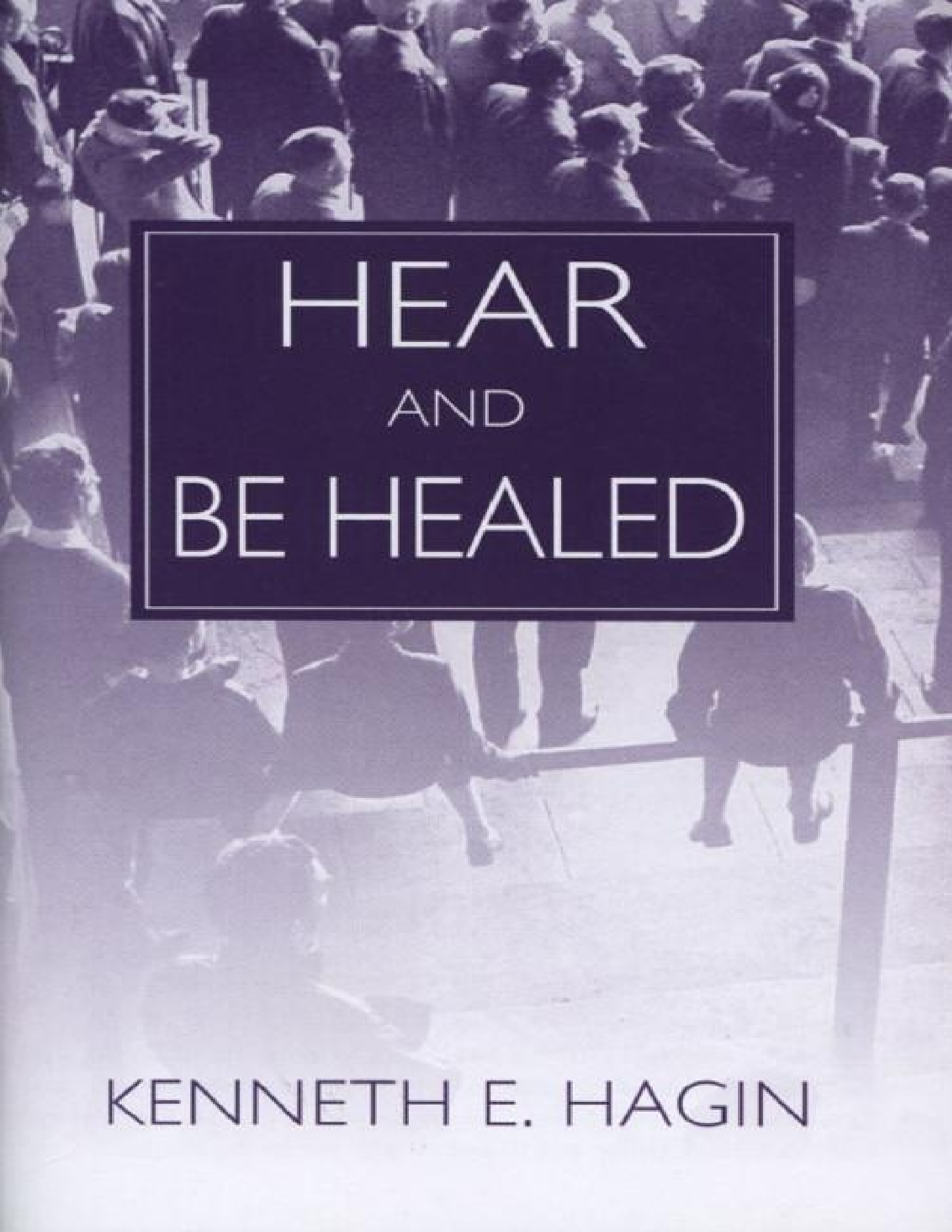


HEAR AND BE HEALED

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Chapter 1

'Hear and Be Healed'

But so much the more went there a fame abroad of him: and great multitudes came together to HEAR, AND to BE HEALED by him of their infirmities.

