

THE END TIME MODEL OF EVANGELISM

Using Every Believer to Heal as Jesus did

The Elijah Challenge

THE RESTORATION OF POWER TO THE CHURCH IN THE END TIMES

The Restoration of the spirit of Elijah to the Church

Malachi 4:5 “See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes.

● Before the Second Coming of Jesus Christ, the Lord will send to the Church the “spirit of Elijah,” that is, the spirit that He put within Elijah and which empowered him to minister. It is the spirit of both *boldness* to proclaim the Kingdom of God as well as *manifest power* to demonstrate that our God is the only true God.

1 Kings 18:20 So Ahab sent word throughout all Israel and assembled the prophets on Mount Carmel. 21 Elijah went before the people and said, “How long will you waver between two opinions? If the LORD is God, follow him; but if Baal is God, follow him.” But the people said nothing.

24 Then you call on the name of your god, and I will call on the name of the LORD. The god who answers by fire—he is God.” Then all the people said, “What you say is good.”

36 At the time of sacrifice, the prophet Elijah stepped forward and prayed: “O LORD, God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. 37 Answer me, O LORD, answer me, so these people will know that you, O LORD, are God, and that you are turning their hearts back again.” 38 Then the fire of the LORD fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench. 39 When all the people saw this, they fell prostrate and cried, “**The LORD—he is God! The LORD—he is God!**”

● Only when the people *saw the visible demonstration of God’s power* did they acknowledge the Lord as God. Jesus Christ used a similar approach in His ministry.

John 20:30 Jesus did *many other miraculous signs* in the presence of his disciples, which are not recorded in this book. 31 **But these are written that you may believe** that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

● Jesus Christ used this same approach to prove His identity as the Son of God and Savior.

The third anointing: the Kingly Anointing – the testimony of David

1 Samuel 17:8 Goliath stood and shouted to the ranks of Israel, “Why do you come out and line up for battle? Am I not a Philistine, and are you not the servants of Saul? Choose a man and have him come down to me. 9 If he is able to fight and kill me, we will become your subjects; but if I overcome him and kill him, you will become our subjects and serve us.” 10 Then the Philistine said, “This day I defy the ranks of Israel! Give me a man and let us fight each other.” 11 On hearing the Philistine’s words, Saul and all the Israelites were **dismayed and terrified**.

1 Samuel 17:23 As he was talking with them, Goliath, the Philistine champion from Gath, stepped out from his lines and shouted his usual defiance, and David heard it. 24 When the Israelites saw the man, **they all ran from him in great fear**.

26 David asked the men standing near him, “What will be done for the man who kills this Philistine and removes this disgrace from Israel? **Who is *this uncircumcised Philistine* that he should defy the armies of the living God?”**

45 ...**I come against you in the name of the LORD Almighty**, the God of the armies of Israel, whom you have defied. 46 This day the LORD will hand you over **to me**, and **I’ll strike you down** and cut off your head. Today **I will give** the carcasses of the Philistine army to the birds of the air and the beasts of the earth, and **the whole world will know that there is a God in Israel.**

● Because the Lord had given a “kingly anointing” to David, he was *not afraid* of Goliath as were all the other Israelites. In contrast, *with great indignation and zeal* for the Lord David fought the giant, confident that *the Lord would use him to kill Goliath* and bring much glory to God. With the kingly anointing comes the *authority* to command those which are under our authority, the *boldness* of a king like David, and *actual power* to destroy the works of the devil just as David had power to slay Goliath.

OUR APPROACH TO HEALING: “Task-Specific”

● The “gift of healing” as taught in 1 Corinthians 12 is generally for ministering healing to believers in the context of the body of Christ. It is generally although not always manifest in *gatherings of believers*. For example, in a meeting of anointed praise and worship where the manifest presence of God appears, people can be healed of their infirmities as the Holy Spirit moves through the gift of healing.

● But **our task here** is to minister healing *in the context of proclaiming the gospel to the lost outside the Church*, as Christ and his early disciples did.

● Therefore we will first study **how Christ ministered healing** to the sick in the gospels.

The Old Testament prophesies of the anointing upon the Messiah

Isaiah 61:1 “**The Spirit of the Lord God is upon Me**, because the Lord has *anointed* Me to preach good tidings to the poor; he has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; 2 to proclaim the acceptable year of the LORD,

● This verse from Isaiah described the ministry of the Messiah who would be anointed by the Holy Spirit to deliver God’s people.

New Testament Fulfillment Luke 3:22 And **the Holy Spirit descended in bodily form like a dove upon Him**, and a voice came from heaven which said, “You are My beloved Son; in You I am well pleased.”

● The messianic anointing prophesied by Isaiah came upon Jesus when the Father sent the Holy Spirit to descend upon him at the Jordan River.

Release of power Luke 4:1 Then Jesus, **being filled with the Holy Spirit**, returned from the Jordan and was led by the Spirit into the wilderness, 2 being tempted for forty days by the devil. And in those days He ate nothing, and afterward, when they had ended, He was hungry. ...13 Now when the devil had ended every temptation, he departed from Him until an opportune time. 14 Then Jesus returned **in the power of the Spirit** to Galilee, and news of Him went out through all the surrounding region.

● Following the coming of the Holy Spirit upon him and the forty days temptation, the *power* of the Spirit was released in him to deliver God’s people according to the messianic prophecy of Isaiah 61.

How was Christ’s power manifest? Luke 4:31 Then He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths. 32 And they were astonished at His teaching, **for His word was with authority**. 33 Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice, 34 saying, “Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!” 35 But **Jesus rebuked him**, saying, “Be quiet, and come out of him!” And when the demon had thrown him in their midst, it came out of him and did not hurt him. 36 Then they were all amazed and spoke among themselves, saying, “What a word this is! For **with authority and power** He commands the

unclean spirits, and they come out.”³⁷ And the report about Him went out into every place in the surrounding region. ³⁸ Jesus left the synagogue and went to the home of Simon. Now Simon’s mother-in-law was **suffering from a high fever**, and they asked Jesus to help her. ³⁹ So he bent over her and **rebuked** the fever, and it left her. She got up at once and began to wait on them.

● The *power* given to Jesus by the Father through the Spirit’s anointing was released *when Jesus spoke with authority* to cast out demons and to heal the sick. Jesus knew he had received authority from the Father, and exercised this authority by issuing commands to and rebuking *both* demons and diseases. Unlike many in the Church today who *cast out* demons but *pray for* the physically sick, he did not separate demons and disease into separate and distinct categories in terms of his approach in dealing with them. The anointing of the Spirit brought authority over both demons and diseases to the Christ.

How do we know which god is the one true God who created the universe?

● *The true God and those who serve Him have authority over diseases and demons.* Jesus demonstrated his authority over them by directly rebuking them and giving them commands. The result was they obeyed his commands. Contrast this with how witchdoctors deal with demons that oppress their clients: they attempt to appease and placate the spirits by giving them offerings and “bribes.” Since by definition one gives offerings and “bribes” only to those who have greater authority, it is clear that witchdoctors do not have authority over diseases and demons.

Mark 2:10 But that you may know that the Son of Man has authority on earth to forgive sins....” He said to the paralytic, ¹¹ “I tell you, get up, take your mat and go home.” ¹² He got up, took his mat and walked out in full view of them all.

● *The true God alone has authority to forgive sin.* The ultimate root of disease is original sin. By his authority to heal disease and infirmities, Jesus proved that he also had authority to forgive and remove sin itself. This would be through his atoning death on the cross. Contrast this with powerless religion which has no authority to heal the sick, and therefore no claim to being the true way to God.

