
A PRACTICAL GUIDE TO
WALKING IN
HEALING
POWER



CHRIS GORE

DESTINY IMAGE BOOKS BY CHRIS GORE,
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Walking in Supernatural Healing Power

An Apple for the Road

An Apple a Day

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WALKING IN
HEALING
POWER



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INTRODUCTION

THIS MANUAL WAS WRITTEN TO BREAK DOWN THE CONCEPTS FEATURED IN THE BOOK *WALKING IN SUPER-natural Healing Power* and present them as a study resource that is ideal for discipleship classes, small groups, and individual enrichment.

The ultimate goal of going through this study is to realize how normal and *easy* a lifestyle of supernatural healing really is.

It all starts with remembering that *you are not the healer*—Jesus is! When we begin to live our Christian lives in light of that truth, everything changes. Healing is hard work when we are trying in our natural, human ability to either heal someone (which we obviously cannot do) or work *for* the victory. We start to believe that if our prayers are just right, long enough, or feature the right amount of spiritual language, God becomes more willing to heal. This is a works-based approach to healing, and as long as we try to “do” healing through our own religious works, we will never experience the supernatural breakthrough that we are assigned and anointed to bring to this world. Remember, we cannot heal anyone—only *Jesus* can! There is great freedom in living from that revelation.

Again, this study is designed to take you from wherever you currently stand on the subject of healing to a place where you flow in God’s supernatural healing power *easily* and *normally*. It’s normal for Jesus to heal people. It was normal in Scripture and should be normal today. The problem? We have overcomplicated something that is extremely basic by stepping out of the flow of grace and going into “works” mode.

This is not simply a study on the mechanics and “how to’s” of administering divine healing. There are a lot of fantastic resources available on these topics already—and we will definitely be covering some of these

subjects. However, before we learn *how* to release God's healing power, we need to start by building a solid, biblical foundation of *why* God wants to heal. We must address some of the major root issues that hold us back from stepping into the supernatural flow of God's grace and power (offense, doubt, and works), and finally we will look at some key characteristics of walking in God's supernatural power as a normal way of life.

A NOTE TO LEADERS

THIS MANUAL WAS WRITTEN WITH THREE PARTICULAR GROUPS IN MIND:

Classroom Settings

Each session features a detailed outline along with sections for note-taking. This presentation of information is ideal for the classroom setting. We encourage leaders to use this study resource as a discipleship curriculum, showing believers how to walk in God's healing power as a normal way of life. For examples, illustrations, and testimonies, we encourage those teaching the sessions to use their own personal stories or testimonies that your unique local church would be familiar with; however, they are also welcome to cite examples from Chris Gore's book *Walking in Supernatural Healing Power* if need be.

Small Group Settings

This manual can be used either in conjunction with the book or separate from it. Small groups can get together for a time of prayer, worship, and encouragement, using the discussion questions in each session to direct their meetings.

Activation Exercises

These are applicable to those who are going through the study in either a classroom or small group setting, as they are designed to help put "hands and feet" to the principles being learned. To walk in supernatural healing power, it is necessary to take risks. Studying the

principles will not automatically make you a beacon for God's supernatural power. These principles must go hand in hand with a lifestyle of risk, and the best place to develop such a lifestyle is in a classroom or small group context, using these activation exercises.

Individuals

For anyone wanting to take their personal walk with God to the next level and unlock His supernatural healing power in their lives, this manual makes a perfect resource. By reviewing the Outlines, individuals will have access to key Scriptures and essential principles to walking in God's healing power. In addition, the Discussion Questions and Activation Exercises make ideal reinforcement tools.

PART ONE



LAYING A SOLID FOUNDATION

WHEN YOU LIVE OUT OF THE FOUNDATION OF HOW MUCH YOU ARE LOVED AND accepted and that God is your loving Father, you will find yourself loving God back with all your heart, soul, and mind. The beginnings of the foundations will be set correctly and miracles will flow because of your identity of Christ in you and you in Him.



SESSION 1

WORKING FROM LOVE

SESSION OBJECTIVE

In this session, you will discover what it means to embrace a major shift in your approach to supernatural ministry—from working *for God's love* to working *from God's love*. The supernatural life begins with the foundational revelation of God's love *for you*.

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

I. Works-based Christianity

A. Our works are never enough.

“No matter how much we do in works, I have found that it is never enough.”

1. Examples include—reading a certain number of chapters in the Bible and feeling condemned because you didn't read more, praying for 60 minutes and feeling you should have prayed for two hours, fasting for 21 days and feeling like you should have fasted for 40, etc.
2. Works always remind us of our inability to measure up to God's perfect standard—this is why He sent Jesus!

B. Why do we get involved in works-based Christianity?

1. Often we do works-oriented things out of a place of desperation to see God move or to please Him.
2. We believe that our good works make God love us more, and therefore He becomes more inclined to flow through us supernaturally.
3. We are left working *for God's love* instead of working *from God's love*.

“We must work from God's love, not for God's love.”

4. We work for God's love due to a lack of revelation of how much He already loves *and* likes us.

II. Working *From* Love

Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved (John 13:23).

A. John's understanding of God's love

1. John knew that he was loved and responded to Jesus *because* He was loved.
2. It is possible that John was the disciple who best knew how to enjoy the presence of Jesus because he was grounded in Jesus' love for him.
3. Even when the disciples scattered and failed Jesus, John was the only disciple out of the twelve who was at the cross.
4. John's devotion to Jesus was completely grounded in grace—John's revelation of how much Jesus loved, embraced, and unconditionally accepted him.

“God can’t love us any more than He already does!”

B. Two types of Christians are represented at the Last Supper.

1. Peter/Law: Peter represents the believers who *declare their love for the Lord* (see Mark 14:29-31).

But when the Pharisees heard that He had silenced the Sadducees, they gathered together. Then one of them, a lawyer, asked Him a question, testing Him, and saying, “Teacher, which is the greatest commandment in the law?” Jesus said to him, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind” (Matthew 22:34-37).

- a) We are called to love the Lord with all of our heart, soul, mind, and strength.
 - b) However, there is a foundation to our love for God, as our love and devotion to Him is responsive.
2. John/Grace: John represents the believers who *declare God’s love for them* (see John 13:23).

In this is love, not that we loved God but that He loved us.... We love Him because He first loved us (1 John 4:10,19).

A new commandment I give to you, that you love one another as I have loved you, that you may also love one another (John 13:34)

- a) The foundation is first knowing how much we are loved.
- b) We love the Lord *because* He first loved us.
- c) Our love, like John’s, is a response to God’s love for us.

“The cross was not a demonstration of our love to God, but of His love toward us.”

III. Our Foundation for Living the Supernatural Life

- A. We must know how much God loves us. Our love for Him is the byproduct of knowing how much we are loved.

First we were loved, now we love. He loved us first (1 John 4:19 MSG).

- B. We need to have a revelation of how much God loves the world.

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved (John 3:16-17).

- C. We become grounded in our status as His sons and daughters.

Then a voice came from heaven, “You are My beloved Son, in whom I am well pleased” (Mark 1:11).

- D. We cannot compare God to our earthly fathers—good or bad.

If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! (Matthew 7:11)

“Your own father may have rejected you, but your heavenly Father accepts and loves you perfectly.”

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. What does it mean to work *for God's love* instead of working *from God's love*?

2. What is the difference between knowing that God loves you and also believing that He *likes* you?

3. How is it possible to believe in the doctrine of God's love but to live like we don't think He actually likes us?

4. List the three things you need to *do* in order to become eligible for supernatural ministry? (Think about this one carefully before answering!)

1)

2)

3)

5. Read Mark 14:29-31 and John 13:23. Look at the lives of Peter and John—especially toward Jesus’ death on the cross. How did these men represent the Law and Grace?

Peter:

John:

6. Read Matthew 22:34-37 and 1 John 4:19. In what order should these truths come in our lives? (How does one *have* to come before the other?)

7. How does our revelation of God's love for us position us to walk in a greater level of supernatural ministry?

8. What have your thoughts been about the *qualifications* for walking in supernatural power? Did you believe there were certain standards *you* had to meet before you became eligible?

9. How does the information you learned in Session 1 change the way you think about these *qualifications for supernatural ministry*? What type of freedom does this release into your Christian life?

ACTIVATION EXERCISES

Download or look up the song “Inheritance” by Jonathan David Helser featuring Graham Cooke. Listen to it as many times as you need to until it gets in your spirit and you start believing how much the Lord loves you. You can play it during your class or small group session.

Ask the Lord what symbol He wants to use to remind you of His love whenever you see it (like He reminds Chris Gore of His love with the number 111).

SESSION 2

FAITH 101: THE BASICS

SESSION OBJECTIVE

Before we live a supernatural lifestyle, it is very important to have a biblical perspective of what faith actually is. The subject of faith is broken up into three different sessions, two of which you will experience back to back, and the other will be studied when you reach the section on roadblocks to healing.

For today's session, we will identify the true object of our faith and clear up some misconceptions about the subject. Above all, it is important for you to understand that faith has little to do with a method and everything to do with the Man Christ Jesus. We don't place faith in a formula, faith in a preacher, faith in a ministry, or faith in our faith—our faith is in the person and nature of Jesus Christ, as He is the only One who is able to heal!

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

- I. What/who is the Object of our faith?
 - A. There are a lot of misconceptions about what faith is, and more specifically what we place our faith in. This is what brought Jesus to ask the question: "When the Son of Man comes, will He really find faith on the earth?" (Luke 18:8).
 - B. We do not place our faith in:
 1. a person or minister

2. a method or formula
3. our own faith (the idea of having much faith or not enough faith)

“Faith and trusting in God’s nature are major keys to seeing supernatural breakthrough through your life. He healed without exception every person who came to Him. He never blessed a storm or welcomed a hurricane or an earthquake.”

- C. We place our faith in a Person—Jesus is exactly who He says He is!
 1. He reveals God’s *good* nature.
 - a) Jesus is the “*image of the invisible God*” (Col. 1:15).
 - b) Jesus is “*the sole expression of the glory of God [the Light-being, the out-raying or radiance of the divine], and He is the perfect imprint and very image of [God’s] nature*” (Heb. 1:3 AMP).
 2. He reveals God’s plans and purposes.
 - a) God does not place sickness upon people to teach lessons.
 - b) Jesus revealed the Father’s plan, and this plan always involved healing—never afflicting.
 3. He reveals God’s will.
 - a) Jesus made it very clear that the Father was able *and* willing to heal (see Matt. 8:3; Mark 1:41; Luke 5:13).

II. Confronting Faith Misconceptions

- A. “Faith in my faith”

As God has dealt to each one a measure of faith (Romans 12:3).

1. It's not about having faith in *our* faith—each of us has actually received a “measure of faith” from God.
2. What we call “faith” is not even ours to begin with; it did not start with us—it started with God.
3. Faith is a gift given to us by God. Without this gift of faith, it is impossible for us to believe the Gospel and receive salvation.
4. In and of ourselves, we do not have enough faith to produce a miracle; rather, we need to draw from the faith that God has placed inside of us.
5. We do not place faith in anything that we created or are trying to muster up in our own strength; our faith is in the One who never doubts and the One whose faith is always strong.
6. In truth, we are placing “our faith” in God's faith.

“Healing is only impossible when we think that it has to do with us. It's all of Him in and through all of us.”

B. “It's all up to me”

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. Freely you have received, freely give (Matthew 10:7-8).

1. Jesus does not suggest that we *try* and accomplish these things, nor does He tell us to pray and hope they happen. He

commissions us to *heal the sick* and perform supernatural exploits.

2. Natural people cannot accomplish supernatural exploits using natural strength.
3. This is why it is key for us to remember that faith is not about us—it is all about Jesus.
4. As long as we remain focused on ourselves, our abilities and inabilities, we fall short of the supernatural lifestyle.
5. Remember, it has nothing to do with our works; it has everything to do with His work *through* us.
6. We participate *with* Jesus—He gives us the honor and privilege of actually working *with* Him and bringing His healing power to the sick.
7. We are His vessels while He is the One doing the heavy lifting.