—Luke 5:15

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to HEAR him, AND to BE HEALED of their diseases.

—Luke 6:17

Each weekday afternoon on the RHEMA Bible Training Center campus, Healing School services are conducted. Through the years, I've trained other people to conduct these services, and now they conduct a great many of the services themselves.

One day several years ago, as I was on my way into the auditorium to begin the Healing School service, something—actually an unseen Someone—said to me, " *Hear and be healed."* I didn't pay much attention; I went ahead and conducted the service. But the next afternoon, in the same place, I again heard the words, *"Hear and be healed."*

On the third day, as I was ready to enter the auditorium, that same voice

said, *"Hear and be healed.* " So when I got to the platform, I took a 3 x 5 index card out of my Bible (I carry a supply of them for such times), and I wrote down, "Hear and be healed." I asked myself the question, *Is the Holy Spirit saying something to me? Is there something in the Bible about* hearing and being healed?

I looked in the concordance under the word "hear" and found several Scriptures that eventually led me into things I had never seen before in the Bible. Notice in our texts that the multitudes came to hear and 6

be healed. A lot of people want to be *healed,* but they don't want to *hear* anything—and people like that seldom get anything from God. So if you want to be healed, *hear!*

Then I remembered something Jesus said to me in the first vision I ever had of him.* (Sometimes the Lord says things to our hearts and minds in His Word and also by His Spirit, and we don't follow up on them, because we only understand a part of what He's saying.) The vision occurred on September 2, 1950, during a little tent meeting I was holding in Rockwall, Texas. I saw Jesus standing near the top of the tent, and He said to me, "Come up hither. Come up to the throne of God."

So we went up and stood before the throne of God. After a number of things happened—and after Jesus had laid the finger of His right hand in the palms of each of my hands—He said, "Kneel down before

* For more information on this subject, see Kenneth E. Hagin's book, *I Believe in Visions.*

Me." He laid His hand on my head and said, "I have called thee and have anointed thee, and have given unto thee a special anointing to minister to the sick."

Then He said, "Stand upright on thy feet." And I stood up. The entire vision lasted an hour or more. We must have talked about forty-five minutes concerning various ways of ministering to the sick.

We talked about my healing and how I first started out as a young Baptist boy preacher. I had been healed just reading Grandma's Methodist Bible. I'd never even heard the term "Full Gospel," but I began to teach and preach healing

through faith and prayer—the way I'd been healed. Through further Bible reading, I came to understand laying on of hands and anointing with oil.

And as a young Baptist boy pastor, I saw many, many people healed.

Then, after I was filled with the Holy Spirit, spoke with other tongues, and came over among the Pentecostals, the gifts of the Spirit operated at times through my ministry as the Spirit willed, not as I willed.

Sometimes I'd know exactly who the sick person was, point them out, tell them exactly what was wrong with them, and they would be instantly healed. But this didn't come about because of my own faith; it was a manifestation of the Holy Spirit.

The Lord said to me, "This is the primary way you are to minister, with the healing anointing. However, the healing anointing will not work unless you tell the people exactly what I told you. That is, you tell them that I appeared to you. Tell them that you saw Me. Tell them that I spoke to you. Tell them that I laid the finger of my right hand in the palm of each of your hands. Tell them that the healing anointing is in your hands."

Then Jesus smiled and added, "The anointing is not in your feet—I didn't tell you to lay your feet on anybody. The anointing is not in your head—I didn't tell you to lay your head on anybody. It's in your hands.

"Tell the people that I told you to tell them that if they believe that—that is, believe that you're anointed—and will receive that anointing, that power will flow from your hands into their body, and it will drive out their sickness or their disease, and it will effect a healing and a cure in them."

(Notice He called it "that power" this time instead of calling it "the anointing.") Then He told me some things about His own ministry that I had never seen before—things that completely upended my theology. (Sometimes our theology needs upending, because we have been religiously brainwashed instead of New Testament taught!)

