



The Shepherd's House

Devotional – “40 Days of Miracles” TSH 40 Days of Fasting & Prayer

Once the Apostle Philip asked our Lord Jesus: “*Lord, show us the Father, and it is enough for us (John 14:8)*” Jesus replied to him, “*Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. **Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves** (John 14:9-11)...*

The Miraculous works of our Lord Jesus Christ reveal the heart and hand of the Holy Trinity... the Father, Son and the Spirit...these miracles of Christ are a visible face of God to a suffering humanity...then and now! During the next FORTY DAYS, I encourage you to read about the FORTY MIRACLES of Jesus Christ outlined in this booklet... read ONE miracle per day for next forty days... Assess these matters in prayer and let the Spirit speak to your heart...
“Consecrate yourselves today, for tomorrow the LORD will do wonders among you.” (Joshua 3:5)...

PM @ TSH



The Shepherd's House

40 Miracles of Grace and Glory **TSH 40 Days of Fasting & Prayer**

...“The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD’s favor, and the day of vengeance of our God; to comfort all who mourn; to grant to those who mourn in Zion— to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the LORD, that he may be glorified (Isaiah 61:1-3 ESV; *Luke 4:18*)”

...“Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written (John 21:25 ESV).”

Miracles of Christ – the Presence of God?

Were the miracles of Jesus the Presence of God? Jesus answered this question Himself. When in prison, John the Baptist sent some of his disciples to Jesus to see if He was the “Coming One” (Matt. 11:3). Jesus told them to inform John of what He had done: “The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them” (11:5). With these words, Jesus declared that His miracles were the fulfillment of the promises of the Messiah’s kingdom as foretold by Isaiah (24:18-19; 35:5-6; 61:1). **Jesus’ miracles were signs of the presence of God (Matt. 12:39).** For the Lord Jesus is the descent of God into the middle of our muddled lives, just as they are, not the ascent of our lives to God, hoping that he might approve when He sees how hard we try.

“...And these signs will follow those who TRUST and WALK in my WAY. (Mark 16:17 – my emphasis) Jesus promised believers He would work with them, “confirming the word through the accompanying signs” (Mark 16:20). Throughout the book of Acts those who spoke the word had it confirmed with miraculous signs and, like Jesus, many believed the good news (Acts 5:12–16; 19:8–12). Unlike the Pharisees, believers did not follow signs; the signs followed them. Some claim such signs are no longer needed today since we now have the completed Word of God, the Bible.

The Word of God in the Bible shows us that the commitment that God is looking from humankind is NOT to escape this life but to know God’s power and presence that will transform both our lives and our society. God has always revealed Himself to humankind through His Word. God’s Word became flesh in Christ so as to reveal the full measure of His love to humanity. Unfortunately, the history of the Church reveals to us that when Christians become fixated about finding God of the “other” world to come, they often missed finding the God of earth and history, the Lord God of the Universe, in the here and now – our soiled ordinariness.

If all that first-century believers had was the living voice of the apostles, and they still needed signs, how much more do we who live in the twenty-first century! Like believers throughout the ages, we need both the word of God and the power of God to do the work of God. Anything less is not only sub-biblical, it is ineffective. Therefore, expect miracles! Expect the Lord to confirm His Word with signs as we, like the early disciples, obey His command to “go into the entire world and preach the gospel to every creature” (Mark 16:15). **Jesus’ miracles yesterday, today and tomorrow are signs of the Presence of God in our lives FOREVER... (Matt. 12:39).**

Day-1

The Word became Flesh to LIVE amongst us

Text to Read: Luke 1:26-56; Matthew 1:18-25

In fulfillment of centuries of prophetic promises going back to the first messianic prophecy (Gen. 3:15), “the Word became flesh and dwelt among us” (John 1:14). “When the fullness of the time had come, God sent forth His Son, born of a woman” (Gal. 4:4); Christ “made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men” (Phil. 2:7). “The Bible teaches that our Savior was both fully divine and completely human during His earthly life. But nowhere does Scripture explain exactly how Jesus’ two natures co-existed. [It] does not say that Jesus stopped being God or that He gave up any divine attributes. While not ceasing to be God’s Son, Christ also became God’s Servant.” God’s Word became flesh in Christ so as to reveal the full measure of His love to humanity.

Mary’s Song (Luke 1:51–55) is built around a frequent Old Testament image, “*He has shown strength with His arm*” (see *Ex. 6:1–6 and Is. 51:5*). Re-read Luke 1:51-55 and look at the six specific ways in which Mary sees the Lord God intervening in our lives today...

Though probably but a teenager, Mary exemplifies devotion and holiness in the midst of some very difficult God-ordained circumstances. How about you? If given an assignment of her magnitude, would you be able to say freely as she did, “Let it be to me according to Your word” (Luke 1:38)?

In similar difficult circumstances do you think your soul would magnify the Lord, and your spirit to rejoice in the Lord, or would you likely be tempted to be depressed, overwhelmed, or resistant?

The angel says to her, “Rejoice, highly favored *one*” (Luke 1:28), and apparently she does. Now think about the following...

- Do you believe you’re one of God’s favored, worthy of a noble assignment? Assess these matters in prayer and let the Spirit speak to your heart.
- Any areas which might need growth, commit to pray, and study God’s word in this booklet for the next forty days until enlightenment comes to your heart.¹

¹ Hayford, J. W. (1995). *His name is Jesus: Life and power in the master's ministry. A study of Matthew, Mark and Luke*. Spirit-Filled Life Bible Discovery Guides. Nashville: Thomas Nelson.

Day-2

Miracle at a Celebration in Cana

Text to Read: John 2:1-11

The scene of the first sign takes place “in Cana of Galilee” (John 2:1), which was about seventy-five miles from Bethany, the place Jesus had been gathering His disciples (John 1:28), and about eight miles from His hometown of Nazareth. The occasion was a Jewish wedding feast that lasted anywhere from one to seven days, depending on the new husband’s resources. It was a time of tremendous joy and celebration; and Jesus, His disciples, and His mother had all been invited (2:1, 2).

- Now...in your own words, describe what happened, including what led up to the miracle, the miracle itself, and how people responded to it (John 2: 3–11).²

Now...reflect on these **two striking points** in this FIRST Miracle of Christ...

(1) First in this story there was a celebration, and Yeshua was there: He was present, and not only present, but He was engaged and involved in the wedding. Our Lord loves when we gather together in His name. He is Emmanuel – He is God with us, never to leave us nor forsake us. He is God with us in our joys, and He is also God with us in our pain and sorrows. Emmanuel does not take a vacation when things get difficult and painful. He is always there. He is not ashamed to be present in our fears, our mistakes and our failures. He does not turn his head and look away from the brokenness of our lives. He is always there with you, even in your pain. Yeshua makes your pain His own, and commits to walking with you through your daily difficulties. One of the clear words of encouragement that the Holy Spirit is speaking to all of us today is that Yeshua – the Christ has always been with you, is always with you, and will always be with you in all the days to come.

(2) Secondly in this story, Yeshua turns their water into wine: Too often we think of this water as being as crystal clear pure water which has been chilled for cool refreshment. But nothing could be farther from the truth. Israel was and is in the Middle East, and in those days just walking to a wedding feast would have covered your hands and feet with dust. When you came to a wedding, there were no sinks where you could freshen up, so large containers of water were set in the homes for the purpose of washing your hands and feet before you were served a meal. This water wasn’t cool crystal clear pure water, it was dirty wash water. Yet it was this very water—the water tainted and made dirty by human uncleanness—that Yeshua turns into fine wine. Our Lord Emmanuel doesn’t work with pristine, sterile, material. He works with the broken, flawed, and muddied stuff of humanity. He transforms our brokenness by His own incarnation and sacrifice, so that we become a new creation in-Him. Allow the Lord Jesus Christ to touch your life, your past brokenness and your present challenges, and He will transform it to something beautiful in due season. So, allow Him time and space to be the healer and helper in your lives!

² Hayford, J. W., & Watkins, W. D. (1993). *Living beyond the ordinary: Discovering the keys to an abundant life: A study of John*. Spirit-Filled Life Bible Discovery Guides. Nashville: Thomas Nelson.

Day-3

Deliverance in the Church?

Text to Read: Mark 1:21-28; Luke 4:31-37

The synagogues were the local churches of those days. What kind of people go to church? Primarily, religious/spiritual people! Generally speaking, primarily believers in God and in Christ go to church. They are there because they want to be where the people of God meet, and where their spiritual needs will be met. Here is where worshippers engage in prayer and praise. Here is where the Bible is taught. It was no different in Mark 1:21-28 & Luke 4:31-37. People went to synagogue on the Sabbath because almost all of the Jews attended synagogue each Sabbath. Why do I place such emphasis on this fact? Because this demonized man was probably a believer, not an unbeliever. In this case Jesus was healing a demonized believer!

In this instance Jesus probably took the scroll from the hand of the synagogue attendant and read some of the well-known Messianic passages from Isaiah. He explained that the day of God's visitation had come to Israel. The satanic, demonic bondage on humankind was going to be broken. The good news of God's redemption from the guilt, penalty, and power of sin was at hand. The demonized man was listening to all this...**and all of a sudden the demonized man was filled with fear and anger!** He could not continue looking at the eyes of Jesus. Just looking at Jesus' eyes burned him! They seemed to glow with the white heat of God's holy love, making the man feel very uncomfortable. Perhaps, the demonized man thought...*What is happening to me? I feel deep anger within me towards this Jesus. I don't want to listen to him anymore. His words are really upsetting me. I feel anger, rage, fear, almost terror within me. Something inside of me is rising up in protest against Jesus and is taking over me. I can't resist any longer. What is wrong with me?* All of the above emotions and thoughts occurred within a matter of seconds. Suddenly a demonic personality emerges from within the man, forcing the body of his victim to his feet and screaming out at Jesus, using the man's vocal cords, interrupting Jesus' teaching: *"What have you got to do with us, Jesus from Nazareth? Have you come to kill us? I know who you are—you're God's holy one"* (v. 24, Phillips).

At this point we see Jesus example of love and hate. He loves the man but he hates the demonic stronghold. Jesus sets him free from the demons attached to his life. He hates the demons. He cannot even bear their voice, even though everything they are publicly announcing about Him is true. When He speaks to these demons He does NOT display any love, compassion, or even common courtesy. He tells these demons, "Shut your mouth."³ Christ hates these things because of what they do to humans – the powers of darkness steal, kill and destroy... Jesus' miracles ... are signs of God's kingly rule, which Jesus announced in his messianic proclamation (Luke 4:18). Jesus' words and works are the beginning of the age of salvation. The casting out of demons signals God's invasion into the realm of Satan and its final destruction. In your life and mine! PTL!

- By the way, notice the response in Capernaum when Jesus cast the spirit out of the man in the synagogue? (Mark 1:21–28) ⁴

³ Murphy, E. F. (1996). *Handbook for spiritual warfare* (275). Nashville: Thomas Nelson.

⁴ Ibid

Day-4

Sowing Seeds in Good Soil

Text to Read: Luke 5:1-11

Jesus taught about seed–sowing and the importance of planting in good soil (see Mark 4:1–20). Then, as if to illustrate His point, He told this group of discouraged and tired fishermen to launch out in faith for a miracle catch. These men had just given Jesus the greatest possession that fishermen have—their boat. Here, Jesus stood and preached the gospel. In that moment, they served the greatest need Jesus had. Then Jesus immediately turned and multiplied that gift back to them in the most practical way, meeting the greatest need they had.

As commercial fishermen, they needed fish in order to make a living. As men, they also needed to see God at work in their lives. They needed to know that Jesus was who He claimed to be. They needed to know faith was in operation. Jesus met all of those needs! When you give everything to the Lord, from the simplest of things to the greatest, the returns are incredible! And He will reveal Himself to you with all of His grace and power!⁵

- Now, ask yourself what is the Lord asking you to sow – where, what, when? Assess these matters in prayer and let the Spirit speak to your heart and study God’s word until enlightenment comes to your heart

Remember... *“While the earth remains, seedtime and harvest, cold and heat, winter and summer, and day and night shall not cease.”* Genesis 8:22

The first thing Noah did after the Flood was to build an altar and make a sacrifice to the Lord. God was pleased with Noah and made promises to the human family through the faith of Noah. One of the promises given at this time was the Law of Seedtime and Harvest: *“While the earth remains, seedtime and harvest... shall not cease.”* When God created the first living thing, He gave it the ability to grow and multiply. How? Through the principle of seed and harvest. Your life began by this principle, and since your birth your life has operated by this same principle. Harvest springs from the good or bad seeds you have sown, whether or not you were consciously aware of your seed–planting. The principle continues today. To overcome life’s problems, reach your potential in life, see your life become fruitful, multiplied, replenished (that is, in health, finance, spiritual renewal, family—your entire being), determine to follow God’s law of seedtime and harvest. Sow the seed of His promise in the soil of your need!⁶ And He will reveal Himself to you with all of His grace and power!

