

And if the bugler doesn't sound a clear sound, how will the soldiers know they are being called to battle? 1st Corinthians 14:8 NLV

First Love Ministries, Inc.

PRAYER STUDY #166

HEALING: PART OF THE CHILDREN'S BREAD

The Healing Ministry of Jesus

PART TWO

A look at the Gaderean Demoniac, the Impotent Man at the Pool of Bethesda, and the Resurrection of Lazurus

But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and with His stripes, we are healed.

Isaiah 53:5

GO!

*And when He was come to the other side unto the country of the Gadarenes, there met him two possessed with demons, coming out of the tombs, exceedingly fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come here to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the demons besought Him saying, If thou cast us out, permit us to go away into the herd of swine. And He said unto them, **Go**. And when they were come out, they went into the herd of swine, and behold, the whole herd of swine ran violently down a steep place into the sea and perished in the waters. And they that kept them fled and went their way into the city and told everything and what was befallen to those possessed with the demons. And behold, the whole city came out to meet Jesus; and when they saw Him, they besought Him that He would depart from their borders. Matthew 8:28-34*

Matthew (Matthew 8:28-34 records that there were two men possessed with demons who came out of the tombs at Gadera. Mark (Mark 5:1-20) and Luke (Luke 8:26-27) only refer to one Gaderean demoniac, most likely because one of the men was so much more severe than the other. Matthew knew he was writing mostly for a Jewish audience and knew well the teaching about two witnesses (Deuteronomy 17:6) and thus records the fact that two were blessed that day.

To any Jew, dwelling in tombs was abhorrent and made one ceremonially unclean. They attributed men, such as these, who did dwell in tombs as insane. Luke points out that the Gaderean demoniac wore no clothes. We also know that the man could not be bound because of his superhuman

strength and that he had an unclean spirit. He was always crying out and cutting himself with stones. The man had many demons, and they identified themselves as Legion since they were many. (A Roman legion consisted of 6000 men, and Mark indicates that about 2000 hogs were inhabited by the demons-the hogs preferring suicide to demon possession!) It is interesting to note that demons always recognize Jesus, even when men don't.

The first thing this man did upon seeing Jesus was run and worship Him. Jesus did not send the demons into the swine, but He did not stop them from going either. He just told them to go. The Jews did not eat pork, but the Roman soldiers did, and the Jews had no problem with raising swine to sell to the Romans. The swine ran into the lake and drowned themselves.

According to Herbert Lockyer, *"The Bible tells us of the powers of darkness entering into only two species of lower animals-the serpent and the swine-the first the symbol of intellectual cunning, and the latter the symbol of gross uncleanness."* Lockyer concludes, *"Jesus went to Gadara and there found a demoniac; but He left behind an evangelist. What a miracle of power and of grace! The transformed Gadarene came to experience the sentiment expressed in a modern hymn, 'There's a work for Jesus, only you can do.'"*

Wilt thou be made whole?

*Now there is at Jerusalem, by the sheep gate, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these, lay a great multitude of impotent folk, of blind, lame, paralyzed, waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water; whosoever then first, after the troubling of the water, stepped in was made well of whatever disease he had. And a certain man was there who had an infirmity thirty and eight years. When Jesus saw him lying there and knew that he had been thus for a long time, He said unto him, **WILT THOU BE MADE WELL?** The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus said unto him, **RISE, TAKE UP THY BED AND WALK.** And immediately the man was made well and took up his bed and walked; and the same day was the Sabbath. The Jews, therefore, said unto him that was cured, It is the Sabbath day; it is not lawful for thee to carry thy bed. He answered them, He that made me well, the same said unto me, Take up thy bed and walk. Then asked they him, What man is that who said unto thee, Take up thy bed and walk? And he that was healed knew not who it was, for Jesus had moved away, a multitude being in that place. Afterwards Jesus findeth him in the temple and said*

unto him, **BEHOLD, THOU ART MADE WELL; SIN NO MORE, LEST A WORST THING COME UNTO THEE.** *The man departed and told the Jews that it was Jesus who had made him well. And therefore did the Jews persecute Jesus and sought to slay Him, because He alone had done these things on the Sabbath day. John 5:2-16*

