

EXAMPLES OF HEALING - 1

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MINISTERING HEALING

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Well, we're going to reread Mark 16:17 and 18 again. Jesus said, "And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

One of the points we need to understand here is, He said, "In My name they will do it" not "in My name I'm going to do it." Many times we pray like, "Lord, remove this or take care of this devil." But He said, "You do it in My name." The name stands for the authority. It's in His name that we have the authority, but we need to do it. We have to take that authority and walk in it. If we do that it shows that we believe.

But also, I want to teach you some things. Like I said, I'm not going to go through every aspect of this verse. I'm going to cover most of them though. Some of what it says in this verse, I don't believe is what we've understood it to mean. So therefore we haven't walked in all these things. For instance, who wants to drink deadly stuff just to prove they believe? I think that comes under the heading of tempting the Lord your God. Thank goodness the New King James says, if they drink a deadly thing. Where the old King James said they're just going to do it. There are people that do that. They drink stuff and they handle snakes just to prove they believe. But I don't believe that is what this is saying.

In other words they have meanings that are prophetic meanings that are very understood in that culture that are not as clearly understood to us in the West. When Jesus said, "Give and it shall be given, pressed down and shaken together and running over shall men give unto your bosom." We don't understand what that means. We say, "Well, that sounds good. Sounds like you're going to get a lot if you give. But what does that mean?" They understood that. Because when you went to the marketplace and you would take a basket and you'd hold it or your apron and you'd hold it, and they'd give you that wheat or that flour that you were buying and they'd put it in there and they'd press it down and then they'd shake it and then they'd put it in. It wasn't like these boxes of cereal that you get and when you open it, you go where is it. And you look at the spine print and it says packed by weight, not by volume. Well they didn't have the scales. They packed it by

volume and not by weight. If they liked you, they pressed it down and shook it together and put more until it was running over. When Jesus said that, "give and it shall be given to you" they had a mind picture. They understood because they'd been to the marketplace and they'd gone up there to get their flour and gotten this much while the guy right behind them got only this much and they realized it pays off to be nice to the vendor. But anyway so we have to understand these things in the light of how they were written.

Now along with that, everything in this verse, I believe, is representing something that either wasn't available in the Old Testament or was not readily available to every believer in the Old Testament. For instance the first thing He lists as a sign of a believer is what? Casting out demons. We'll see. When Jesus started casting out demons they said, "This has never been done before." Now there had been demons cast out before in the name of certain kings that were into witchcraft and it was done through witchcraft, but there never really was deliverance. But nobody had ever cast out demons in the name of Jehovah. Nobody had ever cast out demons and the Old Testament made in the law there were rules on what you do when people had this problem. You stoned them. You see. So the law didn't have lessons on casting out demons. Jesus says that this is going to be a sign of those that believe. In My name... Well.

I want to look at something here. It says they will take up serpents. We're going to take up snakes. Now I wanted to talk about this, but I decided not to bring my rattlesnakes. I thought you'd appreciate that. I was going to release them in the back of the room and then that way you guys would already be in here and then we'd see who believed. Actually I have a friend that was bitten by a rattlesnake and he lived and you know he actually went through some physical things, but not near what you would expect and the doctors didn't think he was going to live and he did and he's here and he could tell you that story.

We also know the record in Acts where Paul, after the shipwreck and remember they built the fires to get warm and he brought in some firewood and a viper came out of the firewood and it bit him and latched onto his arm and he shook it off into the fire and everybody said, "Oh, he's going to die. He's a murderer. And since he didn't get to Rome to get killed, God's bringing judgment on him right here in the wilderness." Well, they watched him and he just kept getting firewood and nothing happened. Then they thought, "This guy's a god." So those things happen. But I don't think that's what it's talking about here. Because unbelievers handle snakes. They just grab them behind the head. I mean I did that when I was a kid. So I don't understand what's the big deal. In the Old Testament it talks about if you charm a snake you can only do that with a devil. So we can't be talking about what people think this is saying.

I want to take you back to the Old Testament. I want to show you what happens when they handle snakes. Look in Exodus 4. This is a well-known example of a snake handling which we haven't really thought of. I believe this is what Jesus was talking about. Moses is talking to the Father and he says, Then Moses answered and said, "But suppose they will not believe me or listen to my voice; suppose they say, 'The LORD has not appeared to you.'" So the LORD said to him, "What is that in your hand?" He said, "A rod"

(Exodus 4:1,2). Now what is a rod? Okay. It is a shepherd's rod. It represents authority; it represents power, it's a staff. When you have kings sitting on a throne they have a scepter. It's just a jeweled version of a rod. It represents authority. Jesus has one. The scepter is in His hand. But it is a shepherd's rod. Well Moses had one. Because that's what he did for a living. He had this rod. He had it with him every day. Your rod and your staff they comfort me. Some of them were long and some of them were short. They practiced with those things. Just like David practiced with his sling, he also practiced with the rod. They could throw those things and bean a wolf on his head with those things. It hurts. But you have to be accurate. You have to hit what you're throwing at or it will just jump out of the way. Well anyway, Moses had one. That's the point.