⁵ Hayford, J. W., & Middlebrook, S. (1993). *Spirit Filled Life Daily Devotional Bible*. Nashville, TN: Thomas Nelson.

⁶ Hayford, J. W., & Middlebrook, S. (1992). *Living the Spirit Filled Life* (125). Nashville, TN: Thomas Nelson.

Day-5

Dominion over Death

Text to Read: Luke 7:11-17

Jesus raised several from the dead. There were Lazarus (John 11) and the son of the widow of Nain (Luke 7), besides the daughter of Jairus. In Peter's ministry, Dorcas was raised from the dead (Acts 9:36–42). In Paul's travels Eutychus was raised from the dead after falling from a window during a long sermon (Acts 20:7–12). Paul himself, after being stoned at Lystra, was apparently raised up through the prayers of his companions in the faith, having been left for dead at the point of his stoning (Acts 14:19, 20).

On the occasions that Christ brought back people from the dead, these were not true resurrections so much as a **restoration to life**. In other words, they did not live forever—they eventually died natural deaths. These accounts of the raising of the dead demonstrate to us that Jesus, who Himself arose from the dead, is the **Prince of life**, the **Giver of eternal life**. Although each of those mentioned above finally died a natural death, Jesus arose never to die. Let us have no doubt about living again, for we are already seated together with Christ in heavenly places (Eph. 2:1–7).

- What promise do you derive from this Luke 7:11-17 text?
- Have you ever heard testimony of a person restored from death? If you did, what would incline you to believe or disbelieve it?⁷

Paul tells us explicitly that Christ is “the first fruits of those who have fallen asleep” (1 Cor. 15:20). These miracles show Christ as supreme master of this and any other situation in which death's power inflicts itself on human organs, families, businesses, or bodies. He loves us, and he will NOT allow death to dominate in our lives...He has taken care of our yesterday, today and tomorrow!!!

⁷ Hayford, J. W., & Van Cleave, N. (1993). *God's Way to Wholeness: Divine Healing by the Power of the Holy Spirit*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville, TN: Thomas Nelson.

Day-6

Cleansing the Leper

Text to Read: Matthew 8:1-4; Mark 1:40-45; Luke 5:12-16

Michael Green once wrote, “It would have been no good Jesus *talking* about the kingdom of God if He did not *do* anything about it. He did not come simply to proclaim the kingly rule of God but to bring it to bear directly on our everyday lives. In a word, He came to bring healing to a broken world. That is what *salvation* means: God’s wholeness, His rescue at every level of our need. That is what Jesus set about doing.”⁸

Healing is scriptural. Healing is relevant because Christ made it relevant for us TODAY! In any worship event, healing is OUR inheritance. After reading the texts above retell this story in your own words. Notice the role of worship in relationship to healing.

- How did the leper’s worship prepare him for healing?⁹
- Now, how do you feel about the story? About Jesus?
- Could this account be repeated in our time? Why?

⁸ Hayford, J. W. (1995). *His name is Jesus: Life and power in the master's ministry. A study of Matthew, Mark and Luke*. Spirit-Filled Life Bible Discovery Guides. Nashville: Thomas Nelson.

⁹ Hayford, J. W., & McDonald, T. (1994). *Toward More Glorious Praise: Power Principles for Faith-Filled People*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville, TN: Thomas Nelson.

Day-7

Healing the Surprising Seeker

Text to Read: Matthew 8:5-13; Luke 7:1-10; John 4:46-54

Roman centurions in the New Testament record were usually men of high caliber and of admirable character. (See Matt. 27:54; Acts 10:1, 2; 21:32; 22:25, 26; 23:17, 18; 24:23; 27:6, 43; 28:16.) This centurion, like many educated Romans, had ceased to believe in the gods and goddesses of pagan Rome. They had come to see the greater logic in monotheism over polytheism. Many Gentiles of that era had become converts to Judaism. This centurion was also greatly honored by Jesus, who marveled at his qualities. **He has been called “the man who surprised the Lord.” Here are some reasons why...**

- He was surprising in his *humanity* (he loved his sick servant; most Roman slave masters would have left a sick slave to die).
 - He was surprising in his *devotion* (he loved the Lord’s people; most Romans hated the ever-rebellious Jews).
 - He was surprising in his *generosity* (he built the Jews a synagogue with his own money).
 - He was surprising in his *humility* (the Jewish leaders, who sent him to Jesus, declared that he was worthy of healing help; the centurion considered himself unworthy to have Jesus enter his home).
 - He had surprising *insight into principles of authority* (he compared Jesus’ authority over nature to his over his soldiers; thereby he was able to conceive of Jesus’ power to heal by a word of command).
 - He surprisingly understood that *one only understands authority* over others when he has submitted to authority.
 - He had surprising *faith* (greater than anyone in Israel, since the psalmist said, “He sent His Word and healed them”). While the centurion did not receive Jesus into his house, he did receive Him into his heart and life.
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- For us, Jesus has already spoken His word of healing; we need but to ask, to believe, and to receive. Lord, give us faith like that of the centurion! What single fact most impresses you in these passages?
 - How does the New Testament represent the character of Roman centurions?
 - How did the centurion reason that Jesus could heal his servant with just a word?
 - Read Psalm 107:20...What principle do you find in this case of Jesus’ healing ministry?¹⁰

¹⁰ Hayford, J. W., & Van Cleave, N. (1993). *God’s Way to Wholeness: Divine Healing by the Power of the Holy Spirit*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville, TN: Thomas Nelson.

Day-8

Healing in the Family

Text to Read: Matthew 8:14-17; Mark 1:29-34; Luke 4:38-41

“Now when Jesus had come into Peter’s house, He saw his wife’s mother lying sick with a fever. So He touched her hand, and the fever left her. And she arose and served them” (Matt. 8:14, 15)...notice the Healing Presence and the Healing Touch...

A Healing Presence

Here is a healing miracle in which Jesus took the initiative. Upon entering Peter’s house, He observed a sick woman, the mother of Peter’s wife. Out of compassion He stretched forth His hand to apply the healing touch. One cannot help drawing from this story the thought that to have Jesus in our homes is to live with the healing presence. In a time when society is to some extent abandoning family values, the church and all Christian people must hold fast in defense of the home as the God-given institution for the perpetuation of the society. **What a blessing it is to be a part of a family where Jesus is a constant guest!**

A Healing Touch

It is worthy of notice that Jesus healed Peter’s mother-in-law by touching her hand. She immediately arose and began to serve. For people who serve, the hands are of highest importance. Jesus not only restored her health, He restored her ability to serve, which was probably not only her greatest capability, but also her greatest pleasure. Nothing in life brings a greater reward, both here and hereafter, than the service of others. In another story a woman touched Jesus and was healed. **Here Jesus touched the woman and she was healed. In James 5 the elders lay hands upon the sick, and they are healed.** The touch must be an aid to faith. In the first two stories the sick persons were healed from a distance by a word from Jesus. There are many avenues to healing; faith is the essential ingredient.

- In the biblical text above what is importance of the “laying on of hands?”
- What principle might we draw from the way Jesus took the initiative in Peter’s home?¹¹

¹¹ Hayford, J. W., & Van Cleave, N. (1993). *God’s Way to Wholeness: Divine Healing by the Power of the Holy Spirit*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville, TN: Thomas Nelson.

Day-9

Healings after Sunset

Text to Read: Matthew 8:16-17; Mark 1:32-34; Luke 4:40-41

THE LORD WHO HEALS YOU

In **Exodus 15:26** after delivering the children of Israel from slavery, the Lord gave Moses a special promise for God's people. If they obeyed God's word and diligently paid attention to what He said (not only hearing the voice of God, but actually doing what He told them to do), God promised, "*I will put none of the diseases on you which I have brought on the Egyptians. For I am the LORD who HEALS you.*" Here an important part of God's covenant was revealed to His people. God's covenant includes physical healing and health. Christ, in the New Covenant, also healed the people from their diseases (Matt. 8:16-17), and is the source of our physical healing and health..

God calls Himself, "*I am the LORD who heals you,*" which in Hebrew is *Yahweh-Ropheka*. Healing in various forms is one of the blessings enjoyed when one maintains an obedient and faith-filled relationship with God. Although we do not fully understand why God's people become sick or are afflicted, we should never judge or criticize those who are sick. Instead, we should pray for God's healing power and strength in their lives. Sickness can be caused by many things, some of which include environment, genetics, demons, age, disease, and psychological and physiological breakdowns. The Lord calls us to pray for the sick and to take care of them (James 5:13-20)

Additionally, the fact that God's covenant includes supernatural healing does not mean that we should not use doctors or medicine, for the healing that comes from medicine and doctors ultimately comes from God. In addition, nutrition, exercise, and proper rest are all factors in maintaining good health. God uses all these things, as well as His miracle power, to heal and keep people in health. As people of God, we must always walk in an obedient and faith-filled relationship with God who says, "*I am the LORD who heals you.*" Pray for and fully expect God's healing power¹²

- Matthew applies Isaiah 53:4 to Jesus' physical healing ministry (8:16, 17). The Apostle Peter applies the same Isaiah 53:4 verse to 1 Peter 2:24! What does this tell us about the prophecy from Isaiah for our community? ¹³

¹² Hayford, J. W. (1995). *Spirit Filled Life Bible For Students* (Ex 15:26). Nashville; Atlanta; London; Vancouver: Thomas Nelson.

¹³ Hayford, J. W., & Matsdorf, G. (1993). *People of the Spirit: Gifts, fruit and fullness of the Holy Spirit*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville: Thomas Nelson.

Day-10

Calming the Storm

Text to Read: Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25

We find out just how strong our faith is when we undergo tests or trials. Just because we are followers of Christ doesn't exempt us from difficulties. Jesus' disciples did not always have strong faith even though they had the visible presence of Christ with them. It was not as if they had to send a prayer heavenward and wait for an answer. The Answer was right there with them, and still they struggled from time to time because of their personal faith. Sometimes there are storms in life, and it may look as if we are going to "go under."

In this Biblical account, Jesus Christ admonished His followers by asking them, "*Where is your faith?*" He was trying to teach His followers to trust Him completely, for even when things get rough, Jesus is in control. He "rebuked the wind and the raging of the water" with spiritual authority. Jesus did not give in to the circumstances. Instead, He took authority over them!¹⁴

- How do you react when you are experiencing a circumstantial storm?
- What part does prayer play when you are in the storm?
- Does it sometimes seem to you that the Lord is asleep? If so, why does it seem that way?
- What does this incident tell us about a loving God?¹⁵
- How does Romans 8:28 tie into all this?

¹⁴ Hayford, J. W. (1995). *Spirit Filled Life Bible For Students* (Lk 8:22). Nashville; Atlanta; London; Vancouver: Thomas Nelson.

¹⁵ Hayford, J. W., & Rosenberger, H. (1994). *Appointed to Leadership: God's Principles for Spiritual Leaders*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville: Thomas Nelson.

Day-11

Healing the Psychotic at Gadarene

Text to Read: Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39

Of Christ's miracles, exorcisms were the most frequent. Perhaps more than other types of miracles, they graphically illustrate that the kingdom of God is overthrowing Satan's kingdom. Jesus Himself says, "If I cast out demons by the Spirit of God, surely the kingdom of God has come upon you" (Matt. 12:28). In the New Testament, demons are on occasion linked with blindness and muteness (Matt. 12:22), deafness (Mark 9:25), deformity of the body (Luke 13:10-17), mental problems (Matt. 8:28), and even social dysfunction (Luke 8:27, 35). Of all Jesus' exorcisms, that of the man from Gadarene is perhaps most intriguing, not only because he is possessed by many demons but because the demons argue with Jesus...

Read Mark 5:1-20 and note the following....

