

Articles On Healing.

[1 Why Jesus Died.](#)

[2 Paul's Thorn In His Side 1.](#)

[3 Paul's Thorn In His Side 3.](#)

[4 Communion.](#)

[5 Healing 1.](#)

[6 Healing 2.](#)

[7 Healing 3.](#)

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- 1 Why Jesus Died.
- 2 Paul's Thorn In His Side 1.
- 3 Paul's Thorn In His Side 3.
- 4 Communion.
 - (a) Self-centeredness.
 - (b) Purpose Of The Body 01.
 - (c) Purpose Of The Blood 01.
 - (d) Body Blood Brotherly Love 01.
 - (e) Self Examination 01.
 - (f) Self Examination 02.
 - (g) Forgiveness Of Sins 01.
- 5 Healing 1.
- 6 Healing 2.
- 7 Healing 3.

WHY JESUS DIED.

I am going to start talking about the subject of healing. Supernatural, divine healing, from God and by faith. Any body who believes God exists, believes that God can do anything, but by and large the body of Christ does not believe that healing is something that you can control, that you can reach out and grab hold of it. Believing that God can heal is quite different from believing that God wants to heal and that he has given you the power to actually release healing. Now that is something that is not understood. As a matter of fact that is something that is fought against. You will find that many people come out against teaching on healing because if it is true that God wants every person well, and if there are things that we can do to appropriate that healing, to make it manifest in our lives, then what about all the people who have died. What about all the people who are suffering. Many people rather than sit there and say we are operating at less than what God desires, it is much easier to say that is God's will that all of these sicknesses and diseases happen. It is easier to say that this is just part of life and we just have to accept it and roll with the punches. It is easier to say that because it takes no effort on your part. You do not have to seek God. You don't have to acknowledge God. There is no risk of failure. Whatever is God's will just automatically comes to pass. I am going to be sharing some things that are controversial. It is amazing that people fight so hard for the right to be sick.

I am not condemning anybody who is sick. I am not condemning anybody who is lost and saying that he or she is a terrible person. Many times people don't know because they have never heard the truth. I am not condemning, but I am saying that you do not have to live separate from the Lord. You can choose to be saved, and you can choose to be healed. It is not God who sovereignly chooses to heal one person and not heal another person, any more than it is not God who sovereignly chooses to save one person and does not choose to save another. It is God's will that every person be saved and come to repentance, and it is also God's will that every person be healed. As we learn the truth from God's word about this, this truth is going to make you free. Even if you have to be dragged to freedom kicking and screaming. As long as you are willing to hold on to the truth of God's Word and not say, "I used to believe that salvation, healing, prosperity or deliverance or were true, but now I have changed my thinking".

I know that this is a hot issue, and that there are many people upset about this. There are a lot of people who fight for sickness. If what I am teaching about sickness is true, then it condemns other people. It shows that there is more, that there is a level of victory available through Christ that the vast majority of people are not living in. Rather than change, rather than say that there is something that I don't know, that I don't have to be sick every flu season. Its just so much easier to be like everybody else, to not rock the boat, to not be told that I'm missing out on something. It is going to interfere with my watching "as the stomach turns". I might have to start believing God. I might have to start doing more than my unsaved neighbor does. Most people are not willing to do that. So they will sit and put up with sickness, disease, pain, suffering, grief, sorrow, they will see people die prematurely and they will simply say it is all God's will. Everybody tries to fight against sickness. One of the largest expenses in people's lives today is pills, medication and preventive type of things. Medicine is just huge with doctors and their expenses.

You can turn and find a medical facility on every corner because people want to be well. Nevertheless, when you start sharing from the word of God and what it says, and how he has given us the power to heal and to walk in health, people get mad. They reject God's healing. They believe that is radical and extreme, to heal the sick or to raise the dead, how can these things be?

If people really believe that God is the one who wants you sick. If they really believe that it is God's will, and that this is just our lot in life. If they really believe that God is somehow working a redemptive purpose and accomplishing something good in our lives through all this suffering. I will teach this in more detail, specifically talking against that kind of stuff. Nevertheless, if people really believe what they say they believe, then they would never go to the doctor, they would never take medicine, they would never have surgery. If God is the one who put this on you to teach you something, then why are you putting so much in trying to get out of God's will? That is hypocritical. It is not logical. It is just inconsistent.

Everybody prays for healing, even people that are not born again, that do not spend any time seeking God, when they get in a crisis they will cry out. That is not going to get you healed. There are ways in which you can renew your mind, and you can literally walk in supernatural healing. I am going to share with you the things that God has shared with me. Let me say right up front. I am not the perfect example. I have not arrived, but I have left. Jesus said he who receives the one whom I have sent receives me. Jesus sent Andrew Wommack. Andrew Wommack sent me. Therefore, Jesus sent me.

Let me be clear. I do not understand everything about healing. There are people whom I pray for that do not get healed. Some will say, if that is true then what right do you have to talk about it. I do not claim to know it all, but I have seen healing work in my life. I had a brain aneurysm and the doctor told me I should have been dead because I did not get to the doctor in a matter of minutes. On another occasion the doctor told me that my condition would progressively get worse such that unless I received a back operation, I would be back to him in a year or two maximum, begging him for a back operation to relieve the pain. That was over seven years ago. Not only didn't the condition get worse but it got so much better that it is off the scale. I am not saying this to boast in any way, but I am saying this to say that this is an area in which I have seen work in my life. I am not talking about a gift of healing on my life. I am talking about my experience with the truth of God's word in my life, which has set me free.

God wants you well. The bible has more to say on healing than most of you even want. I tell you if you are sick, you should want everything you can get to get well. Sadly there has been a lot of confusion about this, which I have already expressed. The very first point, which I have tried to establish is, that healing is for us today, that it is part of Christ's atonement. It is wrong to say that the real basic thing that we have is the forgiveness of sins.

No! Jesus died to produce forgiveness of sins, healing of your body, prosperity, and deliverance. All of these things are included. It is wrong to piece meal them and say that I am only going to accept one fourth of what Jesus provided for me, the forgiveness of sins, and I am just going to reject the others. This has hurt individuals. There is a lot of grief and suffering, because people are not

receiving their healing. There are a lot of people turned away from the Lord because the church is representing God as the one who is the author of sickness and disease.

Furthermore, healing is one of the greatest tools that we have to draw people to God. If we would reach people where they are, then we could bring them to where they are supposed to go. Most people are not thinking about heaven and hell and eternal issues. They are just muddling through on a daily basis. Some of them are hurting so much that their prayers are not about eternity. They are just thinking about how do I survive today. How do I get through these things today?

I tell you one of the reasons that the church is not more relevant and that our society is going more and more secular is because the church has reduced Christianity to just an insurance policy for heaven and hell and its eternal things, and it does not apply to the average person's everyday life. That's wrong. When Jesus taught, he taught on farming, things that every one of them dealt with every day. He healed their bodies. He set people free. He prospered people. He blessed them, and because he could reach people in the physical, natural realm, they were open, thinking, he can also do the greater things. I know that the church is missing a great opportunity by not accurately representing that it is always God's will to heal.

What I want to do now is to start dealing with some of the objections. It is sad to say that most of the objections against healing come from the church. Unbelievers may not be really seeking God. They may not think a lot about God, but they are not really resistant. Frequently, it is easier to minister healing to people who are not saved than it is to minister healing to people who are saved. True, sometimes the non-believer won't let you pray healing for him, but when they do it is often easier for him to receive healing. Many people who are saved have also been taught wrong doctrine that God is the one who has put this thing on them. As Jesus said in Mark 7:13; "your traditions make the word of God of none effect". It is religious tradition, which has taken people's faith away from healing.

One of the things, which is a major obstacle to the wrong thinking that God is the one who has put this thing on them is the interpretation of Paul's teaching about his thorn in the flesh, which I will address later. Nevertheless, these traditions and doctrines of men are so ingrained in our thinking that you cannot even mention Paul's thorn in the flesh, without people immediately beginning to think the wrong things about it. It is going to take me a little while to counter this and come against it, but I do not believe that the bible teaches that Paul had some eye problem that God would not heal him of, which is the traditional religious interpretation. I believe that the reason why people teach that is because it is a convenient theology. You have to want to believe it to find it in scripture, because the scripture makes it very clear that it was not from God, rather it was a messenger of Satan. Anyhow I will be teaching on that later and I think it will really help you.

The scripture says in Revelation 12 that they overcome the devil by the blood of the Lamb and the word of their testimony. Testimonies show that these things are happening to day, that God is still alive today. When we hear the large number of doctor certified testimonies we are either going to accept the truth of the testimonies or we are going to bury our heads in the sand and call the doctors and the patients liars.

PAULS THORN IN HIS SIDE 1.

The church by and large, or christians in general, have rejected healing. Although most christians believe that God can heal, and even sometimes people do get healed, nevertheless although we may accept healing on a random basis, yet to come out with a statement that healing is in God's will for you, that it is part of the attonment, it is not just for some people, it is for every person. As a whole the body of Christ would reject that. Now when I say the body of Christ, there are churches that are doing a marvelous job, but a large segment of the church is falling short in this area. A powerful verse along these lines is 3rd John chapter 1 verse 2.

3rd John 1:2.

-Here begineth the reading of God's holy word.

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

- Here endeth the reading of God's holy Word.

The text says "I wish above all things, not some things, but all things; that you might prosper and be in good health". That is not the attitude of the basic christian today. Instead they have actually embraced sickness, thinking that in some cases it is something good that God has sent.

An incorrect scripture interpretation, which is a major obstacle to the wrong thinking that God is the one who puts sickness on us, is the interpretation of Paul's teaching about his thorn in the flesh, which I want to address now. Nevertheless, these traditions and doctrines of men are so ingrained in our thinking that you cannot even mention Paul's thorn in the flesh, without people immediately beginning to think the wrong things about it. It is going to take me a little while to counter this and come against it, but I do not believe that the bible teaches that God gave Paul some eye problem, and that God would not heal Paul because God wanted Paul to stay sick in order to humble him. Therefore, God sometimes puts sickness on us in order to teach us something. This is the traditional religious interpretation. I believe that the reason why people teach that is because it is a convenient theology. You have to want to believe it to find it in scripture, because the scripture makes it very clear that Paul's thorn in the flesh was not from God, rather it was a messenger of Satan. Sickness and disease is a tool of the devil. God does not have to use the tools of the devil to teach us. He uses his word.

Let me first say this, if you did not already have a bias and prejudice, if this had not been taught against so much, I do not believe that people could get from these scriptures what religion has taught. Nevertheless, once it is taught, and once it is mentioned over and over, you cannot even mention Paul's thorn in the flush without people getting this misconception.

I would like for you to open up your heart and when you read this scripture read it like you have never read it before. Let the scripture speak to you instead of tradition speaking to you. 2 Corinthians 12:6-10.

2 Corinthians 12:6-10.

-Here begineth the reading of God's holy word.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

- Here endeth the reading of God's holy Word.

Verse 7 says clearly, this thorn in the flesh was given to Paul by a messenger of Satan to buffet Paul, not a messenger of God. Nevertheless, despite what the scripture says, religion has turned this around and said that this was from God, that God willed it. What part of the messenger of Satan is not understood. The word for messenger is the exact same greek word that is translated angel. This is talking about a demonic angel came and afflicted Paul and buffeted him. The word buffeted means to strike over repeatedly. For example the waves buffet the shore. They hit and recede, and come back and hit again. This is talking about Paul was just hit with this messenger of Satan, over and over.

Now there are some things here that on the surface when you look at it they might make you think that this came from God, but it very clearly says that it was the messenger of Satan and that should trump anything else. Here is one of those things that make people think that this is from God. He says lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh. Therefore, the purpose of this thorn in the flesh was to debase Paul. People just automatically assume that God is the only one that wants to debase anybody. Satan would never want to lower anyone in prestige position or rank, that God is the one who is always doing this. Well there is a wrong type of exaltation or pride, and God resist the proud.

Nevertheless, there is a Godly type of exaltation. If you read over in Joshua chapter one, the Lord told Joshua, every place that you set the sole of your feet, I am going to be with you. The same promises I made to Moses, I am going to make to you. Then he told Joshua, I am going to exalt you in the eyes of the Isrealites, so that they may know that I am with you as I was with Moses. So God talked about exalting Joshua. There is a Godly type of exhaltation. It also says over in 1 Peter 5, "humble yourselves therefore under the mighty hand of God, that he might exhalt you in due time. It was this Godly type of exhaltation that Satan buffeted Paul against. Satan came againt Paul to keep him from being magnified, gloified in the sight of people. Paul went in and saw people healed and miracles, and the people fell down and began to worship him or exhalt him because they saw the power of God operating in him. Satan continuously attacked Paul in order to stop people from honoring Paul.

Let us take a moment to examine each verse of 1 Corinthians 12:6-10. Please bear with me for a moment. Going through the text utilizing a verse by verse analysis, I will probably repeat some things that I have already said, nevertheless I feel that the previous introduction was necessary. Often times when I teach I use what might be referred to as shock therapy. I paint myself into such a corner, that people begin to pay really close attention to see how I am going to get myself out to the corner. This is me crawling out of the corner, and this is you paying really close attention and as James Brown might have said and watching me do God's thing. (Speak in tongues - And don't forbid them to speak).

2 Corinthians 12:6.

For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

Paul had just said that the only thing he would glory in was the sufferings he had endured for Christ. Here, he was saying, "Even if I wanted to boast about my accomplishments, I would not be lying or exaggerating like a fool. Everything I would brag about would be the truth." Paul could have silenced all his critics with his credentials, but he refused to do so, lest someone think too highly of him.

Paul wanted the Corinthians to respect him and acknowledge his apostolic authority, but he didn't want them worshipping him. Paul's desire was not to draw attention to himself; rather, his ultimate goal was that Christ should be glorified.

2 Corinthians 12:7.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

Paul's use of the word "exalted" here has caused many people to assume God was the author of this "thorn in the flesh." The reasoning is that "being exalted" is pride, and certainly, God is the one who would counter pride. However, the Scriptures speak of a godly type of exalting that has nothing to do with pride. There is a promise to those who humble themselves that God will exalt them (1 Peter 5:6). Other scriptures speak of God exalting His true believers (Psalms 37:34, 92:10; and Matthew 23:12). The Lord exalted, or magnified, Joshua in the sight of the Israelites so that they would respect him and follow his leadership (Joshua 3:7 and 4:14).

This is not speaking of Paul having a pride problem that God had to deal with through affliction. This is speaking about Paul being so respected and honored in the sight of people that Satan had to do something to make him and his Gospel less attractive. He did that through persecution. The devil gave Paul a "thorn in the flesh" to keep him from being exalted in the eyes of people.

Paul made it very clear that this "thorn in the flesh" came because of the abundance of revelations he had received. So, those who are claiming to have a thorn like Paul's would also have to have a similar number of revelations. Paul's revelations produced about one-half of the New Testament

scriptures and one of the greatest missionary thrusts the church has ever had. Until they receive revelations that are proportional to Paul's, they shouldn't hide behind Paul's thorn in the flesh.

The phrase "thorn in the flesh" was not original with Paul. It was an Old Testament term that referred to the negative influence ungodly people had on righteous people. In Numbers 33:55, Moses said, "But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell". Joshua 23:13 says, "Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you". Judges 2:3 says, "Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you". Paul drew on Old Testament terminology to refer to the persecution he had suffered.