“It’s not so much about the way that we pray; it’s coming with the simplicity of childlike faith that His name is Jehovah Rapha and that He is the healer in us and through us.”

C. “My prayer better be good”

1. Prayer simply involves us taking and believing the word of our Father.
2. The release of God’s healing power has little to do with the impressiveness of our prayer, the spiritual verbiage we use, how long or how short the prayer is, etc.
3. We need to return to the simplicity of childlike faith, believing the Kingdom of God is within us.

4. This dramatically changes the way we pray, for we shift from crying out, begging, or striving to ensure that our prayer is “appealing to God” and start believing that the Kingdom is already inside of us—waiting to be released.

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. Can you identify with placing your faith for healing in someone or something other than in Jesus?

2. Why should we put our faith in Jesus as our Healer?

3. Do you believe that it is always God's will to heal? Why or why not?

4. Why shouldn't we focus *entirely* on the prayers we pray as we release healing to someone? What are some practical ways we can avoid doing that and keep our focus on Jesus?

ACTIVATION EXERCISES

Find someone either right now (in the class/small group setting) or this week (in your personal life) to pray for who needs physical healing.

Focus on Jesus the Healer and have the person do the same for 30 seconds or so. You can lay hands on them or not; it doesn't really matter. Before you use words to pray, have the person test out their condition to see if they've been healed. If they haven't received their healing yet, pray a short prayer and have them test out their condition again.

The key is moving from a prayer-emphasis to a Jesus/Presence-emphasis.

SESSION 3

FAITH 201: THE MECHANICS

SESSION OBJECTIVE

Now that we understand our faith is not in a formula but in the Person and nature of Jesus, we are ready to explore how to properly develop and exercise it. We will identify what faith in action looks like, review some keys to cultivating your faith, and ultimately discover where faith comes from and how to *receive it*.

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

I. What does faith look like?

“One of my favorite things to say when I speak at healing conferences—and it’s fun to see the reactions on the faces of the people—is, “Christ is not the answer to your city. I am not the answer to your city; the answer to your city is Christ in you and Christ through you.”

A. Christ in me being expressed and released to the hurting

1. This is the essence of maintaining childlike faith—believing that it is Christ in us and through us performing the miraculous.
2. Jesus is presently seated at the Father’s right hand. In bodily form, He is not on planet earth.

3. However, the ministry of Christ continues through us, as we are filled with the *Spirit of Christ*—the Holy Spirit.
4. The Spirit empowers us to manifest what Paul describes in Colossians 1:27: “*Christ in you, the hope of glory.*”

B. Believing God is really good at His job

1. We must remember that it is God’s job to heal people— not ours.
2. Our job: *Believe that God is extremely good as His job.*

C. Intimacy with the Faithful One

I am the Vine; you are the branches. Whoever lives in Me and I in him bears much (abundant) fruit. However, apart from Me [cut off from vital union with Me] you can do nothing (John 15:5 AMP).

“We are the fruit-bearing part of the process. The branches bear the fruit, we are connected to the vine.”

1. Faith is cultivated through intimacy and relationship with the Faithful One—Jesus.
2. Remaining focused on the One living inside of us and abiding in His Presence, we are reminded that we can do nothing; it is all *Him*.
3. We simply carry His Presence and power as His beloved vessels.

II. The Faith of God is inside of you.

And Jesus answering saith unto them, Have faith in God (Mark 11:22 KJV).

- A. Translated literally, Jesus is saying: “Have the faith *of* God.”
 - 1. In other words, Jesus is telling them to have the very faith of God.
 - 2. This poses a problem to any religious efforts or tactics of man.
- B. This is not faith that can be conjured, willed, or stirred up by man’s natural efforts. *Our receipt of God’s faith is entirely supernatural.*
- C. At salvation, we receive this supernatural faith of God.
- D. According to Romans 10:17, faith comes by “hearing the Word of God”—more than just reading the Bible as some type of religious textbook, it comes from feeding on the *rhema* Word of God.
 - 1. In Romans 10:17, *word* is translated as *rhema* in the Greek, which identifies a message that has been communicated or spoken by a *living voice*.
 - 2. Two keys to hearing God’s living voice:
 - a) Reminding ourselves of what He has done and is doing—Testimony.
 - b) Beholding the nature of our loving Father—Intimacy.

III. Faith is all about Jesus.

- A. Supernatural faith has one end goal: God using the miracles to glorify His Son, Christ Jesus.

The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go (Acts 3:13).

- B. Faith in Christ grows and develops as we see Him in His goodness and grace.

Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue (2 Peter 1:2-3).

“The more we see Him in His goodness and nature and the greater knowledge we come into of our Lord Jesus Christ, then the byproduct will be the abundance of faith.”

- C. It is not about how big our faith is; it is about how big our God is, for we have received His faith.

As He is, so are we in this world (1 John 4:17).

- D. Why did people come to Jesus?

1. Throughout the Gospels, those who came to Jesus did not make a spectacle out of their great faith prior to the miracle.
2. Miracle after miracle, Jesus *acknowledged* faith, but that was only after the fact. When people approached Jesus for a miracle, they did not boast in their faith or their ability to believe for the supernatural—they came to Him *because of Him*.
 - a) They heard testimony of what Jesus was doing.
 - b) That testimony revealed who Jesus was—good, compassionate, powerful, and able to do anything.
 - c) That revelation exposed them to the nature of His character.

3. When they came to Jesus because they saw Him in His love, goodness, grace, power, and majesty, it was then that Jesus saw them in their faith—thus demonstrating that faith has everything to do with the *Person and character of Jesus*.

“I believe that it could be easy to do people an injustice by the overemphasis of the need for faith to see miracles or extraordinary faith for extraordinary miracles.”

IV. Faith is founded on the power of Jesus’ blood.

A. A prophetic picture in Passover

Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt (Exodus 12:13).

1. When the angel saw *the blood*, he would pass over the Israelites.
2. The people, in response, took God at His word.
3. There was no question of whether or not they had “enough faith” for the angel to pass over them—God said it and they simply believed it.

B. What ultimately saved the Israelites from the angel of death—faith or the blood?

1. It was the blood of the lamb: When I see the blood, *I will pass over you*.
2. Faith did not come first; it was the revelation of the blood that produced faith.

3. They were not concerned about whether or not they had a certain quantity of faith. What God spoke to them concerning the *power of the blood* was sufficient to produce the faith necessary to follow His corresponding instructions.
4. Israel's faith was in what God had said, not in their own level of faith.
5. Their faith was in the faithful character of God—that when He said *I will pass over you*, He meant it because of His goodness and faithfulness.

C. The power of Jesus' blood is enough!

1. The more revelation you have about the sufficiency and power of Jesus' blood, the greater place of authority you will minister out of.
2. The blood of Jesus reminds us that it is not human works that release God's supernatural power through us, but it is the blood of Jesus that made us worthy to be vessels of His divine power.
3. The more we remain focused on the finished work of Christ, the greater dimension of rest and ease will characterize our approach to supernatural ministry.
4. In supernatural ministry, at the greatest the level of rest you experience, the greater the fruit you will see. You are not striving or laboring in the natural. You are letting the Healer do His job through you!

5. What is the goal of supernatural faith?

6. What is one way our faith in Christ can increase? (See 2 Peter 1:2-3.)

ACTIVATION EXERCISE

Take communion together as a small group/class and be mindful of the power in the blood of Jesus to save your soul, heal your body, and release God's supernatural healing power through you to others.

Remember, it is all about the work that Jesus has already *finished*.

SESSION 4

THE SUPERNATURAL POWER OF GRACE

SESSION OBJECTIVE

Grace is a foundational cornerstone of developing a lifestyle of supernatural healing power. Too much natural-effort has characterized the healing ministry, and as a result there is little fruit to show for our efforts. The lack of breakthrough in supernatural healing has nothing to do with neglecting some secret formula or missing some hidden strategy. It is entirely wrapped up in the power of God's grace and resting in this revelation.

Rest is not a license to sit back and do nothing, hoping that supernatural solutions will automatically happen without our involvement. In this session, we will discover how to effectively minister out of Kingdom rest and work with the flow of God's grace.

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

“The Kingdom of Heaven is not in us to do nothing. The Kingdom of Heaven is in us so that we can use the power that is within us to defeat the powers of darkness here.”

I. Ministering from the Place of Rest

A. What Rest Is *Not*

1. Rest is not sitting back and doing nothing.

2. Rest is not idly hoping that God will sovereignly use us in extraordinary ways without us having to lift a finger.
3. Rest is not believing to live a supernatural lifestyle without ever praying for anyone.

B. What Rest *Is*

1. Rest is stepping out and trusting the results to Jesus.
2. Rest is ministering out of the finished work of Christ, trusting that what He did on the cross was enough to release healing to the broken and sick.
3. Rest is understanding that the Kingdom of Heaven is already inside of us.

II. Balancing Out the “Grace Message”

A. What God’s Grace Is Not

- a) It is not license for lazy Christianity.
- b) It is not an imbalanced view of God’s sovereignty.
- c) It is not a lifestyle void of effort.
- d) It is not sitting back, believing that everything is up to God and He will do whatever He chooses.
- e) It is not devaluing the role we play in co-laboring with Christ to advance His Kingdom.

- B. Question to consider: If it’s totally about God’s grace and sovereignty, why does He choose to involve us?

III. Two Approaches to God

A. Works-based Approach: Lesson from the Rich Young Ruler (Luke 18:18-23)

Now a certain ruler asked Him, saying, “Good Teacher, what shall I do to inherit eternal life?” (Luke 18:18)

1. The young ruler approached Jesus as a teacher of the Law and Jesus addressed him back *using the Law*.

So Jesus said to him, “Why do you call Me good? No one is good but One, that is, God. You know the commandments: ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Honor your father and your mother’” (Luke 18:19-20).

2. After Jesus provides qualifications for eternal life *based on the Law*, the rich young ruler tries to use his own merits and works to prove his eligibility for eternal life.

And he said, “All these things I have kept from my youth” (Luke 18:21).

“Religion is just this way. There is always one more thing that you must do.”

3. Jesus, using the Law as the example, gives the rich young ruler *one more thing* that he needs to do in order to attain eternal life.

So when Jesus heard these things, He said to him, “You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me” (Luke 18:22).

4. With the law and religion, there is always something else to “do” before we gain God’s favor (see verse 18).

5. Ultimately, works disqualified the rich young ruler from receiving the very thing he sought—eternal life.

B. Grace-based Approach: Lessons from Zacchaeus (Luke 19:1-10)

1. Zacchaeus is also a rich man, but he responds to Jesus in a completely different way than the rich young ruler did.

And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way (Luke 19:3-4).

2. The story of Zacchaeus represents the balance of grace and effort.
 - a) He did not approach Jesus from a works/merit mentality, wondering what he had to *do* to receive from Jesus.
 - b) At the same time, he recognized that effort was still required of him for his day of visitation.
 - c) He needed to run ahead and climb the sycamore tree.
 - d) It is not a matter of working to earn something from Jesus, but there is a principle of drawing close to the One who offers eternal life and heals our bodies.
3. Grace alone qualifies us to receive eternal life and the supernatural power of God flowing in and through us; effort aligns us with this flow of grace.

IV. Two Bondages to Avoid

A. The Grace Bondage

1. Bondage takes place when we overemphasize one truth at the expense of deemphasizing another—“all grace” or “all faith.”

2. What we believe in the *Grace Bondage*

- a) Nothing happens unless God chooses.
- b) We don't need to do anything; God does everything.
- c) Devalues the role we play in advancing His Kingdom.
- d) We blame God for everything that ever happens to us.
- e) The Gospel is dependent on how God is feeling that certain day.

B. The Faith Bondage

- 1. Faith becomes a law.
- 2. Faith is reduced to a series of loopholes we need to jump through in order to receive anything from God.
- 3. Faith emphasizes man's effort, so when a desired result does not happen, it's because we failed to fulfill a requirement and now are back at square one trying to perform all over again.