- The unclean spirit has reduced the man to living where? (v. 3)
- What effects does the unclean spirit have on him? (vv. 3-5)
- What does Jesus first say to him? (v. 8)
- What response does this produce? (vv. 6-7)¹⁶

The case of the man referenced here is a very extraordinary one.... This poor soul being possessed with a legion of evil spirits had been driven to something worse than madness.... Jesus Christ passed by; He said to the devils, "Come out of him." The man was healed in a moment.... Out of the gratitude to his deliverance, the man said, "Lord, I will follow thee whithersoever thou goest." ... "No," said Christ, "go home to thy friends, and tell them what great things the Lord hath done for thee, and hath had compassion on thee."...the Lord was telling him...**You are going home to see your family and friends, and here is the story you have to tell.... It is to be a story of a *personal experience* ... what great things the Lord has done for you...** it is a story of GRACE from Emmanuel – the Lord in your midst...for you! It is a tale of someone who feels himself *not to have deserved* what he has received... it is the story of grace!

- Now what is your story of grace that you need to tell your family and friends?

¹⁶ Hayford, J. W. (1995). *His name is Jesus: Life and power in the master's ministry. A study of Matthew, Mark and Luke.* Spirit-Filled Life Bible Discovery Guides. Nashville: Thomas Nelson.

Day-12

Healing the Paralytic in Capernaum

Text to Read: Matthew 9:1-8; Mark 2:1-12; Luke 5:17-26

In Psalm 107, sickness is seen as a result of sin. To sin is to willfully violate known boundaries of God Word. The consequence, then, is exposure to physical, mental, emotional and spiritual illness of this world. Storms come upon us all, sudden difficulty or severe sickness may arrest us from our unintentional or willful spiritual decline and disobedience. However, deliverance will come over time with genuine repentance. Too often people do not call upon God until calamity strikes. Psalm 107 implies that if we seek the Lord with a truly repentant heart, crying for deliverance, the calamity may be reversed and resulting in *both* spiritual and physical healing. The Lord will hear such a cry; and when He does, He heals us with “His word,” (Psalm 107: 20).

A beautiful example of this truth from Psalm 107 is seen in Jesus’ healing of the paralyzed man in the Biblical texts above. About the earlier life and experience of the paralytic in Luke’s story we are told nothing. We can assume that his affliction was in some way related to a past sinful life, because Jesus, when He saw faith demonstrated in a remarkable manner, said to the paralytic, “Your sins are forgiven you.” The awakening and change in the man’s heart and mind was no doubt affected by his very dedicated neighbors who, in all likelihood, had witnessed to him about the teachings of Jesus and His great healing power. While the paralyzed man obviously was willing to meet Jesus, he could not by himself journey to where He might be teaching and healing. Actually, he had to overcome a number of obstacles before he would experience deliverance. Here were some obstacles...

- First, there was the lethargy to overcome. Many persons handicapped for a long period of time become adjusted to their affliction, and even comfortable in it—a psychological barrier. Fortunately the paralytic’s benevolent neighbors awakened in him a desire to walk again, to be a part of life.
- Second, he must have had a social barrier. His long isolation from active society would have left him timid and reluctant to be a spectacle to the crowds at a great public event. Fortunately, the hope of great deliverance and forgiveness, which his neighbors spoke to him about Jesus’ compassionate ministry, gave him the courage he needed to make the surrender.
- Third, there was a physical barrier—his inability to walk to Jesus. His friends would help him overcome this problem. Even when multitudes of curious and needy people blocked any access to the door, they scaled an outside ladder to the roof and let him down through an opening made in the tiles, to the very presence of Jesus.
- Fourth, a spiritual barrier was placed by the prince of darkness. Religious enemies of Jesus were present at the meeting, disputing with Jesus, and denying Jesus’ right to forgive sins. Yet once the paralytic had overcome the

first obstacles, he, with the help of his unselfish friends, made the plunge. In effect, they together had cried out for help from the Son of the God of love and mercy.

Jesus, pausing in His teaching, and sensing the amazing faith-filled appeal of the paralytic and his friends, said, “Man, your sins are forgiven you” (v. 20). Why do you think Jesus first said, “Your sins are forgiven you,” rather than “Take up your bed and go to your house”?

Sin is at the bottom of the whole human dilemma. All that a loving God does for us, He does on the basis of a sacrificial offering for sin. Sin must be atoned for in order for Him to have fellowship with us. Sin must be dealt with before healing can come. Jesus could say, “Your sins are forgiven you” because He was our atoning Sacrifice for sin.

The Pharisees, ignorant of or perhaps neglecting Christ’s mission as a suffering Savior, denied His right to forgive sin; Jesus answered them with a question, “Which is easier to say, ‘Your sins are forgiven you,’ or to say, ‘Rise up and walk’?” To the casual observer, it would be easier to say, “Your sins are forgiven you,” because who could see anything that would deny whether the person was forgiven or not? But to say, “Rise up and walk,” one would have to have the power to bring it to manifestation before the eyes of everyone gathered in that place. However, for Jesus, it was easier to say, “Rise up and walk” because He had the Holy Spirit’s power to bring the deliverance to pass; but to say, “Your sins are forgiven you,” Jesus had to be dedicated to the Cross. “Without shedding of blood there is no remission” of sins (Heb. 9:22). In this instance, He showed Himself to be the Savior and Healer of Psalm 107.

What good would it have done for Jesus to have said to the paralytic, “Rise up and walk,” if He could not also have said, “Your sins are forgiven you”? With physical healing only, the paralyzed man could have lived a few more years in comfort, but with his sins forgiven, he would live forever; he would share in the resurrection of Jesus and be seated with Christ in heavenly places (Eph. 2).¹⁷

Read today’s texts and reflect on today’s readings...

- What did Jesus see? (Mark 2:5)
- Why did Jesus forgive the paralyzed man before healing him?
- What was their point of contention over Jesus’ dealings with the paralyzed man? (Luke 5:17–21)
- What is the response in Capernaum when He heals a paralytic man? (Mark 2:1–12)

¹⁷ Hayford, J. W., & Van Cleave, N. (1993). *God’s Way to Wholeness: Divine Healing by the Power of the Holy Spirit*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville, TN: Thomas Nelson.

Day-13

Healing the Daughter of Jairus

Text to Read: Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56

In the biography of Hudson Taylor there is a revealing passage. In a letter written to a friend, dated November 18, 1870, Taylor tells this story. He had been reading the New Testament in the original Greek. He was reading the Gospel according to St. Mark when, suddenly and strangely, his attention was arrested by a short sentence of three brief words. He turned to his King James edition of the English New Testament and read the familiar words in Mark 11:22, “**Have faith in God,**” but in the Greek original there was a thought, an insight, which the Authorized Version had failed to communicate. **For this is what Taylor read in the original Greek in Mark 11:22: “Hold to the faithfulness of God.”** The discovery, he said, lit up many dark places of his own thinking. It gave him a big lift. And so it should, for such is the basis of true faith. God gave to the great missionary, in a time of severe testing, a wise admonition from Mark 11:22. ...¹⁸

We must have MORE faith in the Lord holding onto us than in our own ability to hold onto Him... sometimes we forget about the faithfulness of God in never forsaking His children in any circumstance of life. **In the final analysis, faith is holding on to the faithful promises of God, one of which is to heal our bodies...**

One of the finest examples of faith we have in the New Testament is of the bold faith of Jairus who held onto to Jesus’ words even after his daughter had died (Mark 5:36) while Jairus was on his way to her accompanied by Jesus...

Now additionally, think about this...When Jesus healed the daughter of Jairus (Mark 5:35–43), He cleared the room of unbelieving neighbors, and took with Him into the room only the parents and the believing disciples. Sometimes in order for a sick person to be healed, there must be a healing of the whole environment, a transformation of the climate...

- Can you think of situations where people often ask for prayer for healing and what is more needed is wise counsel and practical behavioral change? Give examples that come to mind...

¹⁸ Hayford, J. W., & Van Cleave, N. (1993). *God's Way to Wholeness: Divine Healing by the Power of the Holy Spirit*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville, TN: Thomas Nelson.

Day-14

The Miracle of Becoming

Text to Read: Matthew 9:20-22; Mark 5:24-34; Luke 8:43-48

It is inspiring to consider healing power of healing to restore personhood. In these texts, it could be said about the woman who touched the hem of Jesus' garment that, considering her poverty, her terminal affliction, and her ceremonial uncleanness which isolated her from society, she was, at least in the eyes of her neighborhood, *a nobody*. **But her touch of Jesus in bold- faith made her a somebody!** At her touch, Jesus declared, "Somebody touched me!" The surprised disciples said to Him, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'" But Jesus said, "Somebody touched Me, for I perceived power going out from Me." After reading this passage in Luke 8:43-48, we should forever know that there is a vast difference between "thronging" Jesus and "touching" Him. In a sense some people who attend Gospel meetings are thronging Jesus, but some actually touch Him through real faith.

It might appear that the "somebody" designation is only a play on words, but reading on we observe that Jesus, in addition, said to the woman, "Daughter, be of good cheer, your faith has made you well." That day a nobody, by human estimation, became not only a "somebody," she became a "daughter of God." In effect, for a little while she was "everybody"; she was the very center of attention of Jesus, of His disciples, of the vast throng, and even of the messengers from the house of Jairus. All activity ceased until the full meaning of what had happened to her was made clear to everyone. The quest of the modern man is to make a name for himself, to become somebody. But too many are traveling on the wrong road. The real road to eternal identity is reached by the following the Way, Life and Truth of Jesus Christ as Savior and Lord. Those who travel His pathway of life will receive a new name that will never be blemished.

The bleeding woman probably hoped to touch Jesus without being detected. But when Jesus demanded to know who had touched Him, she could not escape; she then told him the whole account of her desperate mission: "She came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately." When people touch Jesus with the touch of faith, they become a part of His family. When they experience His healing virtue they will always experience the embrace of His love. The Lord would not let her go away uninformed about what had really happened. She must be told that her faith obtained for her not just a magic cure, but an eternal relationship with Christ! She received, not just something: she received Christ—the most important Person in the whole universe. He tells her that what she experienced was not merely the end of bodily suffering, but also the beginning of a new vital and eternal blessedness.

It is possible that the news of the woman who touched the hem of Jesus' garment became widespread, for we read the following about similar healings on a larger scale, "*Wherever He entered, into villages, cities, or in the country, they laid the sick in the marketplaces, and begged Him that they might just touch the hem of His garment. And as many as touched Him were made well*" (Mark 6:56).¹⁹ Faith + Touching Jesus => A MIRACLE!

¹⁹ Ibid

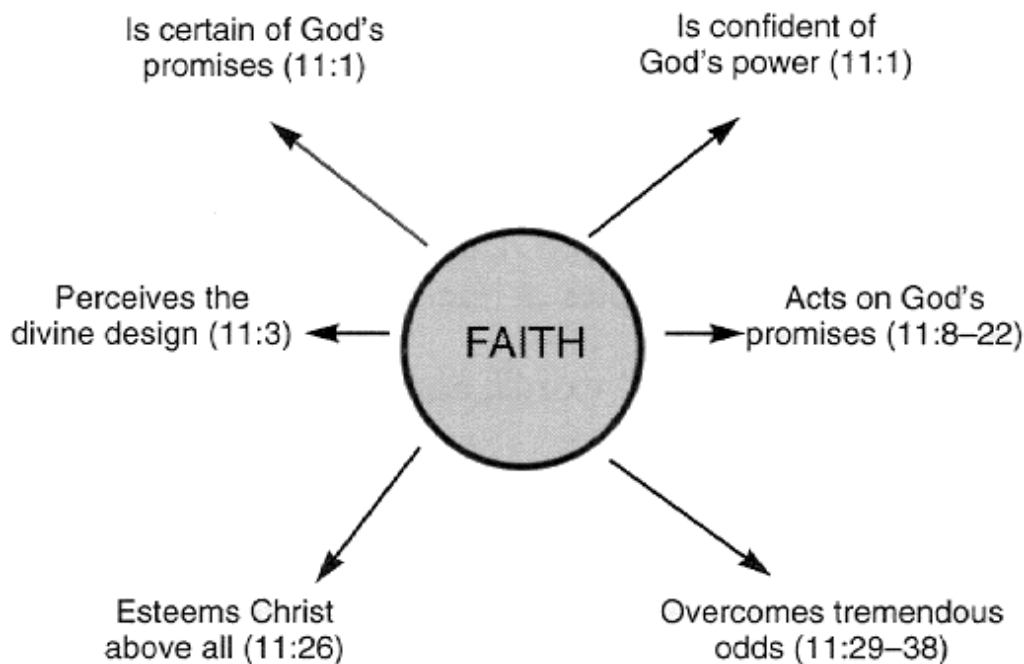
Day-15

Healing the two blind men in Galilee

Text to Read: Matthew 9:27-31

God shows mercy by actively helping those who are needy or in miserable conditions due to circumstances beyond their control. We see this mercy especially in the life of our Lord Jesus when He healed blind men (Matt. 9:27-31). These acts of healing grew out of His commitment to reveal the will of God through acts of mercy.²⁰ However, we receive His grace into our lives by holding onto His faithfulness...