There has been much debate about what Paul's thorn in the flesh was. Most people believe it was sickness sent from God to keep Paul humble. That is not the case. Paul's thorn in the flesh was persecution that came from the devil, to make people think twice about accepting the Gospel, because of the persecution that accompanied it.

One of the reasons people think Paul's thorn was sickness is because of the use of the word "infirmities" in 2 Corinthians 12:9-10. They presume "infirmities" is referring to some type of sickness. However, as explained in note 22 at 2 Corinthians 12:9, the word "infirmities" in context is referring to persecution.

Paul made it very clear in this verse that Satan was the author of this thorn, not God. The reason God didn't take Paul's thorn away was not because He wanted to afflict Paul; it was because believers are not redeemed from persecution. Paul later stated this in 2 Timothy 3:12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

If the Lord stopped all persecution against His followers, Saul would have died before he became the Apostle Paul. Paul was one of the leaders of the persecution against Christians. The Lord didn't redeem Stephen from persecution but used it to glorify Himself and prick the heart of the future Apostle Paul. Therefore, the Lord has not redeemed us from persecution. He even loves those who persecute us just as He loved those who persecuted Him. He desires their conversion, not their judgment.

The Greek word that was translated "messenger" here is means "angel". This word is specifying a demonic angel that was assigned to Paul by the devil.

Paul made it very clear that this was a messenger of Satan, not of God. However, the false belief that the devil can only do what God allows him to do (see note 7 at Romans 8:28) has led many people to change Paul's clear statement and place the responsibility on God for Paul's thorn in the flesh. That is not the case. God is not the author of people's problems.

The American Heritage Dictionary defines the word "buffet" as "to hit or beat, especially repeatedly." This is describing the work of this messenger of Satan as being a repeated action. Paul suffered persecution everywhere he went (Acts 20:23). If Paul's thorn was a sickness, it would have to have been repeatedly given and retracted to carry the full meaning of this word "buffet." But the Scripture clearly states that it was not a disease but the messenger of Satan sent to repeatedly strike against Paul. Paul spoke of these attacks as being reproaches, persecutions, and distresses for the sake of Christ in 2 Corinthians 12:10.

2 Corinthians 12:8.

For this thing I besought the Lord thrice, that it might depart from me.

It's possible that Paul made this request three times, modeled after Jesus beseeching His Father three times to accomplish salvation some other way.

If you accept the idea that Paul's thorn was persecution that came from a demonic angel, then you might wonder why he would pray three times to have this removed. It is possible that Paul accepted persecution as an inevitable part of the Christian life but wasn't sure he had to put up with a demonic spirit that incited this persecution. The Lord told him that God's grace would be sufficient and that He would use these persecutions to display His strength in Paul. Once Paul saw this, he actually took pleasure in the persecutions he suffered, knowing that God would get the ultimate glory.

It is interesting to note that Paul made special mention of the fact that he prayed about this thorn in the flesh three times. Average Christians today would have no way of knowing how many times they have prayed over situations. Typically, they pray incessantly over the same request. That was not Paul's way of praying. Apparently, praying three times over one thing was unusual for Paul.

2 Corinthians 12:9.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

One of the main reasons many people interpret Paul's thorn in the flesh as a sickness is because of the use of the word "infirmities." Yet the word "infirmity" is not limited to sickness. The word literally means "lack or inadequacy." It was used that way in Romans 8:26 when it referred to not knowing how to pray as we should. The NIV translates this word as "weakness" not sickness.

The Lord didn't remove Paul's thorn, because Jesus didn't redeem believers from persecution. If Paul's thorn had been sickness or poverty, then he could have prayed and received deliverance. But in persecution, the Lord doesn't deliver believers; He strengthens them to be able to bear all things, thereby bringing glory to Himself and conviction to their persecutors.

This is not speaking of physical weakness or character flaws. The Lord was telling Paul that when he gave up, then the Lord took over. Anytime we cease trusting in ourselves and trust in God, the Lord shows His strength. It is when we lean on our own abilities that we get in trouble.

Paul had more reason to trust in himself than his critics did. He had the better track record. But Paul learned the lesson of not trusting in himself. He counted all his accomplishments as manure, and he became totally dependent upon Christ living through him. He learned to be weak in himself so that Christ could be strong in him.

The Lord's power delivers us from things such as sin, sickness, and poverty. That is not to say that we Christians never sin, never get sick, or never have financial problems. But the Lord's power is always available to bring us victory over all these things. However, concerning persecution and the many day-to-day problems that we encounter, the Lord hasn't provided deliverance from these. Rather, He has given us the strength to endure. We have to have the motivation to change the things that we can change, the strength of Christ to persevere through the things we can't, and wisdom to know the difference.

As explained in 2 Corinthians 11:30 this word "infirmity" can refer to sickness or frailty, but it can also mean "a failing or defect in a person's character" (American Heritage Dictionary). In this context, it is easy to see that Paul was not referring to sickness but rather to persecution. This becomes very important in discerning Paul's "thorn in the flesh".

The word "infirmity" here is not referring to sickness. The context of this verse makes this very evident. In 2 Corinthians 11:23-30, Paul listed the things that he called his infirmities. None of these included sickness. His infirmities were the hardships that he suffered because of the preaching of the Gospel. In verse 10, he confirmed this again by listing five things that he suffered joyfully. None of them were sickness. Further examples of Paul's persecutions and infirmities are given in Acts.

Paul was not just glorying in suffering, as some masochists do today. The reason he took pleasure in suffering was because he knew the Lord's strength would be manifest in his weakness and the Lord would use this to bring glory to His name.

An example of this is found in Acts 14:19-21. Paul was stoned and left for dead at Lystra. If he wasn't dead, he was so close to it that those who wanted to kill him thought he was dead and left. "Howbeit, as the disciples stood round about him, he rose up, and came into the city". The next day he traveled (probably walked) at least twenty miles to Derbe. This wasn't bad for a man who had been killed the day before.

It had to be God's strength that enabled Paul to travel the day after his stoning. There were probably cuts, bruises, and swollen parts of his body that testified to what he had been through, yet he didn't miss a day of ministering for the Lord. Certainly, this was an even stronger witness of God's power to those he ministered to in Derbe. God's strength overcame Paul's weakness.

2 Corinthians 12:10.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Even though Paul asked three times for the infirmities, reproaches, necessities, persecutions, and distresses to be removed, God's reply was that His strength, that is, God's grace, would strengthen Paul to continue in victory regardless of the circumstances of life. Paul's statement that he would gladly glory in his infirmities, that is, his weaknesses, so that the power of Christ may rest upon him was a mindset that he developed of a continuing faith and dependence upon the Lord regardless of the circumstances that he faced. A parallel passage could be Philippians 4:11-13 where Paul concluded that his Christian life was lived through the strengthening power of Jesus Christ.

Paul listed five things that he took pleasure in suffering: infirmities, reproaches, necessities, persecutions, and distresses. Four of these things (excluding infirmities) are clearly referring to hardships that Paul endured as a result of preaching the Gospel. Therefore, it would be inconsistent to interpret "infirmities" as some type of sickness when all the other things listed here refer to things inflicted by people. The word "infirmities" is referring to lack or inadequacies caused through people.

There is a big difference between suffering for Christ's sake and just suffering. Some teach that all suffering is therapeutic, but that is not so. Peter said, "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4:15-16). Suffering persecution and hardships related with preaching the Gospel is what Paul was speaking of here.

God's strength is infinitely superior to ours, physically, mentally, and emotionally. Therefore, one of our biggest liabilities is trust in ourselves. When we are recognizing our comparative weakness and trusting in God, then we are truly strong.

PAULS THORN IN SIDE 02.

PAULS THORN IN HIS SIDE – COMMENTARY

2 Corinthians 12:6-10.

-Here begineth the reading of God's holy word.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

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Paul wanted the Corinthians to respect him and acknowledge his apostolic authority, but he didn't want them worshiping him. Paul's desire was not to draw attention to himself; rather, his ultimate goal was that Christ should be glorified.

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Paul's use of the word "exalted" here has caused many people to assume God was the author of this "thorn in the flesh." The reasoning is that "being exalted" is pride, and certainly, God is the one who would counter pride. However, the Scriptures speak of a godly type of exalting that has nothing to do with pride. There is a promise to those who humble themselves that God will exalt them (1 Peter 5:6). Other scriptures speak of God exalting His true believers (Psalms 37:34, 92:10;

and Matthew 23:12). The Lord exalted, or magnified, Joshua in the sight of the Israelites so that they would respect him and follow his leadership (Joshua 3:7 and 4:14).

This is not speaking of Paul having a pride problem that God had to deal with through affliction. This is speaking about Paul being so respected and honored in the sight of people that Satan had to do something to make him and his Gospel less attractive. He did that through persecution. The devil gave Paul a "thorn in the flesh" to keep him from being exalted in the eyes of people.

Paul made it very clear that this "thorn in the flesh" came because of the abundance of revelations he had received. So, those who are claiming to have a thorn like Paul's would also have to have a similar number of revelations. Paul's revelations produced about one-half of the New Testament scriptures and one of the greatest missionary thrusts the church has ever had. Until they receive revelations that are proportional to Paul's, they shouldn't hide behind Paul's thorn in the flesh.

The phrase "thorn in the flesh" was not original with Paul. It was an Old Testament term that referred to the negative influence ungodly people had on righteous people. In Numbers 33:55, Moses said, "But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell". Joshua 23:13 says, "Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you". Judges 2:3 says, "Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you". Paul drew on Old Testament terminology to refer to the persecution he had suffered.

There has been much debate about what Paul's thorn in the flesh was. Most people believe it was sickness sent from God to keep Paul humble. That is not the case. Paul's thorn in the flesh was persecution that came from the devil, to make people think twice about accepting the Gospel, because of the persecution that accompanied it.

One of the reasons people think Paul's thorn was sickness is because of the use of the word "infirmities" in 2 Corinthians 12:9-10. They presume "infirmities" is referring to some type of sickness. However, as explained in note 22 at 2 Corinthians 12:9, the word "infirmities" in context is referring to persecution.

Paul made it very clear in this verse that Satan was the author of this thorn, not God. The reason God didn't take Paul's thorn away was not because He wanted to afflict Paul; it was because believers are not redeemed from persecution. Paul later stated this in 2 Timothy 3:12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

If the Lord stopped all persecution against His followers, Saul would have died before he became the Apostle Paul. Paul was one of the leaders of the persecution against Christians. The Lord didn't redeem Stephen from persecution but used it to glorify Himself and prick the heart of the future Apostle Paul. Therefore, the Lord has not redeemed us from persecution. He even loves those who

persecute us just as He loved those who persecuted Him. He desires their conversion, not their judgment.

The Greek word that was translated "messenger" here means "angel". This word is specifying a demonic angel that was assigned to Paul by the devil.

Paul made it very clear that this was a messenger of Satan, not of God. However, the false belief that the devil can only do what God allows him to do (see note 7 at Romans 8:28) has led many people to change Paul's clear statement and place the responsibility on God for Paul's thorn in the flesh. That is not the case. God is not the author of people's problems.

The American Heritage Dictionary defines the word "buffet" as "to hit or beat, especially repeatedly." This is describing the work of this messenger of Satan as being a repeated action. Paul suffered persecution everywhere he went (Acts 20:23). If Paul's thorn was a sickness, it would have to have been repeatedly given and retracted to carry the full meaning of this word "buffet." But the Scripture clearly states that it was not a disease but the messenger of Satan sent to repeatedly strike against Paul. Paul spoke of these attacks as being reproaches, persecutions, and distresses for the sake of Christ in 2 Corinthians 12:10.

2 Corinthians 12:8.

For this thing I besought the Lord thrice, that it might depart from me.

It's possible that Paul made this request three times, modeled after Jesus beseeching His Father three times to accomplish salvation some other way.

If you accept the idea that Paul's thorn was persecution that came from a demonic angel, then you might wonder why he would pray three times to have this removed. It is possible that Paul accepted persecution as an inevitable part of the Christian life but wasn't sure he had to put up with a demonic spirit that incited this persecution. The Lord told him that God's grace would be sufficient and that He would use these persecutions to display His strength in Paul. Once Paul saw this, he actually took pleasure in the persecutions he suffered, knowing that God would get the ultimate glory.

It is interesting to note that Paul made special mention of the fact that he prayed about this thorn in the flesh three times. Average Christians today would have no way of knowing how many times they have prayed over situations. Typically, they pray incessantly over the same request. That was not Paul's way of praying. Apparently, praying three times over one thing was unusual for Paul.

2 Corinthians 12:9.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

One of the main reasons many people interpret Paul's thorn in the flesh as a sickness is because of the use of the word "infirmities." Yet the word "infirmity" is not limited to sickness. The word literally means "lack or inadequacy." It was used that way in Romans 8:26 when it referred to not knowing how to pray as we should. The NIV translates this word as "weakness" not sickness.

The Lord didn't remove Paul's thorn, because Jesus didn't redeem believers from persecution. If Paul's thorn had been sickness or poverty, then he could have prayed and received deliverance. But in persecution, the Lord doesn't deliver believers; He strengthens them to be able to bear all things, thereby bringing glory to Himself and conviction to their persecutors.

This is not speaking of physical weakness or character flaws. The Lord was telling Paul that when he gave up, then the Lord took over. Anytime we cease trusting in ourselves and trust in God, the Lord shows His strength. It is when we lean on our own abilities that we get in trouble.

Paul had more reason to trust in himself than his critics did. He had the better track record. But Paul learned the lesson of not trusting in himself. He counted all his accomplishments as manure, and he became totally dependent upon Christ living through him. He learned to be weak in himself so that Christ could be strong in him.

The Lord's power delivers us from things such as sin, sickness, and poverty. That is not to say that we Christians never sin, never get sick, or never have financial problems. But the Lord's power is always available to bring us victory over all these things. However, concerning persecution and the many day-to-day problems that we encounter, the Lord hasn't provided deliverance from these. Rather, He has given us the strength to endure. We have to have the motivation to change the things that we can change, the strength of Christ to persevere through the things we can't, and wisdom to know the difference.

As explained in 2 Corinthians 11:30 this word "infirmity" can refer to sickness or frailty, but it can also mean "a failing or defect in a person's character" (American Heritage Dictionary). In this context, it is easy to see that Paul was not referring to sickness but rather to persecution. This becomes very important in discerning Paul's "thorn in the flesh".

The word "infirmity" here is not referring to sickness. The context of this verse makes this very evident. In 2 Corinthians 11:23-30, Paul listed the things that he called his infirmities. None of these included sickness. His infirmities were the hardships that he suffered because of the preaching of the Gospel. In verse 10, he confirmed this again by listing five things that he suffered joyfully. None of them were sickness. Further examples of Paul's persecutions and infirmities are given in Acts.

Paul was not just glorying in suffering, as some masochists do today. The reason he took pleasure in suffering was because he knew the Lord's strength would be manifest in his weakness and the Lord would use this to bring glory to His name.

An example of this is found in Acts 14:19-21. Paul was stoned and left for dead at Lystra. If he wasn't dead, he was so close to it that those who wanted to kill him thought he was dead and left. "Howbeit, as the disciples stood round about him, he rose up, and came into the city". The next day

he traveled (probably walked) at least twenty miles to Derbe. This wasn't bad for a man who had been killed the day before.