● Thus when we servants of the only true God proclaim His Kingdom to the lost, we heal the sick and cast out demons in Christ’s name by exercising his authority. The miracles done in this way demonstrate that He is the Son of the only true God and that He also has authority to forgive sin. No other “god” can do this.

CHRIST GIVES TO BELIEVERS a measure of his authority to heal and to deliver

John 20:21 So Jesus said to them again, “Peace to you! **As the Father has sent Me, I also send you.**”²² And when He had said this, He breathed on them, and said to them, **“Receive the Holy Spirit.** ²³ “If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

● As the Father sent Jesus into the world to minister with authority over demons, disease, and to forgive sin, Jesus has sent us his disciples into the world with a measure of this same authority to minister and complete the work that he began. As the Father sent the Holy Spirit upon Jesus, Jesus has given us the Holy Spirit through whose power we will destroy the works of the devil---sin, disease, and demonic bondage---as we preach the gospel.

John 14:5 Thomas said to him, “Lord, we don’t know where you are going, so how can we know the way?” ⁶ Jesus said to him, **“I am the way, the truth, and the life. No one comes to the Father except through Me.** ⁷ “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.” ⁸ Philip said to Him, “Lord, show us the Father, and it is sufficient for us.” ⁹ Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? *He who has seen Me has seen the Father*; so how can you say, ‘Show us the Father’? ...¹¹ “Believe Me that I am in the Father and the Father in Me, or else **believe me for the sake of the WORKS themselves.** ¹² “Most assuredly, I say to you, he who believes in Me, **the WORKS that I do he will do also**; and greater works than these he will do, because I go to My Father.

● Through the miracles that he performed (v. 11), Jesus proved that he was in fact the only way to the Father. Moreover, those who believe in him would do those same works. Among other things, they would heal the sick and cast out demons in his name to demonstrate that he was the Son of God and only Savior.

Luke 9:1 When Jesus had called the Twelve together, he **gave them power and authority to drive out all demons and to cure diseases**, 2 and he sent them out **to preach the kingdom of God and to heal the sick**. ...6 So they set out and went from village to village, **preaching the gospel and healing people** everywhere.

● After giving them authority over demons and disease, Jesus sent the Twelve out to preach the gospel and to demonstrate its veracity by healing the sick---*not by praying for the sick*. There is a great difference between the two. Asking the Lord to heal the sick is risk-free; whatever is the outcome is not our responsibility. By contrast, healing the sick is exactly what Jesus did---commanding the sick to be healed using authority. When we disciples of Christ attempt it, there is the possibility of failure: the sick person is not healed. Thus for the most part the Church no longer *obeys the command* of the Lord to heal the sick, preferring instead to “trust the Lord” and to ask Him to heal the sick. This disobedience is the primary reason for the lack of miracles in the Church today. The Church must repent of this disobedience. We must now teach every disciple to obey everything he has commanded us (Matthew 28:20), which includes healing the sick and proclaiming the kingdom of God to the lost.

● What about those disciples who are not apostles?

Luke 10:1 After this the Lord appointed **seventy(-two) others** and sent them two by two ahead of him to every town and place where he was about to go. ...9 **Heal the sick** who are there and tell them, **‘The kingdom of God is near you.’** 17 The seventy-two returned with joy and said, “Lord, **even the demons submit to us** in your name.”

● The seventy(-two) were also given a measure of this authority. This was not a special “gift of healing,” but simply *standard equipment* for those who advance the Kingdom of Christ. Note in verse 9 the Lord’s command apparently was to heal the sick even *before* proclaiming the kingdom of God. When the Lord *commands us* to heal the sick, it means that *it is His will* to heal when His kingdom is being proclaimed to the lost---many of whom demand to see a demonstration of His power before they believe. Christians must be set free from *this spirit of fear of failure* so that they will obey the Lord’s command to heal the sick to confirm that the kingdom of God is near.

Authority over disease is not the same as the gift of healing

1 Corinthians 12:4 There are different kinds of gifts, but the same Spirit. 7 Now to each one the manifestation of the Spirit is given **for the common good**. 9 to another faith by the same Spirit, to another **gifts of healing** by that one Spirit, 29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles? 30 **Do all have gifts of healing?** Do all speak in tongues? Do all interpret?

● Gifts of healings are given “for the common good:” for building up and ministering healing *to the body of Christ*. However, when Christ was still on earth, the body of Christ did not yet exist. Therefore, what he gave to his disciples in Luke 9 and 10 was *not* the “gift of healing,” but simply *standard equipment* for those who would be sent to preach the gospel, not build up the church. The fact that *all twelve* and *all seventy* disciples received this authority is an additional factor arguing against it being the gift of healing, which not all believers have been given. Finally, the “gift of healing” was available to the disciples only beginning the day of Pentecost when the Holy Spirit came. Since the disciples had been given authority over disease and demons *in the gospels* before Pentecost, this authority could not be the same as the gift of healing. Finally, the operation of the authority to heal differs markedly from the operation of the “gift of healing.” See the section below.

● As in the ministry of Jesus and the early disciples, ministering to the sick (whether unbelievers or believers) *in the context of preaching the gospel to the lost* is “authority-based” and utilizes the giving of commands to disease and demons. In contrast, ministering to sick believers *in the context of church life* is “Spirit-based” and waits on the Holy Spirit to move and direct. Ministry to infirm believers relies on the gifts of the Holy Spirit as taught in 1 Corinthians 12 and upon prayer according to James 5:14-16. Often the gift of healing, the word of knowledge and wisdom, and the gift of discernment come into play.

● Power for healing miracles in evangelism, to some extent, can also be applied to ministering healing to believers in accordance with James 5.14-16. The same basic principles are involved, but God deals with believers and unbelievers differently. We will examine this issue later. Another factor is the motivation: is it simply for alleviating a believer’s pain, or for a miraculous sign that will draw souls to Christ? Of course, these are not mutually exclusive.

- There can be **overlap** between these two approaches.
 - People who minister via authority can use it to minister to infirm believers
 - People with the gift of healing can use it for preaching the gospel
 - People can at times shift from one approach to the other (see testimony below)

Testimony from San Francisco Seminar

A pastor who has an international prophetic and healing ministry attended The Elijah Challenge Seminar. She wrote the following report:

“Thursday night was my regular monthly ministry time at our church's healing room. So I decided I would try to apply the principles I was learning in The Elijah Challenge Seminar. The first person we prayed for had a sore back that had been hurting for a great number of years. My teammates prayed more of what I would call “petition” prayers **asking Jesus** to take away the pain, **asking Jesus** to remove generational curses, etc. I watched them pray for a bit and then when they sort of paused for a bit, I began “authority” prayer [that is, to speak directly to the pain with authority]. As soon as I began that style prayer, things started happening.”

“First, the pain began to move. All of us on the team knew moving pain meant a demon, so **we all began to command the demon to leave**. It had started in the lower back, and worked its way up the spinal cord and eventually was gone. The spirit of infirmity did not have a chance, with the three of us *evicting it and commanding it* to leave. The spirit had stayed hidden **during the petition prayer** and did not manifest **until we began to exercise our authority by commanding it directly**.

FAILURE to exercise the authority effectively does not please the Lord

Matthew 17:14 When they came to the crowd, a man approached Jesus and knelt before him. 15 “Lord, have mercy on my son,” he said. “He has seizures and is suffering greatly. He often falls into the fire or into the water. 16 I brought him to your disciples, but they could not heal him.” 17 “O unbelieving and perverse generation,” Jesus replied, “how long shall I stay with you? How long shall I put up with you?”

