nobody on the planet who can say, "Well, I'm waiting on the Lord to save me in His own good time, in His own good way, when it's His will." They're wrong. When can they be born again? Right now. It's already been provided. It's already been bought. It's already been

paid for. It's already been provided by grace. What's really the hold up? They have to lay hold of it by faith. What about you and me?

People have been filled with the Spirit in our services, and some of them had been seeking for years. They got filled and spoke in tongues. That is particularly near and dear to my heart because that happened to me. I was born again as a boy, and I heard people speak in tongues. I saw it in the Bible, and I knew it was right, but I didn't do it. All I was taught, all I knew, was to tarry. What does "tarry" mean? Wait. And so I waited, for years.

We would have revival meetings, and after the service was over, they'd invite people to come down to tarry to receive the Holy Spirit, or tarry for the Holy Spirit. I tarried, and I tarried, and I tarried. One night I started tarrying about 9:30 p.m., and at 2:30 in the morning, I was still there tarrying. I was tarrying and tarrying, month after month, and I was upset. "God, why won't You fill me? God, what?"

Some folks told me, "Well, if you'd shave that mustache off, God would fill you." I thought, "Hey, no problem." I shaved and tarried and tarried. Others had other suggestions: if you'd change the way you dress, if you'd do this, if you'll do that, and say this, and don't say that… I tried everything I heard.

Phyllis didn't grow up like that. She was with me in these meetings, while I'm tarrying, and this would go on night after night, week after week, month after month. She told me later that she thought, "Well, maybe it's me. Maybe I'm holding him up some way." She would sit back there tired and say, "Lord, whatever it is he wants, would You give it to him so we can go home?"

Finally she said, "Well, Lord, is it me? Am I hindering him some way? I'll go to the altar. What do You want me to do?" She went up to the altar, fell out under the power, and before the night was over, she was talking in tongues. And I'm still tarrying. I thought, "God! This doesn't seem right!"

We don't receive based on what seems right to us. God doesn't move based on needs. If He did, miracles would be popping all over the planet right now because there are needs everywhere. God doesn't move based on how upset you are. You being upset does not move Him to manifest for you. You being confused does not move Him. What causes God to be able to manifest in our lives? Faith. And what is faith? Faith is a receiver. You believe that you take. You believe that you receive.

For weeks and weeks after that, I still tarried. I was frustrated. I would get up in the middle of the night, and I'd go out in the woods and say, "God, what do You want me to do?" Now, this is where a lot of people miss it. They buy into someone else who will come along and tell them, "Well, this is not for everyone," and will give them these doctrinal explanations as to why it's not happening for them. What did they just do? They just watered down the Bible to match their lack of experience. If it soothes their mind a little bit, it's not enough, because they're still not filled. They still don't have something that they need just as much as anyone else.

Thank God I didn't do that. I just kept coming back, saying, "God, I'm frustrated." I tarried. People slapped me on the back, and they said, "Hold on!" And they said, "Turn loose," and "Say 'Jesus.'" I did everything I knew to do and tried things I felt foolish about afterwards. You know, when you're hungry, you'll try it. For months and years, I didn't speak in tongues.

Why? I am waiting on God. Am I or am I not? I think I am. Am I? Am I really waiting on Him to decide to fill me? I thought I was. You would hear me say these wise things like, "Well, now, I don't want it to be me. I don't want it to be me. Just me." Then who do you want it to be that got filled? "I want it to be the Holy Spirit." You want the Holy Spirit to be filled with the Holy Spirit? "No, no, I don't want it to be just me." See that was my problem. I'm saying I want Him to take me over and make me do it and do it apart from me and through me. That's what people want Him to do with their finances. They want Him to do that with their healing, over and over again, in other areas, waiting on Him.

"God, what's the hold up?" I'll give you a clue: It's not Him. "I've done everything that I know to do." Really? Have you now? "I've done everything I know." Well, it could be that you just don't know enough.

This is what He told you to do. "Whatever it is you desire," do what? "When you pray," believe what? Don't just believe God can do it, don't just believe it is His will, believe what? "Believe that you receive it," that you take it. And when you do, then you act on it.

Believing you receive is connected to acting on it. Lay hold, believe you receive, and believe you take it. Let me remind you of miracles that happened in Jesus' ministry. Let me remind you of how they happened.

When the nobleman came to Jesus concerning his son, Jesus told him, "Go your way. Your son lives." The man believed the Word, and he went his way. His son was healed. (John 4:46-51)

Concerning the man at the pool, Jesus looked at him and said, "Rise! Take up your bed and walk." (John 5:5-8) Why didn't He say, "Just be patient… keep waiting on God." Theology has taught us this. Man's religion has taught us this, but not the Bible.

Millions think they're waiting on God, and they're not. I thought I was waiting on Him to fill me.

Do you remember the man borne by four? They tore off the roof and let him down through the opening. Jesus said, "Get up!" He said that numerous times. "Get up! Take your couch. Go to your house." (Mark 2:3-5) He couldn't do that—that's why he was there. He was physically unable to do this, and yet he did it. How could he do it when he's physically unable to do it? When he reached the end of his ability to act on the Word of Jesus, he met the power of God, which enabled him to do what was considered impossible.

To the man with the withered hand, He said, "Stretch forth your hand." (Mark 3:1-5)

He made the blind man look up. (Mark 10:51,52)

To the other blind man, He said, "Go, wash in the pool of Siloam," and he did. (John 9:7)

The ten lepers were healed as they went. (Luke 17:12-14)

In Acts, the lame man at the Gate called Beautiful was told, "In the Name of Jesus, get up! Walk!" (Acts 3:2-6)

Aeneas in Acts was told, "Get up! Make your bed. Go!" (Acts 9:34)

Are you seeing a pattern? This is action. This is how you get miracles.

I talked about Brother Hagin earlier. He was paralyzed, bedfast. Doctors said there was no way he could live. Nobody in his condition had ever lived past the age of 16, and months before his birthday, he was going just the way they said. He was in and out of comas for weeks and weeks at a time. He couldn't get out of the bed.

But, he got a hold of this verse, Mark 11:24. He lay there and he saw it. He said, "I believe I receive healing. I believe I receive healing from the top of my head to the souls of my feet." What did he say? "I believe I'll take it. I'm laying hold of it by faith."

He said then the Lord spoke to him and said, "Now you believe you're well?"

He said, "I sure do."

He said, "Well people ought to be up this time of the day."

Does this sound like Jesus? What did He tell people again and again? "Get up. Go. Take that thing you're lying on and turn it around. You came in on it, let it go out on you."

Can Jesus turn your life around? Get up. Reach out your hand and get up.

He said that his legs were paralyzed, and he had no feeling in them, but he pushed them to the edge of the bed, and he pushed his foot out. He said it fell like a piece of firewood, "clunk." He pushed the other one out. He grabbed hold of the bedpost and dragged himself up. He was hanging there, his legs useless and drooping. He was hanging there on the bedpost, and he said, "I believe I receive."

Do you understand that this is beyond believing it is God's will? This is beyond believing that He can do it, and this is not waiting on Him. He said, "I believe I receive." He has gone to the limit of what he can do. He's there, but he's expecting more.

He said that while he was there hanging onto the bedpost, something struck him in the top of the head, and it felt like warm honey. God is real. His power is real. He said it felt like warm honey came on the top of his head and it just began to ooze down over his head, face, neck, and chest. He said it got down to his legs, where he hadn't had any feeling, and he said when it did, they began to sting and burn like needles poking. See, those nerves were being reactivated. He said it

went all the way down to his legs, and when it did, he was standing there under his own power, shouting and giving glory to God!

Now, let's stop right here. Was he waiting on God to heal him all of those months he was in the bed? No, he was not.

After years of tarrying and waiting to be filled with the Spirit and speak in tongues, I got a hold of a little book called Seven Steps To Receiving the Holy Ghost, by Kenneth E. Hagin. I had never seen the man before. This was before we went to RHEMA, obviously. I read that little book. It said do this, pray this, believe you receive, and now speak in tongues. I read that and I thought, "No way! It can't be that simple!"

I remembered when Sister So-and-So got filled: she saw a ball of fire come through and hit her in the head, and she rolled up under the pew and spoke in tongues for an hour. I was experience-oriented and feeling-oriented, not Word-oriented, and I had been tarrying for years.

I laid the book down and scoffed, and I thought, "No, no, no. Because when the Holy Spirit does it, He does it. He doesn't need a man. And if you hear me talking in tongues, it won't be me." And as long as I said that and believed that, I never did it, because unless *you* are talking in tongues, you never will.

Someone who says that might argue, "You know what I mean." No, *you* don't know what you mean. I've been there. I'm trying to help you. "Well, I want Him just to come over me, and fill me, and make me do it apart from me." That is never going to happen. He's not a demon. He doesn't possess and control people. You have to willingly yield yourself, and here's where the confusion comes in: "yield" means "to act." *Yielding* to the Spirit means *acting* on the promptings and urgings of the Spirit.

If the Spirit of God is dealing with you to give, how do you yield to the Spirit? You act on that urging and prompting and give. If the Spirit of God is dealing with you to pray, how do you yield to it? You act on that and pray.

I had the Holy Spirit come on me. I had felt the power of God, and I had felt the anointing. There were times at the altar when the power of God was so strong we all fell out in the power. Every one of us was lying on the floor and could hardly move. Yet, I'm still saying, "Oh, God, fill me with the Spirit! Oh, God, give me the Holy Spirit. Oh, God…" and I didn't have enough sense to realize He was saying, "Hey! It's Me! I'm here!" Ignorance. I didn't know any better.

I threw the little book up on the table and said, "Ahh." Something came up in me, thank God, and it was the Holy Spirit. I didn't know it then, but He said, "You tried everything else. Why wouldn't you do that?"

I said to myself, "Well, if there's even a chance." I know that's unbelief but that's where I was. I took it back out and thought okay, alright.... "Lord, I thank You for being my Father. I confess Jesus is Lord of my life. I ask You to fill me with the Holy Spirit, and I believe that I receive." Do you hear this language right here? "I believe," what? "I believe I receive. I believe I take."

Here's the thing that was new to me: Once you pray that, now believe you have it. "Do you mean before I feel anything? Before I see anything?" Exactly.

"Now, speak in tongues." What? I don't hear anything. I don't feel anything. "Speak by faith." How do you do that? I don't want it to be me. Well, he had explained how it is going to be *you* if you're speaking. So, with nobody around, in my little mobile home by myself, I just said, "Okay," and I started speaking in tongues. I thought, "Nah." "No, because when Sister-So-and-So got filled, she felt the fire." Then I read it again, and he said that your understanding is unfruitful. You do it by faith. The more you yield, the better the flow. I said, "Well, it's more than I've ever done." So, I prayed some more, and spoke some more, and spoke some more, and the more I did, the better it was. The better it was, the more I wanted to do it. I've been praying in tongues for years.

One of the things that almost hindered me from doing it, before I acted on that little book, was my thinking, "No. No way." Why? Because if this is true, then all this stuff I've been doing for the last years was for nothing. All this time I thought I was waiting on God. I actually said this by myself, when I really started speaking in tongues, I stopped and I thought, "You mean I could have been doing this 10 years ago?" I was annoyed!