This event at Jerusalem in the early first century is a historical, factual event that has great application for the Body of Christ today. First, the first two verses tell us that what is being symbolized or typed here is the CHURCH. There is the sheep gate-WE ARE THE SHEEP and JESUS IS THE GATE through which we go into the New Jerusalem. The name Bathesda means place of provision. The church is our spiritual provision. Jerusalem means place of peace or double peace or peace beyond our understanding or the place of dwelling with God. It symbolizes the place of the inner court Christians or some of the present day church, especially that part of the traditional church that does still preach the Word but is not open to the Holy Spirit. The five porches or foundation on which these Jews were laying represent the Pentateuch or first five books of the Bible, the books of law. This is for the Jews the Torah and represents to spirit-baptized Christians religion and tradition.

These people, who were waiting, type the present day church which is full of impotent, spiritually blind, spiritually lame people not going anywhere, paralyzed people not moving in the Spirit, but nevertheless wanting and waiting for revival or a move of God.

Why did Jesus ask the question, "Wilt thou be made whole?" Perhaps Jesus asked this because the man had been there 38 years and had lost hope. He did not think there was anyone who could or would help him get well. He had no one to take him to Toronto or Pensacola or Lakeland or anywhere where revival was stirring. Even in these places, people sometimes get so focused on some spiritual experiences or manifestations that they do not even recognize Jesus when He does come. They look for His hand and not His face.

The Lord is telling some of you tonight that He is here. He is able to do exceedingly more abundantly more than you ask or think according to the power in you (Ephesians 3:20-21). He is saying, "Take up your bed and walk." Milton Bourgeois wrote a song that puts it this way: *Has fear and doubt come against your mind? Has your faith been solely tried? Lift up your eyes, here cometh your help! It is Jesus, for you He has died. If by faith you reach out to Him, He will meet your every need. He will respond to the cry of your heart. He will touch you and set you free! Rise and be*

healed in the name of Jesus. Let faith arise in your soul! Rise and be healed in the name of Jesus. He will make you every wit whole!

This man rose up and was healed. Immediately the Pharisaical deacon board tried to discredit this miracle. Instead of rejoicing in what Jesus had done in healing a man who had been sick for 38 years, they denounced the man for carrying his bed on the Sabbath and thereafter sought to slay Jesus. So, be careful to judge something by its fruit and not by our religion and tradition.

Come forth!

The story of Lazarus is one of the most remarkable healing miracles in scripture. John tells the story in John 11:1-46: *Now a certain man was sick named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick.)*

SIX MARYS

1. **The mother of Jesus**
2. **The mother of James the Lesser, wife of Clopas and a cousin of Mary the mother of Jesus, who watched the crucifixion, visited the garden tomb, and saw the Lord on Resurrection Day**
3. **Mary of Bethany, sister of Martha and Lazarus, who washed the Lord's feet with her hair**
4. **Mary Magdalene out of whom came 7 demons**
5. **Mary, the mother of John Mark and sister of Barnabas**
6. **Mary, a Christian woman of Rome, whom Paul sent salutation(Rom 16:6)**

*Therefore, his sisters sent unto Him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, He said, **This sickness is not unto death, but for the glory of God, that the Son of God might be glorified by it.** Now Jesus loved Martha, and her sister, and Lazarus. When He had heard, therefore, that he was sick, He abode two days still in the same place where He was. Then after that, saith He to His disciples, **Let us go into Judea again.***

Notice that the sisters did not tell Jesus to come. They knew He would come because He loved all three of them. Why therefore did He delay His coming and allow Lazarus not only to suffer but also to die? We must learn that delay does not mean denial, and the Lord sometimes allows suffering so that we might perfect our character. It is even said of Jesus, one who never disobeyed the Father, that He “learned obedience by the things that He suffered.”