● Jesus is clearly displeased with his disciples’ performance and rebuked them severely for their failure. He clearly *expected* them to successfully perform the miracle of driving out the demon from the boy. His thinking in this regard could not be any more different from the theology and mindset of the Church today. We would not dare rebuke any believer for failing to drive out a demon or failing to heal the sick.

Bring the boy here to me.” 18 Jesus rebuked the demon, and it came out of the boy, and he was healed from that moment. 19 Then the disciples came to Jesus in private and asked, **“Why couldn’t we drive it out?”**

● There are **four reasons** we give to explain why the sick are not healed when we minister to them 1 It’s not *God’s* will; 2 it’s not *God’s* time; 3 the *sick person* has sin; 4 the *sick person* lacks faith. We hardly ever fault ourselves for a sick person not being healed when we minister to them. Rather we either “blame” God or the infirm person.

● But while not denying that the above four reasons could at times have some validity, what reason did Jesus give in this particular situation to explain the boy not being healed?

20 He replied, “Because **you** have so little faith. I tell you the truth, if you have faith as a mustard seed, **you can say to this mountain**, ‘Move from here to there’ and it will move. Nothing will be impossible for you. 21 But this kind does not go out except by prayer and fasting.”

● Jesus did not ascribe “blame” for the lack of healing to God or the sick boy. Rather he faulted *the disciples* for their little faith. What is the nature of this “mountain-moving faith” they lacked?

MOUNTAIN-MOVING FAITH

Mark 11:14 Then he said to the tree, "May no one ever eat fruit from you again." And his disciples heard him say it. ...20 In the morning, as they went along, they saw the fig tree withered from the roots. 21 Peter remembered and said to Jesus, "Rabbi, look! The fig tree you cursed has withered!" 22 "Have faith in God [*literally, 'have faith of God'*]," Jesus answered. 23 "I tell you the truth, **if anyone says to this mountain, 'Go, throw yourself into the sea,' and does not doubt in his heart but believes that what he says will happen, it will be done for him.** 24 Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.

● The "faith of God" is equivalent to mountain-moving faith.

● This is the faith the disciples lacked as they tried to cast out the powerful demon of epilepsy. They *doubted*, they were not confident the demon *had to obey them*. We must have mountain-moving faith (the 'faith of God') if we are going to heal the sick and cast out demons for the advancement of the Kingdom of God--for souls to receive the gospel. This 'faith of God' is based on the word of God which tells us that Christ has given us a measure of authority for the sake of the gospel. This is not "faith in our faith." With utmost confidence and boldness we exercise authority over demons and disease that oppress people *because Scripture says* we have been given that authority for the sake of the gospel.

● However, authority by itself *is not enough*. If a believer wavers in doubt as he rebukes disease and demons, they will not leave even though he has been given authority over them. The commands must be spoken forth *with no doubt, with the faith of God*, with complete conviction.

● Does God have "faith that moves mountains?" If He should speak to a mountain and command it to move, would He ever doubt that the mountain would obey Him? When God said, "Let there be light," did He have any doubt that the light would obey His command? When Jesus spoke to the fig tree, did he entertain any doubt that the fig tree would obey him and die? God does not doubt when He issues a command, *for He knows His authority as God*; all things *must* obey Him. This is the "faith of God." Jesus knew he had been given authority, and so when he gave commands he had no doubt that they would be obeyed. Thus the ability to exercise the "faith of God" is related to understanding one's authority. Believers also have *a measure* of authority over disease and demons given to us by Jesus, and we must not doubt that they will obey us when we command them to leave. This is the "faith of God" that releases the power and anointing to accomplish the miracle for the sake of the gospel.

● An everyday example: when you command your pet dog to "sit," you do not fear or doubt that he will disobey your command. Thus you do not give the command timidly or tentatively, fearing possible embarrassment should your dog not sit as you command. Rather you command him authoritatively and with the faith of God. **"SIT!"**

● This "faith of God" can be increased by prayer and fasting (Matthew 17:21).

Authority can be compared to talents given by a master to his servants

Matthew 25:28 "Take the talent from him and give it to the one who has the ten talents. 29 *For everyone who has will be given more, and he will have an abundance.* Whoever does not have, even what he has will be taken from him. Luke 16:10 "Whoever can be trusted with very little can also be trusted *with much*..."

● The measure of authority given to every witness can be compared to the differing measure of talents that the Lord entrusts to each believer according to his ability. If the witness is faithful in using his measure of authority for winning souls, *he or she will receive more* authority and will be able to do greater works. However, if he is "afraid" to use the authority to heal the sick for fear that "nothing will happen," that authority might be taken away.

● The measure of authority given can vary from believer to believer. The more authority given to us, the more proficient we are in healing the sick and casting out demons for the gospel.

● Lesser demons and minor infirmities require a lower level of authority to minister the healing or deliverance. More powerful demons and more severe infirmities require a higher degree of authority. For example, it takes greater authority to cast out a demon of epilepsy or to minister healing to the blind than to minister healing to someone suffering from a headache.

HEALING IN THE BOOK OF ACTS

How did Peter and Paul minister healing in Acts after the Holy Spirit came on the Day of Pentecost and the gift of healing was made available to them?

Acts 3:1 One day Peter and John were going up to the temple at the time of prayer—at three in the afternoon. 2 Now a man crippled from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts. 3 When he saw Peter and John about to enter, he asked them for money. 4 Peter looked straight at him, as did John. Then Peter said, “Look at us!” 5 So the man gave them his attention, expecting to get something from them. 6 Then Peter said, “Silver or gold I do not have, but what I have I give you. **In the name of Jesus Christ of Nazareth, walk.**” 7 Taking him by the right hand, he helped him up, and instantly the man’s feet and ankles became strong. 8 He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and praising God.

● Note that Peter did not pray for the beggar’s healing, but simply commanded him to walk in Jesus’ name. This was not the gift of healing in operation during a gathering of believers, but the exercise of authority. Peter had likely met this man on previous days when going to the Temple to pray. However because Peter may have felt that he lacked *sufficient authority* to heal such an *extremely severe infirmity*, he did not dare to take action until he was prompted by the Holy Spirit, perhaps through a “rhema” given to him at that moment at the Temple Gate. *Where we lack authority to take action, we should wait on the Lord.*

Acts 3:11 While the beggar held on to Peter and John, all the people were astonished and came running to them in the place called Solomon’s Colonnade. 12 When Peter saw this, he said to them: “Men of Israel, why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk? 13 The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus. 16 *By faith in the name of Jesus*, this man whom you see and know was made strong. **It is Jesus’ name and the faith that comes through him** that has given this complete healing to him, as you can all see. Acts 4:4 But many of those who heard the Word believed; and the number of the men was about five thousand. ...22 For the man who was miraculously healed was **over forty years old.**

● Upon receiving the Spirit’s prompting to take action, Peter commanded the “mountain” to move--the lame beggar to walk---with the faith *that comes through Jesus*, the “faith of God.” Here Peter explains that the miracle is a result of: 1 faith in the name of Jesus and 2 the mountain-moving faith (“faith of God”) that comes through Him.

Acts 9:32 As Peter traveled about the country, he went to visit the saints in Lydda. 33 There he found a man named Aeneas, a paralytic who had been bedridden for eight years. 34 “Aeneas,” Peter said to him, **“Jesus Christ heals you. Get up and take care of your mat.”** Immediately Aeneas got up. 35 All those who lived in Lydda and Sharon saw him and turned to the Lord.