Why am I saying this? Millions think they are waiting on God. They think they're waiting on Him. "I believe in God. I believe God can do anything. I believe it's His will." Wonderful, but you have to go further. You must believe that you receive. You must believe that you take it, and then you must be ready to act on what He tells you in connection with that. You must possess your possessions. You have to put your foot on it. You have to say, "That healing is mine! I'm taking that healing…That money is mine! I'm taking that money! I claim it! I believe I receive it! I'm not waiting on anything. It's mine. It's been provided. It's bought and paid for. I'm taking it. I'm taking it!" You lay hold of it, you possess it, and you take it to yourself. You put your foot on it.

Say this out loud: **"Put your foot on it. Put your foot on it. Put your foot on it."**

He said, "Go up and take the possession of it. Don't be afraid, don't be discouraged." He said, "Go up at once and possess it." "Every place the soul of your foot shall tread upon I have given it to you." (Joshua 1:3) It's Bible.

He said, "Fight the good fight of faith. Lay hold on eternal life." (1 Timothy 6:12) Lay hold of it. Glory be to God!

Chapter 24: He Has Promised Us Long Life

God's will is long life, not short life. Are you excited about that? You might ask, "Why do you keep talking about whether I'm excited or not? What does it matter?" Oh, it matters.

When I was a first-year RHEMA student, I always sat on the front row at Healing School. A friend and I were there every day at Healing School, and we had gone to a Mexican restaurant for lunch and had ordered "the special," a big one. It was in the wintertime, so it was cold outside, and when we came in, it was warm, and we were full of Mexican food. And Brother Hagin was teaching that day.

He wasn't preaching, and there was no fast organ music. He was teaching line upon line, and the next thing I knew, my eyes were about half-mast. Now, I'm sure you've never done anything like this before. But he was on the platform, at least the last time I noticed him.

The next thing I knew, he was right in front of me, close to me, and he shouted, "Get excited boys!" Oh, man, we jumped! "Get excited boys!" He said, "It's when you get excited about the Word of God that it works for you."

And you know, it's true. If you're really believing it, you get excited every time. If you can hear it and just say, "Ho hum, yeah, I've heard all that," then you're not believing; it's just mental assent. It's not real to you. That is why I keep repeating it, and I believe that as we get into this Word, you're going to get excited about what God has given to us in this area, and that you have a right to a long, happy, satisfying, fruitful, victorious life in the Lord.

Psalm 91:16 says, "With long life will I satisfy him, and show him my salvation," with long life.

Young's Literal Translation says, "With length of days I satisfy him, And I cause him to look on My salvation."

The Easy to Read Version says, "I will give My followers a long life and show them My power to save." I like that, don't you?

The New Century Version says, "I'll give them a long full life, and they'll see how I can save."

God's Word Translation says, "I will satisfy you with a long life. I will show you how I will save you."

The Contemporary English Version says, "You will live a long life and see My saving power."

Say this out loud: **"I will live long, and I will see how He can save."**

We are sure it is God's will for all to be healed today because He has promised us long life.

If you read all of Psalm 91, you understand how you are going to make it to a long life. It's because you didn't get destroyed. You didn't perish from the pestilence or the disease or the arrow that flew by day. You were spared, you were protected, you were healed, and you were satisfied with a long, full life. How did you get satisfied with a long life? Because you kept seeing how He could save.

Say this again: **"I will see how He can save, and He will satisfy me with a long, full life.**"

When you say that, the next question is "How long is long?" There are lots of people who say, "Man, you've had a full 20 years. You've lived more in 20 years than some people have lived in 40 or 60, so you have had a full life."

No, the Bible tells us how long is long, and we don't need to let anyone else try to give us some of their fancy footwork and their religious traditional idea of it, or try to talk us out of what is long.

There are some verses in Psalm 90 that a lot of people refer to in talking about a long life, but actually it is a misapplication of the Word. Psalm 90:3-4 says, "Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Have you heard that before? When reading in the New Testament, have you read anything like that about a thousand years?

Well, he's actually quoting this verse in 2 Peter 3:8, which says, "But, beloved, be not ignorant of this one thing…" When the Lord says don't be ignorant about it, you can be sure that a lot of people *are* ignorant of it, otherwise He wouldn't have said that. So we want to be sure that we're not ignorant of it. What one thing is he talking about? "That one day is with the Lord as a thousand years, and a thousand years as one day." I think we've heard that and realized that time with God is different than it is with us, but we just pass it off as not understandable. "It's just a great mystery." No, he was very specific about not being ignorant about this one thing. Certainly there are all kinds of things about time, space, the Spirit, and the physical that we are not going to see in this realm, and He didn't tell us about all that, but this thing He did tell us about—that with the Lord, one day is as a thousand years.

Who knows more about time, Him or us? Certainly Him, and it's important. The question we're trying to answer is "How long is long?" With long life He will satisfy me and show me His salvation. So how long is long: twenty, thirty, forty, fifty? How old is old?

Look again at Psalm 90:4. He says, "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." So a thousand years to Him is like a day that passed, like yesterday, a day.

He said in verses 7-9, "For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told." Is he talking about a people experiencing the blessing of God in obedience to God? No, he is not. In fact, in my Bible, the subtitle under Psalm 90 says "A Psalm of Moses the man of God." Verse 10 says, "The days

of our years are threescore years and ten;" that's 70 years, "and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."

A number of people have taken this as being the maximum of life that anyone could expect to live, about 70 years, or if you're strong, you might make it to 80. They've taken that as the scriptural approximate maximum one might expect to live. But I submit to you that this passage was not given for that purpose. He is describing what is happening to the generation of Israelites that are perishing in the wilderness. Look at this and look at the other passages, and see how they fit together.

Reading in Numbers 14, we see they had tempted the Lord ten times by not believing Him, and they said, "We're all going to die out here," and they kept saying that every time they turned around. "We're all going to die out here." And when He told them to go up and take the land, they didn't. They sat in their tents and cried in unbelief. Finally, He said to them in Numbers 14:28-29, "As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me." He told them, "All of you from 20 years old and older are going to die out here in this wilderness like you said you were." He said in verse 34, "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." Well, what is 40 and 20? Sixty. That was the youngest. So according to what Moses said here, anyone older than that, when you add that amount of time to them, is dying between 70 and 80. In 40 years, that whole generation had died out. Is that the description of people obeying God and pleasing God and living the full length of their time and being blessed? No, it is not.

Well, if 70 or 80 years is not the maximum the Scripture talks about, what is? In Genesis 6, we are given a number in the Bible. How old is old? I'm about to tell you how old is old.

You might say, "I'm only 17, and I don't care about this." You will. Or maybe you remember when 40 was old. It isn't looking so old now, is it?

Genesis 6:3 says, "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." God said the days of man shall be 120 years.

The New Living Translation says, "Then the LORD said, My Spirit will not put up with humans for such a long time, for they are only mortal flesh. In the future, they will live no more than 120 years."

The New Century Version says a very similar thing. It says, "They will live only 120 years."

Now, that sounds strange to us, but it didn't to them. It was appalling to them because they had been living almost a millennium. If you back up to chapter 5, just a few verses earlier, you'll see how long different ones of these individuals lived.

It says in verse 5 that Adam lived to be 930 years old.

Some might question, “Oh, he didn’t live that long. That’s just some kind of confusion with the numbers in the Bible.” No, it’s not. He really lived that long, nine hundred and thirty years. It can be proven to you any number of ways, but let me continue.

Seth lived to be 912 years old. Enosh lived to be 905 years old. Kenan lived to be 910. Mahalalel didn’t make it that far, just to 895. Jared lived 962 years. And Noah, although it doesn’t say here because he was still living through all this, but later on it says he lived to be 950 years. And there was a man by the name of Methuselah who lived to be 969 years old.

Now, if you told Adam (930 years), Noah (950 years), or Methuselah (969 years) that a young fellow died over here at age 120, what would they think? “A hundred and twenty? No way. He was just a kid.” To a 900-year-old, how old is a 100-year-old? It’s all in the perspective, isn’t it? That would be like a 90-year-old hearing someone died at age 10. Maybe that would help us to understand. He would think, “No way. They haven’t even started then.”

Why did it change? The Bible tells us that the whole planet had become evil, and their imagination was only evil and violence, continually. These people were living almost 1,000 years. God said, “I’m not putting up with this.”

We have seen some people who only lived 40 or 50 years and did a lot of damage to humanity. What about a really evil individual who lived 1,000 years? I mean, he could become more proficient at sinning and evil century after century, and that’s what the Lord is saying. “My Spirit is not going to strive with men like this; I’m shortening this. The days of man shall be 120 years.” He changed it then. It has never been changed since then. This is it: One hundred and twenty years.

If you read through the next chapters, you’ll see that soon after the flood, something happened. Something changed, it went into effect, and people were living only 400 and 500 years. Abraham’s dad lived to be 205 years old, and Abraham only lived to be 175 years old. Can you see what’s happening? It was going down, and it stabilized at about that 120-year mark.

In the United States back in the 1800’s, in the West, the average span of a man’s life was about 40 years. In Europe, at different times, the average lifespan of a man or woman was 35 years. But that was men’s doing. God never changed it.

Let me include for you some interesting numbers. The United States currently has the greatest number of people over age 100 in the world. Statistics showed in 2005 that there were 55,000 of them over age 100, just in this country.

It is estimated that by the year 2050, the number of U.S. centenarians, people over age 100, will exceed 830,000. There may be even a million people over age 100 by 2050. How about that?

They say that worldwide there are approximately 500,000 people over age 100 right now.

I am saying this because the devil is telling you that nobody lives that long. “Oh, there might be one or three in the world.” How about half a million? Why couldn’t you be in that club?

There's also a group they call super-centenarians. Those are people who live past age 110. They estimate there are about 400 people alive over age 110.

The reason I'm saying this is when you read the scripture, when it says 120 years, a lot of people say, "Ah. No. That's just not realistic." Not only is it realistic, it's happening in the world today, now.

Now the records are kind of "iffy" when you go back very far, but the Guinness World Records have proven and demonstrated at least two people in our generation who have lived over 120 years. The oldest just died in 1997, a lady named Jeanne Louise Calment from France. She died August 1997 at the age of 122 years. This is documented. She led an extremely active life. She took up fencing at age 85—I guess she thought she'd try something new. She rode her bicycle actively past age 100. At age 114, she played herself in the movie Vincent And Me, becoming the oldest actress on record in film. It's happening.

This is not ridiculous to think that you can live to be 120 years old. Fifty-five thousand people in the U.S., alive right now, are over age 100.

Let's go back to what we read in Psalm 90:4. With the Lord, a thousand years is like a day. If that's so, and we know it is, then how long were people living in the beginning? About a day. Noah lived almost a day. Adam lived almost a day. Methuselah was the closest one we have a record of at 969 years. He almost lived a whole day. Think about it. It makes sense on a lot of levels. Different scriptures talk about a day this and a day that, and the man had his day. This is our day.

But now our day has been reduced to two and one-half hours. If a day is with the Lord as a thousand years, if you divide it by 24, then an hour is about 42 years. So 120 years would be less than three hours, as the Lord sees it. We need to get our minds renewed so we see it like He does, because the devil will tell you, "Ten years is a long time." It's not. We need to see it like the Lord does. I mean, if you make it all the way to 120 years, you have less than three hours to be here, from God's perspective. Don't let anyone try to talk you out of part of your time because you're only here a couple of hours anyway. I know it sounds strange to us, but this is not even a joke to God. That's the only way He sees it. We think a year is a long time.