C. The Balance

- 1. Grace and faith both need to be present to be able to release the power of God through our lives.
 - a) Faith is not a striving action, but *an action out of rest*.
 - b) Faith is empowered by grace.
 - c) Faith appropriates what God has already provided because of His grace.
 - d) Faith is *in* God's grace.

2. The Correct Approach

- a) We don't approach God as beggars.
- b) We approach Him as the sons and daughters of a Father who has provided everything.
- c) We trust God has provided everything and rest in this truth.
- d) The result of properly resting in grace is a faith that recognizes it is because of God's unmerited favor that He chooses to use us.

3. The End Result

“When you truly get a revelation of the pure grace of God and His love for you and for others, you will be compelled to give Him away.”

- a) You will want to freely give His goodness away.
- b) You will find yourself making efforts and taking risks like you had never done before.
- c) You will work harder as one *loved and accepted by God* than as one constantly striving to gain God's pleasure.

“We were born to be transformers of families, workplaces, cities, regions, and the nations of the world so that we would see Jesus receive the full reward for His suffering.”

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. Is ministering out of rest a new concept for you? How so?

2. How would you define the terms *rest* and *grace*?

3. What can you do to be more like Zacchaeus than the rich young ruler?

4. Compare and contrast the *Grace Bondage* and the *Faith Bondage*.

5. What should the proper balance of grace and faith look like?

6. How should we approach God?

7. Do you feel compelled to give God's goodness away?

ACTIVATION EXERCISES

Practice ministering out of rest and take at least one opportunity to pray for someone in your small group/class (or—this week it could be someone you know or a stranger). Keep in mind the fact that Jesus has already paid for their healing, rest in knowing you are a beloved son/ daughter of God, and confidently release the Kingdom of God inside of you.

Small Group Exercise

Break up into pairs (of the same gender) and pray for physical healing for each other. If you don't have a physical ailment, ask the person to pray for your family member or friend who needs healing. Ask each other how "at rest" you felt while you were praying after you finish. If either of you would like to practice resting while praying a second time, go for it.

SESSION 5

FACT VERSUS TRUTH

SESSION OBJECTIVE

In the journey of walking in God's supernatural power, there are many lessons that one learns along the way. These lessons should never be treated as defeats or excuses to retreat from a lifestyle of risk, but rather as boosts of momentum. Studying theology is necessary, but the greatest theological discoveries take place when we rise up and decide to put the Word of God into practice.

To do this, we must approach the Word as God's unchanging, eternal Truth that can override any natural fact at any given moment. This is one of the greatest lessons we can learn as those called to re-present Jesus' supernatural ministry. Facts are all subject to change, and we should never elevate them beyond the ironclad, immovable constants that are clearly revealed in Scripture.

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

I. Fact versus Truth

A. Does this approach *deny* reality?

1. No. If you are sick, then you are sick and need healing.
2. This does not give us license to voyage into an unbalanced, unbiblical view of faith, where we mistakenly believe that faith denies reality.

3. Faith does not deny reality and faith does not deny facts.
4. Faith *confirms* a superior reality (the will of God) that the facts are always subject to.

“It’s extremely easy to complain about the facts and to be consumed by facts of the surrounding situation and lose sight of the higher realm of truth.”

B. Fact and Truth:

1. Fact: Sickness is a reality that we face—it is the result of living in a fallen world.
 - a) Hard things and situations do come in life.
 - b) Rather than denying such things, we navigate through them with God’s goodness and Heaven’s abundance.
2. Truth: Jesus Christ is your healer.
 - a) Revealed throughout Scripture
 - b) Revealed in the earthly ministry of Jesus

II. Faith versus Logic

“Faith can see the facts of the situation and still believe. We need to be careful that we don’t allow logic to get in the way.”

A. Example of Logic: Zacharias (Luke 1)

1. Context: He was a priest in the temple. He and his wife, Elizabeth, had no children. Not only was Elizabeth barren, but she was now past the age of having children.

2. An angel of the Lord told Zacharias that he and his wife would have a son:

Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth (Luke 1:13-14).

3. The angel was announcing an impossibility—a reality that contrasted with natural logic. Elizabeth was not only barren, but she had passed the age of even having children. Both impossibilities were against Zacharias and his wife.
4. This announcement disagreed with logic, and as a result it caused Zacharias to respond out of logic, not faith:

And Zacharias said to the angel, “How shall I know this? For I am an old man, and my wife is well advanced in years” (Luke 1:18).

Zachariah said to the angel, “Do you expect me to believe this? I’m an old man and my wife is an old woman” (Luke 1:18 MSG).

5. There is a difference between asking a question of logic (unbelief) or simply desiring more information. Zacharias was asking out of logic/unbelief.

B. Example of Faith: Mary

1. The angel of the Lord (Gabriel) appeared to young Mary and delivered perhaps an even more impossible announcement to her than Zacharias:

And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. He will be great and will be

called the Son of the Most High; and the Lord God will give Him the throne of His father David (Luke 1:31-32).

2. By all accounts, this announcement was illogical. Not only was she a virgin, but she would actually become impregnated by the power of the Holy Spirit and give birth to the long-awaited Messiah (see Luke 1:35).
3. At first glance, her response does not seem too different from Zacharias', but the difference is revealed in how Mary ultimately responded to the truth of God's Word:

And Mary said, "Behold, the bondservant of the Lord; may it be done to me according to your word." And the angel departed from her (Luke 1:38 NASB).

4. We need to follow Mary's example when it comes to believing the Word of God, even if it defies facts, logic, and all natural reason.
5. The result? God used Mary supernaturally to birth Jesus into the earth. In the same manner, Jesus is revealed through you as you assume the faith posture of Mary and say, "Lord, let it be according to Your Word!"

C. Example of Logic Getting in the Way of Faith: Lazarus

Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it. Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for he has been dead four days" (John 11:38-39).

1. Logic prevented Martha from seeing how a miracle could take place.

2. She was focused on the facts, not the supernatural Solution who was standing right in front of her.
3. Jesus reminds her of the truth: “*Did I not say to you that if you would believe you would see the glory of God?*” (John 11:40).

III. Feeling versus Truth

A. Do we always *feel* healing?

1. Sometimes, yes; most of the time, no.
2. We must live from a place of trust and conviction that, regardless of what we feel or don't feel, we are in Christ and He is in us.
3. We don't need to see or feel anything to know that it is God's desire and will to heal someone; His Word makes this abundantly clear.
4. There are more Scriptures in the Bible that refer to trusting God than there are about feeling God.
5. Trusting God is not the byproduct of a feeling. It is developed over time in understanding the nature, character, and heart of God toward us and toward others.

“Sympathy can lock a person in their problem; compassion will pull them out.”

IV. You Have Loaded Hands!

I live out of the conviction that as believers we all have “loaded hands.” The difference is whether we are a believing believer or an unbelieving believer.”

A. The Kingdom Is Within You

The kingdom of God does not come with observation; nor will they say, "See here!" or "See there!" For indeed, the kingdom of God is within you (Luke 17:21).

1. The Kingdom of God is within every single believer, for the Kingdom is carried and released through the Person of the Holy Spirit.
2. If the Kingdom of God lives within us and the Kingdom increases in reign through us, then our hands are loaded with Kingdom-advancing power.
3. Many people believe that God wants to heal, but they do not believe God wants to heal through them.

“Many believe that God wants to heal people, but they don’t have the conviction that He wants to do it through them. Half of the battle is trying to get their hands out of their pockets and get them on the sick person.”

B. Keys to Dealing with Facts and Truth in Hands-on Ministry

1. People are wired to focus on the facts, for the facts are the easiest thing for the natural person to grab hold of—what we feel, taste, touch, and experience with our sensory realm.
2. People are looking for people to partner with them and agree with their problem instead of help them overcome it.
3. People do not need you to partner with their problem, for all that does is magnify the problem and de-emphasize the supernatural solution that you carry!

4. People are easily impressed with the size of problems; we need to emphasize and focus on God's supernatural solutions.
5. People think that complaining brings the problem to a resolution, when all it does is exalt the facts to a higher place than the Truth/answer.
6. People *need* you to partner with God's solutions as revealed in His Word. This is the key to bringing facts into alignment with Kingdom Truth.

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. Do you believe that there is a superior reality (God's will) that can trump whatever circumstances you might be facing (the facts)?

2. How should we posture ourselves toward Jesus when we are facing what seems to be an impossible situation?

3. Do you tend to feel something happen when you pray for people? Do you rely on your senses in order to have faith that something is happening when you pray?

4. Do you really believe God wants to heal through you? Why or why not?

5. Do you have a tendency to agree with people when they complain/ share about their problems? If so, can you envision making the switch to declaring positive truths and God's solutions over their situations?

ACTIVATION EXERCISE

List a few tough situations you are currently facing (the facts) vertically. Next to those situations write down the superior reality of God's will (the truth).

Example: (Fact) I have knee pain when I wake up. (Truth) Jesus is my healer.

FACTS	TRUTH

Declare the truth over these situations whenever they come up in your mind. Watch and see them bend their knees to the superior reality of God's

eternal truth! Share testimonies with your small group or friends and family when the breakthrough happens.

PART TWO



REMOVING THE ROADBLOCKS TO HEALING

ONE OF THE LARGEST OBSTACLES TO HEALING IS NOT THE LACK OF FAITH BUT the presence of doubts. When we learn to recognize that the answer to every situation that we face is larger than the problem in front of us, then the obstacles become less of an issue.



SESSION 6

ARE THERE ROADBLOCKS TO HEALING?

SESSION OBJECTIVE

The roadblocks to healing have little to do with our performance and everything to do with our focus. The great hindrance to healing is not wrapped up in some matter of spiritual performance. Rather, are we looking at and focused on the only Answer—Jesus? We must ask ourselves, what’s bigger in our eyes—the sickness or the Solution?

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

I. Recognizing the Obstacles

A. The largest obstacle to receiving and walking in healing:

1. *Is*—the presence of doubts.
2. *Is not*—lack of faith

“Personally, my main focus is to not bring the person’s attention to what they think the problem is or might be, but to get their eyes onto the answer, Jesus Christ.”

B. How do we respond to obstacles?

1. We create theologies around the presence of obstacles to justify the lack of power and breakthrough we experience.
2. When something does not happen, instead of pressing in until it does, we give up and develop a theology around lack instead of persevering until what Scripture says actually comes to pass.
3. Become so focused on the Answer—Jesus—that the obstacles are unable to stand in the way and block our vision of His nature and power.

“If you want a ministry like Jesus had, do what Jesus did.”

C. How did Jesus respond to obstacles?

1. He responded out of identity.
 - a) He knew who He was and what He carried.
 - b) He released the solution and answer because He recognized that the atmosphere He carried was greater than and superior to the problems of those coming to Him.
2. He evaluated where people stood in their identity. Example: “blind Bartimaeus.”
 - a) Jesus asked him, “*What do you want Me to do for you?*” (Mark 10:51)
 - b) Jesus was evaluating whether or not this man had allowed sickness to define his identity. Even though the people recognized him as “blind Bartimaeus,” the question was *how did he see himself?*
 - c) There are some people who become so wrapped up in an identity of illness and sickness that they do not want to be

healed.

3. He addressed roadblocks by declaring truth that is higher than the questions being asked.

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

- a) The disciples were trying to evaluate the source of the man’s illness.
- b) It was almost like they were asking Jesus the wrong question, for He did not appear to be interested in the source. Rather, He was more focused on releasing the solution—healing.
- c) *The works of God* clearly involve healing and restoration, as Jesus does not attribute this phrase to the man’s blind state.

“If we need to be perfect to be healed, then we are coming on our own merits for healing and very few of us would be healed or would qualify to be used by God.”