● Again, the gift of healing was not operating through Peter at that moment; he instead exercises his authority over the infirmity. Note that Peter does not pray for Aeneas or wait on the Lord. He simply heals him without delay in the name of the Lord. Aeneas’ paralysis of only eight years was *easy to heal* compared to the forty-plus year condition of the beggar healed at the Temple Gate. Where we know we have sufficient authority to take action, *we generally do not need to pray extensively or wait on the Lord.*

The resurrection of Dorcas

Acts 9:39 Peter went with them, and when he arrived he was taken upstairs to the room. All the widows stood around him, crying and showing him the robes and other clothing that Dorcas had made while she was still with them. 40 Peter sent them all out of the room; then **he got down on his knees and prayed.** Turning toward the dead woman, he said, **“Tabitha, get up.”** She opened her eyes, and seeing Peter she sat up. 41 He took her by the hand and helped her to her feet. Then he called the believers and the widows and presented her to them alive. 42 This became known all over Joppa, and **many people believed in the Lord.**

● This miracle took place in two distinct stages: prayer to the Lord followed by an authoritative command to the dead woman. Unlike the first two healing miracles where Peter did not first pause to

pray, he got down on his knees to seek the Lord. Raising the dead is different from healing the sick, both in terms of the faith and authority required as well as in the determination of God's will. Therefore Peter *humbled himself before the Lord on his knees* in prayer in order to discern the Lord's will regarding the matter and to receive greater mountain-moving faith to raise the dead woman.

● The second stage was completely different in nature from the first stage---Peter likely *stood up* and then *turned to face* the woman. With *mountain-moving faith and authority he boldly commanded* the dead woman to get up. In the first stage as he prays on his knees Peter has *no authority* before his Lord. In the second stage he stands up, gives a command to the dead woman, and exercises his authority *which is now at a maximum*. During this second stage Dorcas rises from the dead.

DO NOT MIX praying and commanding

● The miracle took place during the second stage and not during the first stage of prayer. The *two phases should not be mixed*. The first is speaking to our Holy Father *before whom we have no authority*; the second is a command *with full authority* to a disease or demon which has been placed under us. Many believers *unscripturally mix* the two phases when they say: "Father, in the name of Jesus, we command this person to be healed." When one mixes prayer and commanding in the same breath, one's authority is *diluted, weakened, and compromised*. The consequence of mixing praying commanding is usually failure to heal the sick or drive out the demon.

● The traditional practice of mixing the prayer and the command is likely rooted in our fear and doubt that we can heal the sick person, and so we ask the Lord to help us to do the miracle. What is the consequence of *doubting* that we can do what the Lord has commanded us to do, of doubting that we can heal the sick as commanded by the Lord to do when we proclaim the kingdom of God?

"Failure" and subsequent sinking

Matthew 14:25 During the fourth watch of the night Jesus went out to them, walking on the lake. 26 When the disciples saw him walking on the lake, they were terrified. "It's a ghost," they said, and cried out in fear.

27 But Jesus immediately said to them: "Take courage! It is I. Don't be afraid."

28 "Lord, if it's you," Peter replied, "tell me to come to you on the water."

29 "**Come,**" he said.

Then Peter got down out of the boat, walked on the water and came toward Jesus. 30 But when he saw the wind, **he was afraid** and, beginning to sink, cried out, "Lord, save me!" 31 Immediately Jesus reached out his hand and caught him. "**You of little faith,**" he said, "**why did you doubt?**"

● Peter stepped out of the boat and walked on the water after Jesus commanded him to. But when he became afraid and began to doubt, he sank. Jesus rebuked him for his doubt. Exactly what did Peter doubt? He did not doubt the Lord's power to walk on the water. But rather *he doubted that he could walk on the water* as Jesus had commanded him. In this regard Peter lacked the "faith of God," which does not **doubt**. Jesus was displeased with Peter's cry because He had already commanded him to come walk on the water and expected him to obey the command successfully.

● Jesus also commands us to heal the sick as we preach the gospel (Luke 10:9). But what happens when we waver as we minister healing to the sick? We "sink," the sick are often not healed. Of course, Jesus can heal directly despite our unbelief, although this is not his preferred way. Ultimately Jesus saved Peter from drowning, but he rebuked Peter for his doubt. *To doubt here means to waver regarding our ability to successfully obey the Lord's command. In wavering there is no authority.*

● Thus when we mix prayer and commanding in the hearing of demons and diseases when attempting to drive them out, they know that we doubt and therefore lack the "faith of God." Even though they are under our authority, they do not have to obey us because we lack this faith when commanding them to go. Thus authority in itself is insufficient to drive out an infirmity or demon. We must also give the command to the disease or demon with absolute finality and the "faith of God." This is why the disciples failed to drive out the demon of epilepsy.

● As an example, if we lack the tone of absolute authority in our voice when we command our pet dog to sit--instead we speak to him gently and softly--he will likely not obey our command. Likewise when we command a five-year-old child to stop misbehaving, we must raise our voice and speak authoritatively and without any indecision. In both of these examples, we are exercising the "faith of God." In the military, officers are taught *how to give commands* to their men. If their

commands are not given with absolute finality and with “the faith of God,” their men may disobey their command at the very worst moment---on the battlefield.

The *faith of God* and *fear* are opposites

Matthew 8:23 Then he got into the boat and his disciples followed him. 24 Without warning, a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping. 25 The disciples went and woke him, saying, “Lord, save us! We’re going to drown!” 26 He replied, “**You of little faith, why are you so afraid?**” Then he got up and *rebuked* the winds and the waves, and it was completely calm. 27 The men were amazed and asked, “What kind of man is this? Even the winds and the waves *obey* him!”

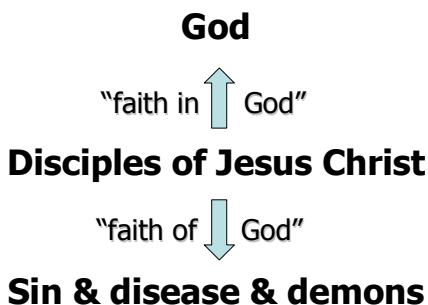
● The Lord rebuked the disciples for crying out to him to save them from possible drowning in the waves; he was very displeased at their fear and lack of faith. What kind of faith did they lack? They lacked mountain-moving faith, the faith of God. What did Jesus expect them to do? He expected them to use their authority to rebuke the winds and the waves themselves.

● In all three cases above involving Jesus rebuking his disciples---failing to drive out the epileptic demon; Peter sinking; failing to rebuke the storm---it was because they had failed in some way to perform a miracle. They failed in each case because they lacked the faith of God.

The two kinds of faith

● **Faith in God:** “I know *the Lord* can do it.”

● **Faith of God:** “I know *I* can do it because I have been given the authority and the ability and the command from the Lord to do it.”



The “faith of God”

Mark 11:23 “I tell you the truth, if anyone says to this mountain, ‘Go, throw yourself into the sea,’ and **does not doubt in his heart** but believes that what he says will happen, it will be done for him.

Faith in God

Mark 11:24 Therefore I tell you, whatever you ask for in prayer, *believe that you have received it*, and it will be yours.

Sin & Forgiveness

Mark 11:25 And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins.”