It had to be God's strength that enabled Paul to travel the day after his stoning. There were probably cuts, bruises, and swollen parts of his body that testified to what he had been through, yet he didn't miss a day of ministering for the Lord. Certainly, this was an even stronger witness of God's power to those he ministered to in Derbe. God's strength overcame Paul's weakness.

2 Corinthians 12:10.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Even though Paul asked three times for the infirmities, reproaches, necessities, persecutions, and distresses to be removed, God's reply was that His strength, that is, God's grace, would strengthen Paul to continue in victory regardless of the circumstances of life. Paul's statement that he would gladly glory in his infirmities, that is, his weaknesses, so that the power of Christ may rest upon him was a mindset that he developed of a continuing faith and dependence upon the Lord regardless of the circumstances that he faced. A parallel passage could be Philippians 4:11-13 where Paul concluded that his Christian life was lived through the strengthening power of Jesus Christ.

Paul listed five things that he took pleasure in suffering: infirmities, reproaches, necessities, persecutions, and distresses. Four of these things (excluding infirmities) are clearly referring to hardships that Paul endured as a result of preaching the Gospel. Therefore, it would be inconsistent to interpret "infirmities" as some type of sickness when all the other things listed here refer to things inflicted by people. The word "infirmities" is referring to lack or inadequacies caused through people.

There is a big difference between suffering for Christ's sake and just suffering. Some teach that all suffering is therapeutic, but that is not so. Peter said, "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4:15-16). Suffering persecution and hardships related with preaching the Gospel is what Paul was speaking of here.

God's strength is infinitely superior to ours, physically, mentally, and emotionally. Therefore, one of our biggest liabilities is trust in ourselves. When we are recognizing our comparative weakness and trusting in God, then we are truly strong.

COMMUNION.

1 Corinthians 11:24-27.

1 Be ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

----- Covering of head while praying -----

*3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dis-honoureth his head.

5 But every woman that prayeth or prophesy-eth with her head uncovered dis-honoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, for-as-much as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on her head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

*16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

----- communion -----

20 When ye come together therefore into one place, this is not to eat the Lord's supper.

21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

22 **What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?** What shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed **took bread:**

24 And when he had given thanks, he brake [it], and said, Take, eat: **this is my body**, which is broken for you: this do in remembrance of me.

25 After the same manner also [he took] the cup, when he had supped, saying, **This cup** is the new testament in **my blood**: this do ye, as oft as ye drink [it], in remembrance of me.

26 For as often as ye **eat this bread, and drink this cup**, ye do shew the Lord's death till he come.

*27 Wherefore whosoever **shall eat this bread, and drink [this] cup** of the Lord, **unworthily, shall be guilty of the body and blood of the Lord.**

28 **But let a man examine himself, and so let him eat of that bread, and drink of that cup.**

*29 **For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.**

*30 **For this cause many are weak and sickly among you, and many sleep.**

*31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

2 Timothy 3:5.

Having a form of godliness, but denying the power thereof: from such turn away.

Matthew 5:23-26.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

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Luke 22:19-20.

And he took bread, and gave thanks, and brake [it], and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

John 6:53-58.

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

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1 Corinthians 11:21.

For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

Andrew Wommack Notes:

The early church had what were called "love feasts" (Jude 12, New King James Version). They met together daily from house to house and broke bread together (Acts 2:46).

1 Corinthians 11:22.

What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

Andrew Wommack Notes:

Some people have misinterpreted this verse, just as 1 Corinthians 11:20, to say that it is wrong to eat or drink in the church assemblies. Paul was not forbidding that but was putting forth a proper method of

conduct for the Lord's Supper. The Corinthians had turned communion into a feast where those who were well-off gorged themselves while those who were without went hungry (1 Corinthians 11:21). This obviously was not the type of unity that was evident in the first Lord's Supper and that the Lord intended His followers to observe in communion.

The observance of communion should focus on the sacrificial offering of the body and blood of the Lord Jesus for us, not on food. This is why churches usually take just a symbolic amount of wine, or juice, and bread instead of a meal. Meals in the church building are not wrong as long as there is ample provision to supply those who may not be able to provide food for themselves.

Andrew Wommack Notes:

Corinthians 11:27-31.

27 Wherefore whosoever shall eat this bread, and drink [this] cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

*29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

*30 For this cause many are weak and sickly among you, and many sleep.

*31 For if we would judge ourselves, we should not be judged.

The Lord's Supper is symbolic, and its real power is in the fact that it keeps us in remembrance of the most basic truths of our salvation. However, just because it is symbolic doesn't mean it is unimportant. Here, Paul described the severe effects of partaking of communion unworthily.

There have been many interpretations of just what qualifies as "unworthily." A severe interpretation would suggest that any deed or thought in a person's life that has not been confessed and repented of would make that individual unworthy. Since the Scripture says "whatsoever is not of faith is sin" (Romans 14:23), very few people would ever qualify as worthy to partake of communion. Plus, this would make our relationship with the Lord in communion dependent on our performance, and this is contrary to the very act of atonement that the Lord's Supper reminds us of.

It is most likely that what makes people worthy or unworthy is whether or not they have been born again (John 3:3). This would also be totally consistent with the doctrine of grace that Paul constantly preached (Romans 3:22 and Romans 4:8). There were unbelievers among the true Christians, just as Jesus prophesied (Matthew 13:37), and this still exists today. It is a dangerous offense for an unbeliever to take the Lord's Supper (Luke 22:19).

People who profess salvation through partaking of communion yet do not possess it, because true faith is not present, become guilty of the body and blood of the Lord (this verse). Those people will not be able to claim ignorance when they stand before God. The Lord's Supper clearly preaches the Gospel.

Therefore, when taking communion, the people should examine themselves to see whether or not they are in the faith (2 Corinthians 13:5). It is an individual evaluation that ministers are not authorized to make for others, but ministers should make Paul's warnings here in 1 Corinthians 11 known to others when administering communion.

This warning about being "guilty of the body and blood of the Lord" has caused fear in the hearts of many believers. They fear that if they aren't just right when they partake of communion, they may be damned.

This is inconsistent with all of Paul's other teachings about relationship with the Lord through grace (Romans 5:1, Romans 5:8, and Romans 5:9).

We Christians do not partake of the Lord's Supper unworthily, even if we have sin in our lives. If we truly worship the Lord through communion, we have to do that in spirit and in truth (John 4:24), and our born-again spirits are perfect (Matthew 26:41 and Romans 4:8), regardless of how our flesh is (Romans 7:18). The apparent problems with this verse are removed when "unworthily" is interpreted as referring to those who are not born again (John 3:3).

Paul was saying that those who are not saved yet partake of communion are professing a lie (1 Corinthians 11:26). As Jesus said, **"If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" (John 9:41).** Judgment is easier on those who are ignorant (Luke 12:48), but those who take communion cannot claim ignorance. If they partake of the Lord's Supper "unworthily" (i.e., not born again), those people become without excuse. They are guilty of the body and blood of the Lord.

Herman's Notes.

Verse 29 tells us what unworthily means "not discerning the Lord's body".

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

The blood is for the forgiveness of sin, but the body is for the healing of the saints. When we fail to understand that and we come together to shame those who don't have food at home or simply eating out of ignorance then we miss our healing.

Then verse 30 goes on to say: "For this cause many are weak and sickly among you, and many sleep." In other words because people are missing their healing, there are sickly among you. Do you know that when the children came out of Egypt there were thousands upon thousands among them and because they ate the lamb or the body of Jesus. That is the way that the church is supposed to be. When we ask "are there any sick among you", the expectation should be no! Instead, we would really be surprised at a no response from the church as a whole. Once a saint made a statement saying, I'm sick and a little child respond, I thought you were a Christian. He got it right. He was surprised that there were any sick among you.

Let me give you an alternative point of view. Some believe that when we eat from the tree of eternal life we automatically live forever, even if we discontinue eating. I believe that the tree was in the garden. There was no prohibition against eating from the tree of eternal life. There is not a good reason to believe the Adam and Eve had not already eaten from that tree before their fall. Nevertheless, there the bible says that, God shut off their access to the tree so that they could not continue to eat from the tree. Revelation says:

Revelation 21.

1 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.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And 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.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Revelation 22:1-5.

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

*2 **In the midst of the street of it**, and on either side of the river, **was there the tree of life**, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 **And they shall see his face**; and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, **that they may have right to the tree of life**, and may enter in through the gates into the city.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

In the future, New Jerusalem will descend from heaven to earth. The tree of life will be located in the mist of the garden on earth and God will be on earth with men (Revelation 21:1-3). God may very well move back and forth between heaven and earth as he did in the earlier days of Adam, or Jesus may be the one dwelling with men. Nevertheless, the tree of life will yield its fruit monthly to all the nations on the earth. Its leaves will be for the healing of the people of the nations on the

earth (Revelation 22:1-3). Here we get a picture of people continuously coming into the city of New Jerusalem and eating from the tree of life to be healed. This is parallel to people continuously eating the bread of the communion to be healed. You don't just eat once and are healed forever, but you eat continuously and are continuously rejuvenated.

Healing Lesson 1.

I have been waiting for this a long time. Perhaps you've heard half of this already in bits and pieces. We are going to begin right on the point, with healing. Once we get rolling this is going to hopefully be a blessing to you. This is one of my favorite, if not my favorite topic. I have prepared for this a lot. At the same time, I'm really trusting that the Holy Spirit will minister thru me, in changing the way we think, changing the way we speak, and changing the way we approach life. If I were to take a survey right now of all the people here, probably most of you would love to say, I wish I had a healing ministry or healing is important to me, or I want to be able to lay hands on the sick and see them healed. That's just something that is within us as born-again children of God. We want to impart healing to other people. Am I not correct in that? That's just something we want to see. How much more then should we understand that that is God's will; Because it is God who is creating that desire in us to see others healed. That is what we want to talk about in this first lesson. That is God's willingness to heal us? What is God's will?

I have two goals in this lesson. The first is to create an environment for healing. As we go through these lessons, I want to create an environment for you to receive healing. Healing is here right now. The Word is alive. There is enough healing in this room for you. It is here, but sometimes we have not created our own environment for health and healing in our lives. Therefore, we need the body of Christ to help us in that. I want that to be my goal. I want healing to take place within this lesson. I will pray for you and believe God. I have seen healing take place in my life. In fact, there were physical manifestations of healings at a healing revival that I recently attended, including in my own life. We want to see that take place here, and I believe that we will.

My second goal in this teaching is for you to learn how to share these principles, these truths and this power with other people. The world needs healing. The world needs ministers who are not afraid to preach healing. For, which is easier, to say thy sins be forgiven, or take up your bed and walk. That is a rhetorical question. For us it is far easier to say thy sins be forgiven, because it does not require proof. I will talk more about that later. I want you to be ministers of healing, ambassadors of healing, ones who will carry this healing to other people.

Let us look at Luke 4¹⁸; That is: Luke 4¹⁸;
Jesus says as he begins his ministry;

-Here begineth the reading of God's Holy Word.

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

-Here endeth the reading of God's Holy Word.

I could talk about this for a long time. Nevertheless, I am limited by time. This is a never ending subject. One thing that I will ask you to do is to open yourself up to all healing teachers. Everybody has a different perspective and a different slice of the pie. I am going to bring what God has put in me. Yet, I am not in any way thinking nor declaring that I have all the truth on this. Listen to others that speak to you. Buy books about healing. Get whatever you need to get. Be open to it. Listen to it. Let the Holy Spirit guide you in it. Don't just fix on one particular person or one particular kind of healing. There are many ways that God brings healing to us. There are many different ministers that have great revelation in certain areas. So, do not close yourself off to anyone, and I am not reporting to have everything on this subject. Please be open to all things in the realm of healing.

Now the interesting thing when I go through the gospel and I read the life of Jesus or the ministry of Jesus, one of the first things that I notice is that Jesus never taught healing. I don't know if anyone noticed that. Healing followed him, but he never taught healing. Yet, we spend hours, and there are multitudes of books teaching healing. Why do we have to teach healing. Well probably one of the main reasons we have to teach healing now is because we have two thousand years of bad teaching about healing. Healing has become something that the church first of all did not always understand and later did not always embrace, and finally began to teach against as the centuries rolled by. Sickness began to be embraced as a tool of God. A tool that God uses to perfect or chastise the saints. So we have so much bad teaching about healing that it has become necessary to teach on healing. Yet, when you look at the life of Christ and the ministry of Jesus, he did not walk around teaching about healing. Therefore, we have to do some correcting, some mind renewing, and one of the things that we are going to try to do here is to renew our minds to this topic.

Let us look at Luke 4¹⁸; That is: Luke 4¹⁸;
Jesus says as he begins his ministry;

-Here begineth the reading of God's Holy Word.

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

-Here endeth the reading of God's Holy Word.

We will give an example here; Jesus has just said, I have come to set at liberty the captives, to preach deliverance, to open blind eyes, and we come to Luke 9¹¹. That is: Luke 9¹¹.

-Here begineth the reading of God's Holy Word.

And the people, when they knew it, followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

-Here endeth the reading of God's Holy Word.

Jesus proclaimed the Kingdom Of God. He did not proclaim healing. He proclaimed the Kingdom Of God and healed them that had need of healing as a demonstration or as a manifestation of the Kingdom Of God. So his heart was to proclaim the kingdom, and in that message there was power to heal those who came because the kingdom consists of his power. The kingdom consists of his will and his will is that his people be healed. Now think of this for yourself. Go to Colossians 1¹³. That is: Colossians 1¹³;

-Here begineth the reading of God's Holy Word.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: .

-Here endeth the reading of God's Holy Word.

Now let me ask you. What kingdom do you live in, since he has delivered us from the power of darkness? We could put it this way. He has delivered us from the power of sickness. He has delivered us from the power of poverty. He has delivered us from the power of failure. He has delivered us from defeat. He has delivered us from depression. He has delivered us from ourselves if we would. You see, some people, their spirit is in the kingdom, but their hormones and their brains are still in the world. They are choosing to live by their hormones, rather than by their renewed spirit. Whether you understand it, or whether you are participating or not, you have been delivered from the power of darkness. You have been delivered into the kingdom. Now the kingdom we just read, Jesus went about preaching the kingdom and received all who came to him, and what did he do? He healed them. What kingdom are you living in? We need our minds renewed. Yet, your mind alone cannot necessarily heal you. You need a revelation in your spirit of who you are and where you live, and of what you have been delivered from. We are going to be renewing our minds during these lessons. Your spirit needs to understand that I do not live in the other kingdom I do not live under the power of sickness. That is not the power that rules in my kingdom.

If the kingdom is in me, and Jesus said it was, then the power that rules in me is a power that is health and healing and life. Go with me to 2nd Peter 1³ to 4. That is: 2nd Peter 1³ to 4

-Here begineth the reading of God's Holy Word.

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue;

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

-Here endeth the reading of God's Holy Word.

Everything that you need is in the kingdom. Your healing is in the kingdom. Are you in the kingdom with your healing blessing? Can you reach out and take it. This is where a lot of us need to make that decision that I am not going to live by my unrenewed mind. I am not going to live by my flesh. I am not going to live by my hormones. I am not going to live the way the world would have me to live. I am going to accept the fact that I have been translated into the kingdom. In the kingdom is my life, my health, my healing and my power to live. That is where health and life are. In the kingdom he has given us promises that we might receive the kingdom in us.