Holding onto His Faithfulness...from Hebrews Chap-11



In Matthew 9:27-31, regarding the healing of the two blind men...

- What can we learn about their persistence?
- What do we see of Jesus' overriding compassion?
- What question did the Lord ask before healing them of their blindness? Why?
- What prompted Jesus' response?
- Have you ever become impatient with someone who was persistent in his or her desire to receive ministry when the circumstances at the moment did not lend to giving this person the attention he or she felt was needed?

²⁰ Hayford, J. W., & Thomas Nelson Publishers. (1995). *Hayford's Bible handbook*. Nashville, TN; Atlanta, GA; London; Vancouver: Thomas Nelson Publishers.

Day-16

Healing the Oppressed Mute

Text to Read: Matthew 9:32-10:8

In this text Jesus heals the man oppressed by the powers of darkness. Jesus could have walked away and ignored this man BUT he did not...the dynamic ministry of Jesus not only revealed God's heart of love for humankind's need of a Redeemer, but unveiled God's compassionate heart of mercy for mankind's need of a Healer. The will of God was perfectly disclosed in His Son. Just as the Fall of humanity introduced sickness as a part of the curse, the Cross of Christ has opened a door to healing as part of salvation's provision. Healing encompasses God's power to restore broken hearts, broken homes, broken lives, and broken bodies. Suffering assumes various forms, but Christ's blood not only covers our sin with redemptive love; His stripes release a resource of healing at every dimension of our need.²¹

After this deliverance encounter Jesus Christ called His twelve disciples and gave them both kingdom authority and supernatural power. Specifically, "He gave them power *over* unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease" (Matt.10: 1). Although Jesus started His Church with twelve disciples; He continues His Church with all who choose to follow Him. **The same power and authority Jesus gave His original twelve disciples are available to us, as well. As we read the command Jesus gave to His disciples, "And as you go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out demons" (vv. 7, 8), this command is also being spoken directly to us as modern disciples.**²²

- What has the Lord called you to heal or help in your community?
- Are you obeying Him?
- What are your next steps?

²¹ Hayford, J. W., & Thomas Nelson Publishers. (1995). *Hayford's Bible handbook*. Nashville, TN; Atlanta, GA; London; Vancouver: Thomas Nelson Publishers.

²² Hayford, J. W. (1995). *Spirit Filled Life Bible For Students* (Mt 10:8). Nashville; Atlanta; London; Vancouver: Thomas Nelson.

Day-17

Healing the Paralytic at Bethesda

Text to Read: John 5:1-18

There is pain associated with discrimination. If we are not careful we can be so consumed by the pain that it dictates how we view and live our lives. Anyone who has lived on the earth for very long is experienced with the problem of pain. Pain results from anything which causes suffering, distress, agony, anguish, or despair. People who feel like victims hesitate to be spontaneous in the things of God. Jesus once healed a man who had been ill and bedridden for 38 years (John 5:1–15). Perhaps the interesting feature about this incident is when Jesus asked, “Do you want to be made well?”

- What effect do you think 38 years of helplessness and hopelessness had had on this man’s expectations for the future? (John 5:7)
- The answer to Jesus’ question would seem obvious. Why do you think Jesus asked this man if he wanted to be made well? (John 5:6)
- How do you think some people arrive at a point where they become attached to the self-pity or anger that accompanies their sense of being a victim of life or society?
- Jesus phrased His question to solicit a “yes” or “no” response (John 5:6). What unasked question did the lame man answer instead? (John 5:7) What does this man’s response say about how he felt victimized by unfairness? (John 5:7)
- Why do you think Jesus didn’t help the bedridden man to his feet? Why did Jesus require him to act on his own? (John 5:8)
- What do you think Jesus wants to do for those who feel victimized by life or society? What does He demand of them? Why does He expect more determination and effort of some than others?
- The man Jesus healed by the pool didn’t know who had healed him until later (John 5:13, 15). Then Jesus warned him not to misuse his new health and liberty from pain (v. 14). Why do you think those Jesus has delivered from pain need to be careful to follow Him and not fall back into a victim mentality?

Responding to the pain felt by a victim is a spiritual task because the pain first and foremost is a pain of the heart. Proverbs 18:14 tells us, “The spirit of a man will sustain him in sickness, but who can bear a broken spirit. **A broken spirit** is one’s personhood which has been crushed by life’s difficulties. It is often accompanied by depression (Prov. 15:13; 17:22). Healing such wounded personalities is part of Jesus’ ministry (Luke 4:18),²³ and OURS!

²³ Hayford, J. W., Howse, G., & Posey, M. (1996). *Race and Reconciliation: Healing the Wounds, Winning the Harvest*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville, TN: Thomas Nelson.

Day-18

Healing the Man with the withered hand

Text to Read: Matthew 12:9-13; Mark 3:1-6; Luke 6:6-11

The act of obedience from this disabled man described by in these texts was much less involved than those in the cases of the lepers and the man born blind. A man with a withered hand is commanded to step forward and to stretch forth his hand. This act was, however, a little more difficult because he had to obey in front of other people.

You see...Jesus was being followed and criticized by the scribes and Pharisees; here in their own synagogue they were just waiting to see if Jesus would heal someone on the Sabbath day so that they might accuse him of violating the Law of Moses. The rabbis had concluded that the healing art might be practiced on the Sabbath if it was a matter of life and death, but the healing of a withered arm would not qualify. Jesus might have waited until the next day to heal the arm, but He desired to teach that the Sabbath was made to serve man, and not man for the Sabbath.

Jesus knew that the leaders of the synagogue would oppose healing on the Sabbath, but He also knew, being the Creator of all things and of all laws, and being the Lord of the Sabbath (Mark 2:28), that to heal the man would not only make him a whole person, but also keep him from being a roadside beggar. With a divine touch the man would be blessed spiritually, physically, economically, and socially.

Jesus turned to the man and commanded, “Step forward.” Will the man obey Jesus contrary to the teaching of his synagogue leaders? The decision was not easy, but he obeyed Jesus and became a whole person. Even the simplest acts of obedience are not always easy. Jesus often said to the sick, “Take up your bed and walk.” Obedience required at least an effort. Those who made the effort found that they were healed.

- Can you give three scriptural examples in the New Testament of healings that called for some act of obedience?
- Why do you think that obedience is so very important to the whole Christian life?
- In what area is the Lord demanding obedience in your life so that He can heal your disability? How are you responding to His request?²⁴

²⁴ Hayford, J. W., & Van Cleave, N. (1993). *God's Way to Wholeness: Divine Healing by the Power of the Holy Spirit*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville, TN: Thomas Nelson.

Day-19

Binding the “strong man”

Text to Read: Matthew 12:22-32; Mark 3:20-30; Luke 11:14-23

It is clear that Jesus could see and operate in the invisible realm. This entire story is a clear illustration of that fact. The real battle was not against “flesh and blood” but against spiritual powers. Therefore, the casting out of demons required both the spiritual insight and power that only comes by the Holy Spirit. Such insight and power were evident in the life and ministry of Jesus after the Holy Spirit came upon Him at His baptism in the Jordan. In the words of the apostle Peter: “God anointed Jesus of Nazareth with the Holy Spirit and with power, [that He] went about doing good and healing all who were oppressed by the devil, for God was with Him” (Acts 10:38). The key issue in casting out demons is the presence and power of the Holy Spirit. We need not bind the “strong man.” He is *already* bound. We need not use special formulas. **The name of Jesus Christ is sufficient.** What is needful is relationship with God through the presence and power of the Holy Spirit (see Acts 19:11–20). Then we can expect the works Jesus did, like healings and deliverance, to take place, and even “greater works” because He returned to the Father and sent His Spirit (John 14).

- In Matt.12:22-32 why did Jesus say He cast out Satan’s demons?
- What do you see in Matt. 12:28?
- What do you see in Matt. 12:29?

Jesus first bound the strong man! In Christ’s coming, Satan has been bound and God’s kingdom has come. In the heavenly realm the victory is accomplished. How can we learn to apply this victory in our lives? See Colossians 2:15

After His baptism, Jesus’ authority over Satan is clearly seen in His consistent casting out of demons, beginning with an exorcism in the synagogue in Capernaum (Mark 1:21–28, 34). Look at Matthew 12:22–32 again, but this time let’s seek to answer these three questions:

- How did Jesus know the healing of blindness and dumbness required the casting out of demons in this case? (v. 22)
- How did Jesus know the Pharisees thought He cast out demons by Beelzebub, the prince of demons? (v. 25)
- What was the “unforgivable sin” of the Pharisees? (vv. 31, 32)

The Pharisees slandered the Holy Spirit by knowingly attributing Jesus’ work to the Devil, thus committing the “unpardonable sin.” Their sin was not an act of impulse or ignorance, but the result of a continued and willful rejection of the truth concerning Jesus Christ. It was a sin because they had ample evidence of the truth from the Scriptures, and the words and deeds of Jesus. In deliberately choosing to insult the Holy Spirit, they forfeited His ministry in their lives, and thus could not be forgiven. This analogy by Jesus demonstrates that the blasphemy was not merely an utterance of the lips, but an expression of character.

Day-20

Healing the woman with a disability

Text to Read: Luke 13:10-17

“**Discerning of spirits**” (1 Cor.12:10) is the ability to discern the spirit world, and especially to detect the true source of circumstances or motives of people.” In an unpublished manuscript Jack W. Hayford has written, “In the exercise of the gift of discernment, we are dealing with an insight into the invisible—with an ability to ‘divide between’ the human and the hellish (the flesh and the devil) and often with the ability to determine the source or root of a problem as it stems from the spiritual realm.”²⁵

Read Luke 13:10–17, and reflect on these questions:

- Although it is not directly attributed to this manifestation of “Discerning of Spirits”, what valuable insight *likely* resulted from this gift in operation regarding the source of the woman’s disability? (Luke 13:11, 16)
- Why did it take her 18 years to receive her healing?
- What was “hypocritical” in this case (Luke 13:15)? Thus, how do we define hypocrisy?
- How did Jesus heal the woman? (Look at the definition of miracles, signs and wonders below...)

Definitions...

Miracle (Greek: Dunamis): energy, power, might, great force, great ability, strength ... the powers of the world to come at work upon the Earth ... divine power overcoming all resistance. (Compare “dynamic,” “dynamite,” and “dynamometer.”) The dunamis in Jesus Christ resulted in dramatic transformations.

Wonders, (Greek: Teras): denotes extraordinary occurrences, supernatural prodigies, omens, portents, unusual manifestations, miraculous incidents foretelling the future rather than the past, and acts that are so unusual they cause the observers to marvel or be in awe.

Signs (Greek: semeion): a sign, mark, token. Hayford explains that “ ‘sign’ points to a spiritual truth of which the miracle is the outward expression ... [semeion] is the most important [description of a miracle] in relation to Jesus’ mission. As a sign, a miracle was a parable in action, teaching a spiritual lesson regarding God’s truth to those who witness the sign (semeion)”²⁶

²⁵ Hayford, J. W., & Matsdorf, G. (1993). *People of the Spirit: Gifts, fruit and fullness of the Holy Spirit*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville: Thomas Nelson.

²⁶ Hayford, J. W. (1995). *His name is Jesus: Life and power in the master's ministry. A study of Matthew, Mark and Luke*. Spirit-Filled Life Bible Discovery Guides. Nashville: Thomas Nelson.