He said, "What's in your hand?" He said, "A rod."

And He said, "Cast it on the ground." So he cast it on the ground, and it became a serpent; and Moses fled from it. (That's what a sensible man would do. It was probably a big rod so it was probably a big snake. I'd run from it even if it turned into a pussy cat. When I throw stuff down it doesn't turn into some living thing. I'd run from it, too.) Then the Lord said to Moses, "Reach out your hand and take it by the tail"... (Exodus 4:3,4a).

Now that is either stupidity or faith. One or the other. Since God said to do it, it's faith to do it. God told him to do it. This was not something when Moses woke up one day and said, Oh, I think I'll go find a cobra and go grab him by the tail and see if I can do that. There is no place in the Bible where you see Jesus, who is "the" believer, I believe He did all these things that He's saying. I don't think it would be fair if I have to be a believer and He didn't have to do it. But I think He did it. I don't see anyplace where I see where He handled a snake. But I think He handled "the" serpent and I think what we're talking about here as we'll continue to read that has to do with that authority. So he says take that thing by the tail.

...(and he reached out his hand and caught it, and it became a rod in his hand), that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you" (Exodus 4:4,5). Any unbeliever can grab a snake behind the head and pick it up and handle a snake. They'll take up serpents so what's the big deal? A lot of people take up snakes. Why is that a sign of a believer. I don't think it has to do with tempting God and passing rattlesnakes down the row. It's a good thing because if I really believed that, I'd do it. But I don't. I believe it has to do with taking authority from the serpent, grabbing the devil's tail and turning it into a scepter or a rod. The Lord Jesus already took back all authority from Him now that is our authority in Christ, when we do it in His name and we will take back from the devil what he has stolen. I believe when it is talking about they will take up serpents, I believe it is talking about just what we see here in this record in Exodus where Moses took up the snake and it became a rod. It was authority in his hand. When we take authority from the devil, we take up serpents. Because it is authority that we have the rod of the Lord Jesus Christ. It is defeating the enemy and walking in the full-power of God. That I believe is the sign of a believer because a non-believer can handle a serpent, but to take authority from him and to walk in authority takes the power of God in the name of Jesus.

I believe this is a key for us. To understand how to have power when we pray for people. We have to take the authority. We have to not expect the Lord to take up the serpent. He has told us to do it by faith so that when we do it, we do it in His name, but we do it. We have not had this understanding so we've been praying for Him to do it. He already did it two thousand years ago. He wants us to do it in His name. He gets the glory. When Moses picked up that snake and it became authority in his hand, it became a rod, what did the Lord say? Now they'll know I've appeared to you. When you go do these things and they see the fruit, Jesus said they will know you by your fruit. When we do these things, they will know, people will know, that we're walking for the Lord Jesus Christ. We're not walking with just a form of godliness, but we have the power, also. Because we're going to take the serpent by the tail and it will become a rod in our hands. We will take the authority and we will speak like one that has a rod in our hands.

We have to understand in order to exercise the authority that we have been given, we need to speak to the problem in Jesus' name. Not pray to God the way we think of prayer. I believe that speaking to those problems is prayer. I think it is Scriptural prayer and that's why it has Scriptural results. Now look here.

Now in the morning, as He returned to the city, He was hungry. (This is Jesus.) And seeing a fig tree by the way He came to it and found nothing on it but leaves, and said to it, "Let no fruit grow on you ever again." And immediately the fig tree withered away. Now when the disciples saw it, they marveled, saying, "How did the fig tree wither away so soon?" So Jesus answered and said to them, "Assuredly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done. And all things, whatever you ask in prayer, believing, you will receive" (Matthew 21:18- 22). I believe Jesus thought that was in the category of prayer.

When He went to that fig tree and there was no fruit on it, see Jesus, this was a symbol, I'm sure that Jesus as a heavenly gardener, He did these things to the Children of Israel, but as far as every tree on the road and every plant in the field, I don't think Jesus was so concerned about checking every little wheat stalk. When He went up to this one, the fig tree was the national tree of Israel. As you know at this time Israel had rejected Jesus. They'd shown forth that fruit that they were not going to receive their Messiah. So when He went to that fig tree and saw there was no fruit, He cursed it.