Healing should follow the gospel. When we preach the gospel, we expect people to get saved, and its like it is the icing on the cake if they get healed. Actually the whole cake should be salvation and healing. There should be just as many healings as there are salvations. In other words the whole package is available, if we would preach the whole package. We have broken it up into bite size pieces for people and sometimes we would only preach one bite. You must be born again. Yes, you must. Did you know that the minute that you are born again, you can be filled with the Holy Spirit, and healed too, instantaneously. In fact you can be healed before you are filled with the spirit. I actually know people who were healed before they were saved. Healing is part of the kingdom, and the kingdom is being preached. There is enough healing in the message of the kingdom for every person on this earth. Healing has been provided for everyone. We have been translated from the power of darkness, into the kingdom, and in the kingdom is healing. When he preaches the kingdom, he receives all who come unto him, and they get healed. There is really no reason any of us can not be healed if we are living in the kingdom.

Let us go to Acts 8. That is: Acts 8⁵ to 12. We will find somebody who is kind of like us.

We will read from verse 5. We are going to read about Philip. Now I picked Philip out of the book of Acts because Philip started off as a waiter. He was setting tables. I thought we could identify with him because he was just a guy in the church. It says he was full of faith and the Holy Spirit. Well, we should all be full of faith and the Holy Spirit. He was not one of the Aposels. He was just a guy who had been chosen to set tables. I can identify with that. I once was a messenger, so I can go all the way back to that, and I can identify with Philip.

Again let us turn to: Acts 8⁵ to 12. It says;

-Here begineth the reading of God's Holy Word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them;

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did;

7 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;

8 And there was great joy in that city.

.
. we go down to verse 12.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

-Here endeth the reading of God's Holy Word.

Verse 5 says, Philip preached Christ. Verse 12 says, " But when they believed Philip preaching the things concerning the kingdom of God,". What was he preaching? The Kingdom. And what was the demonstration of the kingdom message? Verse 7 says, When he preach Christ, then people were getting delivered#. They were getting healed, and this was a guy that was setting tables shortly before that. You have that same power in you. I have that same power in me. We all have that same anointing, that same ability, that same greater one that lives in us. It is the same in all of us. Yet, for some reason we have separated this healing thing. The reason we have separated it is because it is visible. We are much more comfortable talking about the invisible. When it comes to the visible, then we shrink back and we say what if it doesn't work, because we can see healing. Because we are shrinking back, we are loosing the power of the message of the kingdom, and people are not getting what has been provided for them. Perhaps even you are not getting what has been provided for you, because perhaps you are not understanding, how the kingdom works.

Go with me to Matthew 11^12. That is: Matthew 11^12;

-Here begineth the reading of God's Holy Word.

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

-Here endeth the reading of God's Holy Word.

Can you reach out and take the kingdom violently, with passion or with force.

Go with me to Ephesians 1^3. That is: Ephesians 1^3.

Ephesians 1^3. It says;

-Here begineth the reading of God's Holy Word.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ;

-Here endeth the reading of God's Holy Word.

All of our spiritual blessings are already in the kingdom of heaven, including our healing. You don't have to speak it into existence because God already created it and placed it in the kingdom, and has sat down and rested.

The message of the kingdom is for our spirit, soul and body. It is not just for your spirit. To the same degree that your spirit has been transformed, your body can be renewed, and your youth can be renewed like the eagle. If I could just have you close your eyes for just one minute. Just bear with me for a moment and envision in your spirit, the Holy Spirit. And now let the Holy Spirit out. If you can, in your divine imagination, see the cells of your body. See the Holy Spirit flowing from your spirit into those cells and bringing life and restoration, receptive miracles, healing. That is the kingdom power. That is the spirit of God within you. It is not a message just for your spirit. It is so that your spirit can become a factory of health and life, of healing for your entire body and for other people's bodies.

That is the power of the kingdom. We have been translated from the kingdom of darkness, from the power of darkness, into the kingdom of the son. That kingdom message is a healing message, of the spirit, soul and body. Let us go to 1 Corinthians 4²⁰. That is: 1 Corinthians 4²⁰.

1 Corinthians 4²⁰. It says;

-Here begineth the reading of God's Holy Word.

For the kingdom of God is not in word, but in power.

-Here endeth the reading of God's Holy Word.

The kingdom is the power place. It is a power message. It is a message that will touch your spirit, soul and body, nothing is left out of the kingdom message. We will talk about that in a later lesson called the power of redemption.

Now, let us talk about God's will, his health and healing. Many people miss on their healing because they think, and this is where the wrong teaching has come in over the years. They think that God has some purpose in their sickness, or for some reason they deserve this sickness, to teach them something. This is sin consciousness. Guilt and sin consciousness open the door for sickness. Many people feel like I'm not worthy to be healed. I deserve this. I know what I have done that made this happen. Basically, what they are saying is that there is not enough provision for my body in

redemption. God can forgive my spirit for my sin, but my body is going to have to suck it up. That is what we are thinking subconsciously, or perhaps even consciously.

I have good news. There is enough grace in Jesus Christ for your body. There is enough grace, there is enough provision for every cell of your body. Everything in your body should, and can, submit to the will of God, and the will of God is that you have a long and prosperous life. Death does not have to come by sickness. Death is when your spirit leaves your body (James 2^26). The body without the spirit is dead. That does not mean that you have to get sick. Your body is mortal. It is going to run its course. It does not have to finish its course sick. It can finish its course healthy. You run your course. You finish your race, and then the spirit leaves the body. You do not have to be sick for that to happen.

We have understood and bought the world's way of thinking, that as you get older, all these different sicknesses have to happen. They have them all listed out. We will talk about that later. This is what is going to happen at each age, and then you die. You do not have to live that way. We are going to think kingdom thoughts here. We are not going to think what the world wants you to think. Many of us are already getting stuff in the mail about insurance for our nursing home years. Many places will send you at least one a week. They are really trying to get you thinking that way. I refuse to think that way. I plan to be teaching for a long, long time. Amen? You see how you think, how you program, how you project yourself. Are you projecting yourself in kingdom life, or are you projecting yourself the way the world would have you think. I'm trying to project myself, realizing that I have been translated from the power of how the world thinks, into the kingdom of God and God's will is health and healing.

Faith is born when God's will is known in the heart. Faith for your healing is born hopefully in these hours of teaching. Healing is a result of faith in your heart knowing this is your inheritance. This is God's will. This is what he has for you. I do not know how many of you know the ***story of Kenneth Hagen***, but he was on his death bed as a teenager at about sixteen. He was given up for dead. He was wasting away, I forget all the diseases. Nevertheless, he got his grandmother's bible and he was reading. He comes to Mark 11^23-24, and it says;

That whosoever 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.

And Kenneth says, that means me. I am whosoever. Something came alive in his heart, and he said that has got to be me. That has got to include me, and he began to speak out, and he says. If this is true, if the word of God is true, then I am healed. I declare myself healed. He got up and walked out. His family was in the kitchen or living room or whatever. He walks out, and his family says what are you doing. You are supposed to be dying in bed. He says I am healed. You see he got it. He got it for him. He got that revelation, and he did not die until he was in his upper eighties. He ran his race. Can you imagine if he had given up, and submitted himself to the words and the thoughts of his family. Think of the ministry which would have never taken place.

What is in you. What does God have in you, that you are letting be limited by wrong thinking and living in the wrong kingdom. Get your faith stirred. Get a hold of the word of God. There is enough Word in this building for you to get a hold of the Word and release it into your life. Sickness is not a part of God's plan for creation. Let us go to Genesis 1³¹. That is: Genesis 1³¹.

We are going to go from Genesis to Revelation real quick here. Genesis 1:31: It says;

-Here begineth the reading of God's Holy Word.

And God saw every thing that he had made, and, behold, it was very good....

-Here endeth the reading of God's Holy Word.

It was very good. In the beginning when God created the earth, was there sickness in the earth. We are going to find out later where sickness came from, but, there was no sickness when God created the earth. It was very good, it was perfect, it was gorgeous, and we can not imagine what it was, unbelievably good. There was no sickness in creation. Now we are going to jump forward a few thousand years. Let's go to Acts 10³⁸. Just real quick, we want to get the heart of God. He was not responsible for sickness in the beginning. Acts 10³⁸. Now we have Jesus ministering, and there appears to be a lot of sickness. This says how God anointed Jesus with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil. Now listen to this.

Acts 10³⁸.; That is: Acts 10³⁸.

-Here begineth the reading of God's Holy Word.

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.

-Here endeth the reading of God's Holy Word.

Jesus went about doing what? Good and healing all who were oppressed of the devil, because why? God was with him. Here is a novel thought. Where God is healing is. Where God is life is. Where God is strength is, power is, victory is, joy, peace. That's God. For God was with him. He went about healing because God was there. God was in him, God was around him, and so healing follows God. Where ever God is, healing is. Now question. Is God in you? Then what is in you. Healing is in you. See your healing is in you now. All of the power that is necessary to fix whatever is wrong, what ever ails you, is in you now. To make whatever is out of order, in order, is in you now. You see, the power is there.

Because God was with him, he brought healing. You see in our church if we had that concept. God is here, therefore healing is here. Can you imagine? The church should be a place of such power, such healing. This gathering should be a place of such power and such healing, because after all who is here? God is here, and because God is here, what is here? Healing is here. I get torn because I have to teach it, but it bothers me that I have to teach it. I would rather just see it released, but

we have so many road blocks and barriers in our mind and things that we have to undo, so we have to teach it. Praise God. But the word that we are teaching has power to heal you, because God is in that word. It is God's word. Where ever God is, healing is.

We will go to Revelation 22. I told you we were going from Genesis to revelation. Revelation 22^2. Just to show you the heart of God. At the end of things, I don't know what things we are talking about but I think we are into the new heaven and the new earth at this point.

Revelation 22^2. That is Revelation 22^2.

-Here begineth the reading of God's Holy Word.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

-Here endeth the reading of God's Holy Word.

So even in Revelation, God is still concerned with healing. The word there is from the word which we get the word therapy. Healing, in this sense, physical healing. At the very end of the book God is still bringing healing. Acts 10^38 Jesus goes about doing good, because God was with him. Healing those who were oppressed, because God was with him. In Genesis 1^38 he did not create sickness, he created, and everything was very good. So God's willingness, God's health and heart is healing, all through scripture.

Now let us look at Jesus's willingness to heal. John 6^38. This is just an introductory lesson, just to get us all on the same page, that God wants us well. You would be amazed at how many people would have already choked on this message, and be wanting to fight me. In many Christian groups, they could not have even gotten this far into this topic without wanting to duke it out logically. What is wrong with that picture? Why do we believe that God needs something that he did not even create, and something that his presence makes flee? Why do we think that he needs that for us, or uses it, or allows it? Why do we think that way? You see, that is the religious sin conscious mind at work. You can identify sin consciousness and guilt in religion the moment the subject of healing comes up.

This is the subject that reveals where everybody is doctrinally; what your concept of God is. I can just talk to you about healing for about five minutes, and I will know what your concept of God is. This is where the rubber meets the road. John 6^38. "For I came down from heaven, not to do mine own will, but the will of him that sent me." Jesus came to do who's will. He came to do the Father's will. What did Jesus go about doing? We just read in Acts 10^38. Healing some who were oppressed of the devil? No! All. I did not come to do my will, but the Father's will. He said he went about healing all who were oppressed, because God was with him.

It's like God was just hanging over his shoulder. There's another one. Heal him. There's another one. Heal him! There's another one. Heal him! I mean this was God's will. God is wanting this to happen. If we are not healed folks, it has nothing to do with God's will. God's will is that all be healed. God's will is that you finish out your days.

I believe personally he has given us 120 years. We talk about seventy or eighty in Psalms, that was the curse on Israel in the desert. That is not our promise. That is not a promise at all. That is a curse. Yet, we latch on to that. That is an unrenewed thinking. That is talking about Israel in the desert for rebelling, and the church has latched on to that and said this is our promise. No! That was their curse. Your promise is 120. We have submitted ourselves to what the world says. We are programming ourselves for the nursing home just like they say. Man, get renewed in the spirit of your mind, and decide to finish your course with strength. Amen! Let's go to Mark 1³⁹⁻⁴¹. We are going to look at Jesus's willingness to heal. Mark 1³⁹ to 41.

-Here begineth the reading of God's Holy Word.

39 And he preached in their synagogues throughout all Galilee, and cast out devils;
40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean;
41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

-Here endeth the reading of God's Holy Word.

Verse 41 says "And Jesus, moved with compassion", question; has Jesus's compassion" left the earth? And Jesus said "I will". If Jesus will for him, will he for you? What is it based on? His compassion, and his compassion has not left the earth. What didn't he ask the leper about? Tell me a little about your past leper. Tell me about the sin that made this happen. Are you worthy of this? No. None of that. None of this religious gobble-gook. He had compassion on him, and he said I will. Let the I will for him be the same I will for you. Whatever it is that you are dealing with, whatever things you have accepted and are living with, let that I will get into your heart. Let that I will transform you, and awaken you, and move you to realize that perhaps you are being robbed, and get angry and take hold of that which Jesus has purchased for you.

Let us go to Mark 5²². Mark 5²². Looking at how willing Jesus is to heal us. This is what most people stumble at. They think that, well this has lasted for five years. I guess well God does not want me well. God is so more than willing than you can imagine.

Mark 5²².

-Here begineth the reading of God's Holy Word.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,
23 And besought him greatly, saying, My little daughter lie-eth at the point of death; I pray thee, come and lay thy hands on her, that she may be healed; and she shall live;
24 And Jesus went with him; and much people followed him, and thronged him;
25 And a certain woman, which had an issue of blood twelve years,
26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,
27 When she had heard of Jesus, came in the press behind, and touched his garment;
28 For she said, If I may touch but his clothes, I shall be whole;
29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague;
30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

-Here endeth the reading of God's Holy Word.

Verse 24, And Jesus went with him. What did Jesus do? He said let me check my calendar? No! He said I will. Verse 30, And Jesus said who touched my clothes? Now wait a minute, when the leper came up, he says "If you will", and Jesus said "I will". When Jairus came up he said "If you would just come to my house" and Jesus is taking off towards his house. Now in the mist of all this, the little woman with the issue of blood, somehow makes her way to him, and she touches him, and the power flows out of him into her, and he is not even involved in the situation. He doesn't even know who she is. Who touched me? So let me ask you this. Who willed it in this case? How is that possible?

Because in 2nd Corinthians 1^20 it says all the promises of God are yes and amen. When you touch Jesus by faith, all you are going to get is yes and amen. That is all that is in there, yes and amen. So he willed with the leper. He willed with Jairus. She willed in her case. She willed. Will you? Will you take what Jesus died to give you? Will you realize his willingness far exceeds your need? His provision far exceeds your need. His power far exceeds the little grimy thing that might be living in you. His power is so greater than that. Whatever organism, whatever illegal intruder, whatever DNA problem, whatever it is, it is nothing in the sight of God's compassion, God's provision, Jesus's blood. Nothing can stand in the face of that. He is willing. Are you willing?