Day-21

Feeding the 5000

Text to Read: Matthew 14:13-21; Mark 6:31-34; Luke 9:10-17; John 6:5-15

- Why did such a great crowd of people follow Jesus to this place? (John 6:2)
- John 6:3 suggests that Jesus was trying to get away to a remote spot to be alone with His disciples. Why? The following passages will help you answer this question...
 1. Matt. 14:1–13
 2. Mark 6:30–33
 3. Luke 9:1–11

The Word “Test” in John 6:6 means to...Try, prove, examine someone’s character or faith. BTW, the amount of cash...two hundred denarii (John 6:7): **Approximately eight months’ wages for a common worker...this really tested the disciples!**

- What would be the significance of mentioning the Passover feast here? (John 6:4; Exodus. 13:3–10; 1 Cor. 5:7, 8)
- Why would Jesus use this occasion to “test” Philip when He already knew what He was going to do? (John 6:5, 6)
- Did Philip, or any of the other disciples, pass the test? (John 6:7–9)
- Has your faith and character been tested? What was the test?
- When your faith was tested how did you do through it? What did you learn about yourself and God as a result?
- From the miracle Jesus performed, what did the crowd conclude about Him? (John 6:14)
- Did their understanding lead to appropriate action? (John 6:15) Why or why not?
- The gospel calls this event a “sign” (John 6:14). How many signs did the apostle John record before this one, and what were they?
- Why do you think that, among all the miracles Jesus performed (excluding His resurrection), this one is the only miracle recorded in all four gospels?
- What makes this miracle so significant? ²⁷

²⁷ Hayford, J. W., & Watkins, W. D. (1993). *Living beyond the ordinary: Discovering the keys to an abundant life: A study of John*. Spirit-Filled Life Bible Discovery Guides. Nashville: Thomas Nelson.

Day-22

Walking on Water

Text to Read: Matthew 14:22-33; Mark 6:45-52; John 6:16-21

God is patient with us when we ask for things that are impractical or foolish. Peter's faith was strong when he asked the Lord to call him to WALK on the water. But as he got out of the boat and began his walk toward Jesus, his faith weakened when he saw the turbulence of the water. Precious one, God may even let us get in over our heads because of the things we ask for in faith. But He will not forsake us. He will extend His hand and lift us up. "The Lord is good, A stronghold in the day of trouble; And He knows those who trust in Him." (Nahum 1:7)²⁸

Hey, we will learn as we go along in life just what kind of things we should ask for when we pray ☺

From time to time many of us become preoccupied with temporal needs. The uncertainty of employment seems to threaten the stability of our finances. Prices are going higher, but salaries remain the same. Fringe benefits that used to be there may be gone. It is a test of faith. I am reminded of a story of a pastor who was leaving a supermarket, he could hardly believe what the bill totaled. He thought, "How can I afford to feed my family on my salary?" Then God spoke to his heart, "Son, if the groceries get to be twice the amount you just paid, the money will be there to buy them. I will see to that." Our Father is faithful, fully able to give us our "daily bread."

Read Matthew 14:22–32 and answer the following questions.

- Which disciple responded in faith?
- What do you think of the request he made of the Lord? Was it presumptuous?
- What caused his faith to falter?
- How was the disciples' faith strengthened from this experience?

²⁸ Hayford, J. W., & Rosenberger, H. (1994). *Appointed to Leadership: God's Principles for Spiritual Leaders*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville: Thomas Nelson.

Day-23

Healing Touch

Text to Read: Matthew 14:34-36; Mark 6:53-56; John 6:24-25

Michael Green once said, “It would have been no good Jesus *talking* about the kingdom of God if He did not *do* anything about it. He did not come simply to proclaim the kingly rule of God but to bring it to bear directly on our everyday lives. In a word, He came to bring healing to a broken world. That is what *salvation* means: God’s wholeness, His rescue at every level of our need. That is what Jesus set about doing.”²⁹

- What pattern do you observe in the Bible texts above?
- What has been especially new and/or convicting to you in this study?
- Would you say you live your Christian life with a conscious awareness that the possibilities of God’s powerful reign resides within you through the Holy Spirit?
- How would you measure your willingness to receive the truths of God’s kingdom? What needs to change?

Assess these questions in prayer and listen to what the Holy Spirit might say to you.

²⁹ Hayford, J. W. (1995). *His name is Jesus: Life and power in the master's ministry. A study of Matthew, Mark and Luke*. Spirit-Filled Life Bible Discovery Guides. Nashville: Thomas Nelson.

Day-24

Healing a Foreigner

Text to Read: Matthew 15:21-28; Mark 7:24-30

The Gospels are full of accounts that reveal the openness and approachableness of Christ. People with insurmountable problems and physical needs followed Him wherever He went. He took the time to listen to their needs and respond to them compassionately. So secure was He in His own personal identity and mission that He could make Himself available to the people in need. Instead of distancing Himself, He invited them to come to Him with all their problems. He said, “Come to Me, all you who labor and are heavy laden, and I will give you rest” (Matt. 11:28).

- In this story of the Syro-Phoenician Woman, what do we learn in this story about being responsive to people whose needs are so desperate that they seem to violate the rules of protocol to get help?
- Do you desire to be the kind of person that someone who is in critical need would feel free to call for help, even at what seems to be the most inopportune time? If so, note any ways you may need to change so that you might become more approachable.³⁰

GOD’S WORD HEALS

Psalm 107:20 In this verse, we read that God “sent His word and healed them.” God’s word has the power to heal us emotionally, physically, and spiritually. If we want to experience God’s healing power at every dimension of our lives, we need to be in a place where we regularly hear His word, such as in church and in individual and group Bible study.

The same word of God that created the heavens and earth (Gen. 1:1–10) is able to heal our lives. God still sends His word to heal us today. Jesus healed a centurion’s servant with a word (Matt. 8:5–13). Whenever the word of God is allowed to be heard by people, received and touched by faith, it is going to heal people³¹

³⁰ Hayford, J. W., & Rosenberger, H. (1994). *Appointed to Leadership: God's Principles for Spiritual Leaders*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville: Thomas Nelson.

³¹ Hayford, J. W. (1995). *Spirit Filled Life Bible For Students (Ps 107:20)*. Nashville; Atlanta; London; Vancouver: Thomas Nelson.

Day-25

Healing the deaf mute of Decapolis

Text to Read: Mark 7:31-37

A. Maclaren from the “World’s Greatest Sermons” says that in Mark 7:34, “*We are fully warranted in supposing that that wistful gaze to heaven means, and may be taken to symbolize our Lord’s conscious direction of thought and spirit to God as He wrought His work of mercy.... His heavenward look was not the renewal of interrupted fellowship, but rather, as a man standing firmly on firm rock may yet lift his foot to plant it again where it was before, and settle himself in his attitude before he strikes with all might; so we may say Christ fixes Himself where He always stood, and grasps anew the hand that He always held, before He does the deed of power. The communion that had never been broken was renewed...Christ has set us the example. Let our prayers ascend as His did, and in our measure the answers which came to Him will not fail us. For us, too, “praying, the heavens” shall be “opened,” and the peace—bringing Spirit fall dove—like on our meek hearts.*”³²

Jesus was in Decapolis (Mark 7:31), a Gentile area. This text shows not only God’s flexibility but His intense compassion for hurting people everywhere, regardless of race or culture (Mark 7:32).³³ Compassion and love of God is the heart behind the working of miracles. However, the manifestation of the working of miracles is always God working to do what could not be done naturally. The working of miracles transcends the natural laws of the Earth; they are a result of Holy Spirit fullness in the life of faithful believers as they display power flowing out from the Spirit within (cf. Luke 4:14). This gift is broad based and diverse, as seen in all of the miracles of Jesus ³⁴

Now read Mark 7:31-37 and note the unique and unusual way in which Jesus heals this person...why?

³² Hayford, J. W., & Middlebrook, S. (1993). *Spirit Filled Life Daily Devotional Bible*. Nashville, TN: Thomas Nelson.

³³ *Spirit filled life study Bible*. 1997 (J. W. Hayford, Ed.) (electronic ed.) (Mt 15:29). Nashville, TN: Thomas Nelson.

³⁴ Hayford, J. W., & Matsdorf, G. (1993). *People of the Spirit: Gifts, fruit and fullness of the Holy Spirit*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville: Thomas Nelson.

Day-26

Feeding the 4000

Text to Read: Matthew 15:32-39; Mark 8:1-9

Selfless or Selfish? In a recent telethon one stand-up comic after another joined a big show for a relief project. In between each of the acts an announcer would address the television audience and ask for donations toward a worthy project. One line from the show echoed loudly: “*Help those in need,*” the announcer said, “*and feel good about yourself.*” The motivating factor here behind helping those facing famine was primarily selfish. **Giving is NOT about us feeling good about ourselves.** Do we do good for others in order to feel holy, to feel important, to feel in control? Jesus always loves sacrificially. He commands us to love as He does. Love requires us to do good for others. Is our motivation selfless or selfish? If it is selfish, there is a good chance that our good deeds will be shallow and they will not last in eternity. Now pray: “Lord, make us like You! Cause our love to be lasting in its effect!”³⁵

God has a limitless supply of resources for all who trust in and obey Him. Fear that we will not have enough in times of need insults the Lord who has revealed Himself as Yahweh-Yireh, The-Lord-Our-Provider (Genesis 22). Believe that God is able to supply your needs, even when you have no idea how. Know that God promises to keep His people alive in famine. This applies spiritually, too: God’s spiritual resources for you are limitless, even during times of spiritual drought

Read the Bible texts above, and reflect on the following:

- Prior to the miracle of the feeding of the four thousand, how much time had Jesus spent with the multitude and how must He have felt physically after that length of time?
- What did the disciples learn about leadership as a result of their participation in this miracle?

How can you apply the lessons they learned to your own ministry?³⁶

Note: Jesus fulfills in the kingdom of God the roles of Prophet, Priest, and King. In the Old Testament, David typifies Jesus as King, Melchizedek typifies Jesus as Priest, and Elisha typifies Jesus as Prophet. Elijah plays a role too since John the Baptist ministered in the spirit of Elijah and Elijah appeared on the Mount of Transfiguration.

³⁵ Hayford, J. W., & Middlebrook, S. (1992). *Living the Spirit Filled Life* (52). Nashville, TN: Thomas Nelson.

³⁶ Hayford, J. W., & Rosenberger, H. (1994). *Appointed to Leadership: God's Principles for Spiritual Leaders*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville: Thomas Nelson.

Elisha foreshadows the Christ

The miracles God worked through Elisha parallel the miracles of Jesus more than they parallel those of his mentor Elijah. In the list below, look up the Gospel verses and record the miracles of Jesus that align with those of Elisha.

| ELISHA | JESUS CHRIST |
|---|--------------------------------|
| 1 Succeeded Elijah (2 Kin. 2:1–15) | (Matt. 11:11–14; 17:1–13) |
| 2 Associated with sons of the prophets (2 Kin. 4:38–44; 6:1–7) | (Mark 3:13–19; 6:7–13) |
| 3 Multiplied food twice (2 Kin. 4:1–7, 42–44) | (Mark 6:30–44; 8:1–10) |
| 4 Resurrected the widow's son (2 Kin. 4:32–37) | (Luke 7:11–17; 8:40–42, 49–56) |
| 5 Healed a leper (2 Kin. 5:9–14) | (Luke 5:12–14; 17:11–19) |
| 6 Healed by means of washing (2 Kin. 5:10, 14) | (John 9:1–7) |
| 7 Floated an ax head (2 Kin. 6:1–7) | (Matt. 14:28–31) ³⁷ |

³⁷ Hayford, J. W., & Snider, J. (1998). *Receiving or Refusing God's Glory: A study of 1 & 2 Kings and 2 Chronicles*. Spirit-Filled Life Bible Discovery Guides. Nashville, TN: Thomas Nelson.

Day-27

Healing the blind at Bethsaida

Text to Read: Mark 8:22-26

Divine healing may not always happen in an instant. The nature of some healing is progressive...and this is seen in the words of the Apostle Mark, “as they went, they were cleansed.” Not all healing is at the moment of prayer. Instant healings are often expected, but this text illustrates the healing is a process over a period of time following prayer, and in obedience to Jesus’ command, “Go... to the priests.” As they went in obedience, they were healed.

When healing is not instantaneous, we ought not to doubt, but find the path Jesus asks us to walk...in obedience. This pathway is different for different people...the Holy Spirit guides each believer in their own walk toward healing...the Holy Spirit will lead you into all truth...In this case of delayed healing (Mark 8:22–26), Jesus anoints and prays for a blind man twice before his healing is perfect. No explanation is given for the delay. However, we could draw from the examples that if healing does not happen at once, keep asking, praying for faith, and drawing closer to the Lord. In the midst of whatever physical affliction we may face, we must learn from these examples by kneeling in prayer, standing in faith, and walking in obedience to the Word and to the Spirit.³⁸

Note: John Calvin once wrote: “*He did so most probably for the purpose of proving, in the case of this man, that he had full liberty as to his method of proceeding, and was not restricted to a fixed rule. And so the grace of Christ, which had formerly been poured out suddenly on others, flowed by drops, as it were, on this man.*”³⁹

Read the Mark 8:22-26 and reflect on the following...

Why do you think Jesus did not heal the man in one step?