So our life is a vapor, He said. What is your life? It's a vapor that appears for a little while and then vanishes away, in a couple of hours. For a lot of us who are middle aged, what do we have left? An hour? An hour and a half? Check your watch. And then you're out of here, if the Lord tarries His coming that long.

People don't want to talk about death. They are afraid to talk about death. But Christians are not supposed to be afraid to talk about death, or look at death, or discuss death. Why? "Jesus, took part of flesh and blood," the Bible says, "and destroyed him that had the power of death so that He might deliver those who all their lifetime were subject to bondage through the fear of death." (Hebrews 2:15) That's why it says in 1 Corinthians 15:55, "O death, where is thy sting? O grave, where is thy victory?" The grave and death have been de-stung, declawed. The stinger has been removed. Why? Because to us, death holds no fear.

We know what happens, and we're not afraid. If you could back away from the planet a few hundred miles and could see in the Spirit, there is a constant flood of people coming into the earth and leaving the earth. There are arrivals: conceptions and births. And there are departures: people leaving the planet. Millions are leaving right now. Soon and very soon, you'll leave. Some people say, "Oh, don't talk about that." Come on, get free. Are you a believer? Are you born again? Then this physical death is not the end. You slip out of your body, and you go to be with Jesus. It's exciting. We're only here for a couple of hours. Don't let anyone talk you out of part of your hour.

Say this out loud:

I am not afraid of death.
Jesus has conquered death.
I am not afraid to die.
I'm saved. I'll go to be with Jesus.

If you're afraid of death, you need to get the Word in you until you get free of this. It's a paralyzing thing, a tormenting thing, and you're not supposed to have it like the rest of the world—the unsaved world—has it. You're supposed to be unafraid of death.

In Philippians 1:20, he said, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death."

Say this out loud: **"Christ shall be magnified in my body in life and in death."**

Verse 21 says, "For to me to live is Christ," the Anointed One. My life is the anointed life, the anointed, victorious life. "And to die is…" *scary*? Why did I say that? Because to millions, it is petrifying. They think dying is the worst thing in the world that can ever happen to you. But it's not. Paul said, by the Spirit of God, "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor." Why should we stay and live in the flesh? What is labor? It is work, and as a result of work, fruit. Why should we fight to be protected? Why should we fight to survive and to be healed, to live and finish up our two and one-half hours? Why? To do the work and to get the fruit, because it's over so quickly anyway. We want to get all of our work done and get all of our fruit.

You don't want someone else getting your work and your reward and fruit. You want to get all you're supposed to get, because I'm telling you, when this thing is over, before the judgment seat of Christ, getting our rewards for what we've done in the body and in the work of the Lord, even though people think it isn't that big of a deal now, is going to be amazing and forever. If you didn't do it, you will have wished that you had done everything that you could have done.

If the devil can't get you to get into evil and sin and to hurt other people—if you're going to be a Christian—then he wants you out of here now. If you're going to go to heaven, go now and get out of here so that you don't influence anyone else for the Lord. He'd rather take you to hell with him, but if he can't do that, and you are going to go to heaven, then just get out of here now. Just go now.

But no, God wants to use us. There aren't too many people believing in the Lord and working for the Lord. The Bible says, "The harvest is great and the laborers are few." (Luke 10:2) We need more of us, a lot more of us. You don't have to leave early.

It is so wonderful that this is in the Bible because it just blows so many people's theology right out of the water. In verses 21 and 22, Paul said, by the Spirit of God, "For me to live is Christ, and to die is gain. But if I live in the flesh," which is Christ, and anointed victory, "this is the fruit of my labor: yet what I shall choose, I wot not." "Wot" means "know."

Did he say he doesn't know which one he's going to choose? Did Paul say, "I don't know which one I'm going to choose—whether I stay and work or whether I die and go to be with the Lord"? Did he say, "I don't know which one I'm going to choose"? Yes, he did. People try to dance around it. They try to make it say something else. They try to say, "Well now, Paul, that's not up to you." Apparently he didn't know that, and what's more apparent is the Holy Spirit, Who was speaking through him, didn't know that. He said, "I don't know which one I'm going to choose." Didn't he say that? Can we choose? Do we have some say in this thing? Can we choose whether we stay and live longer or whether we go on? Most Christians don't believe this, and yet here it is right here in the Bible.

People say, "Well, now, it's appointed unto man a time to die. And when your time comes, you're going. It might be on a Thursday afternoon at 3:00 when you're 25 years old. Or it might be on a Saturday morning when you're 49 years old. Or it might be… but when your time comes, you're going. It doesn't make any difference what you or anyone else thinks because that's God's business." Wrong! That's stuff people have made up. It's religious tradition. It is not the Bible.

Don't get concerned. I'm going to prove it to you with about 20 verses. Did he really have a choice? Could he really choose whether he stayed and lived or whether he went on then?

Let's read the verse that I just quoted someone misquoting. Hebrews 9:27 says, "And as it is appointed unto men once," once—underline or circle that in your Bible. "It is appointed unto men," a time to die? No. "Once to die, but after this the judgment."

What does "once" mean? It means "one time." If the Lord tarries His coming, even another couple of hours, all of us are going to die. Some say, "Well, no, the Lord is coming soon." There is no question about that, but He could wait just another day, couldn't He? He could say there are so many people who are lost, and I believe I can get a lot more of them in, so I'm going to wait at least another half day. That's 500 years. You might say, "I don't like that." It doesn't matter if you like it or not, that's how it is. The Bible says He is longsuffering, not willing that any should perish. (2 Peter 3:9) That's why He keeps waiting, isn't it? I'm glad He waited long enough for me to come in. How about you? Aren't you glad He didn't come while you were running from Him? He waited a little longer, and you came on in. Well, there are a lot of folks in that boat and worse off. He'll know. He'll come at the right time. It will be perfect. But, if He just waits another couple of hours, that's too long for you and me. Our life is done; we're out of here.

"It is appointed unto man once," one time, "to die." People misquote that. They say it says a time, but it didn't say a time. It said "once," one time. Ecclesiastes talks about a time frame and work, and we're going to see what that means. I want to get this established from the Bible. This is another scripture that is sometimes quoted correctly but misapplied, or misunderstood. In Ecclesiastes 3:1-2, in the New Living translation, it says, "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die," and the list goes on.

Some say, "Well see, it says right there 'a time to die'." It did, but don't miss that first word: season. He's talking about a season. A season is not necessarily 3:00 in the afternoon on a Tuesday. It's a season.

Mark these verses in your Bible. You may need to help someone with this next week, and if you marked them, or you took notes, you could sit down and go over it with them. There are millions of people—Christians, good people who love God and are thoroughly saved—who don't believe what we're talking about. They don't believe this. And yet, it's the Bible.

Job 5:26 says, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." When? It comes in his season.

Another translation says, "You will be like wheat that grows until harvest time. You'll live to a ripe old age."

The Contemporary English Version says, "You'll live a long life, and your body will be strong until the day you die." That sounds good, doesn't it?

The Living Bible says, "You shall live a long, good life; like standing grain, you'll not be harvested until it's time!" You'll come to your grave at a ripe old age like a stack of hay in the right season.

Did you know that there is a right time to harvest the grain, and there's a time that is premature? You don't harvest the corn when the kernels haven't even developed, when there are little, premature, undeveloped ears. You want to wait until it's fully developed and it goes through all the cycles and is ripe. That's where we get the phrase "ripe old age." It's biblical, and it's correct.

There is an appropriate season to die, but even that is not set in concrete. You understand, age 20 is not the right season, and age 50 is not the right season. When would be the approximate right season? It is at 100 plus years, 120. That's the end of the cycle of a human life, and that's only because of sin. We were never supposed to die at all.

There is a right season, so if that's the case, then there is a wrong season.

Ecclesiastes 7:17 says, "Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?"

Can you die early? Can you die before the right season to go? He mentioned a couple of reasons why you would: being wicked and then just being foolish. That would be in a category of being reckless, just foolish and doing evil and bad things, and then just doing stupid things. There are a lot of folks who are not with us that should still be with us. Why? Because they did stupid stuff.

I've had young people tell me, "I just have so much faith in God that I just believe that if it's not my time, I'm not going, no matter what. I could step out in the street in front of this tractor trailer coming down the road at 70 miles an hour, and if it's not my time, I wouldn't go." Well, they believe stuff that's not in the Bible. They believe contrary to the Scriptures. The Bible says you can be foolish and die before your time, and stepping out in front of a tractor trailer is foolish. "I'm going to prove my faith." No, you're going to be dead. You're going to be gone.

This language is all through the Church. Someone did something dumb, and he's dead at age 30, and the preacher stands up and says, "God took him. We don't understand it, but it was God's timing, and He took him. We just have to leave it with Him." That's incorrect terminology. According to this, he went before his time. Don't say that God took him.

One fellow was talking about a big factory they had, where there was a lot of equipment around that you could get hurt on, and people keep getting hurt and kept getting killed. Some were saying, "Well, God's just taking them." The man said, "You know, I noticed that when people follow the safety rules, He doesn't take nearly so many of them."

No, it's not true. We have something to do with it. We can do things that will shorten our life. We can do things that will lengthen our life. It is not set in concrete. The Bible says so. Don't be wicked. Don't be foolish. Why should you die before your time, before your season? (Ecclesiastes 7:17)

The Bible says in Psalm 55:23, "Bloody and deceitful men shall not live out half their days." Can you live in such a way that you forfeit half of your life? Would that be the will of God? When a person dies with half of their life being lived, can you accurately say, "God took them?" It wasn't their time. It wasn't God's time. You know, if they were saved, even if they didn't live right, God loves them.

But you and I have a will. We have a choice, and we can choose wrongly. It's obvious from these two verses you can do things that can shorten your life.

Here are some things you can do to lengthen your life. Proverbs 3:1 says, "My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee." If you keep the Word of God, it will add to you long life.

We saw that bloody and deceitful men, wicked and foolish men would shorten their lives, but Proverbs 4:10 says, "Hear, O my son, and receive My sayings; and the years of thy life shall be many." What if you're not foolish? What if you're wise? What if you listen to God and obey Him? The years of your life will be many.

Proverbs 9:10-11 says, "The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding. For by me thy days shall be multiplied," by Him, by the wisdom of God, "and the years of thy life shall be increased." Are there things you can do that will increase the days and years of your life? The Bible says so.

Finally, look in the tenth chapter. Proverbs 10:27 says, "The fear of the LORD prolongeth days." Are there things you can do that will stretch out your life and make it longer and better? "The fear of the LORD prolongeth days: but the years of the wicked shall be shortened." That's not because of some pre-ordained thing that God set in motion; it's because of the choice that men made to live righteously or to live wickedly.

There are some folks who don't like that, but it is in the Scriptures. If you like long life, you'll like it, because it means you're not some helpless victim waiting for your number to come up with no idea when that might be.

I am endeavoring to establish that Paul really did have a choice, that he could say he was going to choose whether he stayed and lived some more, and worked some more, and had some more fruit. Or he could decide he was going to choose to go on.