God

Priestly  anointing

Disciples of Jesus Christ

Kingly  anointing

Sin & disease & demons

Directions

Priestly anointing: up 

Prophetic: horizontal 

Kingly: down 

JESUS WAS BOTH KING and PRIEST

Mark 1:35 Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there **He prayed**. 36 And Simon and those who were with Him searched for Him. 37 When they found Him, they said to Him, "Everyone is looking for You." 38 But He said to them, "Let us go into the next towns, that I may preach there also, because for this purpose I have come forth." 39 And He was preaching in their synagogues throughout all Galilee, and **casting out demons**.

● When Jesus prayed to the Father, he worshipped Him and made intercession on behalf of himself and his disciples--this was his role as *priest*. (Of course, his greatest priestly act was offering himself as a sin offering for us on the cross.) In contrast, he exercised his authority and office as *king* when he cast out demons and healed the sick by speaking forth commands. From the above Scriptures, the two functions are clearly separate and distinguishable.

● Hebrews 4:14 Seeing then that we have a great **High Priest** who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

● Hebrews 7:25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives **to make intercession** for them.

● Revelation 19:16 And He has on His robe and on His thigh a name written: **KING OF KINGS AND LORD OF LORDS**.

Disciples of Christ are also kings and priests

Revelation 1:6 and has made us **kings** and **priests** to His God and Father, to Him be glory and dominion forever and ever. Amen. (NKJV)

● Like Christ, we also minister in both contrasting ways--*as priests*, we offer sacrifices of praise and good works, and we intercede before the Father. *As kings*, we exercise our authority in part by healing the sick and casting out demons for the sake of the gospel.

● Kings command with authority, while priests offer sacrifices and intercede between God and man. In his ministry Jesus spoke with authority to diseases and demons and at other times he interceded humbly before his Father. These were separate and distinguishable offices. Let us not confuse these

two functions in our ministry. First pray to the Lord who is over us in authority, and then speak forth with the faith of God against the works of the enemy which are under our authority.

● Finally, the prophetic anointing is for use in speaking forth God's words to the Church or to the world---to those things that are neither over us nor under us in terms of authority. Thus the direction of the prophetic anointing is neither up nor down, but horizontal.

The healing ministry of the Apostle Paul

Acts 14:8 In Lystra there sat a man crippled in his feet, who was lame from birth and had never walked. 9 He listened to Paul as he was speaking. Paul looked directly at him, saw that he had faith to be healed 10 **and called out, "Stand up on your feet!"** At that, the man jumped up and began to walk.

● Only Paul's **mountain-moving faith** *combined with* the lame man's **faith in the name of Christ** resulted in the miracle. The apostle Paul likely had the gift of healing, but here he used the authority to heal.

Acts 28:7 There was an estate nearby that belonged to Publius, the chief official of the island. He welcomed us to his home and for three days entertained us hospitably. 8 His father was sick in bed, suffering from fever and dysentery. Paul went in to see him and, **after prayer, placed his hands on him and healed him.** 9 When this had happened, the rest of the sick on the island came and were cured.

● Paul did pray, but the miraculous healing took place not during prayer, but only after prayer when Paul laid hands on the man.

The healthy balance between:

● Waiting for a "rhema" or leading from the Lord before ministering to the infirm, and

● by faith using the authority the Lord has already given us to heal the sick according to the "logos" or the written word. "Heal the sick, and tell them 'the kingdom of God is near you.'" (Luke 10:9)

● See John 5:19-27 for instances of both approaches in the relationship between Jesus and His Father.

The consequence of fear and unbelief

● Fear and unbelief ultimately lead to disobedience and rebellion against the Lord's command (Numbers 13:25-32; Numbers 14:6-24; Hebrews 3:16-19)

● **The Lord's command is:** heal the sick, proclaim the Kingdom of God, and fulfill the Great Commission.

The Lord commands us to be strong and courageous

Joshua 1:6 "**Be strong and courageous**, because you will lead these people to inherit the land I swore to their forefathers to give them. 7 **Be strong and very courageous...** 9 **Have I not commanded you? Be strong and courageous.** Do not be terrified; do not be discouraged, for the LORD your God will be with you wherever you go."

● For those believers who want to take the Promised Land---possibly interpreted as fulfilling the Great Commission and ushering in the Second Coming---being strong and courageous are *not* optional, but commands from the Lord.

To do the works of God...

● we must have the **authority of God** and the **faith of God**.

LAYING HANDS ON THE SICK

Mark 5:24 ...A large crowd followed and pressed around him. 25 And a woman was there who had been subject to bleeding for twelve years. 26 She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. 27 When she heard about Jesus, she came up behind him in the crowd and **touched his cloak**, 28 because she thought, "**if**

I just touch his clothes, I will be healed.” 29 Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. 30 At once Jesus realized that **power had gone out from him**. He turned around in the crowd and asked, “Who **touched** my clothes?” 31 “You see the people crowding against you,” his disciples answered, “and yet you can ask, ‘Who touched me?’” 32 But Jesus kept looking around to see who had done it. 33 Then the woman...told him the whole truth. 34 He said to her, “Daughter, your faith has healed you. Go in peace and be freed from your suffering.”

● The healing took place when the woman made physical contact with Jesus through his clothing. The healing power was transmitted from within Jesus into the woman’s body through the touch. This power was resident within Jesus. Now, Jesus lives in us through the indwelling Holy Spirit. His power is now at work in us (Ephesians 3.20). This may in part be the dynamic behind the laying on of believers’ hands in ministering to the sick.

Where should we lay our hands on the infirm person?

Mark 7:32 There some people brought to him a man who was **deaf** and could hardly talk, and they begged him to place his hand on the man. 33 After he took him aside, away from the crowd, Jesus **put his fingers into the man’s ears**. Then he spit and touched the man’s tongue. 34 He looked up to heaven and with a deep sigh said to him, “Ephphatha!” (which means, “**Be opened!**”). 35 At this, the man’s ears were opened, his tongue was loosened and he began to speak plainly.

● Jesus heals a deaf man by inserting His fingers *into the man’s ears*. Again, the power to heal was transmitted from Jesus’ fingers into the man’s ears as physical contact was made. (Jesus also commanded the deaf ears to be opened.)

● Jesus spit and then touched the man’s tongue. For us spitting is likely not permitted by our culture. Note that Jesus also made physical contact *with the man’s tongue*, transmitting healing virtue to loosen it.

Mark 8:22 They came to Bethsaida, and some people brought a blind man and begged Jesus to touch him. 23 He took the blind man by the hand and led him outside the village. When he had spit on the man’s eyes and put his hands on him, Jesus asked, “Do you see anything?”

24 He looked up and said, “I see people; they look like trees walking around.”

25 **Once more Jesus put his hands on the man’s eyes**. Then his eyes were opened, his sight was restored, and he saw everything clearly.

● Note that Jesus laid his hands on the man’s blind eyes, *the location of the infirmity*.

● **Persistence** At first, the man’s eyesight was only partially healed. In this instance Jesus did not accept this outcome as the Father’s will for the man, e.g., “to teach him patience.” Rather, Jesus ministered again to him, after which his eyes were completely healed. *In the same way, progressive healing can take place when believers persist in ministering to the sick as Jesus did*. If at times Jesus had to minister more than once before the healing was complete, it may take us disciples several times.

● When Jesus asked the man if he could see anything, the man responded accurately. He did not “claim his healing by faith.” In the same way, we want *accurate feedback* from the person to whom we are ministering so that if necessary we may continue and complete the healing.