Jesus said, "The primary way that I ministered was with the tangible anointing of healing power, but it wasn't the only way, you understand."

We can see this in the story of the woman with the issue of blood. Jesus knew

immediately in Himself that "virtue" (as the *King James Version* translates it; the Greek word is *dunamis*—"power") went out of Him. And He turned about in the throng of people and asked, "Who touched my clothes?"

His disciples replied, *"... Thou seest the multitude thronging thee, and sayest thou, Who touched me?"* (Mark 5:31).

Chapter 2

Greater Works

When we talk about the ministry of Jesus, people say, "Yes, but that was the Lord Jesus Christ, the Son of God." That's true, but sometimes half-truths do more harm than complete untruths, because people think that nobody else could ever do what Jesus did while He was here on earth.

That was *Jesus* ministering, and nobody else could ever minister that way. Yet the Lord Jesus Christ Himself said in the fourteenth chapter of John's Gospel, *"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and GREATER WORKS than these shall he do; because I go unto my Father"* (v. 12).

Did Jesus make that statement?

Certainly, He made that statement. Well then, if we're to do the works that Jesus did, does He expect us to do them *without* the same Holy Spirit that He had and without the same Father? No, thank God, He doesn't. In John 14:10, Jesus said, "*... the Father that dwelleth in me, he doeth the works.* " In other words, Jesus didn't even claim to do the works Himself! He said that His Father did the works. How did God do them? Acts 10:38 tells us: "*... 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."*

You see, when Jesus came into this world, He stripped Himself of His mighty power and glory, the Word of God tells us, and He was born as a human being (Phil.

2:6,7). That's the reason He couldn't heal anybody any more than any other human being could. That's the reason that He never healed one person or

wrought one miracle during the first thirty years of His life! It was *only after He was anointed by the Holy Spirit*—only after His baptism in the River Jordan by John, when the Holy Spirit descended and the Father spoke from heaven—that healings and other miracles started to be manifested in Jesus' ministry.

Of course, Jesus stands in a class by Himself, personally, and as Deity. But when it comes to *ministry,* Jesus does not stand in a class by Himself. We haven't examined the Word of God closely enough on this subject.

Because Jesus was anointed with the Holy Spirit *and* (plus) power, the Holy Spirit would manifest Himself in Jesus'

ministry as the Holy Spirit willed, not as Jesus willed, *even though Jesus was the Son of God!* Jesus told me this during the vision.

He explained to me that the primary way He ministered on earth was with the healing anointing, and He also pointed out that He had the Holy Spirit without measure (John 3:34).

Jesus told me that He ministered on earth primarily as a prophet of the Old Covenant anointed by the Holy Spirit. You will remember that He called Himself a prophet in Luke 4:24: *"And he said, Verily I say unto you, No prophet is accepted in his own country."* Jesus stood not only in the office of prophet, but He stood in all of the fivefold ministry gifts: apostle, prophet, evangelist, pastor, and teacher.**

The Greek word *apostolos,* translated "apostle," means "a sent one." And Jesus certainly stands at the head of the list of sent ones, doesn't He? Hebrews 3:1 calls Jesus an apostle: *"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."*

Second, Jesus stood in the office of prophet. He said so in Luke 4:24. He also stood in the office of evangelist. Notice Jesus said in Luke 4:18, *"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor....* " That's the evangelist's message!

** For more information on this subject, see Kenneth E. Hagin's book, *Understanding the Anointing.*

Fourth, He stood in the office of pastor, for He said, *"I am the good shepherd*

..." (John 10:11). (The same Greek word that is translated "pastor" is translated "shepherd.") Furthermore, Peter calls Jesus *"the chief Shepherd"* in First Peter 5:4.