Do you remember just a few days ago when you were in elementary school? Or when you were learning how to drive? And when you first did this, and first did that, and you were just getting it, and now looking back, you're 50 or 60 or 70 years old? Well, you have a right to the rest of your life. You have a right, if you're a young person, to two more hours. Older people, you have a right to the rest of your hour. You want to make sure that before you leave, you're through, and that you did everything you were supposed to do. You want to make sure that you got out everything God put in you and that everything He ordained for you to do, you did it, and did it well, finished it.

I first learned about this before I had ever gone to RHEMA or had any training in Bible school or anything. I had gotten a hold of some tapes about faith and some tapes about healing, and I got excited about it.

There was a lady in our church who was a mother in the church. I don't know if you know what I mean by that, but she was a strong believer and had been a mother spiritually to a lot of people. She was just a wonderful woman who loved God, knew the Word, knew the Spirit of God, and was a praying woman.

She would testify, and it blessed everyone in the church when she did. She didn't call herself a preacher per se, but she would sure prophesy when she testified.

Well, she got sick and was down for month after month. Finally, they said she had multiple things that were killing her, and she was not going to make it. She had been bedfast virtually for months.

Well, I wasn't too far from the hospital where she was, so in the evenings after work, I would go by and see her. Of course, I'm beginning to get a hold of healing scriptures and just starting to

learn about faith, brand new. I'd go by and call her name, "Sister So-and-So," and I said, "Can I read the Bible to you?"

"Oh, yeah, Keith, read the Bible to me." She loves God. Of course, I read healing scriptures, selected passages, and faith scriptures.

She was smart, and she could tell what I was doing. She would say, "Well, now, Keith, I've had a good life, and I've enjoyed a lot of things. And if it's the Lord's time for me to go, then that's just fine."

I didn't know how to answer that, but something inside me wasn't satisfied with that. I know if the Lord tarries His coming, we'll eventually leave here. None of us are promised to live down here forever, and I don't want to. But, I knew something wasn't quite satisfying me about that, so I just read other scriptures and I'd try talking to her, telling her that "by His stripes you are healed," but she didn't seem to respond to that. I tried talking to her about "He's redeemed us from the curse of the Law," but some way or another that didn't register with her. But I wasn't going to quit. I'd keep coming back and say, "Can I read some more to you?"

She said, "Why sure, Keith, come on." She knows I'm going to try something, but she loves me. She might think I'm misguided, but she loves me, and I'm young, and she'll tolerate a certain amount of this.

What am I saying to you? Don't quit. Just stay with it.

I got on Psalm 91 one day. Verse 16 says, "With long life will I satisfy him, and show him my salvation."

I said, "You know, it says right there that we can live a long time and get satisfied." I said, "Sister," I called her name, "are you sure that you're satisfied with life? Have you done everything that you feel like the Lord would have you to do and need to do?"

She said, "Well, I've done a lot of things."

I said, "We need you down at the church. It helps people when you testify. And we just like seeing you there. It just makes us feel better. You know, young folks like me, we need some guidance. We need some help. Are you sure there's not anything else that you need to do?"

She said, "Well, well, there are some things I had kind of thought about doing."

I said, "It said right here He would satisfy you."

She said, "Well, I guess it did."

I thought, "Oh, man, I'm on it now. I'm getting some response."

See, it's not just mental assent that brings us up and gives us victory. There's got to be that reaction, that response from the human spirit. How can you tell if you really believe in something? Every time you'll get excited.

I saw a little spark. It wasn't too big, but a little spark in Sister So-and-So's eyes and her voice. "Well, I do enjoy going to church. I do."

I said, "And we enjoy having you. Is there anything else?"

"Well, you know, I don't want to be greedy and selfish, but you know, there are some things that I kind of wanted to do."

I said, "It said right here He would satisfy you. Didn't it say He'd satisfy you?"

She said, "Well, that's what it said."

I said, "It says it right there." I read it again about three times. Long life.

And she pepped up.

The next day, I went in, and she was sitting up in bed. I read the same verse—I didn't go anywhere new at that point. I read the same verse, and we talked about it and got stirred up. She got better and better and came home. Nobody expected that to happen. She came home, and a couple of weeks later, she was standing up in church testifying, glory to God, and lived for a good length of time after that. She eventually got satisfied and went on.

There's power in these words to change our spirits and our minds and our bodies. It's our right. You only have two and a half hours. It's our right. It belongs to us.

See, back then, people who were living almost a day would feel sorry for us, wouldn't they? "You only get to live two hours? We had the whole day in our time." Yes, we know it, but you messed it up, too. I mean, everyone was so mean that God said, "I'm not putting up with this. You can't live a whole day, you can only live two hours."

Say this out loud: **"I want my two hours. I claim my two hours."**

You need to get stirred up about it because if you're passive or open to something else, the devil will talk you out of it. Symptoms, feelings, challenges, and attacks will wear you down. You'll get tired and you'll quit, or you can say, "No, no, I'm only here for two hours, and I want my two hours. I claim my two hours."

With long life He will satisfy me and show me His salvation. Glory to God.

Parents should teach their little children this. The best time to get this is when they're little, when they're young. It needs to be ingrained in them so that as they get older and have challenges, tests, and attacks, they're not in the middle of deciding what a long life is. That's already been

established in them. They know what is theirs, what they have a right to, and what belongs to them, so they'll know what to resist, what to stand for, and what to fight for.

In Philippians 1:21, he says, "For to me to live is Christ, and to die is gain." It is not loss, it is gain. But it is a common thing for people to say at funerals, "Sorry for your loss," even among believers. A while back when my dad went home to be with the Lord, people kept saying that to me. Instead I was saying, "I didn't lose him. I know where he is. I didn't lose him. Yes, I can't go visit him here in this life, but I didn't lose him, and he's not lost."

If you have a relative who moved from Arkansas to California, people don't come and say, "I'm sorry for your loss." They would say, "No, he's not lost. I know where he is. I can't visit him right now, but I know where he is. He's over there." Heaven is a real place.

He said, "To me to live is Christ, to die is" what? "is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose, I wot not." What is he talking about? What is he going to choose? He is going to choose whether to die and go to be with the Lord, which is gain, or whether to stay here and live, work, and get more fruit. We see in the writing of the letter that he makes his decision.

In this verse he is saying, "What I'm going to choose, I don't know at the moment," then he keeps writing. "For I am in a strait betwixt two," I'm pulled in two directions. "I have a desire to get out of here and depart, to be with Christ," he said, "and personally, that's what I want to do. I'm ready to do that right now." At first he said that to be with Christ is gain, and now he says it is far better—better than being here.

I don't want to live down here forever. I want to run my course and finish what I'm supposed to do, but as soon as I know I have that done, I want to get out of here. Because compared to heaven, this place is a garbage can.

But let's be good soldiers. The Bible says to endure hardness as good soldiers. (2 Timothy 2:3) Yes, the curse is down here. Yes, we have to clean up everything every day, and our bodies are growing older, and we have all this stuff to deal with. There are the devils and crazy people and attack, and we have to believe for our needs to be met. But we're also on the front line, where it's happening. We are where the action is, and our tour of duty only lasts a couple of hours. Let's set our face like flint. Let's endure hardness. Let's get this job done. Let's tell everyone we can about Jesus. Let's get them in, as many as we can. Let's help everyone, and encourage everyone we can, because we'll soon be out of here anyway, in a very short amount of time. When things get tough, everyone wants to go home. But someone needs to stay and win the battle.

Say this out loud:

I can endure hardness.
I can do all things through Christ Who strengthens me.

He went on to say in verse 23, "For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you."

He got to thinking about that, and he said, "You need me." Verse 25 continues, "And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith." We have record of when he decides that he is not going to go right now, that he is going to stay.

There are all kind of theologians who would say, "Paul, that's not up to you. That's not your choice," but they're ignoring the Bible. I accept this.

You and I have a choice. We can go early or we can stay. We have a choice.

"What if they tell me I'm terminal and I have to die in three months?" You have a choice. People will tell you that you don't have a choice, but the Bible says you have a choice.

There's nothing bigger than God. You have a choice.

This sister who I talked about earlier was older, and everyone had given up on her. They said if one thing didn't kill her, these other two things would. But she got a hold of Psalm 91:16. I'll never forget it. That's why I'm telling you about it. I saw that glimmer in her eye. She probably thought, "You little rascal," because I had asked her, "Are you sure that there's not something else you want to do? Are you sure you're satisfied?"

She looked at me like, "Well…" And I knew it—I knew it was turning at that moment. Sure enough, even though she had been hemorrhaging, and they were feeding her through IV's, and she couldn't eat and was bedfast, I'm telling you, in a matter of days, the woman was at home eating by herself. She stood up in church just a week after that testifying before everyone, shouting! Can you imagine? Oh, everyone shouted, and I'll tell you what: I was hooked. I was standing there like the cat that got the canary. I was thinking, "I knew it worked! I knew it did!" And I'm *still* excited about it, because we just keep seeing it work.

Paul made his choice. He said, "I'd like to leave and go to be with the Lord, it's far better than being here, but to stay in the flesh is needful for you. You need me to help you. So having this confidence, I'm going to stay."

That is love, isn't it? That's love to stay through the pain, through the attacks, through the discomfort, and through everything that goes with aging and say, "Yes, but I'm not leaving until I'm through." And he stayed.

Now we will look at the results of Paul's choice. In 2 Timothy 4:5, he said, "But watch thou in all things, endure afflictions…" Will that always be easy? No, but you can do it. You can do all things through Christ.

"Endure afflictions, do the work of an evangelist…" He is talking to Timothy, his son in the faith. He's preaching and stirring him up. He said, "Make full proof of thy ministry." That means "accomplish it entirely."

Then he goes on to say in verse 6, "For I am now ready to be offered, and the time of my departure is at hand." It's like someone who is sitting at the airport, waiting to get on that big plane to go on vacation, "Departure time is…" "Oh, we're going on vacation. We're getting out of here."

We read earlier that he said, "I'm going to stay." But now years have passed, and he did stay, and he did help them. Now read this next part, "The time of my departure is at hand." What did he say? "I have fought a good fight…" Don't you want to be able to say that when you're old?

There are several individuals for whom this came to pass.

Moses lived to be 120 years old, his eyesight was clear, and he was as strong as ever, the Bible says. Natural force had not abated. (Deuteronomy 34:7)

Abraham died at a good old age, an old man and full of years. (Genesis 25:8)

The New American Standard Bible says, "He was satisfied with life." Are you hearing a pattern here?

The Bible says, concerning David, "He died at a good old age having enjoyed a long life, wealth, and honor." (1 Kings 2)

The English version says, "He died at a ripe old age, wealthy and respected."

The scripture says, "Let me die the death of the righteous and let my last end be like his." (Numbers 23:10)

Jacob died at age 147. The Bible says that he called all his kids into the bedroom, and he sat up in the bed. He commanded them and prophesied over all of them, then he gathered his feet to the bed, yielded up the ghost, and was gathered to his people. (Genesis 49:33)

That's the way to go. You don't have to lose your mind. You don't have to become senile, and you don't have to become tied to a chair or bedfast. Remember the lady who was riding her bicycle at age 100 every day and took up fencing at age 85? She died in 1997. That is fairly recent.