Why do you think that sometimes healing seems to come in steps for certain people?

What does that mean for you in your personal life and ministry?

³⁸ Hayford, J. W., & Middlebrook, S. (1992). *Living the Spirit Filled Life* (98). Nashville, TN: Thomas Nelson.

³⁹ Hayford, J. W. (1995). *His name is Jesus: Life and power in the master's ministry. A study of Matthew, Mark and Luke*. Spirit-Filled Life Bible Discovery Guides. Nashville: Thomas Nelson.

Day-28

Transfiguration

Text to Read: Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36

TRANSFIGURATION—a display of God’s glory in the person of His Son, Jesus Christ (Matt. 17:1-8; Mark 9:2-8; Luke 9:28-36). Peter cites the Transfiguration as historical proof of the true gospel of Christ (2 Pet. 1:16-18). This event, about six months before His crucifixion, shows the image of Christ fulfilling the Father’s will as a sinless man. The text reveals a glory which radiated not from outside but from within Him. The Second Adam had been tested and proven faithful. From this point, He now moves relentlessly toward the Cross (Luke 9:28-31).

Moses and Elijah meet Christ, the Savior on the mountain. History is suddenly telescoped together; past and present are fused into one, yes, and future too, because the transfiguration points forward, as Luke says in his account, to Jesus’ departure, his Exodus, which he was to accomplish at Jerusalem. And the voice from the cloud, the same voice that announced the Ten Commandments to Moses on the mountain top, and that whispered a gentle rebuke and re-commissioning to Elijah on the mountain top, now speaks of Jesus and Jesus only: this is my Son, my beloved one, in whom I am well pleased; listen to him. The next time anyone will suggest that Jesus is the Son of God it will be Caiaphas, in the trial narrative, and then the centurion at the foot of the cross. The whole story of redemption comes together into one place. Just as from Mount Tabor you can look out over that whole sweep of Galilee, so from the Mount of Transfiguration you can survey the whole of God’s redemptive history and see it as one. But of course the strangest thing in the story is the actual transfiguration itself. Jesus was transformed, so that his face shined forth like the sun, and his clothes themselves became shining white. This is not, in itself, a revelation of Jesus’ divinity. If that were so, we would have to conclude that Moses, too, was divine, because of his own transfiguration on Mount Sinai. The glory which shone from Jesus’ face on the mountain is the glory of a human being, made in God’s image, and now totally open to God, totally possessed by God, totally reflecting God, totally on fire with God. Seeing this human being, we are seeing God, God in a mirror, God through the looking-glass, God present as in the burning bush but now in the shining face, and even clothes, of a man amongst men:

O World invisible, we view thee,
O World intangible, we touch thee,
O World unknowable, we know thee,
Inapprehensible, we clutch thee!⁴⁰

The apostle Peter in his epistle to the Church affirms his authority to testify as an eyewitness of the Transfiguration. Yet, he will die soon. Recollections of word-of-mouth testimony may fade or become distorted. So, Peter declares that there is a more sure word than even his verbal testimony as eyewitness of the power of the coming age. Read 2Peter 1:19–21. What is the **sure word** upon which the readers may fully rely? How long will it be the valid source of enlightenment for humankind? (See 2Peter 1:19)

⁴⁰ Wright, T. (1999). *The Way of the Lord: A Pilgrim Journey in Life and Faith* (70–71). London: Society for Promoting Christian Knowledge.

Day-29

Healing the oppressed child

Text to Read: Matthew 17:14-21; Mark 9:14-29; Luke 9:37-49

All the gospel-writers follow the story of the transfiguration with the story of a boy who is desperately ill, so sick that the disciples hadn't been able to cure him. They seem to be telling us that the two go together: the mountain-top experience and the shrieking, stubborn demon. Many people prefer to live their lives without either, to be people of the plateau and unexciting. But, for many, dramatic visions and spiritual experiences are balanced by huge trials. The more open we are to God, and to the different dimensions of God's glory, the more we seem to be open to the pain of the world. When we return from some great worship service, when we rise from a time of prayer in which God has seemed close and his love real and powerful...there appears to be some trial or tribulation around the corner. However, in these very trials God can use us within his needy world.⁴¹

In these Biblical texts (above) after the mountain-top glory, Peter, James and John encounter a quarreling multitude with an afflicted. The disciples left behind at the foot of the mountain were disputing with the unbelieving scribes (Mark 9:14) over the power of the disciples to heal the demon-possessed boy. They had exorcised the demon, but with no success. The father met Jesus with the heartrending cry, "Your disciples could do nothing; if You can do anything, have compassion and help us."

The climate for healing was impossible because of the following reasons...

1. It was a climate of strife and argument, not one of harmony and peace;
2. It was a climate of unbelief; the scribes and their sympathizers were denying the lordship of Jesus, often accusing Him of casting out demons by Beelzebub;
3. The strife and unbelief created a climate of doubt and bewilderment on the part of the father;
4. The failure of the disciples had undermined their confidence in the gift Jesus had previously given them;
5. The general multitude was running around in amazement, with everyone expressing some point of view regarding the matter at hand.

Think through each of the five points above, and now reflect on the following:

- How do these manifest today?
- What can you do within your personal circle of influence to change it?⁴²

⁴¹ Ibid.

⁴² Hayford, J. W., & Van Cleave, N. (1993). *God's Way to Wholeness: Divine Healing by the Power of the Holy Spirit*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville, TN: Thomas Nelson.

Day-30

The Fish and the Coin

Text to Read: Matthew 17:24-27

It is interesting to note that right after the “Transfiguration” experience, the Disciples of Christ had to “come down” to some “valley” experiences. For example, in this Matthew text, we see the disciples were faced with a **tax-problem!** When **Jesus and the disciples arrived back in Capernaum**, tax **collectors** were waiting for them. According to custom every Jew 20 years old and above was required to pay a **temple tax** of half a shekel or two drachmas each year to help support the temple (cf. Ex. 30:13-15; Neh. 10:32). Both Peter and Jesus had apparently not yet paid their **tax** (Matt. 17:27b) for that year, so the collectors sought **Peter** out. Their question about the Lord’s not paying His **tax** implied that He was not keeping the Law. Peter responded that the Lord would pay the tax in compliance with the Law.

Before **Peter** spoke to the Lord about this matter, **Jesus** asked him if **kings ... collect duty and taxes from their own sons, or from others**. **Peter** replied that kings do not collect taxes from family members, for they were **exempt**, but they do collect **from others**. The Lord was demonstrating to Peter that not only should He as King be tax-free, but also His disciples, as **sons** of the kingdom, should be free from such taxes (v. 26). They too had a privileged position, and the King should provide all they needed. However, the Lord did not intend at this time to make an issue (**offend them**, v. 27) over such a small point. The religious leaders were looking for accusations to use against **Jesus**. Peter was told to do something he really enjoyed: the Lord sent him fishing. He was to **throw out his line** and a special **catch** would be brought in. This **fish** would have in **its mouth** a specific **four-drachma coin** that would be the exact amount Peter needed to pay the tax for himself and for the Lord. While Matthew did not record the rest of the story, it may be assumed Peter did as he was commanded, caught the fish, found the money, and paid the tax. **The Lord, the King thereby demonstrated His power to provide for His disciples.**⁴³

To be devoted to Jesus Christ is to be freed from the anxiety and worry that so often characterize the fallen world in which we live. Jesus identifies three sources of anxiety: our bodies (we worry over the length of our lives and the state of our health), our food (we worry over what we will eat and drink, over diets and fats and carbohydrates) and our clothes (we worry about being in fashion or out of fashion). Jesus teaches us that ‘the Gentiles’—those who have no covenant relationship to God—‘seek after all these things’ (Matt.6:32). But in the kingdom of heaven things are different. We have a Father who cares for us; if he gives such attention to the impersonal creation, will he not meet the needs of his own people? If we prioritize ‘the kingdom of God and his righteousness’ (Matt.6:33), we shall lack nothing.

- In what ways do you struggle with trusting God for your provision? Why? Assess these matters in prayer and let the Spirit speak to your heart. Any areas which might need growth, commit to pray, and study God’s word until enlightenment comes to your heart.

⁴³ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1985). *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Mt 17:24–27). Wheaton, IL: Victor Books.

Day-31

Healing the man with dropsy

Text to Read: Luke 14:1-6

Jesus sparked plenty of controversy by healing on the Sabbath. His question in Luke 14:3 appears ironic, as if asking “permission” to perform a miracle of mercy. Maybe His recent encounter with a synagogue ruler was still fresh in His mind (Luke 13:10–17). Jesus never won many legalists to His cause. But neither did He allow their abuse of Scripture or people to go unchallenged. The Sabbath-day controversy (Luke 14:1–6) shows a tension between the letter of the Law and its spirit. The Old Testament was clear about keeping the Sabbath holy by resting from work (Ex. 20:8–11). But Jesus was known for doing the “work” of healing on the Sabbath (Luke 13:10–17). Was He breaking the Law or not? The lawyers and Pharisees couldn’t say (14:6).

Jesus let them stew over the issue, but clearly He was convinced that He was acting well within the Law. **Here the Lord used common sense and ordinary compassion to show that what he had done perfectly fulfilled the law, the heart of which is mercy (see Hosea 6:6).** If He appeared to break it, it was only because His enemies paid more attention to superficial, external ways of “keeping” the Law than to its underlying moral spirit. Furthermore, over the centuries their predecessors had heaped up countless traditions on top of the Law, creating a mammoth set of expectations that no one could fulfill. In our own day, even believers sometimes try to live by a rigid set of dos and don’ts that go beyond the clear teaching of Scripture.

Something to think about...

- Like the Pharisees, we are tempted to be more concerned about the externals of the faith than the larger principles of “justice and the love of God” (Luke 11:42). Given His treatment of the self-righteous Pharisees, what would Jesus say to us?⁴⁴
- What does it mean to keep the Sabbath holy? Look at “The Sabbath” in Romans 14:5–13, and Heb. 4:1–13.
- What does it mean that the Son of Man is the Lord of the Sabbath (Matt.12:8) in relation to Luke 14:1-6 and in your life?

⁴⁴ *Word in life study Bible*. 1996 (electronic ed.) (Lk 14:1). Nashville, TN: Thomas Nelson.

Day-32

Cleansing the Ten Lepers

Text to Read: Luke 17:11-19

- Read Luke 17:11–19. What did the ten lepers request? (Luke 17:13)

Healing as They Went. The nature of some healing as “progressive” is noted in the words of Luke “as they went, they were cleansed.” [See Luke 17:12–19.] The ten lepers’ story shows us a few things about the process of divine healing from Christ:

- 1) Not all healing is at the moment of prayer. Instant healings are often expected, whereas this text illustrates the healing “in process” over a period of time following prayer.
- 2) Jesus’ directive “Go ... to the priests” not only indicates His affirmation of the Law (Lev. 13:1–59). Since the priests were the physicians of that culture, it indicates His approval of persons who have received healings seeing their physicians for confirmation of the healings.
- 3) The lepers’ obedience to Jesus’ command is important to note. As they went in obedience, they were healed. When healing is not instantaneous, one ought not to doubt, but find a possible path of obedience in and through Christ.
- 4) Of that group of lepers healed by Jesus, only one returned to express gratitude. When healing comes, express thanks with praise and worship, and do not be as the nine who failed to return with thanksgiving.
- 5) Worship is a POWERFUL environment in which healing can occur—healing of the body and healing of the mind.⁴⁵

- What was the response of the lepers to their healing?

One of them ... came back, praising God ... and thanked him—and he was a Samaritan (15, 16). The sin of ingratitude is universal. The lesson of this text highlights the gratitude of the Samaritan. The other nine no doubt had their excuses, perhaps their excuses sounded like this: (1) “We’re doing what Jesus commanded us—going to the priests.” (2) “We can look Jesus up later and thank Him.” (3) “God knows we are grateful in our hearts—that’s what counts.” (4) “We have to hurry to get back to our families and into society again.”

- How can you see ingratitude as hindering our relationship with Christ in our homes?

⁴⁵ Hayford, J. W., & McDonald, T. (1994). *Toward More Glorious Praise: Power Principles for Faith-Filled People*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville, TN: Thomas Nelson.

Day-33

Healing the man born blind

Text to Read: John 9:1-12

The people around Jesus assumed that there is indeed a connection between present disability and previous sin. The only question then is, whose sin was it? So, faced with a man blind from birth, they deduce that someone must have done something wrong for which this is a punishment.