Sometimes we are willing with our minds, but we have not become willing in our spirits. Our spirit man is saved, but our flesh and soul man still wants to mess around in the other world. We have to get the whole spirit, soul and body over into the kingdom. Amen. She touched him with purpose. Jesus will meet you at the point of your faith. Think of this. He met the leper at the point of his faith. He met Jairus at the point of his faith. He met the women at the point of her faith. Now think about the centurion. It says, I have a servant at home tormented. He says, I am not worthy. There is the sin consciousness. He says, I am not worthy that you should come. That did not even stop his faith. I am not worthy that you should be under my roof. But, I have revelation of authority. You see, he is still dealing with this guilt and sin consciousness, but let me tell you, even if you are dealing with that. If you have a revelation of Jesus, the revelation will transcend your guilt.

It will transcend your unworthiness. Now, sin consciousness will kill your faith in most cases. Nevertheless, even so, a revelation of his righteousness, his authority will heal you. Jesus will meet you at the point of your faith. Jesus said about the centurion, "I have never seen so great a faith even in all of Israel. He met him at the point of his faith. What is the point of your faith. Where is your faith? Some of us we do not even know where our faith is, because we have the teaching, we have the doctrine, we know the ABCs and understand that God's will is healing, and yet none of that is faith. That is a renewed mind and right thinking. Yet, faith is when, ***like Kenneth Hagen, it makes a trip from your understanding to your heart. When it becomes alive. When it becomes real. When it becomes your revelation of God's will for your life. It is when you can say I am part of that whosoever. It is when your heart tells you that he wants you to live a long, prosperous life, and strengthened in health. When you get that revelation, that is when the set you free is going to release faith.***

Jesus willed for the leper. Jesus willed for Jairus. The woman willed for herself. Jesus willed for the centurion. Jesus willed for, you! Is it his will that, you, be healed. Let us go to Mark 2 That is: Mark 2¹ to 12.

-Here begineth the reading of God's Holy Word.

- 1 And again he entered into Capernaum after some days; and it was noised that he was in the house;
- 2 And straightway many were gathered together, in-so-much that there was no room to receive them, no, not so much as about the door; and he preached the word unto them;
- 3 And they come unto him, bringing one sick of the palsy, which was borne of four;
- 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay;
- 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee;
- 6 But there were certain of the scribes sitting there, and reasoning in their hearts,
- 7 Why doth this man thus speak blasphemies? Who can forgive sins but God only?
- 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?
- 9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?
- 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)
- 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house;
- 12 And immediately he arose, took up the bed, and went forth before them all; in-so-much that they were all amazed, and glorified God, saying, We never saw it on this fashion.

-Here endeth the reading of God's Holy Word;

Verse 9, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? " Let me ask you this. In today's church, which is easier to say? Your sins are forgiven. Why is that easier? Because we can not see it. What is Jesus saying here? What Jesus is saying here, if you think about this, and meditate. The man is healed, arise, take up your bed and walk, and everybody marveled. He was healed because his sins were forgiven. How many people did Jesus heal in three and one half years? Multitudes. What does that mean about each and every one. Their sins were forgiven. It is the forgiveness of sins that releases the power to heal, the sin has destroyed.

What is easier to say. Why is it such a big deal? If your sins are forgiven, you should be healed. The kingdom message is spirit soul and body. To the degree that we see salvation, we should see healing. They should go hand and hand. Your sins are forgiven. Look, to show you that your sins are forgiven, be healed. Get up. And everyone that Jesus healed, their sins were forgiven, because the righteous one has forgiven their sins. How do we know that their sins were forgiven? Because, they were healed. Now, I ask this, how many of you have had your sins forgiven?

So what does that mean? How many of you still choose to sin sometimes?. Not as many hands want to go up. See you can still choose to sin. You can still choose to be sick, but there has been provision made, but if you have been forgiven, your healing is just as available as holiness is available. You can walk in holiness, or you can walk in sin. You can walk in health or in sickness. It has all been provided for us. If you have been forgiven, then you have been healed. That is good news. Let us look at Jesus's willing to heal again. Let us go to Luke 9.

Luke 9¹ to 6. That is: Luke 9¹ to 6.

-Here begineth the reading of God's Holy Word.

- 1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases;
- 2 And he sent them to preach the kingdom of God, and to heal the sick;
- 3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece;
- 4 And whatsoever house ye enter into, there abide, and thence depart;
- 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them;
- 6 And they departed, and went through the towns, preaching the gospel, and healing every where.

-Here endeth the reading of God's Holy Word;

Verse 2. And he sent them to preach the kingdom of God, and to do what?; To heal the sick. So first we have Acts 10³-30. We have Jesus going about doing good and healing all that were oppressed of the devil because God was with him. That is one. Now, he called his twelve together and gave

them the same power and authority, and told them to heal the sick. Are you following me. Let us go to Luke 10, verse one. That is: Luke 10¹, and verses 8 to 9.

-Here begineth the reading of God's Holy Word.

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

. Verse 8.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you;

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

-Here endeth the reading of God's Holy Word.

Verse 1, After these things the Lord appointed other seventy also.;/ Now we are up to eighty three, and sent them two and two before his face in every city. Verse 8-9, And into whatsoever city ye enter, and they receive you, eat such things as are set before you; And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Now he has eighty three people out, preaching the Kingdom of God, healing the sick. Is healing important to Jesus? It is a demonstration of the message of love. It is a demonstration of the message of redemption. It is the manifestation of what the message is all about, that things are out of order. The kingdom puts things in order, including your body, and if we would get our mind rapped around this, and get our spirit tuned with this and understand that the power to heal you is already in you. All it has to do is be released. Lie back on your bed, your chair or whatever, close your eyes and meditate on this. Realize that the power that you need for every cell of your body, is in your reborn spirit, because God is in you, and there is no lack. Let us go to Mark 16. Now we are up to 83 people ministering healing. Is anybody getting blessed?;/

Mark 16¹⁴. That is: Mark¹⁶¹⁴ to 18.

-Here begineth the reading of God's Holy Word.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen;

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature;

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned;

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 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.

-Here endeth the reading of God's Holy Word.

Verse 17, And these signs shall follow them that believe. Who are the signs following? Just the 12? Just the 83? No! All that believe. Verse 18, they shall lay hands on the sick, and they might recover? No! They shall recover. Now, who is this for? It is for the whole church. Just as some believe that healing has passed away, many saints believe that if some, lay hands on the sick, that they might recover. More importantly, some saints are persuaded that if, we, lay hands on ourselves, we might recover, if it be thy will. As my mom would say, this is a case of the pot calling the kettle black. Or as the bible would say, this is a case of accusing and excusing. You complain when other people do it. Then you turn around and do the same thing. Therefore, you are without excuse. The fact is, the will of God is written on your hearts. Your accusing others of proclaiming healing has passed away, is evidence that you know that God heals all my diseases. Therefore, you are without excuse when you say "if it be God's will", God will God will heal you. Do you mean that it is always God's will to heal you, just like it is always God's will to save you. After all salvation and healing is the same Greek word, sozo. Of course we have to cooperate with God's will by faith. It is not going to sovereignly come to pass, even though it is his will for us to recover.

Jesus has commissioned, commanded, and ordained the church be against what? Against sickness. When the Isrealites came out of Egypt, there was not one sick among them. That is God's will. The church should be a destroyer of sickness. The church should be set against sickness, in the same way that Jesus was set against sickness. Everyone who came to Jesus was healed. Jesus never created sickness, never made anyone sick, never left anyone sick, never told anyone that this needs to go on about two more weeks and then we will heal you. He never said that. He just healed them. Never gave an interview, are you worthy. He just healed them, because they had faith, because this is the kingdom. The kingdom is something that needs to invade the darkness. We cannot just tip-toe around this. We have to take it with power, with conviction, with faith.

He says, all who believe, they will lay hands on the sick, and they, it does not say might recover, it says they shall recover. There is no doubt about this. This is the message of the kingdom. Let us go quickly to Acts 5. So let us look at the church, the early days of the church. This is one of my favorite passages. Acts 5¹² to 15. Early days of the church, after Jesus is gone.

Acts 5¹² to 16.

-Here begineth the reading of God's Holy Word.

12 And by the hands of the apostles were many signs and wonders wrought among the people;
(and they were all with one accord in Solomon's porch;
13 And of the rest durst no man join himself to them; but the people magnified them;
14 And believers were the more added to the Lord, multitudes both of men and women.)
15 In-so-much that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them;

16 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.

-Here endeth the reading of God's Holy Word.

Every one, you see Jesus told them to go out and heal the sick, and now we have the early days of the church, and they are coming by multitudes to the church and to Jerusalem. Now, what is happening? All of them are getting healed. Everyone, everyone that believes as David said, God heals all my diseases. If you had been there, you would have been healed too. Well, isn't the church still alive today. Shouldn't we be getting healed in church. Aren't we the temple of the Holy Spirit. Isn't that same power alive today, that same passion. God wants you well. God wants you healed. I do not have time to look up, 1 Corinthians 12, the gifts, the spirit. He gives gifts of healing to the church. Gifts of healing belong to the church. Doesn't God want us well. You go to James 5. You will have to look this up at home I am out of time. It says;

James 5¹⁴ to 16.

-Here begineth the reading of God's Holy Word.

14 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;

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him;

16 Confess your faults one to another, and pray one for another, that ye may be healed; The effectual fervent prayer of a righteous man availeth much.

-Here endeth the reading of God's Holy Word.

Verse 14, Is any sick among you? Just the question alone reveals to us something important. He shouldn't have to ask the question. By the way, is any among you sick. The question alone reveals, that there shouldn't be any sick among us. There should not be any sick in the church, or any sick in bible school, or any sick in this meeting, we should not be sick, because the power of God is here for healing, God's will is healing, and I am going to see people healed. Amen.

HEALING LESSON 02.

We are back into our lesson on healing. Our first lesson was some time ago, so we will do a short review. What I wanted to point out in the first lesson is God's heart, and God's will is health and healing for all his children. We showed how God has been a God of health and healing from the beginning. That is his nature. That was the nature of Jesus. What we see throughout scripture is that Jesus healed all who came to him. He never turned anyone away. He never made anyone sick. He never left anyone sick who came to him in faith. The heart of God is for your health, and for your healing. Today I want to continue on. It says in Romans 12².

That is: Romans 12².

-Here begineth the reading of God's Holy Word.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

-Here endeth the reading of God's Holy Word.

Here it says that we should be transformed by the renewing of our minds. My goal is to help us go through that process of renewing our minds as to how God thinks about sickness. How does God define sickness. How would God describe sickness? How many of you believe that you have the mind of Christ. Well the mind of Christ is against sickness. So if you have the mind of Christ, then your mind should be one that is opposed to, contrary to, aggressively against sickness. That is what we see in Jesus. That is how he ministered. He ministered healing to all who were sick, all who came to him.

So if we want our mind transformed, our mind renewed, then we have to have the mind of Christ. The mind of Christ is one that is against sickness. Unfortunately, with many churches there is a different perspective, and sickness is sometimes thought of as a tool that God would use to perfect you, or something that God uses to help you along your way. Somehow, God appreciates sickness, or uses sickness, or creates sickness. So in many churches we find this.

Let me say this, on the cross, and we will talk the cross in our next lesson, on the cross Jesus carried both our sins and our sicknesses. Jesus is as much against sicknesses as he is against sin. In other words he would no more use sickness to perfect you, then he would use sin to perfect you. God does not need things of the enemy, or destructive things to bring perfection to your life, whatever that means. I am not even sure what that means when people say that they are being perfected.

We are perfect in our spirits aren't we? What do we have moving around in our soul, hopefully the fruit of the spirit, and we are being renewed in the spirit of our mind by the word of God. The way that God perfects us is through his word, and we will look at that a

little more in a few moments. Nevertheless, we have so many misconceptions about health and healing. One fellow Barry, told me about a time when he went to minister to an individual whom he knew, that was in the hospital. Barry was not the first person to get there to minister to his friend. As Barry began to enter the room he overheard another minister telling his friend, God has you here for a reason.

That was a great opportunity for Barry to have his nine iron with him, and guess what? Barry doesn't even play golf. So what was Barry going to do with a nine iron? Barry had to politely wait until the other minister was gone. Barry had to seize the opportunity to reteach, because just those words, soe doubt into peoples minds. Perhaps God has me here for a reason. Perhaps this is some kind of perfecting tool. We want to get rid of that, in our minds today.

We want to renew our minds and have the mind of Christ. Sickness is an enemy that must be defeated. If you said this, don't worry, I'm not on your case, but think about it. So often I hear someone say, "I'm just waiting for my healing to manifest. I would say that's not the right attitude. It's like I'm just waiting for the burglar to leave the house. Call the cops. Do something. Take aggressive action. Sickness is an enemy that must be defeated. We have to take the right attitude against sickness, so that we might see the victory that Christ has for us. Let us go to Exodus 15. We are going to read from 23 to 26. And this is when the children of Isreal had been delivered from Egypt. They are out traversing the wilderness.

That is: Exodus 15:23 to 26.

-Here begineth the reading of God's Holy Word.

23 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;

24 And the people murmured against Moses, saying, What shall we drink?

25 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: there he made for them a statute and an ordinance, and there he proved them,

26 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;

-Here endeth the reading of God's Holy Word.

Verse 24, "What shall we drink". Now I want you to think in New Covenant terms here. Jesus with the woman at the well, what did he say to her? If you would ask of me, I would give you living water. This is all types and shadows going on here. The people of Egypt are comming out of Egypt. They come to waters that should be life giving, but it is not. It is bitter. There is something in life that is bitter, that needs to made right, and so what shall we drink. Water which should be sweet, or should be pure, but wasn't. That is the sin of this world, and so the tree was cast into the water. The tree representing the cross, which then made this water drinkable.

There is a lot of symbolism here. What we are seeing is this living water made pure by the cross, by the wood, by the tree. So he said in verse twenty six, "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." Now we will look at this word more later, but he is revealing his nature. There are seven redemptive names of God in the Old Testament. This is the second one that is revealed. The first being I am the Lord that provides for thee, Jehovah-Jireh, with Abraham. Now we have I am the Lord healeth thee. This is part of God's nature. God's nature cannot change.

He is revealing himself. What does Egypt refer to? What were they involved with in Egypt? Egypt refers to bondage, slavery. Everything was wrong in Egypt. Coming out of Egypt, in a sense coming out of the world, that which is cursed, that which is oppressive. He says if you will walk with me. Now we are thinking in Old Covenant terms, if you will walk with me and obey me, then none of the oppression, the slavery, the sicknesses that were upon the Egyptians because of their disobedience, will I put upon you. I am not the Lord that makes you sick. I am the Lord that heals you. That is his nature. So we see, we are trying to get a feel of how God views sickness. Well it is viewed here as something that is from Egypt, which is symbolic of referring to the world of oppression, slavery, bondage and sin.

Sickness belongs to that world. It does not belong to God's world. So let us go on. Let's go to Deuteronomy 28. Now, if you are not familiar with Deuteronomy 28, let me give you a quick run down. As the children of Israel come out of Egypt, they agreed to some promises. They agreed if they would walk with God, that he would bless them. If they would disobey God then he agrees that he would curse them. That is their covenant. That is not our covenant, and we are going to glean something from this. So we want to understand how God views sickness. Let's go to Deuteronomy 28¹⁵, and 58 to 61.