HEALING AT A DISTANCE and MASS HEALING

Luke 7:2 There a centurion’s servant, whom his master valued highly, was sick and about to die. 3 The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant... 6 So Jesus went with them. He was not far from the house when the centurion sent friends to say to him: “Lord, don’t trouble yourself, for I do not deserve to have you come under my roof. 7 ...**But say the word**, and my servant will be healed. 8 For I myself am **a man under authority, with soldiers under me**. I tell this one, ‘Go,’ and he goes; and that one, ‘Come,’ and he comes. I say to my servant, ‘Do this,’ and he does it.” 9 When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, “I tell you, I have not found such great faith even in Israel.” 10 Then the men who had been sent returned to the house and found the servant well.

● The centurion, being a military man, understood well the nature of authority. It does not depend upon physical proximity to the person or thing being commanded or spoken to. If the command is given by one having authority, it will be obeyed regardless of the distance between the superior and the subordinate. Thus Jesus could command healing from a distance. Our commander-in-chief, Jesus, has given us a measure of this authority to heal the sick for the sake of the gospel. This explains how miracles can take place over the telephone through prayer, as well as the ministry of mass healing in large evangelistic crusades. Just as distance does not have any effect on authority, neither does the factor of numbers. A general can command a single soldier just as he can command 10,000 without any attrition in his authority. A crusade evangelist can speak commands over a large crowd of people with infirmities, and some diseases and demons will obey and go.

● Jesus was amazed at the centurion's faith because he not only had faith *in* God to heal, but also understand the faith *of* God and its relationship to the exercise of authority. Perhaps complete faith involves both kinds of faith.

● Authority (or *exousia* in Greek) is that which is utilized for healing at a distance; power (*dunamis* in Greek) is that which is transferred through the laying on of hands. Whenever possible, it is best to *both* exercise authority *as well as* lay hands on the infirm. Simply, two are better than one.

● Generally speaking, we have been given a measure of authority to command disease and demons, *but this is subject to the will and purpose of our Commander-in-Chief*. Thus at times the miracles we witness may be *greater* than the actual level of our authority. When it is *not* God's will to heal, the miracles will not happen despite our exercise of authority. God is sovereign.

COMPARISON: Current Mass Evangelism vs. the End Time Model

The Current Model of Mass Evangelism

● Mass evangelism usually focuses on a single gifted preacher who performs most of the ministry in a big-budget, high-profile Crusade attended by tens of thousands of people. He (or she) can be a very powerful and anointed speaker. Many sinners may convert to Christ when the invitation is given.

● Outside of the industrialized West in undeveloped or developing nations, mass Crusades are much larger and involve an added dimension: miraculous healings of the infirm. But as in the West, the one anointed servant of God does all the preaching and the many miracles take place only as he ministers or prays for the sick. After the Crusade is over, the miracles cease and the excitement dies down. It is generally back to business as usual in the participating churches after the anointed servant of God leaves.

● Generally, only charismatic or pentecostal churches are involved in such healing Crusades, and evangelical churches choose not to participate. This potentially erodes the unity of the body of Christ.

● The primary goal of mass evangelism is the fulfillment of the Great Commission. This goes beyond simply preaching the gospel. The Great Commission also includes discipling the nations and new believers after they receive Christ. Therefore participating local churches should be growing if mass evangelism is performing its intended function. But this is not generally the case.

● Normally, only a tiny percentage of people accepting Christ at a Crusade actually ends up joining and being discipled in a local church. The rest are "lost." The follow-up is very ineffective.

The End Time Model of Evangelism

● In this model based on John 14:12, "ordinary" disciples of Christ will preach the gospel and minister miraculous healing if desired in low-budget, low-profile, relatively small (or even one-on-one) meetings. When the listeners see the miracles and hear the gospel, their hearts will be open to accepting Christ.

● The new believers will be followed up or discipled by the concerned friend, family member, business associate, or acquaintance who brings them to Christ at the meeting. Such personal follow-up of new believers will be more effective than the impersonal follow up after large mass crusades.

● The End Time Model can be used in small home meetings, Bible studies, as well as in personal, one-on-one evangelism in the marketplace

● This kind of evangelism involving miraculous healings and the demonstration of the Spirit's power is *through ordinary disciples* and therefore not dependent on the presence of a specially gifted and

anointed minister. As such, evangelism of this kind can be *an ongoing and continuous feature of the life of every local church.*

● This model of evangelism is not based explicitly on the charismatic gifts of the Holy Spirit but rather on principles gleaned from the ministry of Jesus Himself. Thus both conservative evangelical as well as charismatic pentecostal believers are able to preach the gospel and even work together according to this scriptural model.

● When every church is equipped with the new model of evangelism, the Body of Christ will be significantly closer to the fulfillment of the Great Commission.

This authority is not a special gift of healing

John 14:12 I tell you the truth, anyone who has faith in me **will do what I have been doing...**

● We do not need the “gift of healing” to do the miracles that Christ did. We only need to have the same all-consuming mission that He had---to advance the Kingdom of God. When we preach the gospel and command with authority, miracles follow.

Mark 16:15 He said to them, “Go into all the world and preach the good news to all creation. 17...And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; 18 ...they will place their hands on sick people, and they will get well.”

● *Every believer* who goes forth to preach the gospel is enabled to drive out demons in the name of Jesus, and to lay hands on the sick to minister healing as confirmation of the gospel message. This authority is to be distinguished from the “gift of healing,” which not all believers have been given. (N.B. The earliest Greek manuscripts of Mark’s gospel do not contain 16:9-20.)

In contrast, the “gifts of healings”

Acts 5:15 As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter’s shadow might fall on some of them as he passed by. 16 Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits, and all of them were healed.

● This was a manifestation of the “gifts of healings” that are taught in 1 Corinthians 12. With such gifts, the miracles as in the case of Peter’s shadow can be effortless---directly by the Lord---and may not depend upon our authority, mountain-moving faith, or commands. As Peter’s shadow fell on the sick, *the Lord* healed them directly, not through Peter through the exercise of authority.

● There are different manifestations or forms of the gifts of healings. Some may simply pray quietly and ask the Lord to heal, and He graciously answers. Others might be leading worship in a gathering of believers, and a healing anointing appears to heal the sick. Still others might lay hands on the sick, and they are healed as they are “overcome by the Spirit.” In all these cases the believer is not healing the infirm by utilizing authority; rather the Lord Himself is directly healing.

INCREASING MOUNTAIN-MOVING FAITH

Luke 17:1 Jesus said to his disciples: “Things that cause people to sin are bound to come, but woe to that person through whom they come. 2 It would be better for him to be thrown into the sea with a millstone tied around his neck than for him to cause one of these little ones to sin. 3 So watch yourselves. “If your brother sins, rebuke him, and if he repents, forgive him. 4 If he sins against you seven times in a day, and seven times comes back to you and says, ‘I repent,’ forgive him.”

5 The apostles said to the Lord, “**Increase our faith!**” 6 He replied, “If you have faith as a mustard seed, you can say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and **it will obey you.** 7 “Suppose one of you had a servant plowing or looking after the sheep. Would he say to the servant when he comes in from the field, ‘Come along now and sit down to eat’? 8 Would he not rather say, ‘Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink?’ 9 Would he thank the servant because he did what he was told to do? 10 So you also, when you have done everything you were told to do, should say, ‘We are unworthy servants; we have only done our duty.’”

● Jesus taught his disciples to watch out for those people or things that cause us to sin. We are also not to cause others to sin. In particular, he focuses on the sin of unforgiveness. (If we do not forgive

others, our Father in heaven will not forgive us our sins.) Jesus teaches us to forgive someone even seven times in a single day. Forgiving someone from one's heart *even once* is difficult; seven times in a day would be impossible for our weak human nature---tantamount to performing a miracle. The apostles were aware of this, and asked for *increased faith* to deal with it.