II. Example Healing Scenario

A. A Sample Healing Situation

1. Someone comes to you needing a miracle. They want you to pray for them, and so you do.
2. You pray together, and initially it seems like nothing happens. They feel nothing. There are no signs of physical

improvement. It almost seems as if, naturally, the prayer malfunctioned and did not work. (This is where we introduced the roadblocks.)

3. Because we witnessed (what we perceived to be) a display of powerlessness, we start projecting powerlessness:
 - a) Are you in sin?
 - b) Is there unforgiveness in your life?
 - c) Are you baptized in the Holy Spirit?
 - d) Have you listened to 40 hours of teaching on divine healing?
 4. The list could always go on longer, because there is always some other “work” we could add.
 5. By asking these questions, we project our powerlessness onto the person who needs a miracle.
- B. We must understand how to respond to the *absence of a miracle* or *perceived* absence of a miracle.
1. We can either:
 - a) Start asking evaluative questions, loading the person up with feelings of guilt, condemnation, and unworthiness.
 - b) Respond with grace, keeping our eyes fixed on Jesus.
- C. Appropriately Confronting Spiritual Issues
1. The Balance
 - a) This approach to healing is often criticized because it does not allow issues such as sin or unforgiveness to block the

flow of God's supernatural power in someone's life.

- b) The truth is, Jesus never allowed these things to hinder healing either.
- c) Oftentimes, miracles served as an invitation for the person to break away from their sinful activities.

2. How to Address the Issues

- a) While ministering to a person, remain sensitive to the Holy Spirit. If He reveals that there is unforgiveness that needs to be dealt with or drops a name into your heart, don't confront the person directly.
- b) Wait until you are in a state of casual conversation and begin to ask about their life, the town they lived in, and trust the Holy Spirit to bring the conversation to a point where you can lovingly address the issue.
- c) It is never about calling out sin; it is about calling forth the promises and purposes of God over that person's life and seeing His power supernaturally transform their situation.
- d) Oftentimes, asking the right questions and expressing genuine concern for the person produces a breakthrough, where they become willing to share the problem without us projecting a problem that may or may not be there.
- e) The goal is never to dishonor or embarrass the person you are praying for. At the same time, unforgiveness is an important issue that must be appropriately dealt with. Not dealing with unforgiveness, without question, will destroy and rob your health, finances, relationships, and intimacy with Jesus.

- f) In the end, we must always remain focused on the person; they are not a project—they are precious to the Father and His heart is to bring healing and freedom to their lives.

“I am more interested in learning to release life and living out of the abundance of the answer that lives in me, because there is no problem that I will ever encounter that is bigger than the answer. There is no sickness or disease in life that has not been paid for in full by the blood of Jesus!”

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. Do people need to be perfect or even saved in order to be healed? Why or why not?

2. What did Jesus do when he met someone who needed healing but had sin issues in their life?

3. What typically happens when we don't see someone healed after we pray for the person the first time?

4. What should we do if someone isn't healed instantly after we pray?

5. What *shouldn't* we do if someone isn't healed instantly after we pray?

6. What should we do if we sense that the person we are ministering to has unforgiveness or a different sin issue?

ACTIVATION EXERCISES

Come up with a game plan for what you will communicate to someone you pray for who does not get healed instantly. Pair up in your small group/class and practice on each other. It is important that you learn how to persevere through lack of immediate visible results.

What will you convey verbally and nonverbally? (Hint: The person should always walk away from you feeling loved.)

SESSION 7

“NOT ENOUGH FAITH”

SESSION OBJECTIVE

How much does faith matter when it comes to healing? A lot. However, the roadblock is not in the question— “Do you have enough faith?” The roadblock is how much we entertain a deception.

It is a deception to believe in quantities of faith, as if one person has more faith than another. While faith can strengthen, mature, and develop, each of us received *the measure of faith* at salvation—the very faith of God! The idea that someone does not have *enough* faith to be healed is a lie that has served as both a roadblock and stumbling block to many. Again, the “not enough faith” response has little to do with the person being prayed for and a lot to do with how we respond to perceived powerlessness. When we pray for someone and see nothing happen, our first “go to” answer *cannot* be, “You didn’t have enough faith.” Condemnation ushers no one into an encounter with God—ourselves or the other person. Rather than evaluate whether or not our prayer was good enough or the person was believing hard enough, we need to simply lift our eyes to Jesus and get a greater vision of His love, grace, and power. Remember, He is the source of our faith.

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

I. “Not Enough Faith”?

- A. If we wonder if we have enough faith for the miracle, then there is a good chance the miracle has become purely about us.
- B. When we look inward to see if we have enough faith, we simply take our eyes off the answer and place them on ourselves—hoping that there is something in us that has the ability to muster up enough faith for the supernatural.
- C. When we search inside of ourselves to determine if we have enough faith, we will always come up short of faith for the miracle that is needed.
- D. The concept “enough faith” is faulty.
 - 1. This supposes that some people have received more faith than others.
 - 2. This is not accurate, as Paul tells in Romans 12:3 that each of us have been dealt “a measure of faith.”

II. The Faith of God

For truly I say to you, if you have faith [that is living] like a grain of mustard seed, you can say to this mountain, Move from here to yonder place, and it will move; and nothing will be impossible to you (Matthew 17:20 AMP).

- A. You received faith at salvation.
 - 1. You actually need supernatural faith to believe in the redemptive work of Christ and receive Him as your Lord—naturally, that decision makes no sense and we have no ability to simply will it into being.
 - 2. Prior to salvation, we are faith-less—completely without faith.

3. We transition from faith-lessness to receiving the very supernatural faith of God.
4. The measure of faith we receive is sufficient and enough to do whatever it is that we are called to do.

B. You received the faith of God.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified (Galatians 2:16 KJV).

1. Though this passage is traditionally translated “faith in Jesus Christ,” an increasing number of New Testament scholars are arguing that this phrase involves a subjective genitive, which indicates the phrase could—or should—read, “Christ’s faith” (the faith of Christ) or “Christ’s faithfulness.”
2. This implies that we are saved because we trust in Christ’s faith, or His faithfulness. He is the One who fully pleased God, who paid the price, who redeemed man, who became the curse, who defeated death. His faith—His faithfulness— has won.
3. Our faith is completely in the work of Jesus, for it is ultimately *His faith* that we have received through salvation.
4. This means that it is impossible for us to experience a faith deficit—we have inherited the faith of God, which spoke the worlds into being.

C. “I don’t feel like I have enough faith.”

1. Feelings are irrelevant when it comes to the quantity of faith you possess.

2. You have received the very faith of God, which means that even on your worst day, when you are struggling to believe or you feel like your hope is burning faintly, you *still* have enough faith to experience the supernatural in your life.
3. Your feelings do not change the amount of faith you received—God determined that at your salvation when He dealt to you the “measure of faith.”
4. Your feelings do not determine your level of God’s favor or His pleasure; they are constants because of the work of Christ. He is always pleased with you, and you have received His unmerited favor because of the cross.

D. “Conjuring Up Faith”

1. Because of your status in Christ and because of the faith you received at salvation, you do not need to try to conjure enough faith to meet a condition to receive or release God’s power.
2. If this was the case, none of us would ever become eligible to flow in God’s supernatural power.
3. Jesus met every condition for you and made you eligible to walk in His power.
4. The key is trusting in the faithfulness and faith of Christ:
 - a) His faithfulness was expressed at the Cross, fulfilling the condition for you to be eternally pleasing to God.
 - b) His faith was deposited into you at salvation.

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. Do you sometimes look inward to see if you can muster up enough faith either to minister healing or be healed yourself? What has been the result of that?

2. How does knowing you received God's faith at salvation change things for you? What does this actually mean?

3. How do feelings relate to the quantity of faith we possess?

4. What is the key to receiving and releasing God's supernatural power?

ACTIVATION EXERCISES

Join together in your group/class and pray for needs (of each other or for people who are not present) as if you *already have* the faith of God living on the inside of you.

The power of the Holy Spirit *in you* can accomplish anything that God can accomplish, because He is God *in you!* See how this adjusts the way you pray and start releasing your faith like this all the time.

SESSION 8

OFFENSE WITH GOD

SESSION OBJECTIVE

Offense is a strong deterrent to walking in God's supernatural healing power. Why? It has nothing to do with a deficit of power or an unwillingness on God's end. It is purely a choice that we make. We choose to be upset and disappointed with God because we are living in the realm of focusing on what He's *not* doing (or what we perceive He is not doing). Offense adjusts our theology to agree with what did *not* happen rather than aligning itself with the eternal truth of God's Word. Offense restrains us from getting out of the boat and positioning ourselves to be used in supernatural ministry. Offense is very easy to overcome—it simply needs to be addressed for what it is and we need to sever our agreement with it.

In this session, we will identify the two sources of offense and explore why offense is a roadblock to God's healing power flowing through us.

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

I. The Two Sources of Offense

A. We are offended because we believe God sent the problem.

“The circumstances that we go through do not dictate the goodness of God.”

1. Who causes the disappointments?

- a) When bad things happen in our lives, offense causes us to ask God, “What are You doing to me?”
- b) We must evaluate everything that happens by the Word of God, which reveals the character and nature of God.
- c) If we experience circumstances and situations in our lives that do not have their origin *from* God, then we must acknowledge them as such.

2. *Sickness* is a perfect example of something that does not come from God—which many people mistakenly assume is sent from His hand.

- a) We naturally become disappointed and offended with God when we believe that He actually sent the sickness.
- b) Two primary ways that we blame God concerning sickness:
 - (1) We blame Him for sending the sickness to begin with.
 - (2) We blame Him for not healing the sickness. We may have a correct theology about where sickness comes from, but when it comes to the healing process we get offended with God because we perceive He is doing nothing about healing it.

B. We are offended because we believe God will not fix the problem.

1. Basics

- a) Anyone who has picked up this manual for personal study—or is attending the healing class/discipleship group that is using this guide—most likely believes that sickness does not come from God.

- b) The main offense we are discussing does not confront origin, but rather, response.
 - (1) *Origin*: Where sickness comes from.
 - (2) *Response*: How sickness is dealt with.
- c) We believe sickness is not the result of God's plan and that His heart is healing.
- d) At the same time, we all face the question: *What happens when God does not seem to come through right away in healing someone?*

“How we deal with the disappointments of today will determine the fruit of tomorrow.”

2. Identifying Offense

- a) How do we know if offense is starting to develop in our hearts?
 - (1) We cannot celebrate someone else's miracle when we need that miracle for ourselves.
 - (2) We end up asking God, “Why them? Why not *me*?”

II. How Is Offense a Roadblock?

A. Dealing with Disappointments

- 1. *Intellectual Offense*: When we don't deal with our disappointments and we continue to carry burdens that were never designed for us to shoulder, our minds begin to second-guess God's good nature because of the un-confronted disappointment.

- a) Failure to deal with intellectual offense creates bitterness in our hearts toward God.
 - b) Bitterness brings us to officially redefine theology around what our offense says about God rather than what God's Word says about Him.
2. *Unexplained Loss*: All of us have experienced some measure of unexplained loss, either personally or we know someone else who has.
- a) Loss is not a roadblock to God's healing power flowing through you.
 - b) How we *respond* to loss today is what determines the fruit of what we walk in tomorrow.
- B. Believing wrong things about God's character contributes to powerless Christianity.
1. Lies we believe:
- a) We believe that God allows sickness to come upon us to teach us a lesson.
 - b) We believe that God is somehow warring with Jesus, for Jesus modeled healing, while we sometimes think that the Father's heart is to afflict.
 - c) We believe that Jesus wants to heal us, but somehow we think that God allows us to be sick.
2. Believing lies about the Father and the Son actually restrains us from activating the supernatural power of the Holy Spirit in our lives.
- a) The Holy Spirit testifies of Jesus.

- b) Jesus reveals the Father.
- c) If we believe that Jesus and the Father have two contrary agendas, one wanting us healed and the other wanting us afflicted, we will not have confidence to work with the Holy Spirit and allow Him to manifest the healing power of God through our lives.

3. Truths to defeat the lie:

“The heart of the Father for His children is that we would walk in wholeness and blessings and receive all that Jesus paid for.”