That is: Deuteronomy 28¹⁵, and 58 to 61.

-Here begineth the reading of God's Holy Word.

15 But it shall come to pass, 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 upon thee, and overtake thee:

Let's go to verse 58 to 61. 58 says.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance;

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee;

61 Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

-Here endeth the reading of God's Holy Word.

Now, I understand we are in the Old Covenant, but let us get the mind of God on this. How does he view sickness? It is part of the curses. In other words in the mind of the Lord, sickness is never a blessing. It is never something life-giving. It is never something that is a reward for God behavior. It is a curse. Now, let us go to Exodus 23. Now this might help you? When you go through the Old Testament and you read about these issues where it seems God is the one doing the cursing, and it is hard to comprehend how all of these evil things would come from God, whom we know to be love. How do we explain this?

If we go to Exodus 24³. That is: Exodus 24³. Moses with the children of Israel camped out at the mountain, he goes up on the mountain and he hears from God. Listen to this.

Exodus 24³.

-Here begineth the reading of God's Holy Word.

3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

. Lets go to verse 7.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

-Here endeth the reading of God's Holy Word.

There is something very significant taking place. If you grasp this revelation you can understand the Old Testament. The people are signing on to the covenant. A covenant of blessing and cursing is being given. If you obey my voice you will be blessed. If you disobey my voice you will be cursed. Moses comes down and reads the judgments to them. We just read some in Deuteronomy 28. He repeats them later. They said, all the Lord has said we will do. Obligating them to the covenant, and obligating God to the covenant. Thus, every time they disobey, it's not just something on a whim. He must fulfill the covenant. That is why you see so much destruction and damage in Israel throughout the old testament.

You say, how can this be? I thought God was love. He is fulfilling his word. They signed on. They said all the Lord said we will do. Thus, every time they disobeyed, God is obligated by his word to fulfill that covenant. Does that make sense? Now think of it in our terms. If he was obligated to fulfill the covenant of curses, how much more our covenant of blessings? Praise God. Going back, that was a tiny rabbit trail, but going back to how God thinks about sickness. In the mind of God, sickness is a curse. Every sickness is a curse. Let's go to Job 42. Job has been sick. The enemy came and gave sickness to him. He suffered, some

calculate as long as nine month He is in this condition of suffering, and look how the Lord refers to this. It says.

That is: Job 42^10.

-Here begineth the reading of God's Holy Word.

And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

-Here endeth the reading of God's Holy Word.

What is the term that is used here, that describes Job's affliction? The blessing? The benefit? No! The captivity. He turned the captivity of Job. God saw his sickness and his affliction as captivity. The reason is because when you are captive, I do not know how many of you have ever been incarcerated, but when you are captive what have you lost? You have lost your freedom, your liberty, your will to do what you want, your creativity. Everything is gone. You are now a captive. People who are chronically ill, are being held captive captive by something that is a curse, a bondage, an oppression. So now they are no longer able to fulfill their God given purpose.

They are captives. God turned the captivity of Job. When you are a captive here is what happens. You begin to readjust. You begin to rethink and reset your mind about your life. You begin to make adjustments and you begin to accommodate the captivity. That is what I want to see into your hearts today. Don't do that. Don't do that. Do not accommodate your captivity. If you are dealing with something, get angry. Get aggressive. Become fervent in your aggressiveness, in your faith against whatever is holding you captive.

This is a story that I want to tell you. This is a true story. I know of a fellow who had a co-worker who had two little girls and they would take the two little girls to their father-in-laws house while he and his wife were working. The house was in a nice area, with nice homes. This fellow would take the daughters to the in-laws house and let them stay there for the day. Sometimes, during the day, the daughters would take a nap on the couch in the living room. One day it came in the mind of the father-in-law, or of the wife or whoever, to rearranging the furniture. So the children are gone and they are not there with them. So they are rearranging furniture, and the man goes to lift the couch. And he hears a rattling sound. So he lifts up a peek under, and there is a rattle snake under the couch. It turns out to be a four foot rattle snake.

It has been living in their house. They don't know how long. They don't know how it got there. It has been living under the couch where the girls take naps. This is a true story. Now, let me say this. How many of you think that he stopped to pray about it. Oh Lord! If it be thy will. Do you think he got theological about the snake? Did God send me this snake? He went out to the garage, and he got the necessary implements, and he killed the snake. He did not go to his wife and say, honey there is a snake in the house. Let's pray and see what God would have us to do. Because she would have have said, it's been nice knowing you. Call me when the snake is dead. You see theology does not enter into this when we are talking about a snake in the house. But, when we talk about sickness, people start

getting all theological. Maybe God sent me this. Maybe he is trying to test me, perfect me, prove me, do this, do the other. They don't ever know, they just think it is maybe, and they get theological. If it be thy will.

Let me tell you. It is a snake in your body. You don't shut off the living room and say, we don't go there anymore. You don't adjust to the snake. You don't have guest over, and they say why is your living room blocked off. Oh well we've adjusted. There is a rattlesnake in there. And then your guest will say, it has been nice knowing you, and off they go. You don't adjust for the snake. You kill it. You don't even pray about it. That is what I want to see in your hearts and heads today. You don't even have to pray about this stuff.

If you are in captivity, if you are being held in bondage by something, if something is stealing, killing and destroying your life, there is nothing to pray about. You have authority. You are seated with him in heavenly places with Christ Jesus. If there is a snake in your body, so to speak, Kill it. Get that attitude. Become aggressive. Take authority over your body and decide who is in charge here. Don't adjust. Now there may be a process involved in coming out of this. I am not saying that this has to be, right now, but your attitude needs to change right now. Your attitude needs to change right now, and learn what is that God has for you. It's like if the UPS guy comes to the door, and he has a box, and you say what is this. Then he says, someone sent you a box of snakes.

So many Christians will say, well I guess God wants me to have snakes. Where do I sign? Don't sign. If something comes, a pain. This happens to us sometimes. A pain comes to our body. The first thing we think is I wonder; did I lose my healing? Am I alone in this? We have to see beyond those things. I have to say I see myself teaching for another thirty years or more. More precisely, till age one hundred and twenty. The word says to me go ye therefore and teach. You have to see beyond and realize, this is an attack of the enemy. This has no legal rite in my body, whatever it may be. Usually, this right thinking and the pain will go in a short time. I refuse to co-operate with it. I am not going to co-operate with any snake that is trying to get in my house. I choose to get the mind of Christ on this and cut it off right now. Let us go to Luke 4.

That is: Luke⁴:18;

-Here begineth the reading of God's Holy Word.

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

-Here endeth the reading of God's Holy Word.

He anointed me to preach deliverance to the what? To the captives. What was Job? A captive. What does sickness do to you? It makes you captive. You don't have to pray about sickness. You don't have to get theological.

We will talk about why we are sick in a later lesson. There may be reasons. There may be adjustments that you have to make in terms of how you treat your body, but you don't have

to pray in terms of what God's will is. Sickness is a curse. Bondage is oppression. It is captivity. Let's go to Luke 13. He came to set the captives free. You are free today.

That is: Luke 13¹¹ through 16.

-Here begineth the reading of God's Holy Word.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself;

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity;

13 And he laid his hands on her: and immediately she was made straight, and glorified God;

14 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;

15 The Lord then answered him, and 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?

16 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?

-Here endeth the reading of God's Holy Word.

Now if sickness perfects you, she should be pretty well there. People say sickness perfects you, if that were true we would have a life of perfect Christians running around here. What I see is a lot of sick Christians. It's like James says, is any among you sick, let him call for the elders of the church. It gives the antidote so to speak, for let's get healed, but the question reveals. There should not be sick Christians in the church. By the way, is there any sick among you. Today, the question is, is there anyone among you, who is not sick. We have lost the revelation of, we are in Christ, of what our authority is in Christ, and we shall be walking in health.

When Jesus saw her, he said woman you are blessed. Did he say that? No! He said woman you are loosed from your infirmity. What does loosed from your infirmity? She was bound. So now she is loosed. So, this starts a great controversy with the religious minds. So the rulers of the synagogue answered with indignation. Every time you bring up healing and religious circles, what you get is indignation. Nevertheless, they became indignant, because Jesus healed on the Sabbath. There is so much here, but I need to move on. Ought not this woman whom Satan has bound these 18 years, be loosed from this bondage on the Sabbath day. Whom Satan has bound. Now let's take this lady, who is curved over, what is that called, okay, take her to any doctor in the world and they are going to give you a scientific name for this. This is osteoporosis. This is curvature of the spine. What did Jesus call it? He called it a spirit of infirmity. No doctor in the world is going to tell you that you have a spirit of infirmity, but that is what it was. It had a physical manifestation.

It had a scientific name, but it was a spirit of infirmity that bound her. He said woman you are loosed. In other words, this was not a blessing to perfect you. It has been 18 years, another 18 months. No! None of that. You are loosed from this bondage, from this thing that

you have had to adjust. Can you imagine walking around looking at the ground all the time, never being able to straighten your self up. That is bondage. You have to adjust. Everyone else has to adjust for you. See what sickness does. And yet we have learned to feel logically accommodated, rather than aggressively kill it. To recognize what it is in our body and say, this does not belong here, this is illegal, I am healed by the blood of Jesus, I have authority. Do you have authority with things that go on in your body? We will talk about body life and pray one for another later, but in the beginning you have authority over your body and what goes on inside, take it. There is nothing to pray about, just believe God for your body.

God does not use the things of the enemy or destructive things to bring perfection in your life, whatever that means. I am not sure what that means, when people say they are being perfected. We are perfect in our spirits, aren't we? And what do we have moving around in our soul's? Hopefully, something of the spirit, and we are being renewed in the spirit of our minds by the word of God. The way that God perfects us is by his word, and we will look at that a little more in a moment.

How does God perfect us? Let us go to second Timothy 3:16.

Second Timothy 3¹⁶ to 17.

-Here begineth the reading of God's Holy Word.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

-Here endeth the reading of God's Holy Word.

What is missing in this list? Sickness is missing! He does not need sickness to perfect you. He does not need tragedy to perfect you. The word perfects you. He sent his word, the same word that perfects us. He sent his word, and healed us from our destruction. The word that perfects you healed you. There is healing in the word. There is healing in this room right now. There is healing in you right now, if Christ lives in you. So to allow something to take place in your body, into accommodate it, make adjustments for it, live with it, make other people live with it, that is just wrong, and if we would rise up in righteous indignation, and begin to take authority over our bodies and speak to them, and commend. Who is in charge? Who is in charge of your bones? Who is in charge of your muscles? Who is in charge of your blood, organs, who is in charge? Have you accommodated. Have you adjusted? Is there a snake in your house? It is time for you to be who God has chosen you to be. Let us go to Mark three.

That is: Mark 3¹⁻⁵. Trying to get the mind of the Lord, and how he views sickness.

-Here begineth the reading of God's Holy Word.

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

-Here endeth the reading of God's Holy Word.

Verse 5, now pay attention, you probably have not heard this, And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace. What did Jesus just say? He is comparing sickness to what? If I leave him in this condition, it is as if I were to kill or do evil. That is what he is saying. If I leave him in this condition, it is comparable to doing evil or killing. Killing is compared to doing good, and saving a life. We are getting the mind of the Lord, and how he thinks about sickness. If you didn't do this in your spirit today, this won't change your whole attitude about a lot of things. We are being robbed, continually about a lot of things, and you are adjusting to what the world says we are going through. We need to adjust to what God says we are going through.

You should be going from victory to victory, and from triumph to triumph. You should be going from health to more health, and being a giver of health to others. That is what God has called us to. Health and healing, killing the snakes of our body, and helping other people do the same in their bodies. You have to see beyond the temporal, any time something comes your way, and see your self accomplishing a whole lot more for God. We should already know some things that God has shown us for the future, and look at that, not looking at the things that are seen or felt, but looking at the things that are not seen, and getting a picture of God's purpose for your life and see that. And I am seeing this temporal thing, but realize that this is temporal, and I am still going to be there. Five years from now, I'm still going to be there. I still have a lot to do. Therefore, this condition must be temporal. I will defeat it in the name of Jesus. Too often we think, oh boy. God has no plans for me. This has happened. I have to adjust. Wrong attitude! That is why we see so many Christians have adjusted, and are living adjusted lives. Let's look at Acts 10^38.

That is: Acts 10^38.

-Here begineth the reading of God's Holy Word.

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.

-Here endeth the reading of God's Holy Word.

How does God think of sickness? It is oppression. It is bondage. It is slavery. It is captivity. It is loose from the spirit of infirmity, and you his thing of Satan. Nobody wants to be oppressed. This is your inheritance from Christ. This is something that you have a right to. This is something that you must enforce. You must take authority. You must decide. You can have others of green with you, but agreement can only go as far as you are willing to agree. Do you agree that you should be completely and totally free and live a long and productive life. Do you agree, is that your vision, or has your vision been cut short by something you have adjusted to or are willing to put up with. Let's go to 1st John 3^8. Is anybody getting stirred up?

That is: 1st John 3^8.

-Here begineth the reading of God's Holy Word.

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

-Here endeth the reading of God's Holy Word.

Question! Has he been manifested in you? Does he live in you? For this purpose the son of God is manifested in you, that he might destroy the works of the devil in you. Is there a snake in your house? Are you just waiting for the manifestation of the snake to leave? You have to take authority. You have to get aggressive. You have to decide I am not going to live this way. I am taking authority over my life. No more adjustments. As you get older you start to notice things about your body, Things that you should refuse to adjust to. It is a little harder to get up off the floor. I notice those things. I am not just going to allow that to progress. I take authority over that in the name of Jesus, and I go to the gym with some regularity. You have to have that attitude. Remember, the man at the pool of Bethesda. We won't look that up right now, but Jesus came up to the guy and he said do you want to be made whole? Now think about that.

I think that in his case, it was about 38 years that he had been there. Think about that, I think I have my years right, 38 years. He has been in that condition. Don't you think that he has made adjustments? Don't you believe that people have adjusted for him. Someone has to carry him there every day. Their lives now revolve around his life. They have lost some of their freedom, and they are now captive to him. He has his group of friends. He has the same place where they put him every day. They read the paper, they play every day. People bring them food. There is a lifestyle there.

Where am I going with this? Some people have adjusted so much that the question is a legitimate question. Do you want to be healed, because your whole world revolves around your condition? Your family revolves around your condition. Every thing revolves around your condition. Now I am going to say something really tough right now, and it's not to make anyone feel bad. I am trying to get you angry. Being sick is being self-centered. Everybody else has to adjust to you. Don't get angry at me, get angry at the devil. He came to destroy the works of the devil. Do you want to be made whole, or have you gotten accustomed to the attention, to the service, to the help, with every body focusing on you. Have you grown accustomed to that, and that is your lifestyle, and it has been so long this way that you don't

know any other way or lifestyle. Do you want to be made well. That is a legitimate question for some people. Are you willing to be someone else? Are you willing to be what Christ has called you to be? Are you willing to stand up and take some authority over these issues, and speaking to your body, and commanding healing, and standing on the word of God? Are you willing to do that? Some folk's are just not willing to do that, because they have become comfortable with their adjustments. These are questions that we have to ask.