And then Jesus stood in the office of the teacher. We know that just from reading about the ministry of Jesus in the four Gospels, because the words "teach" or "taught" are mentioned more than "preach" or "heal," or any other words in connection with Jesus' ministry. For example, Matthew 9:35 states, *"And Jesus went about all the cities and villages, TEACHING in their synagogues, and PREACHING the gospel of the kingdom, and HEALING every sickness and every disease among the people."*

We can see that Jesus placed *teaching* first, *preaching* second, and *healing* last. Of course, many people want to reverse this order. They want to run into a meeting and have you heal them, but that's not how it happens—and that's not how it happened in Jesus' ministry, either. It came as a shock when Jesus told me this, but I can prove it to you by the Scripture, just as He proved it to me.

Jesus said, "You see, those who would not *hear* me didn't receive healing. I did not heal the sick the way the average church person thinks I did. For if I did, I certainly failed at Nazareth, because I only managed to get a few people healed."

Mark's account of Jesus' ministry at Nazareth is found in Mark 6:5: *"And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. "*

In the vision, Jesus asked me a question nobody had ever asked me before about this verse. He said "How many is a few?"

I said, "Well, it's not many."

He asked again, "How many is a few?"

I said, "Well, it's *a few."*

And He asked me the third time, "How many is a few?"

I thought about it, and I said, "Well, in my opinion, a few is anywhere from two to six."

He said, "I laid my hands on a few. I only managed to get a few people healed in my hometown. And the few that did get healed didn't have much wrong with them."

I checked up on this after the vision.

The Amplified Bible says Jesus laid His hands on "a few sickly people." Another translation reads, "He laid his hands on a few folks with minor ailments." I also got to thinking about what the Bible calls "a few."

Noah and his family, eight who were saved in the flood, were "a few" (1 Peter 3:20).

Thus, it would be safe to say that there were six or eight people who got healed under Jesus' ministry in His hometown of Nazareth.

Jesus told me, "If I had ministered to the sick the way the average church person thinks I did, I would have said, 'Now, you go get five or six blind people, and we'll have a panel of doctors examine these blind people to certify that they're blind. [They had physicians then; Luke was a physician.] Go get five or six deaf people, and we'll have the physicians certify that they're deaf. Go get five or six people who are bedfast with palsy or paralysis and can't walk. We'll have the doctors examine them and certify that they're bedfast, that they have the palsy, and that they can't walk. Then you go get people with other major physical problems—not minor ones—and I'll lay hands on them and heal them all, just to prove Who I am."

"But," Jesus said, "that's not the way I ministered. It plainly states in Mark's Gospel the sixth chapter and the fifth verse that I could there do no mighty work. It doesn't say I *would* not; it says I *could* not. I had no manifestation of the Holy Spirit there. If the Holy Spirit didn't manifest Himself in the mighty works of working of miracles, special faith, or gifts of healings, I couldn't do anything. I had no manifestation of mighty works. Instead of proving anything, I got run out of town."

You see, in addition to ministering with the healing anointing, Jesus also ministered with the manifestation of the gifts of the Holy Spirit. Studying His ministry, you can see the word of wisdom, the word of knowledge, discerning of spirits, special faith, working of miracles, gifts of healings, and prophecy in manifestation, but not tongues and interpretation. (Tongues and interpretation are

distinctive to this Pentecostal or Holy Spirit Dispensation in which we live.)

Even though Jesus was the Son of God, and divine blood flowed through His veins, yet *He was ministering on the earth as a human being*— a prophet anointed with the Holy Spirit. And because the Holy Spirit did not manifest Himself that day in Jesus' hometown, only a few people with minor ailments were healed. Jesus had taught them. He had read to them from the Book of Isaiah. But they didn't believe (or hear) Him, so they weren't healed. Luke 4:22 says their reaction to His sermon was, *"... Is not this Joseph's son?"*

Jesus said to me, "If I healed the sick the way people think I did—to prove my Divinity and my Deity—when I came to my hometown of Nazareth, I failed to prove it.

Even though I was and am the Son of God, yet I was human." The Word of God said He was human. He became a human being.