- a) The Son perfectly represents the Father.

This Son perfectly mirrors God, and is stamped with God’s nature (Hebrews 1:3 MSG).

- (1) Jesus *only* did what He first saw the Father doing. This means that the Father is all about healing, as the Son was modeling the Father’s works.

Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner” (John 5:19).

- (2) Jesus never put sickness on anyone, which means that the Father likewise will not afflict with sickness.

- b) God is a good Father who gives good gifts to His children.

If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! (Matthew 7:11)

- c) Every good gift (including healing) comes from God—finds its origin in Him.

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning (James 1:17).

- d) He is the God of life—abundant *zoe* life. The Greek word for life is *zoe* and it describes the quality of life that is enjoyed by God Himself—absolute fullness of life.

I have come that they may have life, and that they may have it more abundantly (John 10:10).

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. What happens when we become offended at what (it seems) God is not doing?

2. How do we protect ourselves from becoming offended with God?

3. What would be some clues that we have become offended at God?

4. Have you ever thought that God brought sickness on somebody or yourself?

5. What are some lies we might be believing about Jesus and God—and what will be the outcome if we believe these things?

ACTIVATION EXERCISES

In the context of a group or discipleship class, it would best to send each person out to their own place in the room to get alone with God and confront the offense issue directly.

With the Holy Spirit, search your heart to see if you are holding any offense at God for believing He withheld something good or caused something bad to happen (especially regarding sickness). Though God is perfect and does not need our forgiveness, it can be therapeutic for us to release Him from our judgment.

A prayer you can pray to search your heart is:

Holy Spirit, is there any offense I am holding against God the Father? Please show me if there is.

He may show you a picture, bring up a memory, or put words in your mind. If you sense any offense rising up inside of you, pray this prayer:

Heavenly Father, I am feeling offended with You because of _____. I choose to forgive You for this and release You from all of my judgment and offense. I know that is not Your heart, so from now on I choose to believe that You are a good God and that You are for me. This is truth and I am clinging to it regardless of what I see happen. In Jesus' Name, amen.

Choose to renew your mind this week by focusing on the following four truths about Jesus and God the Father. Pick one to meditate on at breakfast, one at lunch, one at dinner, and one before you go to bed. You might want to memorize the corresponding verses also:

1. The Son perfectly represents the Father.

This Son perfectly mirrors God, and is stamped with God's nature (Hebrews 1:3 MSG).

2. God is a good Father who gives good gifts to His children.

If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! (Matthew 7:11)

3. Every good gift (including healing) comes from God— finds its origin in Him.

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning (James 1:17).

4. He is the God of life—abundant zoe life.

I have come that they may have life, and that they may have it more abundantly (John 10:10).

SESSION 9

OVERCOMING OFFENSE AND DEALING WITH LOSS

SESSION OBJECTIVE

Disappointment and loss are not popular topics when many teach about supernatural healing. However, it is far more dangerous for us to ignore these topics. The longer we try to avoid the unfortunate realities of loss and disappointment, the longer we will experience powerlessness in our Christianity. God wants to give His people keys to dealing with issues that have made many uncomfortable in the past. However, when we bring these subjects into the light, we position ourselves in a greater place to experience increased revelation and measures of victory in these areas.

We have already studied some basics about disappointment and offense. In this session, we will explore some powerful keys to overcoming offense and dealing with the loss that so frequently keeps us from moving forward in living the supernatural Christian life.

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

I. Overcoming Offense

A. Jesus' Model: Matthew 14—John the Baptist

1. The Disappointment: John the Baptist Is Killed

a) John the Baptist is beheaded (verses 1-12)

b) Jesus hears the news that John has been executed (verse 13a)

2. The Response: Jesus Goes to the Father

a) Jesus' response: "*When Jesus heard it, He departed from there by boat to a deserted place by Himself*" (verse 13b).

b) When Jesus retreated to be by Himself, these were typically setups for intimacy between Him and His Father.

c) A disappointing report drove Jesus into a place of intimacy with the Father.

B. Lessons to Glean from Jesus' Model

1. Jesus did not deny the disappointing news.

2. Jesus did not respond to disappointment out of offense.

3. Jesus demonstrated that disappointment is not a license for us to change our theology about who God is, but should be a catalyst for us to ground ourselves even deeper in His character and nature.

4. Jesus showed us the power of solitude with the Father in the midst of disappointment.

a) This does not mean we retreat from the world, our friends, and families. It is not necessarily a physical solitude, although that is necessary at times.

b) We need to embrace solitude in terms of being extremely cautious about what we *let in* to our lives during seasons of disappointment. Well-meaning people will offer opinions and perspectives, but we must rightly divide them—even well-intentioned advice and counsel—by the Word of God.

- c) We cannot afford to let disappointment drive us away from the Father, because we start redefining who He is based on the situation.
- 5. Jesus retreated to be with the Father so He could remain focused on the Father.
- 6. Likewise, we must get alone with the Father and seek a great revelation of Who He is. This comes when we:
 - a) Have a greater understanding of who Jesus is and what He did.
 - b) Have a deeper grasp of what Jesus paid for through the finished work of the cross.

C. Celebrate the Breakthrough of Another

- 1. When we get attention off ourselves and celebrate the miracle of another, we position ourselves for that same miracle.

II. How to Navigate Through Loss

And we know that all things work together for good to those who love God, to those who are the called according to His purpose (Romans 8:28).

A. Embracing the Mystery

- 1. Romans 8:28 was not written to keep us from praying for supernatural healing, as if sickness was the “all things” that work together and that God’s sovereign plan involved making people sick and ultimately causing their death. This is not what Paul is saying here.
- 2. Jesus gave us a very definite model and example of how to respond to sickness—*healing*.

3. Romans 8:28 is our refuge of comfort in the midst of loss, affirming that what we perceive as defeat is ultimately *not* defeat, for even the disappointment will be salvaged.

B. Responding to Loss

“Use loss to fuel your fire. Refuse to live by your experience, which only pulls the gospel to a lesser level, but set the gospel as your standard and live your life to that level.”

1. The two reminders of loss:
 - a) We have not yet arrived.
 - b) We need greater revelation of God’s goodness and grace.
2. We cannot allow even death to quench our belief in God’s supernatural healing power.

C. When someone dies, here are five things you can do:

1. With the permission of the family, pray that they are resurrected from the dead.
2. If they are not resurrected, bury them.
3. Mourn with the family—there is nothing wrong with mourning, as we do not mourn like the world. We mourn with expectation that we will see those people again if they were believers. However, we cannot allow our mourning to lead us into unbelief.
4. Refuse to be offended with God.
 - a) Don’t blame Him for the death.

- b) Don't blame yourself for not seeing the person healed or resurrected.
5. Get up and get back on the front line, looking for the next person to be healed, whole, and set free.

D. Persistence is key.

We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed (2 Corinthians 4:8-9).

1. Paul's Example

- a) We will confront loss. The question is what we will do with it.
- b) We should model the apostle Paul who refused to remain "struck down."

2. Reinforce your convictions.

- a) Nothing is impossible with God (see Luke 1:37, Mark 9:23).
- b) Today is a great day for a miracle (see 2 Cor. 6:2).
- c) Our confidence is in the Greater One living on the inside of us (see 1 John 4:4).

“We will see more miracles if we step out in godly confidence, knowing that all of Heaven is waiting to back us up as we release the goodness of the Father.”

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. What lessons can we learn and apply from Jesus' response to John the Baptist's death?

2. Why is it crucial that we celebrate other people's miracles and breakthroughs even when we haven't yet experienced our own?

3. How should Romans 8:28 *not* be interpreted in regard to healing? How should it be correctly applied?

4. When we experience loss, what things should we do and not do?

5. Based on 2 Corinthians 4:8-9, what attitude should we have in the midst of loss?

ACTIVATION EXERCISES

If you are facing an impossible situation and are tempted to feel hopeless, keep these convictions at the forefront of your mind.

1. Nothing is impossible with God (see Luke 1:37, Mark 9:23).
2. Today is a great day for a miracle (see 2 Cor. 6:2).
3. My confidence is in the Greater One living on the inside of me (see 1 John 4:4).

This could mean posting them in visible places on sticky notes, writing them on your mirror, and declaring them daily.

In addition to making positive declarations and renewing our minds, enlist the help of one or more friends who have the same convictions you do. Tell them you need encouragement to stick to these convictions and ask them to text, email, or call you intermittently to remind you.

Hebrews 3:13 tells us to “encourage one another daily” so that we are not hardened by sin’s deceitfulness.

If you are in a small group or class, partner with someone from the same gender and make a plan to encourage each other daily.

SESSION 10

REMOVE THE DOUBTS: PART 1

SESSION OBJECTIVE

There are several different categories of doubts that try to keep believers from walking in God's supernatural healing power. This section will be broken up into two sessions, as there are four major doubts to be covered. Again, the restraining factors for supernatural ministry do not have anything to do with unwillingness from God, nor do they have anything to do with performance. They are wrapped up entirely in belief systems. What we expect, typically, is what we receive. Conversely, doubt delivers exactly what it expects to happen—nothing.

The first two categories of doubt covered in today's session are roadblocks keeping people from receiving healing for themselves or releasing it to others.

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

“Many of us have been raised in church under a powerless theology, built to justify the lack of results that we see.”

- I. The Performance Doubt: *We are not working hard enough for breakthrough.*
 - A. Working for Miracles

1. The more we fail to see, the harder and harder we try to work to achieve supernatural results.
2. Miracles end up becoming something that we are responsible for producing.
3. Focus shifts from God to us, and we come to live in perpetual striving mode.

B. Healing is about Jesus' performance.

1. Healing is the result of Jesus' performance on the cross.
2. Healing is only difficult when we think it is something to do with us.
3. Healing is all about the power of the Holy Spirit moving through us.
4. Healing is the finished work of Jesus producing supernatural power through us.

C. "Good Enough for Healing"

1. We will never become good enough to be healed; in the same way we are not good enough to be saved or good enough to be filled with the Holy Spirit.
 - a) We are saved not by our works, but through faith in Jesus' work.
 - b) We receive the Holy Spirit not because we are holy, but because Jesus' blood made us an acceptable vessel of His habitation.
 - c) We are healed not because of anything we do or don't do, but because Jesus purchased healing on the cross and has freely made it available to us.

“We don’t need to come cleaned up before we come to God; we come to God just as we are.”

2. The Deception

- a) If it were about us being “good enough” to be healed, most Christians would not be able to receive healing.
- b) Specifically, no unsaved person would ever qualify for healing if there was a performance standard.
- c) Whether or not people believe in Jesus, Jesus still wants them healed and Jesus wants to use you to bring healing to these people.

D. The Power of His Light

Arise, shine; for your light has come! And the glory of the Lord is risen upon you. For behold, the darkness shall cover the earth, and deep darkness the people; but the Lord will arise over you (Isaiah 60:1-2).

- 1. We have become overly conditioned to being focused on the size and scale of the darkness—in our world, cities, lives, etc.
- 2. Darkness is not the problem. We need to shine the light of Christ in us!
- 3. When we have a revelation of the glory, power, and light of God living inside of us, no place will be a hard place, no region will be too dark, and no group of people will be too unreachable.

II. The Will of God Doubt: *It’s not God’s will to heal everyone.*

A. Example: Leper in Matthew 8:2-3

And behold, a leper came and worshiped Him, saying, “Lord, if You are willing, You can make me clean.” Then Jesus put out His hand and touched him, saying, “I am willing; be cleansed.” Immediately his leprosy was cleansed.

1. The leper reveals a common question many people have concerning healing: “Lord, You *can* heal me. Are You willing?”
2. Jesus reveals the answer: “*I am willing; be cleansed.*”

B. Developing Confidence in God’s Will to Heal

1. When we question God’s will to heal, this is evidence that we have taken our eyes off of Jesus’ love, mercy, compassion, and grace.
2. This is also evidence that, perhaps, we have allowed the apparent size of the sickness or malady to become greater than our vision of the Healer.
3. Jesus’ decree to the leper, “I am willing,” reveals the Father’s heart toward those who are sick and afflicted, as Jesus’ words always represented the Father (see John 12:49).