He said, "Let no fruit come from you again." And it withered up immediately. Not only was it a symbol in the spirit of what they had chosen and what was going to happen to Israel, but that word "let" is very important. Because God used that in Genesis when He said, "Let there be light" and what happened? There was light. Because that is a command. It's not saying, "I command you to die." It's authority spoken. "Let no more fruit be on this tree again." "Let there be light." In Psalms it talks about "Let the angels of God go forth..." In a sense to say that, to release the angels of God. You don't tell the angels what to do. They're bigger than you are, I mean taller, but when we pray the will of God, right? And we say, "Let the hand of the Lord be there. Let the angels of God go

forth" and pray it with authority, it is a command. It's not that we say, "We command you" it is the authority that we have in Christ is released in His name and the angels go forth.

Jesus released power from heaven to do a miracle here by saying "let no fruit grow on you again." Then He instructed them. This is prayer. Because I prayed according to the will of the Father. But He did not go up to that tree and say, "Father, I understand you want me to curse this tree. So Father in heaven I pray right now that you cause this tree to wither. So show everybody what you're trying to point out here prophetically." No. He didn't do that at all. He went up there and didn't even pay attention if anybody was watching Him or not. He just went up there and said, "Die." And it died right away.

We need to understand sometimes this seems strange to us. It can almost seem arrogant when we speak to things, but Jesus spoke to that fig tree. He didn't pray about the fig tree, He didn't ask the Father to do something. Once He knew it was the will of the Father, He spoke it into being. When God said, "Let there be light" it was His will so therefore He only had to speak it and it was done. When we know it is God's will for healing to take place, we speak it with authority when we have the authority manifested the fruit will always be there of the healing. Now keep in mind it has to be in the context of the will of God and what that will is there always with faith. Okay, I could have gone up to that tree and said, "Let no one eat fruit off you either" and it would have just stood there and looked at me and no problem because see I have to have that faith. That's why we have to build faith. That's what we're doing here this morning. Building faith to go along with what we're seeing here and when we put the faith with the utterance of speaking things into being, then the power of God is released, the results come.

But I believe because of what Jesus said here, "Whatever you ask in prayer believing you will receive." There has to be faith. There has to be in the will of God. But you have to ask and what He said here in context of asking in prayer, He never once said "please Father." There are times when it is God's will to say, "So be it" is asking in prayer. We realize we don't have the power. But we take up that serpent in that sense we grab it and we have that authority but we have to exercise it. Just like a king would command and say, "Do it" and you would do it. So we take that rod and take up that serpent that turns into a rod. We take that which is evil, that the devil has used for his own and we grab it and by using the authority, the rod of Christ, boom it is manifested into that rod, in a sense. It is manifested into that which we can use. It is manifested into that which that person needs. That which they wanted in their life. I think that makes more sense. It surely does more good than just picking up a snake. Who wants to do that? You know. I like crushing their heads. It makes me think of the devil. Okay.

If you want to start making a list. I have twelve things here that we will cover as we go here and they're not all the keys that I could have picked, but there are twelve that I chose that will help you to grow in authority and healing.

Key #1, Take authority over the situations (Take up serpents). You take the authority. Now you have to understand the authority comes through Christ. But we've been praying

for Him to do it. He's not going to do it. He's going to delegate the authority to you. You do it in His name. Take up the serpent. Use the rod.

This is Jesus going down. He waited four days. Lazarus died and He went down... And He said, "Where have you laid him?" They said to Him, "Lord, come and see" (John 11:34). Then there is the shortest verse in the Bible. Jesus wept (v.35). Then the Jews said, "See how He loved him!" And some of them said, "Could not this Man, who opened the eyes of the blind, also have kept this man from dying?" (vv.36-37). The answer is "yes." But He didn't. Because sometimes there is a higher will than what we think should happen. There is a higher will sometimes than the immediate healing. Like it seems so much more simple for Jesus to show up and heal Lazarus while he was sick, but He stayed away and let him die. Why? There was more to it than I know, but certainly God wanted some glory here. Anyway those Pharisees said, "Well..." I mean when He was healing blind people, they were criticizing Him for doing it on the Sabbath. Now they are criticizing Him for not coming and healing Lazarus. Well, couldn't He have done that? Yeah, He could have.

Then Jesus, again groaning in Himself, came to the tomb. (I know it was difficult for Jesus to wait those days. It was difficult for Jesus to not heal His good friend. In verse 36 when it said, "See how He loved him." That word "love" is the word phileo which means brotherly love. Jesus loves everybody agape. But this guy was His friend. Lazarus was His friend. He loved him in a special close brotherly way.) When He ...came to the tomb. It was a cave, and a stone lay against it (v.38). Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for he has been dead four days." Jesus said to her, "Did I not say to you that if you would believe you would see the glory of God?" Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, "Father, I thank You that You have heard Me. And I know that You always hear me, but because of the people who are standing by I said this, that they may believe that You sent Me" (vv.39-42).