"Any human being," He said to me, "wants to make good in his own hometown.

If you want to make good anywhere, you want to make good in your own home, your own town, or your own country, don't you?

And so from the human standpoint, I was just like anyone else. But instead of making good in my hometown, I got run out of town."

Jesus had to be just like the rest of us from a human standpoint, because the Word of God tells us in Hebrews 4:15 that we have a great High Priest (Jesus) who can be touched with the feelings of our infirmities, because He was tempted or tested in all points just exactly like we are. Jesus had to have the same human qualities the rest of us have. That's the reason He said that, like any human being, He wanted to make good in his own hometown.

Chapter 3

The Importance of Hearing

We saw in Matthew 9:35 that *"Jesus went about all the cities and villages, teaching...."* What did He teach? We get a hint from Luke 4, which tells us He read from Isaiah.

LUKE 4:14-21

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

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

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

In the vision, Jesus said to me, "Everyplace I went, the first thing I did was read from the Book of Isaiah and teach identically the same truth: 'The Spirit of the Lord is upon me.' Those who would hear and receive it would be healed. Those who would not receive it— *would not hear it*— were not healed."

In our text, Luke 5:15, Luke writes about great multitudes who came to *hear* Jesus *and be healed.* Does *hearing* have anything to do with being *healed?*

Emphatically, yes! Why didn't more people in Nazareth, Jesus' hometown, get healed?

Only a few sick people were healed of minor ailments, yet we know there were

more sick people than that present. In Nazareth, the people were not healed because they wouldn't *hear.*

Often, it's a combination of factors.

Some people just won't *listen* to you. Others are sitting right there, but what you say doesn't *register* with them. Jesus said to me, "Those that would listen, I could get healed.

But if they wouldn't *hear* Me, I couldn't get them healed."

Luke 5:15 tells us that the great multitudes *"came together to hear"* —a multitude in this city, a multitude in that city, a multitude in another city. Luke just lumps all these multitudes together. They came to hear. What they heard must have had to do with healing, because it says they came to *hear and be healed,* doesn't it? What did they hear? They heard Jesus read from the prophet Isaiah. These were Jews (Jesus never preached outside of His own country), and they knew the Old Testament. They heard Jesus take His text from Isaiah and say, "This Scripture is fulfilled in your hearing. The Spirit of the Lord is upon me. I am anointed to minister."

Our second text, Luke 6:17, tells us that a great multitude of people came "to *hear* him, *and* to *be healed* of their diseases."

There is something very interesting in the next verse: *"And they that were vexed with unclean spirits: and they were HEALED."* "I thought you had to cast spirits out," some will say. Sometimes you do, but not always. Those who were vexed with unclean spirits were *healed,* the verse says.

You see, *the same power that will heal people of sickness will deliver them of demons!*

Now notice the next verse. *"And the whole multitude sought to touch him: for there went virtue* [power] *out of him* [the Greek word is dunamis] , *and healed them all."*

Why did the multitude want to touch Jesus? They couldn't see any power go out of Him. You can't *see* the power of God—you can only see the reaction to it. How did they know that power went out of Jesus?

Because of what they *heard!* They heard Jesus read from the Book of Isaiah, *"The Spirit of the Lord is upon me, because he hath anointed me to preach...* [and] *to heal.... This day is this scripture fulfilled in your ears."*

Now turn back with me to the Book of Matthew.