The devil is always trying to paint bad pictures for you. "Oh, you don't want to live that long. You won't have the quality of life. You'll run out of money, and you'll run out of health. You don't want to live that long." Yes, you do, because you can be victorious. You won't be like you were when you were 22, but you can be sharper than you were mentally at 22. You can be stronger and better spiritually than when you were 22, and God can keep this body together as long as you need it.

Paul chose to stay for the benefit of others. Now years later, we're reading from his own hand the results of it. Just another hour or so. His half hour or whatever it was passed, and now he has got

this release in his spirit. He said, “I’m ready. The time of my departure is at hand.” (2 Timothy 4:6)

The Bible says numerous times that Jesus’ hour was not come. They tried to kill him, but his hour was not come. Finally He said, “The hour is come.” (Mark 14:41)

We can know and not be upset about it. We can know, and it be a thing of satisfaction with us.

Paul said, “I have fought a good fight.” (2 Timothy 4:7) I am believing to be able to say that at the end of my life, to look up and to look back and say, “I didn’t know everything, and I didn’t do everything always the perfect way, but I fought a good fight. I hung in there. I didn’t quit. I fought a good fight.”

Read that next phrase. “I have finished my course, I have kept the faith.”

Every one of us ought to lay hold of this with our spirit and say, “I’m doing that. I’m fighting a good fight. I’m finishing my course. I’m keeping the faith.”

You have to choose to do that because there will be all kinds of things that will try to rob us of our days, our minutes, and our hours. Paul said, “I’ve kept the faith.”

Verse eight says, “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”

This appeals to me. This speaks to my heart when he says, “I’m ready now.” He wasn’t ready there in Philippians, was he? Personally, he wanted to go, but in his heart he knew, “I’m not done. I need to work for you and help you some more.” But now he has gotten through that. He has done all that work, and now he’s excited, because the time of his departure is at hand. He has fought a good fight, he has finished his course, and he has kept the faith.

Say this out loud:

With long life He will satisfy me.
With long life He will satisfy me and show me His salvation.
I’m claiming all my hours.
I’m claiming my full time.
I’ll not be denied.
I’ll not be robbed.
Greater is He Who is in me than anything against me.
I will fight a good fight.
I will finish my course.
I will keep the faith in Jesus’ Name.

Chapter 25: He Is the Vine, and We Are the Branches

The next reasons that we're going to go through have some similarities and some overlap. I may not spend as much time on each one, but you're going to see a recurring theme. They go through what I've taught in earlier chapters, but I believe it will be driven home even stronger. I'm talking about it being God's will for all of us to be healed, everyone.

When people say, "It must not have been God's will to heal them," we just don't believe that. "Well, you know, they died from that car wreck at age 25. It was just God's will to take them. It was their time." We don't believe that. Now, if they were saved, they went to heaven, glory to God, and it's better to be with the Lord. But they were robbed of years they could have had. "Well, you know, they prayed, but they died from the disease. It was just God's will for them to have the disease and to die." No, I'm sorry. We don't believe that.

There have been cases when you and I have not attained to God's best, but it doesn't change God's best. There have been times when you didn't operate in the perfect will of God, and when I didn't attain to the perfect will of God, but that doesn't change the perfect will of God. What is the perfect will of God for everyone on the planet? To be healed. We're going to preach it, we're going to proclaim it, we're going to expound on it, we're going to confess it, we're going to say it, we're going to believe for it, and we're not going to change.

There are a lot of religions that change their Bible every few years. They adjust this and they change that. There are groups, Christian groups, who change what they believe pretty regularly. But if you believe the Bible, you never get an upgrade. You never get an update. Why? Because it was perfect when He said it. It was right. It doesn't need to change; it will never need to change. He is the same yesterday, today, and forever. He is God, and He does not change—He doesn't need to.

In John 15:5, Jesus said, "I am the Vine, ye are the branches.…" Are you a branch? We are the branches. "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Verse eight says, "Herein is my Father glorified, that ye bear much fruit; so shall you be my disciples."

So reason number 25 that we are sure it is God's will for all to be healed today is because He is the Vine, and we are the branches.

What kind of Vine is He? Is He a healthy Vine? Is He a strong Vine? Or is He a sickly Vine? Is there a healthy vine with sickly branches? No. Is there a healthy trunk with sick limbs? No. The life that is in the branches is coming out of the trunk, it's coming out of the vine. If the vine is robust, healthy, and strong, the branches should be robust. Why? Because they're part of the plant.

You know, many people believe differently in church than they do at home. They believe differently on Sunday morning than they do on Tuesday afternoon. They sit up in church and listen to someone preach to them and tell them that sickness, cancer, and disease in their life

might be a blessing in disguise and to just bear their cross. Yet, they get out in their garden on a Tuesday afternoon, and if they have a blighted, sick tomato plant, do they stop and say, "Thank You Jesus for blessing my tomato plant with this blight." Have you ever heard someone say that? Or has anyone taken you over to their house and said, "Look at my flower bed," and they're all dead? "Look how the Lord blessed my flowers. Now, we don't understand it, but He blessed me." You don't talk that way. Christians don't talk that way. Why? Because we have enough sense to know that sickness in the cornfield is not a blessing. Sickness in the flower bed is not a blessing. Sickness in your tree is not a blessing; it's a curse.

Well, if sickness in the tomato plant is a curse, then sickness in Timmy is a curse, or in Tina or Tammy or whomever. It's the same stuff. Sickness is not a blessing. It is not a blessing in disguise, and it's not a blessing any other wise. Sickness is a curse. It's not the will of God. It doesn't please Him.

If you want to get sickness out of your flower bed or out of your garden, you'll pull up those plants. You'll throw them away. You'll separate them from the others. You want to get them out of there. Why? So the others don't get contaminated.

So don't sit in church and try to pretend sickness is good in you. If it's good in you, it's good in your plants.

We have a holy Vine that we are connected to, a pure Vine. The life that flows from the Vine into the branches is completely pure life and light. There is no corruption. He is light, and in Him is no darkness at all. He is life. There is no death in God.

Some people say, "Oh, now, death is the tool of God. God uses death." No! Death is the enemy of God. First Corinthians 15 says so. It's the last enemy that will be put underfoot. (verse 26)

It's appointed unto man once to die. (Hebrews 9:27) Our bodies are still mortal, and if He tarries His coming, we will live out our life and go, but even that is not His perfect will. Man was made to *never* die. That's why your body resists it even when it comes time. Something about it is not right. You were not made to die.

But soon and very soon, this body is going to be changed, and this mortal is going to put on immortality (1 Corinthians 15:54). This body will be in a condition where it will never age, never wear out, and never die. Won't that be wonderful? We've already discussed that in the meantime—even though we don't have the whole resurrection to enjoy right now—we get to enjoy the earnest of it, the firstfruits of it now. (1 Corinthians 15:20) We have the quickening of our mortal body that enables us to be strong and healthy as long as we need to be. If you're not experiencing it, you ought to be claiming it and believing for it, because it's still the will of God.

Jesus is the Vine. Do we have disease coming out of the Vine into us? Absolutely not. He is a healthy, strong Vine, and we ought to be healthy, strong branches.

Chapter 26: Our Bodies Are the Members of Christ

First Corinthians 12:27 says, "Now ye are the body of Christ, and members in particular." Another reference says, "Know ye not that your bodies are the members of Christ?" (1 Corinthians 6:15) **Reason number 26 we are sure that it is God's will for all of us to be healed is because our bodies are the members of Christ.**

This is not widely believed. A lot of people say, "Your spirit is part of the body of Christ, but not this old body. This old body has been affected by sin, and it's corrupted. But thank God, we're going to get rid of this old thing and get us a new body." Some of the latter part of that is right, but the first part of what they're saying is wrong. What did the last verse we read say? "Know you not," that your spirit, your soul, and what else? "Your bodies." It is unmistakable what he's talking about if you back up just a couple of verses, when he's talking about committing fornication with your body. There's no question. He's talking about this physical body that you have right now. Is this body part of Christ?

Well, whether you understand it or not, can you believe the Bible? What did he say? "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot?" If you were to do that, it would be with the body you have right now.

Our bodies are a permanent part of the body of Christ. That sounds strange, but Jesus has bought and paid for this body for eternity. You might say, "Oh, no, I don't like this body. I don't want this body. I want my new body." No, it's going to be this body, changed, this body glorified, and I assure you, once it's glorified, you will have no complaints about it. But it's going to be this one.

The Lord thinks highly of this body that He has created. The Psalmist said, "We are fearfully and wonderfully made." (Psalm 139:14) People despise their bodies, they treat them terribly, they abuse them, they sin with them, and they destroy them, but we ought not, because this body is a one-of-a-kind original, made by the Master. It has been affected by the curse in the earth and sin, but even in its fallen state, it's a marvel. Don't despise your body. Thank God for your body. If there are some things you don't like about it, believe God to get them changed and get them fixed. If you can't do anything with it to suit you, know that very soon it's going to be fixed anyhow. So don't get upset about it.

The scripture says that the trumpet is going to sound, and the dead in Christ are going to rise. (1 Corinthians 15:52) What does that mean? It's talking about the bodies that were put in the ground, or put in a cave, or lost at sea—there were Christians who died in the sea, and the sharks got them. Where is their body? There are Christians who died out in the desert. Their bones were bleached, dissolved, and scattered by the winds to the four corners. Where is their body? Well, it's still here.

God knows where every molecule is. It will be interesting if you are still alive and remaining when the trumpet sounds and the Lord comes back. You will see believers' bodies from the four corners of the planet go back together, and then the glory of the Lord will flow over them, and

their spirit will come back into their body. And while you're sitting there, it's going to hit you. Whoa! And you're going to be changed. Why am I saying all of this? Because your body—right here, right now—is a part of Christ.

Well, when you think of the body of Christ, do you think it pleases God for His body to be sick? Think about the phrase "is our body a member of Christ?" (1 Corinthians 6:15) We just read the verse about it. Do you think the sound of sickness in Christ, sickness in Him, disease and corruption in Him pleases God? Does that sound right to you? No way. Sickness and corruption and defilement are not going to please the Lord, in Christ or in any part of Him. We know it can't be the will of God. We know it doesn't please Him.

We know there is sin in the body of Christ. Does that please Him? No. Poverty, lack, fear, and disease—none of it pleases Him. It's His will for His body to be clean, whole, strong, and free. We're sure it's God's will for all of us to be healed because our bodies are a part of Christ. Pat your body and say, "My body is a part of Christ. It's a member of Christ. It can't be the will of God for it to be diseased." Absolutely not. Not only that, but the Bible tells us that the Lord manifests Himself through His body. (2 Corinthians 4:10) The Head accomplishes the work and will of God through His body.

How many heads of businesses do you know who are happy when their employees are sick? It pleases them when their workers can't come to work and can't get their jobs done? None. It does not please them. In fact, if you study this, sickness costs corporations billions worldwide in this country. The number of sick days and the people not coming and not doing their work is taking money right out of the bottom line of that company, isn't it? And I assure you, any CEO you want to talk to, any manager or any overseer, will tell you they want all of their people healthy, all the time.