Here we have something that is more like what we think of when we think of a prayer. Now remember He is getting ready to raise Lazarus from the dead. That's a pretty good prayer. Because we've already read further. We already know Lazarus gets up. So this is a good prayer. We ought to look at it.

"Father I thank You that You have heard Me. And I know that You always hear me, but because of the people who are standing by I said this, that they may believe that You sent Me." So in other words, this great little prayer that got Lazarus up didn't really get Lazarus up because He just said, "I'm only praying this for these guys to hear." He's preaching with His eyes closed. "I just want them to believe that You sent Me."

Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!" (v.43). That's the prayer that got him up. There's no "please." There's no "thank you." There's no, "You do it, not me." It was like it was already the will of the Lord, He said in His prayer, "I know Father, You've already heard Me." Just like what Peter said, "By His

strips you were healed." In Jesus' mind Lazarus was already up. In Jesus' mind, His Father had already heard Him. He prayed that prayer for the people to hear. We can do that, just so we understand nothing happens until we take authority and speak to the problem. Take authority over the problem like Jesus did in a loud voice, it wasn't any wimpy thing, He didn't walk up there as the closer He got the higher He got off the ground and the halo glowed and His eyes were glossy like He had been smoking something and He goes quietly "Move away the stone" and the stone moved away all by itself and in a whisper, "Lazarus come forth." No. Loudly, "Lazarus get out of there. Now." I mean it shocked everybody around Him. Especially the religious guys. Because here He is weeping. I mean inside He was torn up. He had compassion. He was a Man of compassion. He didn't want to wait. He didn't want to see Lazarus die.

I want to tell you something else, though. Lazarus got up. I'll tell you something else, though. Lazarus died again. He's waiting the resurrection right now. So you need to understand the Lord has healed "by His stripes we were healed." But even when we get healing now to continue on, there is a day, if the Lord tarries, where this body is going to give out. The healing we receive now is still only in part because we know in part, we prophesy in part and really we heal in part because on that day when the Lord comes back and the saints are raised, they are resurrected, the bodies get up and our spirits rejoin those bodies. "We have new bodies," Paul said. Paul said, "Who shall rid me of the body of this death? I'm tired of it." If we didn't have these bodies, we wouldn't have any temptations. Temptations come through the flesh, right? So we're always going to have that. Even healing comes in part, but thank God for the part. That was a big part for Lazarus. What happened? The rest of those people quit arguing and when Jesus shows up He's talking to Martha and she says, "Why didn't you come sooner, Jesus. You could have saved him." Everybody else is saying, "Well, He opened the blind eyes, why couldn't he keep this guy from getting sick or from dying?" Here He is showing up and there's just nothing but criticism. You can heal a lot of people and still get criticized for not healing the one on that day.

But Lazarus got up. And a lot of people believed. They stopped criticizing. Well, not the Pharisees, because then they wanted to kill Lazarus, too, because he was a walking witness. Everywhere he went, "Oh, that's the guy that was dead. Four days. How can you argue with that?" Legally in Israel they had to be dead three days before they would declare it officially. That's why Jesus had to be dead three days and three nights to fulfill the law. Lazarus was dead that long and another day. No way they could argue with that.

Then when Lazarus came forth And he who had died came out bound hand and foot with grave clothes, and his face was wrapped with a cloth. Jesus said to them, "Loose him, and let him go." Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him (John 11:44-45). Once again, probably the greatest tool for evangelism is healing. Even partial healing, even the part, because it's the part they needed healed. You see? What part do you need healed? It would bless you to have that healed today.

Well, I say we take up the serpent and wring his neck. Take the authority in Jesus' Name and take authority over that situation and pray the way Jesus prayed. Jesus said we could bind and we could loose. What did He do there? He loosed Lazarus from the grave. He bound the power of death. He didn't go through all these little four-step plan to raise somebody from the dead. He just said, "Come out of there." Now you can say, "Come out of there" and they might not come out because it has to be within God's will and power and I would say more often the limiting factor is our faith, not His will. The point is Jesus had both and He knew it. When you know it you can walk in faith. When you know this is God's will for this person to be healed, you speak with authority because you know it. When you speak with authority it happens. What I want you to understand is more often we have gone into situations saying, "I'm not sure if this is God's will so I'm going to pray this wimpy little prayer and maybe something will happen." Then nothing happens. Why? Because even if it was God's will, which it probably was, you didn't take the authority in Jesus' Name. Jesus yelled. He would have gotten kicked out of their church. Because He screamed, you know. But Lazarus would let Him come to his church.

We need to understand. We don't have perfect understanding. We don't have perfect knowledge. We don't understand always if there is enough faith for this person to be healed. Do you know what my point is? Who cares? You're never going to find out if you don't take authority. Let's push in like Jesus did. What we will find is many more times than when we use to pray we now see people get healed. Just by doing this. This is only number one we're talking about here. Just by in Jesus' Name, using the command. Using that authority, let this person be free from that sickness, okay?