*His disciples say unto Him, Master, the Jews of late sought to stone thee, and goeth thou there again? Jesus answered, **Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in Him.** These things said He; and after that He saith unto them, **Our friend Lazarus sleepeth; but I go, that I may awake Him out of sleep.** Then said His disciples, Lord, if he sleep, he shall do well. However, Jesus spoke of his death; but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, **Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.***

What sleeps is the body, waiting for and glorified by resurrection. The spirit does not sleep and at death is absent from the body but present with the Lord.

Then said Thomas, who is called Didymus, unto his fellow disciples, Let us also go, that we may die with him; Then when Jesus came, He found that he had lain in the grave four days already.

The Jews believed that the soul hovered over the body for three days when corruption of the body began. Then it took its flight. Jesus was therefore raised from the dead before the fourth day because it was prophesied in Psalm 16:10 that He should not see corruption.

*Now Bethany was near unto Jerusalem, about fifteen furlongs off. [about 2 miles from Jerusalem] And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him; but Mary sat in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother would had not died. But I know that even now, whatever thou will ask of God, God will give it to thee. Jesus saith unto her, **Thy brother shall rise again.** Martha saith unto Him, I know that he shall rise again in the resurrection of the dead. Jesus said unto her, **I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die. Believeth thou this?***

She saith unto Him, yea, Lord; I believe that thou art the Christ, the Son of God, who shall come into the world. And when she had so said, she went her way, and called Mary, her sister, secretly, saying, The Master is come and calleth for thee. As soon as she heard that, she arose quickly and came unto Him. Now Jesus was not yet come into the town, but was in the place where Martha met Him. The Jews then, who were with her in the house and comforted her, when they say Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then, when

Mary was come where Jesus was and saw Him, she fell down at His feet, saying unto Him, Lord, if thou hadst been here, my brother had not died. When Jesus, therefore, saw her weeping, and the Jews, also weeping who came with her, He groaned in the spirit and was troubled, and said, *Where have you laid him?* They said unto Him, Lord, come and see. Jesus wept. Then said the Jews, Behold, how He loved him! And some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not have died? Jesus, therefore, again groaning in Himself, cometh to the grave. It was a cave and a stone lay upon it. Jesus said, *Take away the stone.* Martha, the sister of him who was dead, saith unto Him, Lord, by this time he stinketh; for he hath been dead four days. Jesus saith unto her, *Said I not unto thee that, if thou wouldest believe, thou shouldest see the glory of God?* Then they took away the stone from the place where the dead was laid, And Jesus lifted up His eyes and said, *Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but, because of the people who stand by I said it, that they may believe that thou hast sent me.* And when He thus had spoken, He cried with a loud voice, *Lazarus, come forth.* And he that was dead came forth, bound hand and foot with graveclothes, and his face was bound about with a cloth. Jesus saith unto them, *Loose him, and let him go.* Then many of the Jews who came to Mary and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees and told them what things Jesus had done.

This miracle happened about a month before Jesus was crucified, and because of it, the religious leaders determined to kill Jesus and also Lazarus because many believed because of what had happened to Lazarus. This was Jesus' third resurrection miracle. Someone once said that Jesus had to call Lazarus by name or else all the "sleeping" saints would have risen. The story of Lazarus is recorded only in John 11 and 12. After his resurrection, we see him at a supper given in the home of Mary, Martha, and Lazarus, in Bethany, six days before Passover, for Jesus, in which Mary anoints Jesus with perfume that costs a year's wages. The last recording of Lazarus' name is in connection with the leading priests who decided to kill Lazarus too since it was because of his resurrection that many believed on Jesus. The Bible is strangely silent about what ever happened to Lazarus or even any reaction he had to his own resurrection.

(Much of this study was based on notes from Herbert Lockyer's *All the Miracles of the Bible*)