Thinking like this is a way of trying to hold on to a belief in God's justice. If something in the world seems 'unfair', but if you believe in a God who is BOTH all-powerful, all-loving and all-fair, one way of getting round the problem is to say that it only *seems* 'unfair', but actually isn't. There was after all some secret sin being punished. This is a comfortable sort of thing to believe if you happen to be well-off, well fed and healthy in body and mind. (In other words, if nobody can accuse *you* of some secret previous sin.)

Jesus firmly resists any such analysis of how the world is ordered. The world is stranger than that, and darker than that, and the light of God's powerful, loving justice shines more brightly than that. But to understand it all, we have to be prepared to dismantle some of our cherished belief systems, and allow God remake them in a different way.

We have to stop thinking of the world as a kind of moral slot-machine, where people put in a coin (a good act, say, or an evil one) and get out a particular result (a reward or a punishment). Of course, actions always have consequences. Good things often happen as a result of good actions (kindness produces gratitude), and bad things often happen through bad actions (drunkenness causes car accidents). But this isn't always the case. Kindness is sometimes scorned. Some drunkards always get away with it. Bad things happen to good people, and good things seem to happen for bad people. Life is NOT fair! However, we can't stretch the point back to a previous 'life', or to someone else's sins.

Being born blind doesn't mean you must have sinned, says Jesus. Nor does it mean that your parents must have sinned. No: something much stranger, at once more mysterious and more hopeful, is going on. The chaos and misery of this present world is, it seems, the raw material out of which the loving, wise and just God is making His NEW CREATION.

When Jesus heals the man, John clearly intends us to see the action as one of the moments in the **gospel** when God's truth and the world's life (theology and history, if you like) come rushing together into one. 'I am the light of the world', says Jesus in verse 5, sending our minds back yet once more to the beginning of the Gospel of John: '**life** was in him, and this life was the light of the human race' (1:4). As the passage goes on, we see part of what it means that 'the light shines in the darkness, and the darkness didn't overcome it'. John's gospel is pushing us forward in heart and mind towards God's new creation, the time when God will make all things new.

At the start of the book of Genesis, God was faced with chaos. He didn't waste time describing the chaos, analyzing it or discussing whose fault it was. Instead, He created light; and, following the light, a whole new world. So here, John wants us to understand, Jesus is doing 'the works of the One who sent him'. A new chaos is on the way—the 'night', the darkness, when Jesus will be killed and the world will seem to plunge back into utter confusion. But at the moment He is establishing the new world of light and healing. After the chaos of Good Friday and Holy Saturday (Sabbath), he will bring the new creation itself into being with the light of the Lord's Day (John 20:1).

Please note that in this story a NEW CREATION always seems puzzling. Nobody in the story could quite figure out whether the man was the same or not. Sometimes when people receive the **good news** of Jesus it so transforms their lives that people ask the same question: is this really the same person? Can someone who used to lie and steal, to cheat and swear, have become a truthful, wholesome, wise human being? The answer is YES, this can and does happen. In the same way, after Jesus' resurrection, the disciples are faced with the astonishing question: is this really Jesus (20:19–29; 21:4–12)? Again the answer is YES. New creation does happen. Healing does happen. Lives can be transformed. And the question then is the one they asked the man: how did it happen? How *does* it happen?

The answer given throughout the gospel is, of course, 'through Jesus'. And the further question is the one they asked him next: where can we find him? The man didn't know the answer. But John's whole gospel is written so that we will know it is Jesus.⁴⁶

Read John 9:1-12, and think about the following:

- How did Jesus heal this blind man? (John 9:6, 7)
- Did the blind man have any assurances from Jesus that, if he followed His directions, he would be healed?
- What does this tell you about the role of faith in this miracle?
- What relationship do you see between this miracle and Jesus' statement in John 9: 5?
- What was the reaction of the healed man and those who personally knew him to this sign? (John 9: 8–12)⁴⁷
- Why was the miracle the ONE that set Christ above all the other prophets and priests in Israel?

⁴⁶ Wright, T. (2004). *John for Everyone, Part 1: Chapters 1-10* (134–135). London: Society for Promoting Christian Knowledge.

⁴⁷ Hayford, J. W., & Watkins, W. D. (1993). *Living beyond the ordinary: Discovering the keys to an abundant life: A study of John*. Spirit-Filled Life Bible Discovery Guides. Nashville: Thomas Nelson.

Day-34

Healing the blind near Jericho

Text to Read: Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43

Jesus' question to Bartimaeus was not a simple one... 'What do you want me to do for you?' Do you, Bartimaeus, want to give up begging? Do you want to have to live differently, to work for a living, to have no reason to sit by the roadside all day whining at passers-by? It's quite a challenge, and Bartimaeus rises to it amazingly. He wants the new life; not only sight, but the chance to follow Jesus. Imagine seeing for the first time for many years, and imagine that the first thing you saw was Jesus on his way up to Jerusalem.

Mark is quite clear: Bartimaeus is a model to imitate. Unlike the **disciples**, who hadn't really understood what Jesus was about, he is already a man of **faith**, courage and true discipleship. He recognizes who Jesus is (**'son of David'**); he clearly believes Jesus can help him ('your faith has saved you'); he leaves his begging (the cloak would be spread on the ground to receive money; Jericho is seldom cold enough for anyone to wear a cloak during the day), and he follows Jesus on the way ('the way' was the early Christian's word for what we call the life of 'Christianity').

This is the kind of story that lends itself particularly well to slow, patient meditation....

Take some time and imagine yourself in the crowd that day in Jericho. It's hot, dry and dusty.. You're excited; you're with Jesus; you're going up to Jerusalem. And here is someone shouting from the roadside. It's a nuisance. It's possibly even dangerous (if enough people call him 'son of David', someone in authority is going to get alarmed). Examine your own feelings. Try to remember other times when you've felt like that. Then watch as Jesus, never put out by what annoys his followers (remember the children, earlier in the chapter) turns to speak to the blind man. How do you feel about that? Do you want this beggar in your party? How about when Jesus speaks warm and welcoming words to him? Has he ever spoken to you like that? How do you feel as you set off together with Bartimeaus toward Jerusalem?

Now imagine yourself as the blind man. We all have something, by no means necessarily a physical problem, that we know is getting in the way of our being the people we believe God wants us to be and made us to be. Sit by the roadside and listen to the crowd. Examine your own feelings when you discover its Jesus coming by your way.... Call out to him, and when he summons you, put everything aside and go to him. And when he asks you what you want him to do, GO FOR IT! Don't look back at the small, selfish comforts of victimhood. Ask for freedom, for salvation. And when you get it, be prepared to follow Jesus wherever he goes next.

Now for the real challenge...Do you have the courage to think through the story from Jesus' point of view? ⁴⁸

⁴⁸ Wright, T. (2004). *Mark for Everyone* (143–145). London: Society for Promoting Christian Knowledge.

Day-35

Raising Lazarus from the dead

Text to Read: John 11: 1-44

God doesn't play games with us. Of that I am quite sure. And yet his ways are not our ways. His timing is not our timing. One of the most striking reminders of this is in verse 6 of the present passage. When Jesus got the message from the two sisters, the cry for help, the emergency-come-quickly appeal, he stayed where he was for two days. He didn't even mention it to the disciples. He didn't make preparations to go. He didn't send messages back to say 'We're on our way'. He just stayed there. And Mary and Martha, in Bethany, watched their beloved brother die.

What was Jesus doing? From the rest of the story, I think we can tell. He was praying. He was wrestling with the Father's will. The disciples were quite right (verse 8): the Judaeans wanted to stone him, and surely he wouldn't think of going back just yet? Bethany was and is a small town just two miles or so from Jerusalem, on the eastern slopes of the Mount of Olives. Once you're there, you're within easy reach of the holy city. And who knows what would happen this time.

It's important to realize that this wonderful story about Lazarus, one of the most powerful and moving in the whole Bible, is not just about Lazarus. It's also about Jesus. The chapter begins with the disciples warning Jesus not to go back to Judaea; it ends with the high priest declaring that one man must die for the people (verse 50). And when Jesus thanks the father that he has heard his prayer (verses 41–42), I think he's referring to the prayers he prayed during those two strange, silent days in the wilderness across the Jordan (10:40). He was praying for Lazarus, but he was also praying for wisdom and guidance as to his own plans and movements. Somehow the two were bound up together. What Jesus was going to do for Lazarus would be, on the one hand, a principal reason why the authorities would want him out of the way (verses 45–53). But it would be, on the other hand, the most powerful sign yet, in the sequence of 'signs' that marks our progression through this gospel, of what Jesus' life and work was all about, and of how in particular it would reach its climactic resolution.

The time of waiting, therefore, was vital. As so often, Jesus needed to be in prayer, exploring the father's will in that intimacy and union of which he often spoke. Only then would he act—not in the way Mary and Martha had wanted him to do, but in a manner beyond their wildest dreams.⁴⁹ God's timetable is rarely in accord with ours because He usually wants to do something greater in our circumstances than we could ever imagine.

What are you waiting on God to answer? Could the delay be for not only your good but for the well-being of countless others? Could it be that He will accomplish far more doing it His way and in His timing rather than in yours? Consider this carefully, and place your wholehearted trust in Him, asking Him to respond as He wills. Then watch out! His answer and timing will astound you.⁵⁰

⁴⁹ Wright, T. (2004). *John for Everyone, Part 2: Chapters 11-21 (2-4)*. London: Society for Promoting Christian Knowledge.

⁵⁰ Hayford, J. W., & Watkins, W. D. (1993). *Living beyond the ordinary: Discovering the keys to an abundant life: A study of John*. Spirit-Filled Life Bible Discovery Guides. Nashville: Thomas Nelson.

Day-36

Cursing the Fig Tree

Text to Read: Matthew 21:18-22; Mark 11:12-14

In Mark 11:12–14, Jesus curses a fig tree and it withers. “The fig tree is used here to designate Israel of Jesus’ time, whose religious system and heritage appeared to hold all the Jews. So the curse extended not only to the tree but also to the nation of unbelief within Israel, an enacted parable, showing the judgment that was to come upon Israel’s false profession.” Jesus does not interpret the significance of the event itself; instead, He uses it to teach a lesson on releasing heaven’s resources into life’s situations. Now read Mark 11:20–24...and reflect on the following...

BTW, “**Have faith in God,**” in the Greek original actually reads “**Hold to the faithfulness of God.**”

- What prompts Jesus’ teaching on faith and prayer? (v. 21)
- What is Jesus’ immediate response? (v. 22)
- How does Jesus illustrate the point He has just made? (v. 23)
- “Mountain” here symbolizes any type of great difficulty or hindrance (see Zech. 4:7). What is Jesus’ conclusion? (v. 24)

God is always ready to respond to resolute faith that demonstrates itself in prayer (see Is. 65:24). The following quote summarizes the importance of Jesus’ teaching here: “From Jesus’ own lips we receive the most direct and practical instruction concerning our exercise of faith. Consider these three points:

(1) It is to be ‘in God.’ Faith that speaks is first faith that seeks. The Almighty One is the Source and Grounds of our faith and being. Faith only flows to Him because of the faithfulness that flows from Him.

(2) Faith is not a trick performed with our lips, but a spoken expression that springs from the conviction of our hearts. The idea that faith’s confession is a ‘formula’ for getting things from God is unbiblical. But the fact that the faith in our hearts is to be spoken, and thereby become active and effective toward specific results, is taught here by the Lord Jesus.

(3) Jesus’ words ‘whatever things’ apply this principle to every aspect of our lives. The only restrictions are (a) that our faith be ‘in God’ our living Father and in alignment with His will and word; and (b) that we ‘believe’—not doubting in our hearts.

Thus, ‘speaking to the mountain’ is not a vain or superstitious exercise or indulgence in humanistic mind-science, but instead becomes an applied release of God’s creative word of promise.”⁵¹

⁵¹ Hayford, J. W. (1995). *His name is Jesus: Life and power in the master's ministry. A study of Matthew, Mark and Luke.* Spirit-Filled Life Bible Discovery Guides. Nashville: Thomas Nelson.