What about the Lord? When sickness is riddling the body of Christ, and disease and premature death is taking people out, does that affect the plan of God? We don't like to think so, but who is going to do this? Who is preaching the Gospel? Who is doing the work of God? Who is accomplishing the plan of God in the earth? Well, if half of the body is sick and not able to travel, not able to go, and not able to do, is it affecting the plan of God? Is it hindering the work of God? Certainly it is. The harvest is great. The laborers are few. We need every one of us. We need every one of us at one hundred percent.

I don't need to lie in the bed for a month at a time. I need to be out preaching the Gospel. You don't need to lie in the bed. You don't need to be incapacitated. We're sure it can't be the will of God for us to be sick and weak because we have work to do. We have the Gospel to preach. We have the Great Commission to fulfill.

I just don't buy it when people try to tell me, "Well, God's working it out. He put that sickness on that brother to teach him some things, and he's been out of circulation in the ministry for six months. He hasn't been able to do his work." Or they say, "He put that on that sister. She's been unable to help in the church. Other people have had to come in and do that job of hers." "God put that on that brother." I can't accept that. I can't believe that, because there's too much to be done,

and the laborers are few. We need everyone, healed and strong. We need everyone to live their whole life because there's so much to be done.

We're sure it's God's will for all of us to be healed because my body, your body, our bodies are members—are part of—Christ. (1 Corinthians 12:27)

Chapter 27: Your Body Is the Temple of the Holy Spirit

Look at 1 Corinthians 6:19-20. It says, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Your body is not your own? That's right. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Does God care what we do with this body? Does He care what's going on with this body? Yes. We are not just to glorify God in our spirit, but in our *body* and our spirit.

Reason number 27 we are sure that it's God's will for all of us to be healed is because my body, your body, is the temple of the Holy Spirit, a house of the Holy Spirit.

Does God want sickness in His house? In what kind of house do you want to live—a good, sound, strong, clean house? Or do you want to live in a rat-infested, roach-infested, termite-infested, mildew-filled house? You don't want to live in a house where you can't touch anything, where you have to tip-toe around and wear a mask and gloves because your house is full of filth.

The Holy Spirit lives in this house—our body. He's clean, He's pure, He's whole, and He's holy. I wonder in what kind of house He'd prefer to live. It's already mortal, which would be enough to deal with, without it being filled with other kinds of corruptions of sin and disease and putrefaction. What kind of house pleases Him?

First Corinthians 3:9 says, "For we are laborers together with God: ye are God's husbandry, ye are God's building."

Verses 16 and 17 say, "Know ye not that ye are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Does God take kindly to the defilement and the corruption of His temple?

We know that all of us, put together, also make up the temple of God. People say, "Now, Brother Keith, that's just talking about a spiritual house." Well, it is, but it includes the body. Let me prove it to you.

You may be thinking, "I was convinced on reason number one." Or, "I was convinced before you gave number one." Well, okay, but do you feel stronger about it now, after reasons number one, two, three, four, five, down to reason twenty seven?

Faith is not of the head. Faith is not of the intellect. "For with the heart, man believes," Romans 10:10 says. It's not enough to just have these thoughts and these principles logged into your memory bank; that's not good enough. They have to get in your spirit. It's got to become alive to you. When the Word just keeps coming into you, it pushes out the questions. It pushes out the reasoning and rationalization, and you just get to the place where you are unmovable. Nobody can talk you out of this. You are unshakable, and you have to be that way when symptoms come, because symptoms will try to shake you. People will try to shake you. People will try to talk you

out of this. Your own feelings will try to talk you out of this. That's why you need your soul anchored deep in the Word of God, so that if something comes up, you're not trying to decide what you believe. You were already fully persuaded way back. You're not hanging on to a third of a verse that you thought someone said and weren't sure what they meant. No, you have verse after verse after verse.

How did Jesus overcome in the wilderness, when He was pushed, pressed, and tempted to the hilt? What did He do? He said, "It is written…" (Matthew 4:7) Notice He didn't say this is what they teach down at the synagogue. Notice He didn't say, "This is what we believe over at my church, I think." No, no, no. "It is written..." He knew what was written, and He was persuaded of what was written. There was no questioning, there was no wondering, and there was no wavering. He overcame and came out in victory in the power of the Spirit. He did it as a man.

You and I can do it by His grace and by His Word. Greater is He that is in us than he that is in the world. (1 John 4:4) But you have to know what you believe. You have to know it—not what your husband believes, not what your wife believes, but what *you* believe. Why do you believe it? It is written. I've seen it for myself. I know it. I'm sure. That's why we have 30 reasons instead of 2. We just keep on. The pounding effect of the Word of God will push out all of the unbelief.

We're sure it's God's will for all of us to be healed today because my body and your body is a temple of the Holy Spirit.

I want you to notice something in Leviticus 14, when it talks about an individual who comes to the priest and says he has a sickness in his house. Verses 35-39 say, "He that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house: Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall; Then the priest shall go out of the house, and shut up the house seven days: And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house; and the priest shall…" come back out and say *Brother, the Lord has blessed you tremendous*ly?

You might say, "Why do you say that Brother Keith?" I keep saying it because millions of Christians are saying that sickness in the Lord's house is a blessing in disguise, or in some way it's His will, and it pleases Him. *We may not understand it, but it pleases Him some way.* No! He said, "No, this thing has spread." Verse 40 continues, "Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city. And he shall cause the house to be scraped within round about, and they shall pour out the dust," they take it out, put it out in the dung heap, in an unclean place. "And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house. And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered; Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting

leprosy in the house; it is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place." They lost the house. They destroyed the house.

Is sickness acceptable in a house? In the Lord's house? It's only right to take care of what the Lord has given us. We ought to spend the money, we ought to buy the supplies, and we ought to do whatever it takes to keep it nice and clean.

What if you went to church and someone had let a bunch of pigs into the building or a pack of dogs had gotten in? What if someone just left the doors open and said, "Ah, whatever," and people had thrown stuff on the floor five years ago, and it hadn't been picked up yet? If it was stinking and had filth in it, what would you think? That would be talked about wouldn't it? They'd say, "That's terrible! Terrible! They have filth in the Lord's house! Terrible!"

And what if you said, "Now I just believe that this filth is the Lord's will. We don't understand it, but…"

Well, how many know a church building is not really the Lord's house? It's been dedicated to Him, and used for His purposes, but all of these material things are going to melt with fervent heat one day. We are the Lord's house, and that includes these bodies. We just proved it with other scripture verses. There's no way sickness in the house of God can be His will. There's no way it can please Him, no way. The house of the Lord ought to be clean, healthy, and holy, without sin, without disease, without fear, and without depression. The Holy Spirit lives in us. (1 Corinthians 6:19) The clean Spirit ought to have a clean house.

It's amazing. There are men and women who are meticulously clean. I mean, they wouldn't have dirt in their house or in their car. They're clean, and they'll sit up in church and say they ought to yield to some nasty disease that's destroying their body because it's the will of the Lord some way. I'm getting worked up about this because people are dying! They're dying. Why? They are lying down and yielding to this nasty stuff and saying it's the will of God.

No, you're supposed to stand up, stomp your foot, and say, "No, this is not the will of God. I found the will of God in the Bible. I resist this disease. I resist this thing. I deny its right in my life and in my body." Oh, you may see it, and the tests may say it's there, but you don't have to accept it. You do not have to lie down and accept it any more than you accept a bunch of filth in your house. You're going to get it out.

Let's say there's a pig in the church sanctuary rooting around and making a mess. Can you see people saying, "Well, leave that piggy alone. It might be the will of the Lord. Just let him make a mess." I assure you, they'd put that pig on the move. "Get that thing out of the church!" If there's anything that defiles your body, you ought to be the same way. You ought to say, "Get this out of my body! No! This has no right in my child, in my baby. It has no right in my body." We're sure it couldn't be the will of God for the house of the Lord to be defiled and corrupted.

Let me prove to you further that this concept of a sickness-free house includes the body. Did you know that we see the strongest physical manifestation of our Lord ever displayed when someone

defiled His house? We just read in the Bible concerning anyone who defiles the temple of God, that God will destroy them. That's strong, isn't it? Well, you know this story, but I want you to see, like Mr. Harvey always said, "…the rest of the story."

Matthew 21:12 says, "And Jesus went into the temple of God…" Today, God does not dwell in temples made with men's hands. I don't care how big and fine the building is, God doesn't just live in buildings. He lives in us. We are the temple. We are the temple of the most High God. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves." They literally did. They had livestock and birds, with their smell and their filth, and not only that, they had greedy people in there. They had swindlers, liars, and deceivers in the house of the Lord. Well, it ought to aggravate and upset you, too. He did not just sit there idly by. He got up. He threw the tables over. He drove them out. He had a whip. "And He said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them." This is prophetic showing that the house, the building, is not going to be the temple of God; it's going to be people's bodies.

Do you suppose Jesus still believes in getting the temple cleansed? Are our bodies part of this temple? Contrary to popular opinion, they are, and He demonstrated it by healing people's bodies in connection with the cleansing of temples.

We are convinced it is God's will for all of our bodies to be healed because our bodies are the temple of the Holy Spirit. Does God want sickness in His house? Why would He? He doesn't.

Chapter 28: We Are God's Priests

Reason number 28 is found in Leviticus 21. We see a recurring theme in this, but we see different areas of it manifested. That's why it warrants a separate reason. Beginning in verse 16, it says, "And the LORD spake unto Moses, saying, Speak unto Aaron, saying, Whosoever he be of thy seed…" Who was Aaron? He was the high priest, so his descendants would be of the family of the priest. His family was the family of the priests, and this is talking about priests. "Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God. For whatsoever man he be that has a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous," these are talking about deformities. "Or a man that is brokenfooted, or brokenhanded, Or crookbacked, or a dwarf, or he that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God." Verse 23 says, "Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them."

Under the Levitical order of priesthood, a blemish, a disease, or a deformity would disqualify you from the priesthood. You could not go into the holy place, he said, "lest you profane My holy place." Now some people would think that's unfair. Think about some of these things: being a dwarf, having a flat nose, a superfluous defect, that's a deformity. People are born with things like this, or some of them could be through injuries. Why would God cause a man to be born like this and then turn around and say, "You can't serve in My priesthood because of this deformity?" Because it wasn't His will for them to be born that way.

People talk about the perfect body, the perfect physique. There really is no such thing in the sense of having no flaws, because everything on this planet has been affected by the curse. When a baby is born, they say, "Is the baby healthy?"

"Yes, the baby is perfect." Well, you put them under the microscope, and you'll find out one eye is a little bit bigger than the other. One arm is a little bit longer than the other. Maybe you didn't even notice it, maybe you can't even see it, but our body has been affected by the curse. So there really is no such thing as a perfect body in the sense of having no flaws and everything being perfectly symmetrical. God made Adam and Eve that way, and they were perfect, but since sin and the curse came in, we've all been affected.

These diseases and deformities, He said, would disqualify. There has been a lot taught that simply is not true. People talk about someone who is deformed, with this problem and that, and they say, "Well, God made them that way. He made them special." Well, they are special, but it's not the deformity that makes them so. They are special, but we need to watch our language, lest we try to say, "God did it. It pleased Him to make the deformity. It pleased Him to place the disease." That's not right. It's not true.