Something inside you has to come alive. You have to believe that you are the answer to your problems, and may be the answer to the problems of others. John 10¹⁰: I have come that they might have life and have it more abundantly. Why has sickness come, Satan? This will kill and destroy. We think of Satan in those terms. Think of sickness in those terms. What does it do? It steals, it kills, and it destroys. It steals your finances, it steals your time, it steals your purpose, it kills your vision, it kills everything around you, it destroys your family, everything that comes around you. It is a thief, it comes to steal, kill and destroy. Jesus said, I have come that they might have life and have it more abundantly. He calls it captivity, he calls it a bondage, he calls it a curse. He has given us the power of the Holy Spirit to set ourselves free, and to set the people free. James 1¹⁷.

James 1¹⁷.

-Here begineth the reading of God's Holy Word.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

-Here endeth the reading of God's Holy Word.

Sickness is not from God. There may be reasons why you are sick. There may be spiritual reasons, there may be natural reasons, we will talk about those later, but it's not from God. Some of us have chosen to cooperate with the snakes. Some of us have chosen to adjust, but the good gifts are from God. To the degree that you want the good gifts they are available to you. Let's think about people who believe that sickness, sometimes is of God, and there are many, do not be fooled. Many Christian, Bible teachers, and pastors will tell you that sickness is sometimes from God to make you perfect. Question for them, if that is true, why are they the first one to run to the doctor when they get sick. If sickness is sometimes from God to perfect you. You have no business rebelling against the will of God. Seeking medical help is rebellion, if that sickness is from God. Those same people, if their child is sick, they will do anything, pay any amount of money, to bring health and healing to their child. But if a member of their church gets sick, Oh dear brother dear sister, God is doing this for your good. Do you see the disconnect here? We will do anything for our children. Whose children are we? We are the fathers children, God's children. If we, as natural parents, even on born-again parents would do anything to save their children, they will do anything for the children they will pay any price, what ever it is, let us do it, to heal my child. Yet, we go to church, and we say, Oh! I wonder what she did. God is going to deal with her. We have this religious nonsense in our heads. Instead of coming into agreement and praying for sister so and so, we want to leave her to the destructive work of the enemy.

What does God think of sickness? He hates it. It is killing his body. Don't be one of those victims. Stand up.

If sickness and disease are of God, it makes me wonder what the devil is doing. We need to get the mind of Christ in this. We will talk about ways to get healed. I am not against any doctors. I use doctors. If I don't have faith for my own healing, I will use natural means, or a combination of the two. We will talk about that. I know the end result is for me to get healed. God wants me well. He wants me to be doing what he has called me to do. What ever means I have to use to get there that is what I am going to do. If I can do it strictly by faith, I will do it strictly by faith. If I find my faith is not getting me to the right goal, then I will use doctors. Get this mind in you, that I am going to be the authority of my body. Every cell in my body will come under the authority of my born-again spirit and start speaking to your body to be free of captivity and bondage.

I would like everyone to stand for a prayer of agreement with me. If it is okay with the pastor, you may agree from where you are. The word says pray ye one for another. If you are afflicted, now is the time to get aggressive for ourselves and/or for others who are afflicted. Now is the time to decide, enough of this. No more adjustments. We are going to take authority.

Today, if you will hear his voice, harden not your heart. God said, I heard you on the day of salvation. I helped you. Indeed, the right time is now. Today, is the day for getting answers to your prayers. The word for salvation is the same word for healing, sozo. Today is the day for sozo. I will pray, but I want you to agree with me.

Father, we thank you for your word. We thank you for the word that renews our minds, and renews our hearts to give us understanding and clarity that we might see as you see. We will see sickness and disease as a curse, as bondage, as captivity, as the will of the enemy, and not the will of God. Father we agreed together now, as touching any in this room who may be afflicted, and we commend the spirit of infirmity to leave in the name of Jesus. And I speak father, to every body, every cell, the organ, the skin, the blood, the nerves, as there may be affliction in anyone in this room, anything that is illegal, that is there and should not be growing there, I curse it in the name of Jesus and command that it leave.

Father, I speak into every person's life now, every heart, every mind, as the administrators of their body and to give them full authority to walk and health and healing, to destroy all the works of the enemy in their lives, to have the mind of Christ, with regard to sickness, and to be ambassadors of healing, not only for their lives, but for others. To be able to pray the prayer of faith, the prayer of agreement with others. To release healing, to curse sickness in every person's body. That is your commission to us, to bring healing to the sick.

Father, we love you. We want to walk in the fullness of what you provided us on the cross. Lord, I do not want to lose anything. I do not want to miss any thing that you have accomplished. I want to walk and health. I want each one of us to walk in the fullness of the health that you gave us on the cross, and we lay hold of it now. In the name of Jesus, we give you all the praise and glory. Amen!

Healing Lesson 03.

This is a message on healing. We are going to be talking about the legal side of redemption, or the legal issues involved with healing. Healing is not a sovereignty of God issue. It is not an if it be thy will issue. This is a legal issue. This is something that we have a right to, and that we can actually in a manner of speaking demand. It is our inheritance. It is our right. Let me point it out this way. You can begin turning to Romans 10⁹⁻¹⁰. If we were having an evangelistic campaign, and we had five hundred unbelievers, and two hundred and fifty of those unbelievers came to the front for what we would call an altar call to receive the Lord. In Romans 10⁹ it says if they would believe with their hearts, and confess with their mouths, what would be the results? They will be saved.

So how much salvation is available in the room. Salvation is available for all five hundred is it not? If two hundred and fifty come forward, and believe with their heart, and confess with their mouth that Jesus is Lord, how many, now listen carefully, how many is God obligated to save? All two hundred and fifty. Can he say, this is great, but I am only going to save one hundred tonight. I appreciate all of you coming up, but I am only going to save 250 tonight. He cannot say that because his word has been given. His word has been given, and if 250 believe with their heart and confess with their mouth, they will be saved. Now if you go and look at that word saved in the Greek, it is the word sozo. The definition of the word sozo is to save, to keep safe and sound, to rescue from danger or destruction. To save a suffering one from perishing, one suffering from disease, to make well, heal, restore to health. This word sozo is used interchangeably to speak of salvation from sin and healing from sickness, and this appears repeatedly.

Now lets go back to Romans 10⁹⁻¹⁰. It says if you will believe in your heart, and confess with your mouth, you shall be, not you might be, you shall be, you shall be sozoed. This includes salvation from sin. We all agree that if 250 come forward, God is obligated to save all 250. What is he also obligated to do? What has he obligated himself to do? Heal them! It's a legal issue. It is not an, if it be thy will issue. It is not a sovereignty thing, a whim. It is not something that maybe I will, and may be I won't. This is a legal issue. Once we understand this, then we begin to get healing out of this mystical, superstitious, who knows how it works realm, and we get it into this legal courtroom realm, then we realize that this is our right, our inheritance. This is something that has been accomplished for us, as much as salvation from sin has been accomplished for us. Let's go to Romans, chapter 5, verse 12; Romans 5¹². We want to find out where sickness came from.

Romans 5¹².

-Here begineth the reading of God's Holy Word.

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:

-Here endeth the reading of God's Holy Word.

Sickness is a fruit of the root of sin. Sickness is one of the fruit of the root of sin, because death came by sin. If death came by sin, then think about it, what is sickness? Sickness is insipient death, meaning it is death in its first stages. Sickness is insipient death. It is the beginnings of death. Every sickness that exists has but one goal, and that is to kill you. Even the common cold can kill you if, for some reason, it finds you in a very weakened condition. Sicknesses goal is to steal, kill and destroy. It has been loosed because of death. Death was released by sin. Now calculate this out with me. If sickness is the fruit of the root of sin, then look at this.

If you have ever pulled weeds, and you just pop the top off, then it grows back. I have a yard full of them. If you deal with the root, then problem solved. If you deal with the root of sickness, which is sin, then problem solved. If you deal with the sin issue, then you have dealt with the sickness issue. If you deal with the root, then you have dealt with the fruit. That is why he says, if you believe with your heart, and you confess with your mouth, you will be sozoed, you will be saved, not only the spiritual transaction but the physical transaction. It is all part of your inheritance in Christ. It is a legal issue. It is not a whimsical thing, that maybe it will work and maybe it won't. People often ask, if we never should be sick, if that is part of our inheritance, then we should never die. Nevertheless, we are mortal, and except Jesus come first, our bodies will poop out and die, but we do not have to die sick. Death according to James 1²⁶, is when the spirit leaves the body. It says in Deuteronomy, I think it is 34⁷, turn there if you will.

Deuteronomy 34⁷.

-Here begineth the reading of God's Holy Word.

And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.:

-Here endeth the reading of God's Holy Word.

Moses was 120 years old. This was well after the flood. Now this is my opinion, you don't have to love it, but it is the only one that I've got, and not just me but many others. Nevertheless, opinions are like noses, everybody has got one. Strangely enough, some people are oddities of nature and they have two that is a double sided man. But this is my opinion, and I'm not going to agree with you, because then we would just both be wrong. We have been promised 120 years. I have said before, in Psalms 90 it talks about 70 and by reason of strength 80. Yet, that was a curse over Israel, not a blessing, because of their disobedience, and the fact that God was going to have to purge them in the wilderness. They wondered 40 years, until that generation died off, and then they were able to enter into the promised land. 70 or 80 is not a promise for us. In fact, there are many unbelievers that live to 90 or even 100. So the 70 or 80 thing is not something that we should be hanging our stake to. 120 would be more like what God had in mind.

When Moses died, he did not die sick, his eye was not dim nor his strength abated. I have claimed this verse. You will have to find something else for yourself.

Ha; Ha; Ha; Ha; Ha; Ha; Ha; Ha; Ha; .

I've claimed this one, and I speak this over myself before I eat. I have lots of plans for the future. I am only half way there. I don't see myself slowing down. This is a mindset based on a legal redemption, the understanding of a legal redemption that I have as much right to my physical health as I have to my spiritual salvation. It is all part of what took place on the cross. So if sin is the root, and sickness is the fruit, if you deal with the sin and the root then you have dealt with the fruit. Now let's go to Psalms 103^1 and we are going to see redemption foreseen by David. David could see redemption, understood it, and the Lord gave him these words.

That is: Psalms 103^1.

-Here begineth the reading of God's Holy Word.

- 1 Bless the LORD, O my soul: and all that is within me, bless his holy name...:
- 2 Bless the LORD, O my soul, and forget not all his benefits:
- 3 Who forgiveth all thine iniquities; who healeth all thy diseases;

-Here endeth the reading of God's Holy Word.

I came across something the other day, which someone posted on the internet; It said, what if we only had today, what we have given thanks to God for yesterday? I had to stop and think. I generally live a life of blessing the Lord and giving thanks. I have found a real secret to happiness and joy, is to find joy in small things, to find happiness in small things, and to give thanks for everything. So there are certain things about my home that I love and enjoy, and I'll spend time in certain places that I really appreciate in the home that we have, and I thank God for that, and I praise him for that. I have learned to just praise God for so many things that take place. I love life. I enjoy life, and I am blessing the Lord oh my soul, regularly.

Bless the Lord, who forgives all your sins; who heals all your diseases. He is taking care of the whole man. Bless the Lord because your provision exists. Whatever your need is, spiritual, mental, or emotional, everything has been provided for. So bless the Lord. I Praise God, that this is not something that you have to create. This is something that has been done for you. It has been accomplished for you on the cross. Let's go to Ephesians 1^3.

That is: Ephesians 1^3.

-Here begineth the reading of God's Holy Word.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

-Here endeth the reading of God's Holy Word.

Now let us go to Isaiah 53. Now we are going to see redemption prophesized by Isaiah. This is the prophetic revelation of what is taking place on the cross, and what it means to us.

Isaiah 53⁴⁻⁵.

-Here begineth the reading of God's Holy Word.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted;

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

-Here endeth the reading of God's Holy Word.

Surely he hath borne our griefs, and carried our sorrows. In the Greek those words are: surely he has borne our sicknesses and carried our pains. We are going to come back to that in a minute. It says here: We did esteem him stricken, smitten of God, and afflicted. But he was wounded, or pierced, for our transgressions, he was, crushed is the right word, bruised, crushed for our iniquities: the chastisement of our peace was upon him; and with his wounds, or stripes we are healed. In other words, redemption is taking place for every part of man, spirit, soul and body. Everything is being included. Everything that was unleashed when Adam sinned, by one man sin entered the world, and death through sin, and sickness is insipient death. Everything that was unleashed oppression, depression, passion, everything that you could imagine, anxiety, fear, physical conditions, all of these things were unleashed through sin. Jesus has dealt with that all on the cross. It says he was made sick, he carried sickness, disease, he was crushed, he was pierced, and by his stripes we were healed.

In Exodus 15²⁶ the tree was cast into the bitter waters, and the Lord revealed himself by a name. He says I am the Lord that healeth thee. That name in the Hebrew is Rapha, R A P H A. I am the Lord that healeth thee. That is part of his name. There are seven redemptive names that we find typically in the Old Testament, and each has tremendous meaning. They are all fulfilled in Jesus. He says, I am the Lord that healeth thee, Rapha. Do you know what that word is? In Isaiah 53, by his stripes we are Rapha. By his stripes we are his name. That is part of the legality of redemption. Doesn't Jesus say, anything that you ask in my name. You have a right to this. This is his name, this is a legal thing. This is something that God cannot go back on. He has obligated himself to stand behind everything that is part of his name, a part of his word. In this prophetic revelation of redemption, God has obligated himself. This is his will. This is his desire. He wants you to get a hold of the name, and understand the transaction that took place on the cross, and by his suffering you were rapha-ed, you were healed. Let us go to verse 10.

That is: Isaiah 53¹⁰.

-Here begineth the reading of God's Holy Word.

Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

-Here endeth the reading of God's Holy Word.

Yet it pleased the LORD to, and the word here is to crush, to beat to pieces, to oppress, that is what that word means. It pleased the Lord to do this to him, so that you would not have to go through it. It says to put him to grief, which means to make him weak, sick, and diseased. Can you imagine that by his stripes, you may enter into the fullness of what his name has revealed, Rapha, healing. That is the redemptive thing, the legality of redemption that has been made available to us.

When he was on the cross, let's go to verse 12. Many times when people want to debate me about healing, one of their issues is that this is only talking about spiritual sickness. I still have not quite identified what that is. I never go up to someone and say I have spiritual pneumonia; or spiritual cancer. Now there is a spirit of infirmity, but it manifests in your body physically. We are talking about physical infirmity. What they will try to say is, this is not speaking about physical healing. It is speaking about sin. It is speaking about the human condition, but not about physical healing. We really do not have any right, unless God sovereignty decides to heal you. I know that some of you have heard some of this. If you have not, then you have not been around. Verse 12 says:

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Underline that word bare. Did he bare your sins? That word "bare", is N A S A, nasa. We say nasa for the space program. I don't think that is what this is here. He bares our sins. Are we all in agreement? Let's go back to verse 4. Surely, he has borne our diseases, the same word. So whatever he did with your sins, he also did with your diseases. It is the same redemption. He bore both of them. When you deal with the root, you have dealt with the fruit. You could not go to the cross, dying for the sins of the world and not be dealing with sickness. You cannot separate them. If you have dealt with sin, you have dealt with sickness, because death entered into the human race by means of sin. So if we deal with the sin problem we have dealt with the sickness problem. Let's go to Matthew 8¹⁴⁻¹⁷. Now we are going to see Jesus in action here.