Day-37

Getting Peter out of a pickle

Text to Read: Luke 22:49-51

When Peter had proclaimed that he would never desert the Lord, he was thinking, no doubt, of an attack by the Lord's enemies. And Peter made good on his vow, because when the armed soldiers came, and Judas gave his kiss of betrayal, out came Peter's sword. It was Peter against the world. **However, God's plan sometimes allows the powers of darkness to win a victory over God's people, even over his Son, but the victory is always short-lived.** God set up the system of day and night, light and dark, twenty-four hour days. He controls each hour. In this text He had assigned this hour to them to do their business of darkness. They operated in the dominion of darkness—under the rule of Satan. This appeared to be victory, but only because that was God's plan.⁵²

The Jewish Gemara (Rabbinic Commentary) relates a story about a gentleman called Nachum. He was a man who had a difficult life, but whenever something bad happened, he would say "Gam Zu L'Tovah - this also is for the good!" To understand this phrase we must be aware of the Rabbinic thought process... Nachum wouldn't pass a car crash and point and say it was "l'Tovah" (good) - one cannot label an inherently bad thing as "good". "Good" is clearly not an applicable adjective. The depth behind these rabbinic words is as follows: Nachum recognized the master plan of the Lord, and the web in which events in our lives unfold. He attempted to see the bigger picture, the greater good which is hidden from our direct sight. That web, that bigger picture, is L'Tovah. Parts of it may not be, or may not obviously be but in recognizing that bad events are part of a good web, we should be able to say "Gam Zu L'Tovah!" So in fact 'Gam Zu' – his ability to see that this is "also (one more event)" is the key part of what Nachum said - it is the mechanism by which he could label bad as "also" being good. Not just "L'Tovah".⁵³

It take a great inner strength to truly be able to say, in the face of a bad event 'this too shall pass' and to really believe in the bigger picture and the greater good. But by working on that strength, we will be able to get to the stage where we can say, as Nachum did, Gam Zu L'Tovah – This too is for the good. It is the rabbinic thought the Apostle Paul tries to convey to us in Romans 8:28... *the Lord will work out everything at the end for His own GOOD purpose... we need not worry...* So, in this instance even when Peter makes a mistake in his zeal to serve the Lord, the Lord protects Peter from further disaster...because ... *"I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. (Romans 8:38-39)"*

- Are you perplexed at certain things that have gone wrong in your life in recent day? What does Gam Zu L'Tovah mean to you in this case?

⁵² Butler, T. C. (2000). *Vol. 3: Luke*. Holman New Testament Commentary (374). Nashville, TN: Broadman & Holman Publishers.

⁵³ <http://divreichaim.blogspot.com/2010/07/gam-zu-ltova.html>

Day-38

Catching 153 Fishes?

Text to Read: John 21:1-24

This “fishing miracle” is an illustration of how the Lord helps His people fish for lost souls. All of our efforts are useless apart from His direction and blessing. During this present age, we do not know how many fish we have caught, and it often appears that the nets are breaking! But at the end of the age, when we see the Lord, not one fish will be lost and we will discover how many there are. Jesus called the disciples and us to be “fishers of men.” This phrase was not invented by Jesus; it had been used for years by Greek and Roman teachers. To be a “fisher of men” in that day meant to seek to persuade men and “catch” them with the truth. A fisherman catches living fish, but when he gets them, they die. A Christian witness seeks to catch “dead fish” (dead in their sins), and when he or she “catches” them, they are made alive in Christ!

Now we can understand why Jesus had so many fishermen in the disciple band. Fishermen know how to work. They have courage and faith to go out “into the deep.” They have much patience and persistence, and they will not quit. They know how to cooperate with one another, and they are skilled in using the equipment and the boat. What examples for us to follow as we seek to “catch fish” for Jesus Christ! We are indeed “fishers of men,” and there are “fish” all around us. If we obey His directions, we will catch the fish.⁵⁴

Read John 21:1-24, and reflect on the following...

1. Why after “*they* had dined” did Christ speak, verse 15?
2. Why did Christ ask Peter verse 15?
3. What is the difference between Peter’s three commissions, verses 15, 16, 17?
4. What is meant by grieved, verse 17?
5. Why did Peter turn around, verse 20?
6. What should Christ’s rebuke teach us, verse 22?
7. What is the force of verse 25?

NOTE: Peter’s denial of Jesus in a moment of weakness did not disqualify him from service.” This is an amazing. It gives us tremendous amount of hope and stability. The importance of love is seen in this section. Jesus loves because He is a loving Person and not because my worthiness. This episode shoes the picture of 1 Cor.13:4-8: “Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. LOVE NEVER FAILS!”

Jesus did not ask Peter about his courage or his resourcefulness or his readiness and ability to provide good leadership. Jesus asked Peter about his love, and ONLY ABOUT HIS LOVE. There is nothing more important in our ministry than to love Him. When we love Him and our neighbors in word and action, we will never ever fail!

⁵⁴ Wiersbe, W. W. (1996). *The Bible exposition commentary* (Jn 21:1). Wheaton, IL: Victor Books.

Day-39

Resurrection of Christ

Text to Read: Matthew 28; Mark 16; Luke 24; John 20;

Jesus' resurrection is not merely the resuscitation of a dead corpse like that of Lazarus. It is a resurrection to an entirely new dimension of life, that of the age to come. That is, He "dies no more" (Rom. 6:9). This transformed the disciples' outlook, as it gave them "a living hope" (1 Pet. 1:3). That living hope was that of the later resurrection of all believers, who, in Christ, conquer death and the grave forever.⁵⁵

After Jesus' body was placed in a tomb, sealed with a huge stone, guarded by a cohort of Roman soldiers, He was raised from the dead. The angel announced, "Go quickly and tell His disciples that He is risen from the dead" (v. 7). This is the most profound event in human history! The resurrection of Jesus Christ proved beyond the shadow of a doubt that He is God. No other spiritual leader in human history, including Buddha and Muhammad, claimed to have been raised from the dead. The resurrection of Jesus Christ is the foundation of Christianity. The whole message of Christ rests upon the historical fact of His resurrection. Paul the apostle declared, "And if Christ is not risen, your faith is futile; you are still in your sins!" (1 Cor. 15:17). The resurrection of Jesus from the dead makes Him the most totally unique person in human history. It is God's way of shouting to the whole human race, "I AM ALIVE!"⁵⁶

The Resurrection of Christ means Renewed Ministry for the Church...What happened in this Son, Jesus Christ, involves the being of God and the whole universe, for in Him they meet and are together. Emmanuel is not a theory. It is the truth, the light of life, the non-negotiable point of departure for the Christian community. The Christian church is summoned to be the sphere within creation where this Son is known, embraced and taken with profound seriousness. The Church is called to be the community in which the light of Jesus Christ is allowed to shine, where the truth of all truths is allowed to question every assumption, and the fact that in him the Triune God, the human race and creation are not separated, but bound together is permitted to restructure the basic vision of the human mind and heart.

The Christian church is called to proceed in earnest faith and joy, obediently bringing every thought captive to Christ. It is the Church's great privilege and calling to think through the implications of the stunning reality established in Jesus Christ for every sphere and discipline of human thought, from theology proper to ecology and international politics, from sin and human brokenness to economics, education and healing. No leaf is to be left unturned until the staggering implications of Jesus Christ's existence are understood and received in all joy. In this calling the Christian church is the witness to the human race and to the cosmos of Jesus Christ, the Father's Son, the Anointed One, the rhyme and reason and the Lord and life of all creation, until the knowledge of the Lord covers the earth as the waters cover the sea.⁵⁷

⁵⁵ Hayford, J. W. (1995). *His name is Jesus: Life and power in the master's ministry. A study of Matthew, Mark and Luke*. Spirit-Filled Life Bible Discovery Guides. Nashville: Thomas Nelson.

⁵⁶ Hayford, J. W. (1995). *Spirit Filled Life Bible For Students* (Mt 28:1). Nashville; Atlanta; London; Vancouver: Thomas Nelson.

⁵⁷ <http://www.perichoresis.org/unlimited-access/essays-paid/45-the-truth-of-all-truths.html>

Day-40

Ascension of Christ

Text to Read: Luke 24: 50-53; Acts 1:1-11

The final post-resurrection appearance is during the forty days after the resurrection. It takes place on the slopes of the Mount of Olives, near Bethany. Read the Bible texts and note the following....

- What is His final act toward them? (Luke 24:50–51; see Acts 1:6–11)
- Jesus’ final act of blessing is in the tradition of the final blessings of Abraham (Gen. 49) and Moses (Deut. 33), as well as that of the high priest on great feast days (see Num. 6:22–27). What is the disciples’ response to His Ascension? (Luke 24:52–53)⁵⁸

With the Ascension of Jesus Christ, the nature of heaven itself was transformed forever. What caused this transformation? The entrance of God incarnate (in-flesh) into heaven, for when Jesus ascended into heaven he retained his full humanity (though now in an immortalized and glorified form). Thus into the sphere where the angels and archangels eternally adore the Holy Trinity, Jesus brought human nature and a human body; and heaven – which was already perfect – was given a higher degree of perfection and grace.

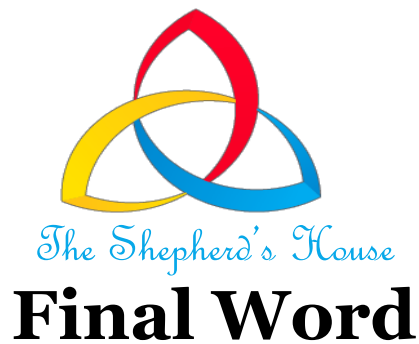
Because the Incarnate Son of God is in heaven, those who are united to him (enclosed, as it were within his glorified human nature by the ministry of the Holy Spirit) are also united to the Holy Trinity. We are in-Him NOW!!!! We are seated in the heavenlies NOW!!! Thus, within the Triune Life of the Holy Trinity there was and there remains glorified human nature! This is an amazing thought and truth for all human beings...

Previously the angelic hosts and choirs alone praised and magnified the Holy Trinity with their perpetual cry, “Holy, Holy, Holy,” but now the human voice of the exalted Jesus – High Priest, Son of God, Lord and Mediator – is heard as well. Additionally, from the time of Jesus’ Ascension and onwards, a constant procession of redeemed and sanctified human beings (both the saints from the Israel of the Old Covenant and the martyrs and saints of the Church of the New Covenant (Eph.4 & Psalm 68)) have been entering Heaven by, through, with and in him. Thus now in heaven, the heavenly choir is comprised of both angelic and human voices – all of whom joyfully sing in the Name of Jesus to the glory of God, who is the Blessed, Holy and Undivided Trinity.⁵⁹

So, let us rejoice and be exceedingly glad that Heaven was eternally changed, being marvelously developed and expanded, through the Arrival and Coronation of the Lord Jesus. Through Jesus, the Way, the Truth and the Life we have the hope of entering into the holy sphere of Heaven, in which He has promised “are many mansions” for the heirs of Abraham’s promise. Through His Ascension, His Kingdom can come on earth into our homes and marketplaces through our lives in-Christ! To this we say AMEN!

⁵⁸ Hayford, J. W. (1995). *His name is Jesus: Life and power in the master's ministry. A study of Matthew, Mark and Luke*. Spirit-Filled Life Bible Discovery Guides. Nashville: Thomas Nelson.

⁵⁹ <http://pbsusa.org/the-christian-year/13-ascension/235-a-reflection-on-ascension.html>



We made it! We have walked through crucial aspects of the miracle-ministry of Jesus Christ from the perspective of the Gospel writers. Choosing points of emphasis, scanning other points, and even not mentioning certain truths, was by no means an easy job; as John says, “And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written” (21:25). I trust that you have personally benefited from the study; I trust that you have been both challenged and stretched in your biblical understanding; I trust you have seen new insights and are endeavoring to practice many of them; I trust Jesus Christ the Son of David ... the Son of God means more to you than He ever has; I trust this will be but the beginning of a lifelong pursuit of the life of our Lord and Savior, Jesus Christ.

If I would want to leave you with one point emphasized, it would be Jesus’ words in Mark 12:30–31, “And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength ... [and] You shall love your neighbor as yourself.” ...and John 13:34-35: “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.”

As those privileged by grace through faith to be active participants in the kingdom of God because of our being reconciled to God through the work of Christ on the Cross by the power of the Holy Spirit, may we never reduce so great a salvation to easy logic; but may we press on to total commitment and surrender, daily “put[ting] on the new man who is renewed in knowledge according to the image of Him who created him” (Col. 3:10) and daring to believe that “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” (John 14:12). May God bless you in your ongoing walk with Him! May His kingdom come; may His will be done, in and through you each day, as we await His coming.⁶⁰ **PM @ TSH**

⁶⁰ Hayford, J. W. (1995). *His name is Jesus: Life and power in the master's ministry. A study of Matthew, Mark and Luke*. Spirit-Filled Life Bible Discovery Guides. Nashville: Thomas Nelson.