So, within this section, though, also there is the proclamation of faith. Jesus wasn't afraid to say, "Look, Father You've already hear Me, but for these guys, I'm praying this." He proclaimed His faith. Now Jesus didn't need to proclaim it for Himself. He proclaimed it for them so they would believe. Sometimes we do though need to say it for our own selves.

Key #2, proclamation of faith. Faith comes by hearing. More often than not we hear ourselves. Death and life is in the power of the tongue. If we will speak the positives, that proclamation will build faith. It will build faith.

Key #3, take authority over unbelief. When Jesus got there, they weren't believing Jesus was going to get him up. All they were saying was, "Oh, He could have done it." "Oh, He could have done it." "Oh, I know He could have done it." "He did other things. He could have done that." Doubting His ability to do what needed to be done then. So many times we make the same mistake. We've seen things happen. We've seen God do things for us and now we come upon a new situation and we go, "Why didn't God handle this sooner?" "It should have been handled sooner." "Why didn't He handle it sooner?" Take authority over that unbelief. Grab it.

Key #4, don't overlook physical needs. Jesus said, "Okay, he's up. Now just leave him all wrapped up." No. He said, "Unwrap him." In other words, He raised him from the dead. Since the angels didn't unwrap him, He wasn't afraid to tell somebody to do it. So don't

overlook those physical things, too, that need to be handled. You'll see other examples as we go here. But because there is Spirit involved, it's not wrong to go ahead and take some action in the physical, too, after the Lord moves. It's like He raised Lazarus from the dead, but Lazarus still needed his Wheaties the next day. You see. There still was some physical to it. So we need to understand it. That's part of the prayer. Many times you'll pray for that need, but then you will get some wisdom, a word of wisdom or something, and in this case it was obvious. He didn't need a word of wisdom. He said, "Loose it." You know how they wrap those guys up. It was almost like what we would see in a cast. Because they would wrap them in the clothes, but it wasn't just cloth. It was cloths dipped in all these spices and everything so it hardened on them. I mean Lazarus came out stiff, jumping. Did you ever see the mummy on the movies? The reason he walks like that is because it is stiff. The only thing they wrapped him all the way up except for the face and then they put a cloth over his face.

So remember when Jesus was raised from the dead and it says they ran there and Peter stopped at the door and John ran in there. There were the grave clothes and the napkin was neatly folded. The grave clothes weren't folded because they were stiff. There was no way, I mean it wasn't like somebody stole Jesus. There were His grave clothes and it's empty. You can see in there. It's like your cast. They have to cut it to get it off. But Jesus came right through those things. But He folded that napkin. Teach that to your kids. Making their bed. When you get out of your grave clothes, kids, make your beds.

Question unheard from the floor, Answer: Whatever physical need that might be needed, handle it. I'm not sure if we'll cover that, but there is a good example of that where the demoniac came to Jesus over in the Gadarenes and then He cast out the legion and remember the legion went into the pigs and the pigs ran down the cliff and into the water and the guys that took care of the pigs ran back to the city, got the people of the city, they came back and it's any where from two to four hours it probably took to do that, that's what they say, and when they got there, here was the man that before times they couldn't even chain up because he'd break those chains and here he was seated, fully clothed and in his right mind, and was seated at Jesus' feet. Well to us it just means he was seated. In the East that meant he was learning from a Teacher. Because Paul talked about that. "I sat at the feet of Gamaliel." What that meant was it didn't always mean he was seated on the floor in front of him. It is a figure of speech meaning he stood under his teaching. So Jesus after He took care of the demons and cast out those demons out of that man, He taught him. The miraculous was handled, but then what did He do? He taught him how to keep from having that devil come back. That's exactly what you're saying. That's part of handling those needs. So I guess you could say, "Don't overlook handling the physical needs but also the spiritual needs."

And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw Him, he fell at His feet. And begged Him earnestly, saying, "My little daughter lies at the point of death. Come and lay Your hands on her, that she may be healed, and she will live." So Jesus went with him, and a great multitude followed Him and thronged Him. Now a certain woman had a flow of blood for twelve years, and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew

worse. When she heard about Jesus, she came behind Him in the crowd and touched His garment; for she said, "If only I may touch His clothes, I shall be made well" (Mark 5:22-28). Who said it? She said it. She made a decision. "If I could just touch the hem of His garment I will be well."

Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction (Mark 5:29). Now every time somebody receives healing, it doesn't mean they're going to feel it, but then again not everybody that you lay hands on asks you to, either. Sometimes you ask them. But in this case she had already convinced herself, "If I could just touch the hem of His garment." Why? Because she knew of Jesus. She knew healings were already in His life. So therefore she had more faith in Him than she did for the high priest down at the temple who had the position that somebody should have been able to go to, to receive healing, right? But because of His life, the word had gotten out "Something's there. I don't understand it, but if I can just get close enough to touch the hem of His garment, I'll get healed." What happened? As soon as she touched it, she felt it. But she received it. She was healed.

And Jesus, immediately knowing in Himself that power had gone out of Him... See in this situation, Jesus didn't say a word. She said it. Who had the power? Jesus did. How did she get to the place where she could receive it? She confessed. She took action, but because of the faith and the power that He walked in, there was enough to where somebody else received it just by being close to Him. We should be able to be like that. We should walk like Jesus Christ. Now I understand, take that in the understanding that we are not perfect. Thank goodness God doesn't expect us to be perfect. He has perfection in His Son. But He expects us to be blameless. Do you know what that means? That means when you sin, confess your sin and get back with the Lord right away, okay? And then don't do it anymore. That's called repentance. If we will walk like that, we will be blameless. That means we try to be sinless, but even when we can't be, even when we don't because of these bodies, our intentions are to be, but God says you are blameless. We will still have a significant amount of that power that the Lord walked in. People will actually be touched in those same ways. They will come to your meeting or they will come to your house and say, "You know so and so told me what goes on down here. I just knew if I came here, God would do something." Do you know what happens? They get closer to the Lord when that happens. Or they come to the Lord for the first time when that happens. So your walk and your example is important, too. But anyway He felt the power go out of Him. He felt that virtue go out of Him.

And He ...turned around in the crowd and said, "Who touched My clothes?" (Mark 5:30). How did He know somebody touched His clothes? The power didn't go out of His clothes. But His disciples said to Him, "You see the multitude thronging You, and You say, 'Who touched Me?'" And He looked around to see her who had done this thing. But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth (vv.30-33). She wanted something for herself. She went in there. She confessed that she went in there. She received it then she got caught. She was already really blessed because she got healed after all this time, but now she got caught and she's like, she falls down. I would, too.

It's kind of like that snake thing where you throw down your rod and it turns into a snake. I'd run, too. She wasn't doing anything the rest of us wouldn't have done. She fell down and told Him. I'd tell Him, too, the whole truth. And He said to her, "Daughter, your faith has made you well. Go in peace and be healed of your affliction" (v.34).

But to you who fear My name the Sun of Righteousness shall arise with healing in His wings; and you shall go out and grow fat like stall-fed calves (Malachi 4:2). That word "healing in His wings" that word "wings" is the same word that's used when they say "the collar" or "the hem" you know like on the cloak. When Malachi prophesied that, he was prophesying that somebody would touch the hem of His garment and be healed. It's a good place to be to get healed.

In other words it was by her faith, by her confession, but she could have confessed that and had that faith for those doctors and nothing happened. But there was something there that she could receive when she came. But still it was through that confession.

While He was still speaking, some came from the ruler of the synagogue's house who said, "Your daughter is dead. Why trouble the Teacher any further?" (Mark 5:35). They are just trying to be considerate of Jesus' time. That's nice of them.

As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, "Do not be afraid; only believe" (v.36). They just had this example of this woman that had come up, touched His garment, got healed of this infirmity that she'd had for twelve years, she confesses, He says, "By your faith you've received this." Then they come up with this bad report. The daughter has died. Right away He takes control of that situation and says, "Just believe. Don't be afraid."

What did the angels say? Every time an angel shows up, what does he say? Fear not. Why? Because every time an angel shows up people fall on the ground quaking in their boots, except Joshua. Joshua was getting ready for the battle of Jericho. Here he is. He has his armor on and here it says the angel of the Lord appears and he goes, "Are you for us or are you for our enemy?" He's ready to fight, you know. He doesn't even realize who that is there. "Are you for us or are you for our enemies?" He goes, "Neither. I'm the Captain of the Lord's Host." He goes, whoom, down he goes. So Joshua just had to be talked to you know. So sometimes we do that. I notice that when you are in the warfare conferences they don't fall down as quick as when they are in the presence of the Lord conferences. We need both. But there is something. When you are walking in that authority I mean you need angels around you. Because you go through walls. I mean when you are walking in that authority with that scepter, you have authority, you take authority, and just like Joshua, he stood there in authority right to the Captain of the Hosts. "Who are you for?" He said, "Not you. It's a good thing you're on my side."

But anyway we have to have that kind of audacity. I really believe we do. Just understand it's in Christ. It's only through His name we can stand. But we haven't been doing that.

We have not stood. We have not taken authority in His name. We need to understand that and then we need to do it.