That is: Matthew 8¹⁴⁻¹⁷.

-Here begineth the reading of God's Holy Word.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever;

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them;

16 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:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

-Here endeth the reading of God's Holy Word.

Here when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose. Some people suggest that this is why Peter denied him three times later.

Ha; Ha; Ha; Ha; Ha; Ha; Ha; Ha; Ha; .

You gotta keep up. That's a mother-in-law joke!

Anyhow, and she arose, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. Now, there are two parts of this that I want to talk about. First of all, what kinds of sicknesses are we dealing with here, spiritual ones, or physical ones? He is dealing with physically sick people, people that have obvious issues in their bodies. He is physically healing them. Now, the debate point would be, he is doing this now. This is being fulfilled now. This is not being fulfilled after the cross. He is doing this now, just to demonstrate to us his love and whatever, but we do not have a right to this now. That would be the argument.

Well excuse me, but in Mark chapter 2, we have the man being lowered down through the hole in the roof. What is the first thing that Jesus said to him. Son your sins are forgiven. Well, was not he doing that before the cross too. Let me ask you, has he stopped forgiving sins just because he did it before the cross. Thank God no, nor has he stopped healing. In other words he was demonstrating the kingdom, the forgiveness of sin and the healing from diseases and sickness. If he forgave the sin of the paralytic, which resulted in him being healed, and then we look at his ministry where he went about healing all that were oppressed of the devil, what does that mean? What has he first done? If he is dealing with the fruit, then what does he first have to have dealt with prior to that? The root. He has forgiven their sins.

Why do you think the angels in Luke 2 say, peace on earth, good will toward men. Why does Jesus say in Luke 4¹⁸⁻¹⁹, the acceptable year of the Lord. Why does John say behold the Lamb of God, that takes away the sins of the world. You see this dealing with the root, so that he can deal with the fruit. So every one that was healed was forgiven, and we have been commissioned to do the same thing. Go out and heal the sick. Why? Because they have been forgiven. 2nd Corinthians 5:19 says, he is not imputing our sins unto us. 1st John 1² says he is the propitiation for our sins and not for ours only but also for those of the whole world. So the sin issue has been dealt with for the whole world. That is why healing is available to the whole world.

Now, this might be blowing some theological schemes here, but you have the right to take the message of healing to the lost, because the root has been dealt with. Now, you want to take the whole message, you want them to get saved, but they can get healed before they get saved. Some people get healed before they get saved, miraculously, instantaneously healed. Then they think, this is pretty good, and want to know who did this. That may be the basis for giving ones life to the Lord. This is legal. Unfortunately, in the church we have all this doctrinal, theological baloney. Think of this, maybe then again I'm off on a rabbit trail, but think of this. In Matthew 17, when Jesus goes up on the mount of transfiguration, with three of the disciples, meanwhile nine of the disciples are below. A man brings his son. Are you with me on this one? A demon casts him into the fire and he is lunatic and foaming at the mouth and all of these things. The nine disciples are there, and they have been given authority, and they have cast out stuff, and they have healed people. They have a testimony.

Now, this particular guy with his son shows up, and they cannot heal him. Jesus is up on the mountain with the other three. So, the nine get together in a huddle, and say hey, if anybody can heal the sick we can heal the sick. We have been given the authority to heal the sick. We have healed the sick. We have a testimony of healing the sick. Yet, this one is not getting healed. What does that mean? It must mean that it is not God's will to heal everybody. We will go with that. That will cover the bases here. It must not be God's will to heal everybody. Then God comes back down the mountain and shows up, and heals him and rebukes them. You see, it is always God's will, but sometimes we are not in the right place in being able to minister from a place of faith. It is always God's will because it is a legal issue. Just because some do not get healed, does not mean that God is withholding something. It means somebody is out of order somewhere. Whether it is the sick one, or the ministers, something is out of order. Yet, God's will is already been established. God's provision legally has already been established. Healing is for all, for even the lost. It is for everyone. Praise God.

Alright, let's think about authority for a second. Does sickness have authority in your body? Why do you permit it then? So often when something comes against our body our mind shifts into a different mode. How am I going to get over this, and what medicines do I need to take, do I need to schedule an appointment with the doctor. I'm not going to put anybody down. That is not my point right now. My point is the thinking process. Does sickness have authority in your body as a child of God, bought with the blood of Jesus, by whose stripes you were healed, and you supposedly are seated with him in heavenly places in Christ Jesus? Does sickness have authority in his body? Are you not his body? Then does sickness have authority in your body?

You see when you begin to change the way you think, you are going to change the way you react. When something comes against your body, you are going to rise up and say no, no, this cannot be, this is illegal. When something is illegal we take action. Every good gift and every perfect gift comes down from the father of life with whom there is no variableness or shadow of turning. Sickness is not a good gift. It is not from God. We must stand on the legal right that we have. If we believe with our heart, and confess with our mouth, we shall be healed, saved, healed, delivered, whatever your issue is sozo covers it. It is legal, and God cannot say thank you for coming, but not today. He cannot say that. He has obligated himself to the word. Now, if, and all of you have been born again, I am assuming that you are all born again, and filled with the holy spirit, your sins have been dealt with, have they

not? Let me ask you this, are you still capable of sinning? Are you still capable of making bad choices, and suffering the consequences of those choices, although it has been dealt with on the cross? Has sickness been dealt with on the cross? Are you still capable of being sick? So, what are we deducing from this? Let me do the deducing OK?

It is not automatic. Your holiness is not automatic. Your health is not automatic. Things have to be enforced. Someone came up to me today and asked me a question about works. Doesn't this start getting us into works? Yes. What kind of works? The John 14:12 kind of works. The works that I do, you shall do also; because I go to the father. We have been called upon to do the works of Jesus, to enforce the will of Jesus. Sometimes that means aggressive faith. Sometimes that means speaking to the mountain. Sometimes that means casting out the demons or the spirits of infirmity. Sometimes that means we are active in this. There is something about enforcing what is legal. If I have a new TV, and it stops working, I can't just rest in the warranty, and wait for the TV to fix itself. What do I have to do? I take the warranty and I take the TV, and I go back to the seller or the manufacturer, and I enforce what is written. I have to do something. The TV is not going to fix itself.

Jesus said; the works that I do shall he, or you, do also. We need to discern between what kind of works we are talking about. We are not talking about works of the law. No we do not need to do that. We are not talking about works that justify ourselves. The scriptures talk about lots of kinds of works. There are works of the flesh, works of the devil, works of the law, works of self justification, and works of faith. We are called to do works of faith. There is something to be said for enforcing the will of God in your body, biased on the warranty, biased on the legality. This is a legal issue.

If I go out today and I find someone trying to get into my car, I am going to say dear person, what are you doing trying to get into my car? I own this car. The person would reply, I can not see your ownership. So, I would reach into the glove compartment and I would pull out a document. I would say it says right here. He would say, I cannot see your ownership. I am going to respond, can you read. Some of us are saying I can not see my healing. Can you read? You are already the owner of this. This is a legal issue. Now, will you enforce it? If I find someone trying to break into my house, I am not going to just rest, and let them leave whenever they feel like it. I am going to call 9 1 1, and I am going to take some other action, and I am going to enforce the legality of the situation. Some of us have been resting too much, when we should have been enforcing something. I am at rest in my relationship with God, but I am very active in enforcing his will in my life. That is two different things. I am not trying to work to make God happy. That is a done deal. Yet, I am going to go to work, to enforce his will in my life and the lives of my family. Are you capturing the difference here?

This is a legal thing, and it is up to you to enforce it. Think of what we have been given. We have been given the name of Jesus, the Holy Spirit, the promises of God, a new covenant, the blood, the faith of God, the armor of God, the gifts of God, and the keys of the kingdom. We have been given all this stuff. Not so that we can just sit on the couch, but so that we can do the will of God, that we can enforce that which cost him his life, for crying out loud. My God, my God, why have you forsaken me, and he descended into the lowest parts of the earth, and he went through all of this, so that you could sit on the couch. He has empowered you, and blessed you to enforce and extend his kingdom, and it needs to begin in your own body. When there is an illegal intruder in your body do something about it. Take

authority over it. This is a legal issue. This is not an if it be thy will issue. It is his will. Get that established in your heart, and begin to speak to your body, and take authority over it, and understand this is legal. Exodus 15^26 says I am the Lord that healeth thee, Rapha. We saw in Isaiah 53, by his stripes we are Rapha. Let's go to 1st Peter 24, that is the Hebrew word. We have seen it refers to physical disease and physical healing.

That is: 1st Peter 2^24.

-Here begineth the reading of God's Holy Word.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

-Here endeth the reading of God's Holy Word.

Liv unto righteous, there is the sin issue; by whose stripes you were healed, there is the sickness issue. Psalms 103, who forgives all of our sins and heals all of our diseases. Isaiah 53, he bare our sins, he bare our diseases. There are always two sides to this. This is a legal issue, and the word in the Greek here, by whose stripes you were healed, it just get thrown in my face, well this is talking about spiritual sickness, again whatever that is. The Greek word here is, and I cannot pronounce it, i a o m a i. It appears 28 times in the New Testament. 26 of those times it refers specifically to physical healing. The other two times it is implied. This is a physical healing word. By whose stripes you were healed physically. This is the verse, Isaiah 53 and 1st Peter 2^24, that I am standing on.

STORY OF KENNETH HAGEN

If divine healing exists, and we all agree that divine healing exists, then there must be a spiritual law that sustains it. It cannot be just on a whim. I cannot be just, oh lucky day it happened. No! There has to be a spiritual law, because everything God does he does through covenants. Everything he does, we do not have time to discuss covenants, but even Sodom and Gomorra being destroyed happened through his covenant man Abraham. The flood on the earth, if you study it out, it was Noah that condemned the earth, it says in 1st or 2nd Peter. It was through his covenant man. Everything God does on this earth, he does through covenants. Everything has to be legal. Nothing is happenstance. Nothing is by chance. So when it says by his stripes you were healed, that is your covenant right to healing. Now enforce it. Make it real. Make it true, cure it, see it in your spirit. It is your covenant, it is your ownership. If you can read it is yours. Or if you can understand in your spirit, it is yours. Now lets go, I'm running out of time here, let's go to 1st Corinthians 11^23. I hope somebody is getting blessed here. I am going to show the two sides again.

That is: 1st Corinthians 11^23.

-Here begineth the reading of God's Holy Word.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me;

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

-Here endeth the reading of God's Holy Word.

Question. What does the blood signify? Forgiveness of sins. Question. What does the broken body signify? Why is the body in there? If the blood is doing all of it, Why the body? This is my body broken for you. By his stripes we were healed. He bore our sins, the blood. He bore our sickness, the stripes, the body. There is healing. Whenever we get the chance to minister the Lord's supper, it should be a healing service. Some use this as an opportunity to minister on the broken body. When receiving communion the element is always broken in half for our own faith. Taking it is the reception of health and life, and healing in the body, because his body was broken for us. We preach the blood, but we do not always understand the body part of it.

I know of a man who was burned on his face, and he was taking communion, which was a matza cracker, Jewish unleavened thing. It has strips in it, they didn't even know what it meant, that the stripes refer to the stripes of Jesus. As he was taking this, he looked at it, and sees those stripes, and he saw himself healed. He ate that, and he was instantly healed, just by seeing it in the spirit. The symbolism awakened his spirit. There is health and healing in the new covenant. The blood and the body, the sin and the sickness. All these issues have been dealt with.

I won't read this, but I'll mention one point here. Exodus 12 talks about the Passover. Each family slays a lamb, and what do they do with the blood? They threw it on the door post, to cover them and to protect them from the death angel that is going to come through the camp and kill the firstborn of all the Egyptians. So the blood protects them from that, but then they have to eat the lamb, the whole thing. Why are they eating the lamb? Who is the lamb? What does the lamb symbolize? The body of Christ. Now with that in mind, why are they eating it? Let's go to Psalms 105³⁶ and 37.

That is: Psalms 105³⁶⁻³⁷.

-Here begineth the reading of God's Holy Word.

36 He smote also all the firstborn in their land, the chief of all their strength;

37 He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

-Here endeth the reading of God's Holy Word.

Verse 37; and there was not one feeble person among their tribes; there was not one sick person among their tribe. Now we are talking about one to three million people, or as many as six million, we don't really know. Millions of people put the blood on the door post to protect them from the death angel, so the firstborn would not be killed. Yet, they ate the lamb, and we'll say three million people leave Egypt healed. There is not one feeble,

infirm, diseased, sick person among them. Can you imagine the church, if the church would walk in that same life, that when we take the cup, and when we take the bread, we would realize it is for sin, and it is for sickness, we would be in health. That is why James says, is there any sick among you? You shouldn't be sick. That should be our testimony. The church should be a place of maximized health and healing. We should be quick to minister one to another, and pray one for another, and enforce the legality of redemption in our bodies. That should be something that we are excited about and do regularly.

Let's go to Numbers 21. Well I'm running out of time. I'll tell you about Numbers 21. It is when the children of Israel rebel in the desert and the serpents come. Moses intercedes for the children of Israel, because they are dying in masses from these snakes. God tells him to make a brass serpent and attach it to a pole, brass or bronze, I forget, and to lift up and all who look on the serpent will be healed. Now the serpent represented the problem. He did not tell him to make a unblemished lamb, and put that on the pole and hold that up. He said make a serpent. Well the serpent was the problem. If you go to Galatians 3¹³, you will find that he was made a curse for us. If you go to 2nd Corinthians 4²¹, it says he was made sin for us on the cross. He became the problem. Now if you look at the type and shadow of the problem, the serpent on the pole, and get healed, can you not get healed looking at the real Christ? Christ is the one who took this upon himself, who bore your sins, who bore your sicknesses. Can you not look at him and get healed? If the type and shadow heals, would not the genuine Christ heal? In John 3¹⁴ real quick. That is John 3¹⁴.

That is: John 3¹⁴⁻¹⁷.

-Here begineth the reading of God's Holy Word.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life;

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. And verse 17 it says.

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17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved (sozo).

-Here endeth the reading of God's Holy Word.

You can look at Christ and be healed. This is spiritual revelation time. You need to see this in your own spirit. This is a legal transaction. If you have a thousand dollars in the bank, you don't crawl into the bank, if it be thy will, can I please have \$50. That is not how you act if you know you have money in the bank. You walk in with your check. You present your check. There is no doubt that this is a legal transaction. The money is delivered to you. It is legal. What do you have in your spiritual account? All your health and healing is there. You don't have to crawl up there and beg. It is a legal transaction.

One more example real quick. Electricity, how many of you live in homes with electricity? Everybody I hope. A man could live in a home, five bedrooms and everything beautiful, and they have one 40 watt light bulb. Their neighbor has a flat screen TV, washer, dryer, vacuum cleaner, stereos, and all kinds of gadgets. He has all the lights on, and everything running at the same time. The guy with the 40 watt light bulb is saying why don't I have all this stuff? You do. You just haven't plugged in anything. It is there. Your healing is there. Plug in, enjoy. Receive it. It is a legal issue. Amen.