C. Keys to Praying God’s Will for Healing

1. Pray from that place of confidence: “It’s always His will to heal.” If we pray out of a place of doubt, we will minister out of a place of lack.
2. Pray as though you are praying the realities of Heaven to earth, confident that—according to Scripture—sickness does not exist in Heaven and should not exist on earth.
3. Make your foundation the finished work of Calvary. God demonstrated His will concerning healing 2,000 years ago

when Jesus took all of our sin and sickness upon Himself at the cross (see 1 Peter 2:24).

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. What is the problem with thinking that receiving or releasing a miracle has something to do with just us?

2. What is the solution to the performance doubt?

3. What do being saved, being filled with the Holy Spirit, and being healed all have in common?

4. If healing had to do with whether or not we are good enough to receive it, what would the logical outcome be?

5. Do you have a tendency to overemphasize the darkness rather than the light of Christ?

6. When we question whether it is God's will to heal, what have we done?

7. What are the three things to keep in mind as we are ministering healing?

ACTIVATION EXERCISES

Find someone (in your group, class, or everyday life) to pray for who needs healing and practice the three keys to praying God's will for healing. You can either think about these three points in your mind or say them out loud. It may be beneficial for the person you are praying for to hear you say your beliefs out loud so they recognize the place you are praying from.

SESSION 11

REMOVE THE DOUBTS: PART 2

SESSION OBJECTIVE

The two doubts we cover in this session must be confronted, as they deal with foundational Truths concerning God, His purposes, His timing, and His overall heart for healing.

Not only are we confronting doubts, but we are also laying foundations of truth that we can build our lives upon. It is one thing to merely expose the doubt; it is another thing to provide a solution. In this session specifically, you will be exposed to scriptural solutions revealing God's purposes and divine timing, which will revolutionize the way you pray for the sick.

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

- I. The Divine Purpose of God Doubt: *Believing that God has a sovereign, divine purpose for sickness.*

This is one of the biggest errors in the contemporary church, although it does appear to be shifting more and more as believers across the denominational spectrum are experiencing Jesus' healing power.

- A. Key #1 to defeating this doubt: Remember that Jesus is our role model.

1. You have been sent on Jesus' mission!

As the Father has sent Me, I also send you (John 20:21).

2. Jesus healed *all* who were tormented by the devil.

How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him (Acts 10:38).

“God, as any good Father would, wants the best for His children even when they are in circumstances in life that were not His will for them.”

3. Though He was and is God, Jesus healed because He was anointed by the Holy Spirit with strength, ability, and supernatural power—just like you are!

How God anointed and consecrated Jesus of Nazareth with the [Holy] Spirit and with strength and ability and power (Acts 10:38a AMP).

He was able to do all this because God was with him (Acts 10:38b MSG).

- B. Key #2 to defeating this doubt: Remember that *sickness* is not listed among the blessings of God *anywhere* in Scripture.

1. The Old Testament reveals God’s stand on sickness: It is something He desired to *take away* from the midst of His people.

So you shall serve the Lord your God, and He will bless your bread and your water. And I will take sickness away from the midst of you. No one shall suffer miscarriage or be barren in your land; I will fulfill the number of your days (Exodus 23:25-26).

2. The Old Testament is also filled with testimonies of supernatural healing, revealing that God’s heart even then was

to heal:

- a) Abraham prays and Abimelech, his wife, and slave girls can have children again (see Gen. 20:17-18).
 - b) Hannah is healed from her barrenness (see 1 Sam. 1:9-20).
 - c) King Jeroboam's hand is supernaturally healed (see 1 Kings 13:4-6).
 - d) Elijah raises the widow's son from the dead (see 1 Kings 17:17-24).
 - e) Elisha raises the Shunammite's son from the dead (see 2 Kings 4:18-37).
 - f) Naaman is healed of leprosy after following Elisha's instructions (see 2 Kings 5:1-14).
 - g) The dead man who is thrown into Elisha's tomb is resurrected because of his contact with Elisha's bones (see 2 Kings 13:21).
 - h) King Hezekiah's life is extended (see 2 Kings 20:1-11; 2 Chron. 32:24-26; Isaiah 38:1-8).
 - i) King Nebuchadnezzar is healed of insanity (see Daniel 4:34, 36).
3. Sickness is not listed among the Beatitudes in Jesus' Sermon on the Mount, nor is it listed in the blessings named in Deuteronomy 28:1-14.
 4. Scripture is filled with promises revealing God's purpose is to heal sickness, not use it as a blessing:

You' ll be blessed beyond all other peoples: no sterility or barrenness in you or your animals. God will get rid of all

sickness. And all the evil afflictions you experienced in Egypt he' ll put not on you but on those who hate you (Deuteronomy 7:14-15 MSG).

And no inhabitant will say, "I am sick"; the people who dwell there will be forgiven their iniquity (Isaiah 33:24 ESV).

Then will the eyes of the blind be opened and the ears of the deaf unstopped. Then will the lame leap like a deer, and the mute tongue shout for joy (Isaiah 35:5-6 NIV).

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed [which was fulfilled in Christ Jesus and later reinforced in 2 Peter 2:24] (Isaiah 53:5 KJV).

God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil (Acts 10:38 KJV).

For this purpose the Son of God was manifested, that He might destroy the works of the devil (1 John 3:8).

II. The Specific Timing Doubt: *Believing that there is a divine, sovereign timing for a miracle to take place.*

A. Calvary: The Ultimate Revelation of God's Divine Timing

1. Many live out of experiential Christianity and, in turn, build a theology based on experience rather than the truth of Scripture.
2. Scripture reveals that the price has already been paid for the miracle at the cross.
3. The cross is God's timing for the miracle.

B. Origin of the Divine Timing Doubt

1. When we don't witness a miracle take place right away, we assume—based on experience—that God's timing did not involve bringing the miracle to pass at that moment.
2. This is operating from the assumption that “healing work” needs to be done, when in fact the healing work was already accomplished on the cross.
3. Jesus already did what He was going to do—it is not a matter of making God's power work, but it is accessing what has already been paid for.

C. Jesus' Example of God's Divine Timing

“If we look at the life of Christ, He demonstrated that the timing for healing was always when people came to Him as the healer.”

1. Jesus never sent anyone away because the miracle was not in the “timing of God.”
2. Jesus healed all who came to Him and never gave them an answer indicating that a miracle was not part of God's divine timing for them.

D. Activating the Prayer of Faith

1. Faith pulls the realities of heaven into today.
2. We need to have more confidence that when we pray in agreement with who Jesus is and what He has already done, the work of healing is being applied.
3. We cannot lower the gospel to the level of our experience (or lack thereof).

E. Kingdom Coming or Kingdom Come

Our theology has become more about the Kingdom coming as opposed to Kingdom already here.”

Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, “The kingdom of God does not come with observation; nor will they say, ‘See here!’ or ‘See there!’ For indeed, the kingdom of God is within you” (Luke 1:20-21).

1. We can adopt one of two approaches to the Kingdom of God and healing:
 - a) Kingdom come: His Kingdom is present in power and living within us.
 - (1) We have the Kingdom inside of us.
 - (2) There is no limit or restraint on how much of the Kingdom can be released through us.
 - (3) There is more Kingdom available right now than our minds can even imagine.
 - b) Kingdom coming: His Kingdom is yet to come.
 - (1) This perspective gives us an easy out when we perceive that a miracle has not happened.
 - (2) We simply put that unanswered prayer in the category of “Kingdom coming” or “Kingdom not yet.”
 - (3) Jesus never gave us instructions on what to do about a “Kingdom coming” reality. He simply told us to

pray like this: “*Thy Kingdom come, Thy will be done in earth, as it is in heaven*” (Matt. 6:10 KJV).

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. After reading the solutions to the idea that God has a “sovereign purpose for sickness,” how certain do you feel that it is God’s will to heal, on a scale of 0 to 100 percent?

2. If you got into a discussion about healing with someone who said they think God has a purpose for sickness and they asked you what your opinion was, what would you say to them?

3. What do we need to remember when healing does not manifest instantly?

4. What was Jesus showing us about divine timing regarding healing?

5. Briefly explain the two approaches to the Kingdom of God and healing.

ACTIVATION EXERCISES

Practice praying, “*Thy Kingdom come, Thy will be done in earth, as it is in heaven,*” this week, face to face with people who need breakthrough and for those who need healing who are not with you.

Begin practicing this type of prayer with your small group or in your discipleship class. Be intentional about releasing the Kingdom as an active, *now* reality instead of something that will bring breakthrough and healing sometime in the distant future.

Regardless of what results we see instantly, it is important to pray the Kingdom as a *now* reality, since the fullness of its supernatural resources are ready and available to produce transformation in our situations and circumstances.

PART THREE



KEYS TO WALKING IN HEALING POWER

THE KEY TO WALKING IN A LIFE OF MIRACLES IS THE UNDERSTANDING THAT IT IS not just us in Christ, but it is Christ in us. This is our identity; our identity is in Christ and in Him alone. It is not in what I do, but it is in *what He has done*.



SESSION 12

CREATE A SUPERNATURAL ATMOSPHERE

SESSION OBJECTIVE

Now that we have laid solid foundations for healing and identified some of the consistent roadblocks that people experience to moving in supernatural healing power, it is time to get very practical.

For those who believe in supernatural healing, there is the tendency to perhaps over-spiritualize it. Many are waiting on the Holy Spirit to create an “atmosphere” for healing, when in fact we actually carry the atmosphere. His Name is Holy Spirit. He is not a force; He is the very person and power of God that releases the agenda of Jesus Christ through our lives. This agenda is all about saving, healing, and restoring all things that have been broken. There is no need to wait for a feeling or for some spiritual high before we step out and pray for the sick. Remember, you carry the atmosphere of heaven inside of you!

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

I. A Theology of Open Heavens

And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove. And a voice came from heaven, “You are my beloved Son; with you I am well pleased” (Mark 1:10-11 ESV).

A. The Heavens were *torn open*—and have not closed.

1. The English Standard Version most accurately communicates the original language, as the heavens did not merely shift or part the day of Jesus' baptism—they were violently *torn open*.
2. Jesus made it possible for believers to walk under an open heaven and thereby receive a consistent flow of supernatural resources.
3. To pray for God to open the heavens or “rend the heavens” (Is. 64:1) is old covenant theology—this has already happened. We are essentially asking God to do what He has already done!
4. As long as we remain ignorant of the work Jesus has already accomplished, starting at His baptism and really concluding at the Day of Pentecost, we will continue to ask, cry out, and beg for an inheritance that the blood of Jesus has already made freely available.

“I won’t allow myself to cry out for an open Heaven as if there is something else that He needs to do.”

B. Why We Create a Theology of “Closed Heavens”

1. Our lack of miracles redefines our theology.
2. When we see nothing happening, we come to the faulty conclusion that we need to barter with God to open the heavens *again*, as if the one time was not sufficient.

C. Greater Expression of an Open Heaven Reality

“I do believe and pray that there will be a greater dimension of a coming open Heaven, but I also believe that it will come from believers arising into their identity, knowing not just who we are in Christ, but who Christ is in us.”

1. God has already opened the heavens—however, we can press in for a greater demonstration and expression of this reality.
2. In the same way that Jesus has already paid the price for healing, we press in to the heart of God to discover how we can enforce this finished work on earth in an even greater measure.
3. We are not begging God to do something, nor are we working for something—we are going deeper in our intimacy with Jesus, discovering what a life lived under an open heaven truly looks like, and partnering with the Holy Spirit to demonstrate this lifestyle in the earth.