...Do not be afraid; only believe." And He permitted no one to follow Him except Peter, James, and John the brother of James (v.37). Now remember there was a whole group of people, but what happened? They just got told, they saw a notable miracle, but then some little negative thing comes in there and right away what happens? People forget the miracle and their faith goes zoom right down again. So what does He do? He says, "Well, come on we're going to go in here and I'm going to show you all and you're going to believe..." No. It was a total different thing than with Lazarus. In this case He took authority over that situation. He already knew that God had given Him the authority to go in there and raise this girl from the dead. There had been faith there and now He is fighting to keep that faith. So He leaves all the people with their unbelief behind. "Stay here."

Don't tempt God. If you have a situation where you believe the Lord has given you an opportunity to act, but there is unbelief, get it out. Just move it out. Do whatever you need to do. Because it will stop after you have the results. So He left them behind.

Then He came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly (Mark 5:38). You can't blame them. When He came in, He said to them, "Why make this commotion and weep? The child is not dead, but sleeping" (v.39). Now He's making a positive confession, right? He's speaking what you can't see with your eyes. He's speaking from faith. Faith always seems like insanity to those that don't have it.

Proclamation of faith always seems crazy. When I say, "Everyone in Missoula is going to repent someday." I didn't realize how many people thought I was crazy. I've been finding out there are a lot of them. I don't care. Do you know what I told them? I told them, "Well, what happens if everyone but one gets saved? Do you think God's going to be mad at me?" No. "Do you think everybody but that one are going to be....?" No. Somebody has to proclaim it. I'm not saying that's prophecy. I'm saying I'm proclaiming it. If it could happen in Nineveh, it could sure happen here. It's a lot smaller town. Somebody has to proclaim it until the faith is there. But they'll ridicule you.

Jesus said, "She's not dead, but sleeping." They ridiculed Him, And they laughed Him to scorn. But when He had put them all out...Who does He think He is? I mean that's pretty rotten. Who does He think He is? What gave Him that authority to kick the relatives out of their own house? The same thing that will give you the authority if you'll take up that serpent. If you'll take up that rod and use it at that time. Walk, you have to walk with the Lord, okay? But if we don't understand these things, we will never do these things. Jesus kicked them out.

But when He had put them all out, He took the father and the mother of the child, and those who were with Him, and entered where the child was lying (v.40). Look at

everything He's done to get to the place where now He's finally going to, He hasn't even seen the little girl yet.

Then He took the child by the hand, and said to her, (Father in heaven, we pray that You'll bless this child. We pray that you will get this child up. O Lord in heaven please...no. He didn't say any of that. He said) "Talitha, cumi," which is translated, "Little girl, I say to you, arise" (v.41). He walked in there and look at everything He's done to get to this point. He walks in there and He says, "Get up." It didn't say with a loud voice. He was being nice to her. But with Lazarus he was in a cave and there was a great multitude. This was a little girl, a few disciples and a few family members. He just said, "Get up. Come on." Authority is not necessarily in volume. Sometimes we forget that. Sometimes it does need to be in volume or we're not showing our authority. There's nothing about volume that automatically brings authority.

Immediately the girl arose and walked, for she was twelve years of age. And they were overcome with great amazement. But He commanded them strictly that no one should know it, and said that something should be given her to eat (vv.42-43). Do you see how He took care of her physical needs, too. We don't know why she died. We don't know what it was that caused a twelve year old to die. We do know that she would have stayed dead if it was up to anybody else. The servants that came and said, "Don't bother the Master anymore," the relatives that laughed at Him and ridiculed Him, all those things were against Him and yet He stayed in that groove, so to speak. Once He was convinced He was to go with Jairus, He went all the way and nothing dissuaded Him and anything that got in His way He moved it out. We need to have that same audacity until we get to the place where we use that authority.

Those are just some more examples of the things we've seen already. The proclamation of faith, taking authority over the unbelief and don't overlook the physical or spiritual needs that the people may have after they have been delivered. It's very possible if He hadn't said that, "Give her something to eat" it may well be that whatever it was that caused her to die could have caused her to die again. We don't know that, but that is the case in some situations. You may see a person be healed and you may see a person get healed let's say of bad knees and the Lord will tell you, "Okay now the guy's healed." He's up jumping around and all excited and the Lord's saying, "Okay now quit rock climbing or whatever." If he disobeys, what's going to happen? He'll get it back again. But if you'll give him that wisdom and he'll take it, he'll have the healing and also retain the healing. So Jesus was saying the same thing here as He was, if Lazarus had not been loosed, he would have died again so Jesus said, "Loose him." This little girl if she had never gotten anymore food she would have died again, too. But this was something more specific.