Reason number 28 we are sure it is God's will for all of us to be healed is because we are God's priests.

In those days, only Aaron's family were the priests, but the Bible tells us in Revelation 1:5, "Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father."

Revelation 5:10 says, "(He) hast made us unto our God kings and priests: and we shall reign on the earth."

Are we His priests? Did he change from the Old Testament? Back then, He didn't want any blemishes, diseases, or deformities in his priests, but now, has He changed, and He's okay with blemishes and deformities and diseases all through the priesthood? No, He did not change. He has not changed. It is still His will that His priests be healed, clean, and whole. "Well, what if my body is not that way?" Believe for it to become that way.

We will see more in our next point right here. In Leviticus 22:18-19, he is talking about the offerings, and he was talking to Aaron and his sons. Priests offer sacrifices, and they bring offerings. In verse 19, he told them, "Ye shall offer at your own will a male without blemish, of the beefs, of the sheep, or of the goats. But whatsoever has a blemish, that shall ye not offer: for it shall not be acceptable for you."

He went on to say in the latter part of verse 21, "It shall be perfect to be accepted…" Accepted. "There shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD." Verse 24 says, "Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land. Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you." It was not okay to bring diseased animals for offerings and sacrifices. He said not to bring anything that is blemished, diseased, damaged, or deformed.

In Malachi 1:7, it says, "Ye offer polluted bread on mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee?" He said to give it to them, and see if they like it. Verse 11 says, "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts. But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD." He already said in the other scripture, "I will not accept it. It is not acceptable to Me." We saw it about three times. What made it unacceptable? He did receive lambs and goats and sheep and calves, didn't He? It's not that He just didn't want a calf or a lamb. What made it unacceptable? The disease, the deformity, and the corruption made it unacceptable.

Chapter 29: Our Bodies Are Living Sacrifices

Romans 12:1 says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

We understand "holy," but people often just run over the part about the required condition of the sacrifices in order to be acceptable to Him. They were to be clean. They were to be whole, and they were to be sound. They were to be "Fluffy's." (At our church, we've used the term "Fluffy" to indicate our very best. The very best sheep could be named "Fluffy.") Well, if God wanted His sheep to be a Fluffy, why wouldn't He want your body to be a Fluffy? The best—the *very* best.

Reason number 29 we are sure it is God's will for all of us to be healed today is because our bodies are living sacrifices. They are to be whole, and they are to be clean.

A person might think, "Does that mean I'm not an acceptable priest if I have sickness in my body? Does that mean I'm not acceptable to God if I have sickness in my body?" No, it wasn't the sheep that wasn't acceptable, it was the sickness. It's not you, it's not the body, it's the sickness. Don't identify with the sickness. Don't say, "This disease is me." Say, "No, this is a foreign intruder. It has no right to be in my body. I resist it." And let me show you what to do about it.

Religious folks and even some in medical science would tell you to accept it. "Accept it—it's your lot in life. It's what's happened to you. It's who you are. Identify with it." I say, "No! You don't have to accept it."

A person will say, "Well, I was born this way." You still don't have to accept it. God does miracles. "Well, I've had this all of my life." Still, it's not bigger than God. All things are possible to him or her that believes!

You don't want to feel condemned, and you don't want to feel bad about something, but you do want to become convinced that God didn't put this on you. God didn't make you this way. It's not His will. You don't have to accept it. You don't just have to lie down and say, "Well, this is it. This is God's will for me," any more than you have to say it's God's will for you to be poor because you were born poor, or "I was born into a family that doesn't believe in God so I just have to be lost." No. His will is revealed in His Word, and His will is clean and healed, whole and strong.

The Bible records Jesus healing the maimed. (Matthew 15:30) He made the maimed whole. What is "maimed"? Maimed is someone attacked by a tiger that got a hold of his arm and chewed it off, so he didn't have an arm there—and God put the arm back on. Maimed refers to people who got stabbed, and cut, and bludgeoned in battle, and had ears missing, and fingers, and toes, and a nose sideways, and Jesus made them whole. He restored them to wholeness and soundness.

People say, "Well, now, I just don't believe that." Well, then it isn't going to happen for them. These signs follow them that believe.

Say this out loud:

**"I can be whole. I can be healthy. I can be strong.
It is the will of God. All things are possible to him that believes.
All things are possible to him that believes, and I believe."**

As I was teaching this in our services, I heard in my spirit that there will be testimonies, miracle testimonies. Things that were missing, and things that people were born without are going to be put back in them. God's going to put it in them.

Some say, "Ah, I don't believe that." Then they believe God *cannot* do it. They believe some things are *not* possible with God. We do believe it. Glory be to God.

"Well what if my body is in an unacceptable condition?" Now, did you hear how I said that? I didn't say *you* were unacceptable. I didn't say your *body* was unacceptable. I said an unacceptable condition. What is unacceptable to Him? It was the disease, the blemishes, the deformities. He received sheep and goats all the time, but it was the disease that disqualified them. The seed of Aaron served in priest positions all the time, too. He was receiving the sons of Aaron, but what was unacceptable? The disease that was in them. The disease was unacceptable.

Now notice what Luke 17:11 says. "And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them…" *just be patient boys, and bear your cross humbly, for this is your lot in life, and the Lord has seen fit to bless you like this. So, just let this be your testimony, that you love Him anyway.* No—it's good to love the Lord anyway, no matter what's going on in your life, but it's wrong to say He put it there. It's wrong to say He caused you to be that way. It's wrong because these diseases are un-Godly. They are not of God. They are not God-like. They are ugly. They are nasty. They make people stink. They make them rot while they live. Is that of God? Is that Godly? They take this beautiful thing that God has made in His own likeness and image and emaciate it and twist it and distort it until it barely resembles Him anymore. How can He be pleased with it? He's not. That's why when all this is fixed and restored, there will be no more of it. In the new heavens and the new earth, there is not going to be one more headache, not one more ache and pain. There will be no disease, there will be no hospitals, no cemeteries, and no mental institutions. Why? Because none of that ever was of God; it was only here because of sin and because of the curse and because of death. But soon and very soon, even death itself will be no more, and all there will be is life, the abundant life that Jesus came to give us all.

But I for one want to go ahead and take advantage of the firstfruits of this, to take advantage of the earnest, the first part of this, until we get the rest.

These men are full of leprosy. They have a terminal, incurable condition, and He said, "Go show yourselves to the priests." Have you read that? We were back there in Leviticus just a bit ago. Have you read what He's talking about? They were only to show themselves to the priest when they were healed, but at this particular moment, do they look healed? Do they feel healed? They are full of leprosy. They were only supposed to go search out the priest after they were healed

from this leprous condition, when their bodies recovered from it and were clean. *Then* they were to go and say, "The Lord has healed me." And they would bring them in and shave their heads, and they would change their clothes and wash. He would examine them to pronounce them clean and acceptable. They were not to go to be pronounced clean until they *were*, because they were unacceptable to be in public, much less in the house of God. But here Jesus tells them, "Go on. Show yourself to the priest," and their symptoms are obvious. They stink. Their flesh is dying on them while they're walking around.

You ask, "Brother Keith, what if the condition of my body is unacceptable?" He showed you what to do right here. What do you do? I don't care if you feel like, look like, and smell like walking death, what did He say to do? In verse 14, He told them to go show themselves to the priest, "And it came to pass, that, as they went, they were cleansed." They were healed.

I want you to know you have a High Priest. You have a High Priest passed into heaven: Jesus the Son of God. You ask, "What if my body condition is unacceptable? What if I have defilement and corruption in me that's not pleasing to God?" What did He say? Present your body to Him as acceptable. Walk on up to Him and call it clean. Call those things that be not as though they were. Call your body healed, call it whole, and as you go, as you go doing that, you will be. Don't sit and cry and say, "My condition and my body is unacceptable to Him." He's already bought and paid for our healing. He took that infirmity, He bore that sickness, and He carried that pain. What do you do? You stand up and agree with Him. You stand up and call your body healed, even though you still look and feel and smell the symptoms. Call your body healed. Call it whole and present it to Him, your High Priest, and say, "Here, I'm bringing this living sacrifice to you. I call it whole, I call it healed based on the redemptive work of Jesus." And as you go, it might not appear the first time you said it, as far as experiencing it, but as you go, you will be cleansed. You will be healed. All things are possible.

Chapter 30: We Are the Bride of Christ

Let me review a little bit. Reason number 25 we are sure it is God's will to heal was because He is the Vine, and we are the branches. Reason number 26 was because our bodies are the members of Christ. Reason number 27 was because your body is the temple of the Holy Spirit. Reason number 28 was because we are God's priests. Reason number 29 was because our bodies are living sacrifices; they're to be holy and acceptable.

Now we are on reason number 30. Did you think we would get here? It's been a good journey! **We are sure it is God's will for all to be healed because we are the bride of Christ.**

In 1 Corinthians 11:7, he's talking about men and women, or really you could say husbands and wives in this specific application. He said, "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man." And all the men said… "Amen." The woman is the glory of the man.

Are we called, in the Scriptures, the bride of Christ? We already saw that not just our spirit but also our bodies are members and part of Christ, so our bodies would be part of the bride of Christ as well. In fact, this body has been bought and paid for. We're going to have it forever—thank God, it will be in a glorified state.

But He is our Husband, and we are His bride. How many men want their wives sick? What benefit would it be to them? Is the fellowship better? When the wife is sick, she doesn't feel like fellowshipping and going places or doing things with the husband. And sickness affects beauty and radiance, too, doesn't it?

In the Song of Solomon, the husband and wife are a type of Christ and the church, and the husband describes the beauty of the wife. Let me remind you of it. He said in Song of Solomon 4:7, "Thou art all fair, my love; there is no spot in thee."

He said, "You are the fairest among women."

He said in Song of Solomon 6:4, "You are beautiful."

In verse nine, "My undefiled one."

In verse ten, and this is poetic, he says, "She that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

Is this the picture of a weak, broken, emaciated, bride? No. Sickness robs the bride of her looks, of her beauty and radiance.

We are His bride. If our Husband, the Lord Jesus, wanted us sick, He would be out of harmony with every husband on the planet, wouldn't He? How do we understand that? I'm part of the bride, and He tells me, "It pleases Me, Keith, for you to be sick as my bride"? I'd be there scratching my head, because I know there is no way I want my wife Phyllis to be sick. I can't

think of any reason why I'd ever want her sick, diseased, or weak. Well, does the Lord want His bride sick? Does He want us weak? Does He want us shortened of our days, emaciated and broken, and our beauty and our health robbed? No.

In Ephesians 5:25, he said, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

Now, if Christ is making His bride sick, it would be right for us to make our bride sick—to poison them, hurt them, inject them with some disease. Why? "It's what the Lord does with us. He puts sickness on us to teach us things." You say, "No!" and that's the right answer, but do you understand that millions of Christians believe that phrase? But it's inconsistent with Scripture. It's inconsistent with what He told us to do. He said, "Husbands, love your wives, like Christ loved the church…." That means help them, take care of them, help them to maximize themselves, help them to reach their full potential. How many husbands want to see their wife radiant, strong, beautiful, and healthy? No way do we want our brides sick, broken, weak, and diseased. No way. And we are a type of Christ and the church.