II. Create and Confidently Carry the Atmosphere

A. Thermostat or Thermometer?

1. We carry the atmosphere of heaven—supernatural peace.
2. We are not called to take the temperature of the environment, but you are empowered to release what you carry *into* the environment as a thermostat and transform it.
3. When we function more like a thermometer, constantly evaluating whether or not the atmosphere is right for miracles, we will seldom step out, take risks, and pray for the sick.
4. The atmosphere is rarely ripe for a miracle—this is why you are an essential ingredient. You carry the Power that makes any atmosphere miracle-ready!
5. We should not try to create an atmosphere for a miracle, for the miracle is what creates the atmosphere.

“We create an atmosphere for the sake of the sick people we come into contact with, not for our own sake.”

B. The Supernatural Power of Peace

1. Example: The Woman with the Issue of Blood

Now a certain woman had a flow of blood for twelve years, and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. When she heard about Jesus, she came behind Him in the crowd and touched His garment. For she said, “If only I may touch His clothes, I shall be made well.” Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction (Mark 5:25-29).

- a) Jesus told her, “*Go in peace*” (Mark 5:34).
- b) In the original language, the word *in* within the phrase “Go in peace” is *es*, which actually means “go *into* peace.”
- c) Jesus was inviting her to step into the reality of *shalom* in the same way you would step into a room or a house.
- d) The woman received more than physical healing—she received the *shalom* or wholeness of God.
- e) Jesus was telling her, “Go into peace and continue to be well,” or, “Go into peace and continue to maintain your health.”

2. Key to Creating an Atmosphere of Healing: Peace

- a) Jesus suggested that the root issue of the woman’s suffering was a lack of peace.

- b) The woman was healed when she encountered the answer —Jesus.
- c) The root cause was addressed secondarily.

“When we are conscious of who we are and who lives in us, then we carry and release what we are conscious of.”

C. “Accidental Healings”

1. This is the result of creating and carrying the atmosphere of heaven wherever we go.
2. The greater revelation we have of who lives inside of us, the more frequently we will experience “accidental healings.”
3. This is a result of our increasing awareness of the healing power and presence of Jesus abiding inside of us and resting upon us.

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. Do you believe you live under an open heaven and carry the Holy Spirit just like Jesus did? Why or why not?

2. What is our role in seeing a greater expression of this “open heaven” reality?

3. What can you do to act as a thermostat and change the atmosphere wherever you go, rather than simply being a thermometer?

4. Have you ever seen an “accidental healing” take place?

ACTIVATION EXERCISES

In your small group/class, take time to simply recognize and enjoy God's presence. No agenda. No ulterior motives. Just pursue Him, see what happens, and go around the room, asking different participants about their experience in God's Presence. What happened? Did He show them anything? Did anyone receive healing?

Continue this process throughout the week (and ultimately, we make the recognition and enjoyment of Him our life's directive and mission).

See if any supernatural "accidents" take place, where He heals, moves, or transforms simply because we have used our faith to recognize the Presence of the One that lives within us.

SESSION 13

CONFIDENTLY CARRY THE SUPERNATURAL ATMOSPHERE OF HEAVEN

SESSION OBJECTIVE

The power of heaven dwells on the inside of us. Now that we recognized our identity as Kingdom thermostats, called and empowered to charge the atmosphere with Jesus' miracle-working power, we need to review some specific strategies on how to do this.

We are not reviewing these keys to create doctrine or unchangeable protocol for the healing ministry. Above all, we must remain sensitive to the leading and direction of the Holy Spirit. God's will is to always heal—however, the Spirit may lead us to release it in different ways. This is why it is most important for us to remain in a place of intimacy with Him. However, when we step out, take risks, and are obedient to the Spirit's direction, we should have supernatural confidence that what God said is coming to pass, no matter how bleak a situation, how dark an environment, or how unchangeable a circumstance appears to be.

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

I. Supernatural Confidence to Carry Heaven

A. Confidence of God's Presence Inside of You

To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in

you, the hope of glory (Colossians 1:27).

Do you not know that you are the temple of God and that the Spirit of God dwells in you? (1 Corinthians 3:16)

Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? (1 Corinthians 6:19)

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you (Romans 8:11).

1. Increase your awareness of God living on the inside of you:
 - a) This awareness builds faith of what is possible through you.
 - b) God wants to use you—His temple and house—to bring healing to people even more than you want to see people healed.
 - c) The same Spirit that raised Jesus from the dead lives inside of you!
- B. Confidence in the unseen realities: We should believe before we see, for believing is the catalyst to seeing. Example: Jesus Cursing the Fig Tree in Mark 11.
 1. Jesus addressed the fig tree, cursed it, and declared, “*Let no one eat fruit from you ever again*” (Mark 11:14).
 2. The next morning, they saw the fig tree dried up—the byproduct of Jesus speaking to the fig tree the previous day.

- a) Peter looked at the tree, shocked, and exclaimed: “*Rabbi, look! The fig tree which You cursed has withered away*” (Mark 11:21).
- b) Jesus responds: “*Have faith in God. For assuredly, I say to you, whoever says to this mountain, ‘Be removed and be cast into the sea,’ and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them*” (Mark 11:22-24).

3. Lessons Learned:

- a) Peter represents the natural perspective: “Seeing is believing.”
 - (1) Jesus cursed the fig tree, announcing that it would never produce again—while it was alive.
 - (2) After Jesus made this announcement, he saw a dead tree, while Peter still saw a living tree.
 - (3) Peter’s natural perspective saw the fig tree as alive *until* it was naturally dead.
- b) Jesus represents the supernatural perspective: “Believing is seeing.”
 - (1) Jesus set the disciples up for a powerful lesson about faith, believing, and seeing.
 - (2) Jesus did not have to see the dead tree before he believed that it was dead.
 - (3) This is not a matter of thinking happy thoughts or positive confession, but it is confidence in the very

words and faith of God.

- (4) More than the words being spoken to the fig tree is the greater revelation of the One who spoke to the fig tree—Jesus.
- (5) Jesus walked in such heavenly confidence that He simply believed that when He cursed the tree, it was as good as dead.

c) What happened to the fig tree?

- (1) It did not wither and die instantly.
- (2) It was not until the next day when Jesus and the disciples saw the physical manifestation of what was declared the day before.

4. Modern Application

- a) Example of praying for someone with cancer: Just because we have not seen a physical result does not mean that our prayer was ineffective.
- b) There is a strong chance that as soon as Jesus spoke to the fig tree, even though the leaves did not fall off immediately, the roots were confronted and killed.
- c) Likewise, we need to have faith in the unseen power that is being released.
- d) We need to be confident that our prayers address roots and foundations, even when we see no immediate physical effects or impact.
- e) Often, the fruit needs to come into agreement with the root for the transformation to start showing physically.

C. Confidence in God's Desired Result

1. Jairus' Daughter Raised Up

While He was still speaking, some came from the ruler of the synagogue's house who said, "Your daughter is dead. Why trouble the Teacher any further?" As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, "Do not be afraid; only believe." And He permitted no one to follow Him except Peter, James, and John the brother of James. Then He came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly. When He came in, He said to them, "Why make this commotion and weep? The child is not dead, but sleeping." And they ridiculed Him. But when He had put them all outside, He took the father and the mother of the child, and those who were with Him, and entered where the child was lying. Then He took the child by the hand, and said to her, "Talitha, cumi," which is translated, "Little girl, I say to you, arise." Immediately the girl arose and walked, for she was twelve years of age. And they were overcome with great amazement (Mark 5:35-42).

2. Lessons from Observing Jesus' Example

- a) Jesus did not clear out the mourners because they contaminated the atmosphere of faith (verses 39-40); He cleared them out because of His confidence that they would be unnecessary and the girl would be raised up.
- b) Mourners in Jesus' day were often hired, professional mourners. They would weep and mourn over the dead as a service.
- c) Jesus kicked them out because their services were unnecessary in that environment.

d) Jesus was confident in the atmosphere and power He carried into that environment; He was not threatened by doubt, mourning, or even ridicule; He was simply getting rid of something that would soon be unnecessary, as the girl they were mourning over would rise from the dead.

“Jesus never told us how to address unanswered prayers, as He walked in an unlimited certainty and confidence that His prayers were always answered.”

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. Why is it important for us to be confident that God lives on the inside of us?

2. How can we increase our awareness that God lives inside of us?

3. What lessons can we learn from Jesus cursing the fig tree and how do these lessons relate to us as we pray for healing?

4. What lessons can we learn from Jesus raising Jairus' daughter from the dead?

ACTIVATION EXERCISES

Ask God for a greater certainty that when you pray things begin to happen. Pray for greater faith to believe like Jesus did that your prayers are always answered.

The next time you pray for healing, ask God to show you a picture of the person fully restored.

SESSION 14

THANKSGIVING: YOUR KEY TO STEWARDING THE MIRACULOUS

SESSION OBJECTIVE

Thanksgiving positions us to magnify the supernatural work of Jesus in our lives while diverting our perspective from becoming preoccupied with darkness. This is not escapism, nor is it denial of the circumstances we are up against. We acknowledge darkness for one purpose—to transform it, invade it with light, and see it bow before the Name of Jesus. To try and pretend it away is, to some degree, to deny God glory for transforming the situation. We acknowledge what needs to be shifted by God’s supernatural power. However, we cannot become engulfed by the darkness we desire to change, consumed with what has *not yet* happened. We must be driven to see God’s solutions transform circumstances, bringing them into alignment with His word and Kingdom.

In this session, you will discover how successful supernatural ministry is fueled by thanksgiving. It is vital that we remain focused on what God *has done* or *is doing* and maintain an attitude of thanksgiving, celebrating every victory along the way.

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

“I must learn to keep myself postured in a place of thanksgiving for everything that I get to see. Whether I am the one praying or I am the one receiving, thanksgiving always increases the Kingdom in my life.”

I. Thanksgiving: A Key to Releasing the Kingdom

A. Where is our focus? Two options:

1. Focus on what *has not* happened yet. This can produce disappointment or discouragement as we position ourselves to live in a realm where God's follow-through is uncertain and we question whether or not He is actually moving.
 - a) This perspective denies the small victories.
 - b) This perspective always keeps those who are in ministry in a position of constant working and striving, believing it is up to them to produce supernatural results.
2. Focus on what *has* happened. This produces an individual attitude and corporate atmosphere of thanksgiving, as it is integral to actively be looking for any and every sign of Kingdom impact.
 - a) Be intentional about identifying the slightest changes in the people you are ministering to. Be sure to ask questions and evaluate how/what they are feeling:
 - (1) Heat?
 - (2) Cold?
 - (3) Improvement? (On a scale of 1 to 10, what is your pain like now?)
 - b) Celebrate all improvement, giving thanks for small things, for celebration releases much needed rest into the healing process.
 - (1) You can even ask them to interrupt you while you are praying if they feel any change in their condition.

- c) Refuse to be discouraged if the situation actually “worsens” after praying, for this typically means something is happening behind the scenes and requires persistence.

II. The Cornerstone of Thanksgiving: The Cross—When did the miracle *actually* happen?

A. Two Perspectives

1. The *miracle happens* when... (present tense)

- a) Does the miracle happen when a feeling is present (heat, energy, cold, etc.)?
- b) Does the miracle happen when a body part that previously did not work *starts* working?
- c) Does the miracle happen when a limb grows out or a creative miracle manifests in a visual manner?

2. The *miracle happened* when... (past tense)

- a) Jesus took all our sickness and infirmities on the cross and offered miraculous provision then.
- b) This is the perspective we must embrace, as it helps us maintain a continual attitude of thanksgiving.

“Focusing on the cross helps maintain a continuous attitude of thanksgiving. There is no waiting for the miracle to happen; it already happened two thousand years ago at Calvary!”

III. Thanksgiving: Your Key to Stewarding the Miraculous

A. Living in a Place of Thanksgiving

1. The cross is the gateway positioning us to always be thankful for what has been accomplished through the finished work of Jesus.
2. We also need to learn how to look back and celebrate what God has *done* in our lives, in the lives of others who have been supernaturally healed, and even those whose stories are recorded throughout the pages of Scripture.
3. This is *stewarding what we have seen*. Thanksgiving helps us to steward what we have seen, from the small miracles to the larger, more extraordinary ones. The key is always being thankful and grateful for what God has done.