MATTHEW 14:34-36

34 And when they were gone over [the Sea of Galilee], they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

The same thing happened here in the land of Gennesaret that we read about in the sixth chapter of Luke: The people heard and were healed. These verses in Matthew 30 don't talk about the power of God being manifested, but you can see that it is inferred. Notice that they did not bring the sick to Jesus *until* they first had knowledge of Jesus. How did they gain knowledge of Jesus? By seeing Him heal somebody? No, Jesus hadn't healed anyone yet in their country. They gained knowledge of Him by *hearing. They heard something!*

I wonder what they heard? It had to be something in connection with sickness, because as soon as they had knowledge of Jesus, they gathered up the sick and the diseased and brought them to Him. They must have heard Jesus read from Isaiah, *"The Spirit of the Lord is upon me, because he hath anointed me to preach* ... [and] *to heal.... This day is this scripture fulfilled in your ears."*

The way you gain knowledge of a person or a ministry is by *hearing.* Just as soon as the people gained knowledge of Jesus, *"...they sent out into all the country round about, and brought unto him all that were diseased.* " So what they *heard* must have had something to do with healing, or they wouldn't have brought the sick. *"And* [they] *besought him that they might only touch the hem of his garment."* Who did? The sick people whom they brought. You see, those who *heard* Jesus say that He was anointed to heal the sick, and those who *believed—received* healing. But those who did not hear and would not receive, did not receive healing.

Now go back with me to the fourth chapter of Luke to see something that will help you immeasurably to appreciate the Word of God and different ministries. We saw in the twenty- fourth verse that Jesus called Himself a prophet: *"And he said, Verily I say unto you, No prophet is accepted in his own country."* He had said in the twenty-third verse, *"... Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country."*

What does this proverb mean? We see from this verse that word of Jesus' works had spread: *".. . whatsoever we have HEARD done in Capernaum. . . . "* When you read the four Gospels, you will find that the most healings that took place under the ministry of Jesus occurred in Capernaum.

Capernaum is mentioned more than any other city. That's the reason Jesus is saying, "You're going to say, the works that you did in Capernaum, do them here in your own country." In other words, the people of Nazareth were challenging Jesus: "Let's see you do those works here." But He couldn't do those works in Nazareth!

Now notice what Jesus said that really upset them. In fact, it upset them so much that they ran Him out of town and attempted to throw Him off the brow of a nearby hill!

LUKE 4:25-27

25 But I tell you of a truth, many widows were in Israel in the days of Elias [Elijah the prophet], when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus [Elisha] the prophet; and none of them was cleansed, saving Naaman the Syrian.

In the first example, the prophet Elijah went to that widow's house in the midst of the famine and asked her to use the entire supply of meal and oil she had left to make a cake to feed him. She was obedient to the request made by the man of God, and that cruse of oil kept giving out oil, and the meal barrel kept giving out meal. That was a manifestation of the working of miracles, a gift of the Spirit, in

the prophet's ministry.

Jesus commented, "There were many widows in Israel. Why didn't Elijah go to every widow's house and work a miracle?"

The answer is given in a little expression in verse twenty-six: *"But unto none of them was Elias sent...."* He wasn't sent to all the widows of Israel; he was only sent to one widow! He wasn't sent!

Even though Elijah was a prophet anointed by the Spirit of God, having manifestations of the word of wisdom, the word of knowledge, prophecy, and the working of miracles in his ministry, he couldn't just go into any widow's house and work a miracle whenever he wanted to. *It's always as the Holy Spirit wills.*

The next example Jesus used in Nazareth was that of Naaman the Syrian commander. A captured Jewish girl was a maid in Naaman's house. She found out that Naaman had leprosy and she said to his wife, " *Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy"* (2 Kings 5:3). So the prophet Elisha must have had great fame for his healings, or she wouldn't have said that.

Naaman was the commander-in-chief of the armies of Syria. He decided to go to Israel to see the prophet. But Elisha never even left his house to see this mighty man.

Instead, he sent a servant out with the instructions, *"Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean"* (2 Kings 5:10).

Naaman, the Scripture says, "was wroth" and went away "in a rage." That means he was fussing and fuming. Finally one of his servants said, "Well, master, if the prophet had asked a hard thing of you, you would have done it." So Naaman calmed down and did as the prophet said and dipped seven times in the Jordan River.

When a man has a deadly disease like leprosy, he's not going to be healed any other way than by divine power.