He said, "Love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without a blemish." This is the will of God.

Some might say, "That's spiritual." It is spiritual, but it includes the body. We've proven it from scripture after scripture. What did he say? "Husbands love your wives," how? Well, if you read on down, he said, "As your own bodies."

Does God care about this body? Has He made provision for this body? Jesus did not just go to the Cross in spirit. He went there in His body. He offered His spirit for our spirit, His soul for our soul, His mind for our mind, and His body for our body. He bore our sins on the Cross, but He took our infirmities, He bore our sicknesses, and He carried our pains, too. And by His stripes, we are healed.

I don't care what you see or hear of others doing or not doing, are you convinced that it's the will of God for you to be healed? No matter what you've experienced or haven't experienced, it doesn't change the Bible. It has always been His will, it is His will, and it will always be His will for us to be healed now. Glory to God!

101 THINGS GOD SAID

How do we know whether it's God's will to heal us or not? It makes little difference what others say about it. What did He say about it? Remember that God is no respecter of persons (Acts 10: 34), and He never changes (Malachi 3:6). So what He said to them yesterday, He is saying to you today. God's Word is God speaking to me.

(These statements are taken directly from the Bible with little or no variation. The verbs and construction have been changed to apply to you personally and to sum up the thoughts in some instances. Also, many of these statements are prefaced by phrases like, "If you walk in My commandments," "If you believe…obey…" etc.)

What did God say?

Old Testament

God said…

1) I am the Lord that healeth thee (Exodus 15:26).

2) Your days shall be one hundred and twenty years (Genesis 6:3).

3) You shall be buried in a good old age (Genesis 15:15).

4) You shall come to your grave in a full age like as a shock of corn cometh in his season (Job 5:26).

5) When I see the blood, I will pass over you and the plague shall not be upon you to destroy you (Exodus 12:13).

6) I will take sickness away from the midst of you and the number of your days I will fulfill (Exodus 23: 25, 26).

7) I will not put any of the diseases you are afraid of on you, but I will take all sickness away from you (Deuteronomy 7:15).

8) It will be well with you and your days shall be multiplied and prolonged as the days of heaven upon the earth (Deuteronomy 11:9, 21).

9) I turned the curse into a blessing unto you, because I loved you (Deuteronomy 23:5 and Nehemiah 13:2).

10) I have redeemed you from every sickness and every plague (Deuteronomy 28:61 and Galatians 3:13).

11) As your days, so shall your strength be (Deuteronomy 33:25).

12) I have found a ransom for you, your flesh shall be fresher than a child's and you shall return to the days of your youth (Job 33:24, 25).
13) I have healed you and brought up your soul from the grave; I have kept you alive from going down into the pit (Psalm 30:1, 2).
14) I will give you strength and bless you with peace (Psalm 29:11).
15) I will preserve you and keep you alive (Psalm 41:2).
16) I will strengthen you upon the bed of languishing; I will turn all your bed in your sickness (Psalm 41:3).
17) I am the health of your countenance and your God (Psalm 43:5).
18) No plague shall come near your dwelling (Psalm 91:10).
19) I will satisfy you with long life (Psalm 91:16).
20) I heal all your diseases (Psalm 103:3).
21) I sent My word and healed you and delivered you from your destructions (Psalm 107:20).
22) You shall not die, but live, and declare My works (Psalm 118:17).
23) I heal your broken heart and bind up your wounds (Psalm 147:3).
24) The years of your life shall be many (Proverbs 4:10).
25) Trusting Me brings health to your navel and marrow to your bones (Proverbs 3:8).
26) My words are life to you, and health/medicine to all your flesh (Proverbs 4:22).
27) (My) good report makes your bones fat (Proverbs 15:30).
28) (My) pleasant words are sweet to your soul and health to your bones (Proverbs 16:24).
29) My joy is your strength. A merry heart does good like a medicine (Nehemiah 8:10; Proverbs 17:22).
30) The eyes of the blind shall be opened. The eyes of them that see shall not be dim (Isaiah 32:3; 35:5).
31) The ears of the deaf shall be unstopped. The ears of them that hear shall hearken (Isaiah 32:3; 35:5).
32) The tongue of the dumb shall sing. The tongue of the stammerers shall be ready to speak plainly (Isaiah 35:6; 32:4).
33) The lame man shall leap as a hart (Isaiah 35:6).
34) I will recover you and make you to live. I am ready to save you (Isaiah 38:16, 20).
35) I give power to the faint. I increase strength to them that have no might (Isaiah 40:29).

36) I will renew your strength. I will strengthen and help you (Isaiah 40:31; 41:10).

37) To your old age and gray hairs I will carry you and I will deliver you (Isaiah 46:4).

38) I bore your sickness (Isaiah 53:4).

39) I carried your pains (Isaiah 53:4).

40) I was put to sickness for you (Isaiah 53:10).

41) With My stripes you are healed (Isaiah 53:5).

42) I will heal you (Isaiah 57:19).

43) Your light shall break forth as the morning and your health shall spring forth speedily (Isaiah 58:8).

44) I will restore health unto you, and I will heal you of your wounds saith the Lord (Jeremiah 30:17).

45) Behold I will bring it health and cure, and I will cure you, and will reveal unto you the abundance of peace and truth (Jeremiah 33:6).

46) I will bind up that which was broken and will strengthen that which was sick (Ezekiel 34:16).

47) Behold, I will cause breath to enter into you and you shall live. And I shall put My Spirit in you and you shall live (Ezekiel 37:5, 14).

48) Whithersoever the rivers shall come shall live. They shall be healed and every thing shall live where the river comes (Ezekiel 47:9).

49) Seek Me and you shall live (Amos 5:4, 6).

50) I have arisen with healing in My wings (beams) (Malachi 4:2).

New Testament

51) I will, be thou clean (Matthew 8:3).

52) I took your infirmities (Matthew 8:17).

53) I bore your sicknesses (Matthew 8:17).

54) If you're sick you need a physician. (I am the Lord your physician) (Matthew 9:12 and Exodus 15:26).

55) I am moved with compassion toward the sick and I heal them (Matthew 14:14).

56) I heal all manner of sickness and all manner of disease (Matthew 4:23).

57) According to your faith, be it unto you (Matthew 9:29).

58) I give you power and authority over all unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease (Matthew 10:1 and Luke 9:1).
59) I heal them all (Matthew 12:15 and Hebrews 13:8).
60) As many as touch Me are made perfectly whole (Matthew 14:36).
61) Healing is the children's bread (Matthew 15:26).
62) I do all things well. I make the deaf to hear and the dumb to speak (Mark 7:37).
63) If you can believe, all things are possible to him that believeth (Mark 9:23; 11:23, 24).
64) When hands are laid on you, you shall recover (Mark 16:18).
65) My anointing heals the brokenhearted, and delivers the captives, recovers sight to the blind, and sets at liberty those that are bruised (Luke 4:18; Isaiah 10:27; 61:1).
66) I heal all those who have need of healing (Luke 9:11).
67) I am not come to destroy men's lives but to save them (Luke 9:56).
68) Behold, I give you authority over all the enemy's power and nothing shall by any means hurt you (Luke 10:19).
69) Sickness is satanic bondage and you ought to be loosed today (Luke 13:16; 2 Corinthians 6:2).
70) In Me is life (John 1:4).
71) I am the bread of life. I give you life (John 6:33, 35).
72) The words I speak unto you are spirit and life (John 6:63).
73) I am come that you might have life, and that you might have it more abundantly (John 10:10).
74) I am the resurrection and the life (John 11:25).
75) If you ask anything in My name, I will do it (John 14:14).
76) Faith in My name makes you strong and gives you perfect soundness (Acts 3:16).
77) I stretch forth My hand to heal (Acts 4:30).
78) I, Jesus Christ, make you whole (Acts 9:34).
79) I do good and heal all that are oppressed of the devil (Acts 10:38).
80) My power causes diseases to depart from you (Acts 19:12).
81) The law of the Spirit of life in Me has made you free from the law of sin and death (Romans 8:2).

82) The same Spirit that raised Me from the dead now lives in you and that Spirit will quicken your mortal body (Romans 8:11).
83) Your body is a member of Me (1 Corinthians 6:15).
84) Your body is the temple of My Spirit and you're to glorify Me in your body (1 Corinthians 6:19, 20).
85) If you'll rightly discern My body which was broken for you, and judge yourself, you'll not be judged and you'll not be weak, sickly or die prematurely (1 Corinthians 11:29-31).
86) I have set gifts of healing in My body (1 Corinthians 12:9).
87) My life may be made manifest in your mortal flesh (2 Corinthians 4:10, 11).
88) I have delivered you from death, I do deliver you, and if you trust Me I will yet deliver you (2 Corinthians 1:10).
89) I have given you My name and have put all things under your feet (Ephesians 1:21, 22).
90) I want it to be well with you and I want you to live long on the earth. (Ephesians 6:3).
91) I have delivered you from the authority of darkness (Colossians 1:13).
92) I will deliver you from every evil work (2 Timothy 4:18).
93) I tasted death for you. I destroyed the devil who had the power of death. I've delivered you from the fear of death and bondage (Hebrews 2:9, 14, 15).
94) I wash your body with pure water (Hebrews 10:22; Ephesians 5:26).
95) Lift up the weak hands and the feeble knees. Don't let that which is lame be turned aside but rather let Me heal it (Hebrews 12:12, 13).
96) Let the elders anoint you and pray for you in My name and I will raise you up (James 5:14, 15).
97) Pray for one another and I will heal you (James 5:16).
98) By My stripes you were healed (1 Peter 2:24).
99) My Divine power has given unto you all things that pertain unto life and godliness through the knowledge of Me (2 Peter 1:3).
100) Whosoever will let him come and take of the water of life freely (Revelation 22:17).
101) Beloved, I wish above all things that you may…be in health (3 John 2).

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God's Will to HEAL

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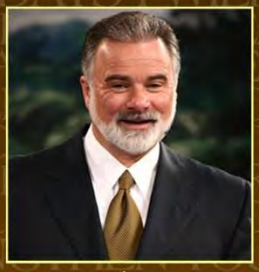

Keith Moore is the founder and president of Moore Life Ministries and Faith Life Church of both Branson, Missouri and Sarasota, Florida. Two of the greatest emphases of Brother Moore's ministry are the importance of the written Word and the necessity of being led by the Spirit. Having traveled extensively across the U.S. and abroad for over 30 years, Keith and his wife Phyllis minister strongly on such areas as love, faith, healing, prosperity, and honor. Their heart is to see the lost saved, the sick healed, the distressed relieved, the broken restored, and the discouraged empowered to victory. Brother Moore says, "True Christianity is not the formal, powerless thing that so many have come to know. Real fellowship with the living Christ, the Anointed One, results in the destruction of every bondage, the removal of every burden, and the fulfillment of every good desire. There is no life so exciting as the victorious life that is true Christianity."

You will find the teaching ministry of Brother Keith rich with revelation yet easy to understand and to put into practice. Many have testified to healing, deliverance, and life-changing experiences through this anointed ministry. ***To God be all the glory!***

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Moore Life Ministries
P.O. Box 1010 Branson, MO 65615
(417) 334-9233
www.moorelife.org

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ISBN 978-1-940403-00-7