● In reply, Jesus teaches us about the faith that commands obedience from a mulberry tree, closely related to mountain-moving faith. This is the faith that can command and move the sin of unforgiveness into the sea. Then Jesus describes the relationship between a master and his servant. It would be unimaginable for the master to serve his servant or coddle him in any way. Instead, he treats his servant most strictly. The master demands and expects instant obedience from him and is not surprised when he obeys.

● This is precisely how we are to treat our flesh which through Christ Jesus is now under our authority (Romans 8:13). As such, it is to be regarded as *our servant*. When our flesh "comes back from the field" and knocks at our door tempting us to sin in some way, for example, through bitterness or unforgiveness or for men through the sin of pornography, we are *not* to receive him by serving him and sitting down to eat with him. No, we treat him strictly, we rebuke him in Jesus' name with mountain-moving faith and command him to go back out to the fields for more hard labor. Since he is under our authority, he will obey us. We will be able to obey God and overcome the weakness of our flesh. *The key here is promptly responding to our flesh with the utmost strictness and authority.* If instead we invite him to sit down at our table to sup with us, he will tempt us with more enticements and we may end up sinning against God. There will be unpleasant consequences.

● Even the great apostle Paul was concerned about being "disqualified for the prize" after preaching to others. The danger was from sin. See 1 Corinthians 9:24 to 2 Corinthians 10:13.

Disease and demons have been placed under our authority for the sake of the gospel and can also be considered as "servants"

● Since they are like "servants," we should *expect* disease and demons *to obey us* in the name of Jesus. We are not surprised or astonished when they do; we do not thank them for obeying us. They must obey us, for they are "servants" who *help us win souls* and glorify God by leaving according to our command. We have been given authority over them. When we perform miraculous healings we have not necessarily become "great" or "specially-anointed" servants of God. Rather we are simply using the authority *freely given to us* as we were taught and commanded by the Lord. We are simply doing our duty as unworthy servants.

John 9:1 Now as Jesus passed by, he saw a man who was blind from birth. 2 And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" 3 Jesus answered, "Neither this man nor his parents sinned, but **that the works of God should be revealed in him.**

● God in His power and wisdom can even use diseases and the work of Satan to glorify Himself as infirm and demonized people are healed in the name of Jesus Christ at our command.

● If you want mountain-moving faith to drive out diseases and demons safely, learn to subdue your flesh through mountain-moving faith.

MINISTERING TO SICK BELIEVERS (an alternate interpretation of James 5:14)

Is anyone among you sick? 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** will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.¹⁶ Confess your trespasses to one another, and **pray for** one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

● This is the only verse in the New Testament where the phrase 'pray over' is found. Elsewhere, such as James 5.16, the phrase used is 'pray for.' I believe the difference in the prepositions is significant. 'Pray for' refers to intercession on behalf of the sick believer and asking the Father to heal him. 'Pray over' (literally, 'pray on' or 'pray over') may refer to the subsequent laying on of hands with the command for healing ('prayer of faith') in the name of Jesus. With believers, they must first repent of any sin. In contrast, sinners were not required to repent before Jesus healed them. Only

after they were healed did they repent and receive him as their Messiah. In our experience of course we do not see the Lord healing everyone, just as he did not save everyone. God is sovereign.

● The Greek word *epi* (pray ‘over’) is a preposition that is almost always found to describe the relative physical position between two objects: “upon, on, at, by, before, of position, over, against, to, over, across.” For example, to “lay hands on the sick.” In contrast, the word *huper* (pray ‘for’) almost always means “in behalf of, for the sake of,” as in “to pray for someone.” Surprisingly, rarely in the New Testament do we find the concept of asking the Lord to heal the sick directly. Rather, we do find many instances of believers laying hands on the sick and commanding their healing in Jesus’ name. It is of course proper to pray for the sick, but after the prayer we should follow the pattern of Jesus and the early disciples by commanding the sick to be healed. It is during the “prayer of faith” with the laying on of hands upon the sick and anointing with oil when the actual healing occurs.

BROADER AUTHORITY

BROADER AUTHORITY in the context of preaching the gospel

Acts 13:6 And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; 7 who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. 9 Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said, 10 “*You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord?* 11 Now the hand of the Lord is against you. **You are going to be blind, and for a time you will be unable to see the light of the sun.**” **Immediately mist and darkness came over him**, and he groped about, seeking someone to lead him by the hand. 12 *When the proconsul saw what had happened, he believed, for he was amazed at the teaching about the Lord.*

● The Lord wanted to stop the sorcerer from standing in the way of the influential proconsul’s salvation. How? The Holy Spirit led Paul *not to pray and ask God* to bless (“love your enemies”) or to remove him, but to speak a curse upon him. Elymas was *a child of the devil and an enemy of everything that was right*, an agent of Satan’s kingdom. Thus Paul used his authority *to remove* this obstacle to the advancement of God’s kingdom. When Paul spoke, he spoke with holy anger and “mountain-moving faith” to place temporary blindness on Elymas. The result was the salvation of an influential public official on the island. Witnesses of Christ have authority not only to bless with healing and deliverance, but *in certain limited circumstances*, to curse as well in the context of the proclamation of the gospel.

● We have seen authority and mountain-moving faith drive away storms from open-air crusades and before the eyes of non-believers to bring glory to God.

FAITH IS ADDITIVE

Acts 14:8 In Lystra there sat a man crippled in his feet, who was lame from birth and had never walked. 9 He listened to Paul as he was speaking. Paul looked directly at him, saw that he had *faith to be healed* 10 and called out, “Stand up on your feet!” At that, the man jumped up and began to walk.

● Two people had faith which contributed to this miraculous healing. The cripple had *faith in God to be healed*. However, he was not healed until Paul added his own *mountain-moving faith* by commanding the cripple to stand up. The cripple’s faith and Paul’s faith combined to result in the miracle. It is always helpful when those needing healing have faith to be healed. Conversely, if they have “negative” faith regarding healing, it will even subtract from the faith of the minister and make the healing very difficult if not impossible.

SPIRITS which cause INFIRMITIES

● Some diseases, though not all, are caused by evil spirits.

Luke 13:10 On a Sabbath Jesus was teaching in one of the synagogues, 11 and a woman was there who had been **crippled by a spirit** for eighteen years. She was bent over and could not straighten up at all. 12 When Jesus saw her, he called her forward and said to her, “Woman, you are set free from your infirmity.” 13 Then he put his hands on her, and immediately she straightened up and praised God.

● Jesus laid his hands on this woman, and it appears the spirit of infirmity left her. It might not be unscriptural to lay on hands when casting out demons.

Luke 11:14 Jesus was driving out a demon that was mute. When **the demon left, the man who had been mute spoke**, and the crowd was amazed.

● This demon caused muteness in the man. Such demons must generally be driven out before the condition can be reversed.

Mark 9:25 When Jesus saw that a crowd was running to the scene, he rebuked the evil spirit. “You **deaf and mute spirit**,” he said, “I command you, come out of him and never enter him again.”

● This demon rendered the boy unable to hear or speak.

Matthew 12:22 Then they brought him a demon-possessed man who was **blind** and mute, and Jesus healed him, so that he could both talk and **see**.

● This demon made the man both blind and mute. After the demons left, the man was healed.