Key #5, word of wisdom. I want to show you an example of where a word of wisdom was used. And Elisha returned to Gilgal, and there was a famine in the land. Now the sons of the prophets were sitting before him; and he said to his servant, "Put on the large pot, and boil stew for the sons of the prophets." So one went out into the field to gather herbs, and found a wild vine, and gathered from it a lap full of wild gourds, and came and sliced them into the pot of stew, though they did not know what they were. Then they

served it to the men to eat. Now it happened, as they were eating the stew, that they cried out and said, "O man of God, there is death in the pot!" And they could not eat it (2 Kings 4:38-40). I don't know how they discerned there was death in the pot. If they were starting to cramp up and fall over or if they were blanking out. Obviously they didn't all blank out because somebody had to yell this or if they just discerned it. You know some poisons don't work fast so therefore you may not even feel it. Some mushrooms are like that. You don't feel it until you wake up dead. But anyway some way or another these guys knew there was death in the pot.

So he said, "Then bring some flour." And he put it into the pot, and said, "Serve it to the people, that they may eat." And there was nothing harmful in the pot (v.41). Now it is possible that the flour was the antidote to whatever poison was in there. If that's the case, great. But there is no way Elisha could have known that because they don't know what kind of gourd this was. If there was just a simple thing of an antidote, he received that by word of wisdom, but the Lord told him.

Do you remember the old story of Raspeuten? Remember the priest in Russia during Nicholas and Alexander? And they hated him and they wanted to kill him and they put enough arsenic in his birthday cake to kill an elephant. The only thing is the antidote for arsenic is sugar and they had icing on the cake so he ate the thing and nobody died because they gave him the antidote with the poison. So I don't know if this was the case where this was an antidote. It's very possible that it was just pure faith. By taking the action and throwing that in the pot, supernaturally something happened. I don't know which. The point is the result, the fruit, you'll know it by it's fruit. The fruit is there was nothing harmful in the pot. That's good fruit. So word of wisdom. There are many other examples, I just happen to like that one so also if you like that part back there in Mark chapter sixteen, you know drinking any deadly thing, if you want to take that literal then okay, you just go get your gourd and do it this way, okay? I don't think that's what it means, though. But anyway I just thought I'd throw that in there in case you really feel like you want to do this.

That word of wisdom healed the pot of stew, really. And therefore they were better off, they were healed. Okay? I'll handle one more here.

Key #6, action that you take in the physical can inspire spiritual faith. Now, still in Second Kings chapter two.

Then the men of the city said to Elisha, "Please notice, the situation of this city is pleasant, as my lord sees; but the water is bad, and the ground barren." And he said, "Bring me a new bowl, and put salt in it." So they brought it to him. Then he went out to the source of the water, and cast in the salt there, and said, "Thus says the Lord: (Now that's something that prophets in the Old Testament said and sometimes we say that, sometimes when we prophesy in this day and time we'll say that. It's not necessary really in this day and time. The reason they had to say it in the Old Testament is because there were prophets of Baal, there were prophets of Ashtoreth, there were... He was saying, "Thus sayeth Jehovah" He was making people know who was about to do this miracle. It

wasn't Baal. It wasn't Ashtoreth. It wasn't Isis. It wasn't any other god. Do you see what I'm saying?) "Thus says the Lord: 'I have healed this water; from it there shall be no more death or barrenness.'" (2 Kings 2:19-21). Now did he say, "Lord, please heal this water"? Did he say, "Oh, Lord this is poison water and we want you to heal it, please"? I'm not saying that's wrong to do that, but what I am saying is in these examples where we are seeing results, that's not what they're doing. He said, "Thus saith the Lord I have healed this water." Now you might hear Elisha saying that and you're going, "Well he sure is arrogant. Who does he think he is healing the water?" Elisha is not saying, "I'm healing it." He's saying, "The Lord is healing it." He is speaking for the Lord saying, "I the Lord have healed this water; from it there shall be no more death or barrenness."

Now listen to this: It says So the water remains healed to this day, according to the saying of Elisha which he spoke (v.22). Which was what? The Word of the Lord. He just said it was. "Thus saith the Lord." The next verse says, "Thus saith Elisha." Which is it? It's both. It's what's bound on earth is bound in heaven and what's loosed on earth is loosed in heaven. It's just binding and loosing. But now it's everyone that believes does these things where back then you had to have the anointing of Elijah or twice as much on Elisha. Do you see what I mean? We have authority in Christ's name that believe on His name. It's not a specific anointing of a prophet. It's not a specific anointing of some gift. Now those things exist and I'm not belittling that. What I'm saying is that we have to rise up as believers. People talk about, "Jesus said that we can do greater works than Him because we go unto the Father." I say, Hallelujah." Then I say, "I'd be happy to do His regular works." I mean I'm all for the greater works than Jesus, but I'd like to see the regular ones on a consistent basis. We don't need to be so concerned about all these extra things if we will just understand if we will believe we will see these great things. That water even to this day is called the well of Elisha.