When Naaman came up out of the river, he was healed! Most people would have

wanted to start a "Seven Dipping Jordan Healing Association" right about then, but 36

that never happened. Why didn't Elisha keep on telling lepers to dip seven times in the Jordan? Because the Spirit of God didn't tell him to! There were many lepers in Israel at that time, but *only* Naaman was cleansed.

That was a manifestation of gifts of healings in Elisha's ministry. He couldn't heal all the other lepers in Israel *because the manifestations come as the Spirit wills*, not as the prophet wills. (In Nazareth, as we have just seen, Jesus didn't have any manifestation of the Holy Spirit, so He just laid His hands on a few people with minor ailments—that's all He was able to do that day—and then He got run out of town.) Why did Elisha say to his servant, "Go tell Naaman to dip in the River Jordan seven times"? Did he think it up himself? Or did Elisha talk it over with his servant, call in one or two neighbors, and say, "This fellow is commander-in-chief. Let's humble him. Let's have him dip in the River Jordan"? No, that wouldn't have worked, because it would have been something they thought up.

Elisha gave those instructions to Naaman because the Holy Spirit told him to! *If the Holy Spirit tells you to do something, it will work!* And if it doesn't work, He didn't tell you to do it; you just dreamed it up.

The Holy Spirit once told me to tell a dying woman that she was healed. She got off her deathbed and was healed instantly.

She's still alive and well today. On the other hand, I've gone into rooms where other people were dying, and I've waited to see if the Holy Spirit would say anything. He never said a word to me, so I prayed for the person, left, and in a short time, they died.

Some will ask, "If you healed *one,* why didn't you heal *all* of them?" But I didn't heal even that one woman! All I did was obey the Holy Spirit! There was a manifestation of the Holy Spirit in her case.

That's what I'm trying to get over to you: *You can't produce a manifestation of the Holy Spirit.* Either it happens, or it doesn't.

On the other hand, I've gone to talk to people on their deathbeds, the Holy Spirit never said anything, and I never had any kind of manifestation. I never felt

anything.

I didn't have any hot flash. I didn't have any cold flash. I didn't have *any kind* of a flash!

If I'd been going by feelings, I would have turned in a prayer request for myself for being backslidden! I felt dead, dry, and listless—but I don't walk by *feeling;* I walk by *faith!* I walk by the Scripture that says, "... *greater is he that is in you, than he that is in the world"* (1 John 4:4).

I remember one case in particular—a woman given up to die with cancer. Her doctors had done all they could do. In this woman's case, the Holy Spirit didn't say, as He had in the other woman's case, "Tell her to rise and walk. She's healed." So what are you going to do? Bless God, I just sat down by the bed and opened the Word to her. I began to teach her. It took me a little time, but by hearing the Word she was perfectly healed of terminal cancer. The same doctors who gave her only ten days to live couldn't find a trace of the cancer and pronounced her well.

Thank God for manifestations. I don't know when they're going to come and when they're not going to come. If I were doing it, I'd probably have manifestations of the Spirit in every service. However, the Holy Spirit doesn't always manifest Himself when you want Him to. But if you can get people to *hear* the Word, you can still get them *healed.* Sometimes Jesus ministered this way, without special manifestations, but not always. As He pointed out in the illustrations of Elijah and Elisha, you can't just "conjure" something up. *It is as the Spirit wills.*

In First Corinthians 12, the nine manifestations of the Holy Spirit are listed:

I CORINTHIANS 12:7-11

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

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally

AS HE WILL.

What does the Spirit divide—the gift?

No! He divides *the manifestation* of the gift to you *as He wills.* If *you* "possessed" the gifts, you could give them away if you wanted to; you could do what you wanted to with them. In that sense we do not "have" the gifts of the Spirit, because *the Spirit* manifests them as He wills.

Oh, I love it when the Holy Spirit comes upon me, praise God, and the manifestation comes of gifts of healings, special faith, or other gifts of the Spirit. Smith Wigglesworth said that *when special faith is in manifestation, you know ahead of time what God is going to do.*

I want you to notice the difference between: (1) A manifestation of the Holy Spirit, which may come at any time as the Spirit wills, working in specific, individual cases, and not working generally for all; and (2) The fact that the Word of God *always* works for anyone.