Do not be afraid to drive out demons Luke 10:17 The seventy-two returned with joy and said, “Lord, even the demons submit to us in your name.” 18 He replied, “I saw Satan fall like lightning from heaven. 19 *I have given you authority* to trample on snakes and scorpions and to overcome all the power of the enemy; **nothing will harm you**.

● Jesus gives us authority to drive out demons that attack and oppress people on earth. This does not include authority to rebuke or command demonic powers or principalities directly. Their activity is not on earth, but in the heavenlies.

Why do infirmities sometimes return? Luke 11:24 “When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, *‘I will return to the house I left.’* 25 When it arrives, it finds the house swept clean and put in order. 26 Then it goes and takes seven other spirits more wicked than itself, and they go in and live there. *And the final condition of that man is worse than the first.*” John 5:14 Later Jesus... said to him, “See, you are well again. *Stop sinning or something worse may happen to you.*”

● Evil spirits, including those which cause infirmities, may attempt to return to afflict the person who has been healed. In such cases, the person may feel the symptoms returning, or resurface in another part of his body. The person should repent and receive Jesus, live a life of obedience, and fill his “house” with the presence of the Holy Spirit. He should resolutely refuse to accept the infirmity back in the name of Jesus. He should sternly rebuke the spirit and refuse him in Jesus’ name. This is “war.” If the believer persists in this, the spirit will eventually give up and no longer return...he will be forced to look for “another house.” The devil is incensed when his works are destroyed, and does not give up easily.

● Some infirmities, as it is with *demons* and *the flesh*, are stubborn---they do not leave easily. James 4:7 teaches us to “resist the *devil*, and he will flee from you.” This is obviously not a one-time act, but an attitude submission to God and of vigilance toward the devil. Now with regard to *the flesh*, Romans 8:13 teaches us, “For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live...” Just as we resist the *devil* forcefully, we are by the Spirit to continue to put our *flesh* to death in like manner.

Matthew 5:29 If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. 30 And if your right hand

causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

● Jesus is obviously not counseling us to commit physical violence against our bodies when we sin, but rather, because of its dire consequences, directing us to deal with our flesh “violently” in a metaphoric sense and without compromise.

● *In the same way, infirmities*, which can indirectly (and ultimately) be linked to sin and the work of the devil, must be resisted and refused in the name of Jesus. Believers have been given this authority. This is the principle behind “maintaining” the healing that people receive from the Lord.

PROTECTING YOUR LOVED ONES from infirmities

● Use your authority over disease and demons to protect your family members and children. Before you rush your loved one to the doctor in non-emergency situations, rebuke the infirmity like a “mother bear robbed of her cubs!” *It is even possible to lay your hand on an infirmity in your own body and exercise authority over it in Jesus’ name.*

KEEPING THE PROPER BALANCE

Matthew 7:15 “*Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves. 16 By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? 17 Likewise every good tree bears good fruit, but a bad tree bears bad fruit. 18 A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. 19 “Every tree that does not bear good fruit is cut down and thrown into the fire. 20 **Thus, by their fruit you will recognize them.** 21 Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. 22 Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?’ 23 Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’”*

● Power to perform miracles and win souls *does not necessarily mean* that we are saved. Even Judas Iscariot, as one of the Twelve, was given this authority (Luke 9:1-2). Rather, it is saving faith that leads to the *fruit of repentance*---holiness, humility, and the fruit of the Spirit---that provides the *evidence of our salvation*. Seen in this specific context, the fruit of the Holy Spirit is more important than the power of the Holy Spirit. Similarly, prayer is more important than commanding. In the context of our salvation, saving faith in God is more important than mountain-moving faith, the “faith of God.”

Galatians 5:22-23 But **the fruit of the Spirit** is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control...

● The fruit of the Holy Spirit---humility, holiness, having the character of Jesus Christ---are the outward signs of a true servant of God.

● Who therefore are the false prophets, the ferocious wolves for whom Jesus warns us to watch out? The word translated *ferocious* means “rapacious” as “excessively grasping or covetous” and “living on prey.” Wolves prey on sheep, the Church, to satisfy their excessive covetousness.

1 Timothy 6:3 If anyone teaches *false doctrines* and does not agree to the *sound instruction* of our Lord Jesus Christ and to godly teaching, 4 he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions 5 and constant friction between *men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.*

6 *But godliness with contentment is great gain.* 7 For we brought nothing into the world, and we can take nothing out of it. 8 *But if we have food and clothing, we will be content with that.* 9 *People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge*

men into ruin and destruction. 10 *For the love of money is a root of all kinds of evil.* Some people, *eager for money*, have wandered from the faith and pierced themselves with many griefs. 11 But you, man of God, *flee from all this*, and pursue righteousness, godliness, faith, love, endurance and gentleness.

● In view of certain teachings enjoying wide circulation in the Church today, it is clear who these false prophets are.

2 Peter 2:1 But there were also false prophets among the people, just as there will be false teachers among you... 2 *Many will follow their shameful ways* and will bring the way of truth into disrepute. 3 *In their greed* these teachers will exploit you with stories they have made up. ... 14 With eyes full of adultery, they never stop sinning; they seduce the unstable; *they are experts in greed*—an accursed brood! 15 They have left the straight way and wandered off to follow the way of Balaam son of Beor, *who loved the wages* of wickedness. (Jude 11 Woe to them! They have taken the way of Cain; they have rushed *for profit* into Balaam's error...) ... 2 Peter 2:17 These men are springs without water and mists driven by a storm. Blackest darkness is reserved for them. 18 For they mouth empty, boastful words and, by appealing to the lustful desires of sinful human nature, they entice people who are just escaping from those who live in error.

● Jesus commands us to watch out for false prophets even if they are able to prophesy, drive out demons, perform miracles in Jesus' name, and even have worldwide ministries. We are to stay away from them lest we be deceived by their false teaching which tickles our ears and massages our flesh.

WHY DID CAIN FALL?

Genesis 4:2 ...Now Abel kept flocks, and Cain worked the soil. 3 In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. 4 But Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, 5 but on Cain and his offering he did not look with favor. *So Cain was very angry, and his face was downcast.*

6 Then the LORD said to Cain, "Why are you angry? Why is your face downcast? 7 If you do what is right, will you not be accepted? But if you do not do what is right, *sin is crouching at your door; it desires to have you, but you must master it.*"

● Cain later killed his brother because he failed to master the sin that was crouching at his door. Instead, sin mastered Cain and he became the world's first murderer. Through Jesus Christ our sin nature is under our authority and we are able to master it. But we must understand how to exercise that authority: we rebuke it with mountain-moving faith.

Do not become obsessed with power and authority

Luke 10:17 The seventy-two *returned with joy* and said, "Lord, even the demons submit to us in your name." ... 20 "However, *do not rejoice* that the spirits submit to you, but rejoice that your names are written in heaven."

● There can be a temptation to become enamored with our authority over disease and demons, to allow miracles to be *an idol* in our hearts. We should keep in mind that such authority is simply a "weapon" or "tool" for *temporary use on earth only* for God's glory and God's kingdom alone. There will be no need for this type of authority in heaven. We should instead focus our joy on the salvation so freely given to us through our relationship with Jesus Christ. This keeps us in an attitude of humility and teachability.

THE GREAT COMMISSION

Matthew 28:18 Then Jesus came to them and said, "**All authority** in heaven and on earth has been given to me. 19 **Therefore go** and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." Mark 16:15 And He said to them, Go into all the world, proclaim the gospel to all the creation.

● The Father has given *all authority* to Jesus. Based on that total authority, He sends His disciples to go into all the world *armed with a measure of that authority* to complete the Great Commission.