That's why Jesus would teach people, and if they would hear His teaching, they would be healed. And this happened. People would hear about Jesus and bring the sick to Him. These sick people heard something too. Information about Jesus was passed on to them. When they got in Jesus' presence, what would they do? *"...* [they] *besought him that they might only touch the hem of his garment..."* (Matt. 14:36). What did they want to do that for? *Because Jesus was anointed,* and the very clothes that He wore, absorbed that anointing!

For example, the woman with the issue of blood did not touch His person. She said, *"... If I may touch but his clothes, I shall be whole"* (Mark 5:28).

And we read in Acts 19, *"And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them"* (vv.

11,12).

From these Scriptures we learn something about *the healing anointing.*

What gives it action? Notice Jesus' reply to the woman with the issue of blood: *"...Daughter, THY FAITH hath made thee whole ..."* (Mark 5:34).

Verses 25 and 26 tell us that this woman had suffered for twelve years. She was now hopeless, having spent all of her money, having suffered many things from many physicians, yet growing worse. But notice verse 27: " *WHEN SHE HAD HEARD of Jesus,* [she] *came in the press behind, and touched his garment."*

When she had *heard* of Jesus! When she had *heard! Faith comes by hearing!* I wonder what she heard? It must have been something in connection with healing, because when she had heard of Jesus, she *"... came in the press behind, and touched his garment."*

Now look at verse 28: *"For she said, If I may touch but his clothes, I shall be whole."*

So what did she hear? It had to be something in connection with healing, didn't it? She wouldn't have wanted to touch the hem of Jesus' garment otherwise. It had to be that somebody told her, "I heard Him teach. I heard Him take His text from Isaiah. I heard Him say, 'The Spirit of the Lord is upon me. He has anointed me to heal.'" Oh, praise God, she *heard* that! She *believed* it! She *said, "...If I may touch but his clothes, I shall be whole."* And she *did* it!

Hear and be healed! Hear and be healed!

And Jesus said in verse 34, *"...Daughter, THY FAITH hath made thee whole."* Whose faith? *Her* faith. Jesus' faith?

No!

Read the four Gospels carefully and underline what Jesus said in connection with every healing. *Not one time* did Jesus ever tell anybody, "According to *my faith* so be it done unto you." Not one time did Jesus ever say, "According to *the apostles' faith* so be it done unto you." (People say, "If the apostles were here, healings would take place today.")

No, Jesus said, "According to YOUR FAITH so be it done unto you." He said, "As THOU hast believed, so be it done unto THEE." He said, "Go thy way, and as THOU hast believed...." And to this woman He said, "Daughter, THY faith...."

So we learn something about the healing power of God. It is a tangible substance; a heavenly materiality. One can be anointed with it as God wills. And this healing power is transmittable or transferable by the touch, a cloth, or a handkerchief. And *faith gives it action!*

A Sinner's Prayer to Receive Jesus as Savior

Dear Heavenly Father,

I come to You in the Name of Jesus.

Your Word says, *"... him that cometh to me I will in no wise cast out"* (John 6:37), so I know You won't cast me out, but You take me in and I thank You for it.

You said in Your Word, " *Whosoever shall call upon the name of the Lord shall be saved"* (Rom. 10:13). I am calling on Your Name, so I know You have saved me now.

You also said *"... if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation"* (Rom. 10:9-10). I believe in my heart Jesus Christ is the Son of God. I believe that He was raised from the dead for my justification, and I confess Him now as my Lord.

Because Your Word says, "... *with the heart man believeth unto righteousness* . . . " and I do believe with my heart, I have now become the righteousness of God in Christ (2 Cor. 5:21) ... And I am saved!

Thank You, Lord!

Signed _____

Date _____

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