B. Avoiding the Ditch of Ungratefulness

1. In our quest to step into our inheritance and actually witness the “greater works” that Jesus spoke of, we cannot neglect offering thanksgiving for the seemingly *small* miracles—headaches that were healed, colds, etc.
2. By remaining thankful for the *small* miracles, we become positioned to more effectively press in for the “greater works.”
3. The problem is, many of us are passionately and zealously pursuing the release of greater works without having any foundation of thanksgiving for the small, daily miracles we experience on a consistent basis.
4. We cannot despise the day of small beginnings (see Zech. 4:10). We continue to express thanks and awe even for the *small* things we get to see, for how we respond to the small has the ability to posture us to usher in the larger and greater miracles.

C. Share Chris Gore’s illustration of stewarding thanksgiving from *Walking in Supernatural Healing Power*:

I was sharing in a conference about the power of thanksgiving, and I mentioned it in the context of financial breakthrough. I said, “Let’s say that this man in front of me is in need of a financial breakthrough of \$50,000.” I walked up to him and put one cent in his hand. “He has a choice right now. He could say, ‘That’s hardly going to contribute toward what I need; I need \$50,000, not one cent.’ The alternative is that he could recognize it as the start of his needed breakthrough and give thanks.” I lifted the microphone to his mouth and said, “So what are you going to do?” He said, “Thanks, Jesus, for the one cent. Thank you so much.” I then took a one-dollar bill and placed it in his hand. Now that’s a 100 percent increase, yet so far from the \$50,000. Unaware of any of his personal circumstances, I was just trying to illustrate a point.

We broke for a two-hour lunch. On his return, he walked in with his eyes large and an incredible smile on his face. He had recently married and was in need of a financial breakthrough. He went to his parents’ house for lunch. His parents had had their house on the market for a number of years with no success. His parents had agreed to give him a portion of the profits from the sale of the house, which was to equal over \$50,000. The market had been so hard in this country that nobody had even viewed the house in a long time. Over lunch, a realtor came with a prospective purchaser, who agreed to purchase the house there and then for cash, and a contract was signed. I don’t see that as a coincidence.

The power of thanksgiving is incredible..

“Many people do not think that they have anything to give thanks for. Take a breath; you can give thanks for that. You can give thanks for God giving His only son, Jesus! Thanksgiving will increase the breakthrough in and through your life.”

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. What happens when we focus on what has not happened?

2. How can we encourage people to focus on what has happened and what is happening?

3. Describe the two perspectives on when the miracle happened/ happens?

4. What are some keys to stewarding the miraculous?

ACTIVATION EXERCISES

Write down ten things that you are thankful for, preferably related to healing. When you are discouraged about something you perceive to not be happening, review this list and thank God for what you have seen Him heal and what Jesus paid for on the cross.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

SESSION 15

HUMILITY: RECOGNIZE THAT JESUS IS VERY GOOD AT HIS JOB!

SESSION OBJECTIVE

In this session, you will discover how humility positions a believer to be used in a greater measure of supernatural power than someone who is puffed up with pride. The truth is, humility allows God's power to flow more freely, for the humble carrier of the Holy Spirit's presence recognizes that it is *all Jesus* who performs the miracles. From dealing with every impossibility, disease, and circumstance on Calvary to bearing the Name that is above every Name, Jesus Christ is the only One good at the job of healing *anyone*, and an attitude of humility is constantly aware of this.

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

I. The Pillar of Grace

A. Grace positions us to live with humility.

1. Everything we have and carry is because of God's unmerited grace.
2. Even on our best day, when we feel like faith is seamlessly flowing out of us, it is still *all* God's grace, for His grace is responsible for producing the "seamlessly flowing faith."

B. Grace positions us in Christ.

1. Our identity of being in Christ and having Christ living inside of us is critical to living a life of supernatural power.
2. This reminds us that Christ is the One who is accomplishing the supernatural, not us. He flows through us and uses us, but ultimately it is His power and ability flowing out of us.
3. When we lose a grace-grounded identity:
 - a) When we do not consider our identity from a grace perspective, we can start acting like orphans instead of sons and daughters. We begin to beg, bargain, and plead for God to do something supernatural and miraculous through us, when in fact the power to accomplish every miracle is already inside of us in the Person of the Holy Spirit—the gift we received by the grace of God.
 - b) We can also succumb to a spirit of entitlement, believing that we deserve to be healed or deserve for God’s healing power to flow out of us to others.

C. Grace positions us to live *from* God’s favor.

1. Jesus made it possible for us to *stop* trying to earn God’s favor and start receiving it.
2. Grace, by definition, is the unmerited favor of God—none of us deserves anything, but, because of the finished work of Christ, we have received *everything!*

II. Grace Lessons from the Canaanite Woman

Then Jesus went out from there and departed to the region of Tyre and Sidon. And behold, a woman of Canaan came from that region and cried out to Him, saying, “Have mercy on me,

O Lord, Son of David! My daughter is severely demon-possessed.” But He answered her not a word. And His disciples came and urged Him, saying, “Send her away, for she cries out after us.” But He answered and said, “I was not sent except to the lost sheep of the house of Israel.” Then she came and worshiped Him, saying, “Lord, help me!” But He answered and said, “It is not good to take the children’s bread and throw it to the little dogs.” And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table.” Then Jesus answered and said to her, “O woman, great is your faith! Let it be to you as you desire.” And her daughter was healed from that very hour (Matthew 15:21-28).

A. The Woman’s First Attempt

And behold, a woman of Canaan came from that region and cried out to Him, saying, “Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.” But He answered her not a word (Matthew 15:22).

1. There was the possibility that she was acting out of a spirit of entitlement or presumption.
2. There was also the possibility of the woman coming to Jesus in her own merits, acting like she deserved what she needed.
3. She used the Messianic title for Jesus, identifying Him as “Son of David,” perhaps thinking that by using a certain formula (using Jesus’ Jewish title), He would be more inclined to respond.
4. Jesus’ response: He “answered her not a word.”

B. The Woman’s Second Attempt

Then she came and worshiped Him, saying, “Lord, help me!”
(Matthew 15:25)

1. We see a change in the heart of the Gentile woman, a shift from potential entitlement/presumption to crying out in worship, saying, “Lord, help me!”
2. Jesus responds by making a statement about taking the children’s bread and throwing it to the little dogs (a derogatory term used to describe the Gentiles in that day).
3. The woman responds in a manner that positions her to receive victory: She answers with humility.

And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table” (Matthew 15:27).

4. She is not coming to Jesus through her own merits or by even going through a particular protocol or using a religious formula—she comes purely on the grounds of Jesus’ grace.

III. Healing Is the Children’s Bread

A. Free Access to What’s Been Paid For

1. We have full access to what Jesus paid for at Calvary.
2. We do not need to approach Jesus like orphans, demanding our entitlements and coming on the grounds of presumption, merits, works, or religious activities.
3. Healing has been fully paid for and we are simply invited to receive what the Master has made provision for.
4. This should keep us in a position of great humility, for it reminds us that there is nothing we could do that could ever

earn what Jesus purchased—it is purely by grace that we receive from His abundance.

“The feast is fully paid for, and it humbles me that I have access as a child of God, that I can just come as I am before Him without pretense and have full access to all that He has.”

B. Prerequisites to Receive Healing—Are There Any?

1. We are invited to come and receive *just as we are*.
2. Your need is the prerequisite for your miracle.
3. We need to overcome the mindset that says, “You don’t deserve to be healed because you did...”

Example: Let’s say someone has lung cancer because they have smoked or diabetes from not looking after their bodies. They approach God as if they are not good enough to be healed, thinking they deserve the disease or the condition that they have. Are we then really coming on our merits and behaviors?

4. We do not need to clean up to come to Him, as if it is possible to do enough or be good enough to approach God on the basis of our own merits or lack thereof.
5. Humility is the only solution, for it postures us to receive what He has done *for us*, while honestly and openly acknowledging that what we have done, can do, or are trying to do is incapable of gaining favor or right standing with God.
6. Humility fully acknowledges God’s grace and that it is He alone who positions us to receive what we cannot work for in our own ability.

IV. Humility Receives What Is Undeserved and Unearned

A. None are deserving.

1. This is what makes the Gospel so powerful and God's grace so incredible. No human being—regardless of how spiritual or religious they appear—is capable of positioning himself or herself to where they become worthy to receive anything from God, be it salvation or physical healing.
2. The only thing that can make us pleasing in the Father's sight is the work of Jesus Christ, applied to our hearts.
3. Calvary alone gives us permission, clearance, and access into the treasury of heaven to receive the healing that we need for ourselves or need to release to someone else.

Example (Chris and his daughter): Recently, I was flying within another country on a ministry trip and I had the joy of taking my daughter Sophie with me. I have access into the airline's club lounge because of my mileage status with the airline.

In order to be allowed inside the lounge, you need to place your boarding pass on a scanner. If the light turns green you have access to the lounge. If the light turns red, access to the lounge is denied.

I entered the club lounge with Sophie right behind me. I put my boarding pass down and the light turned green. She put hers down and the light turned red because she does not have the same airline status as I do. The attendant did not even take a second look at her red light, as she saw that my daughter came into the lounge based on my merits.

Sophie was able to come with full confidence into the lounge because she was with me, her father. She was not restricted to

what she could eat while I got to enjoy the buffet of food and drinks. Sophie had total access to all of the privileges that I had access to. But she had no access privileges to the lounge outside of being with me.

“When we come to God in a spirit of humility, realizing that it is not by our own merits but by the merits of our Father, we actually have full access to everything that is in the Kingdom.”

B. Avoiding False Humility

1. This is the counterfeit of humility, where someone focuses on their unworthiness to be healed.
2. The fact remains that if we continue to focus on our unworthiness, we are still focusing on our own merits and works, and thereby are unable to freely receive the gift purchased at Calvary and readily receive through the grace of God.
3. False humility is a condition of the heart that must be healed, as it demonstrates someone who has believed the enemy's lie.
4. Jesus is not glorified when we focus on our unworthiness; He is glorified when we magnify His worthiness!

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. How does grace position us to live in humility?

2. What is the importance of knowing our identity in Christ as sons and daughters of God?

3. What is the definition of grace and what does grace make possible for us?

4. Why didn't Jesus initially respond to the Canaanite woman?

5. What lesson can we glean from the way she addressed Jesus?

6. Are there any prerequisites to being healed?

7. What does coming to God the Father—humbly through Jesus—look like to you? Give examples.

8. What is the difference between false humility and true humility?

ACTIVATION EXERCISES

Interact with the Lord and ask Him whether:

1. Your identity is in Christ and if you see yourself as a beloved son or daughter of God.
 - A. If you do not, renounce the lie and declare the truth—"I renounce the lie that _____. I declare the truth that _____."
 - B. Review chapter 1 and make daily declarations about who you are in Christ.
2. You approach God for healing (for yourself and others) with a sense of entitlement or humility.
 - A. If you feel like He revealed that you've been approaching Him with a spirit of entitlement, repent. Ask God to forgive you and give you a new spirit of humility.
 - B. Remind yourself that it is only by God's grace that you have been saved and adopted into His family.
3. You see yourself through a lens of being unworthy to receive healing or to be used by God (false humility) versus through a lens of being righteous and adopted because of Christ's worthiness and payment on the cross.
 - A. Focus on Christ and see yourself as putting on a robe of righteousness and royalty purchased by His death on the cross.
 - B. Say, "I am worthy to receive and minister healing, not because of my own righteousness, but because of Christ's righteousness. Thank You, Jesus."

SESSION 16

REMEMBERING AND REPLAYING WHAT GOD HAS DONE

SESSION OBJECTIVE

In this session, you will discover the secret power of remembering what God *has done* instead of being focused on what we perceive He has *not* yet done. In essence, this is what it means to keep the testimony. When we remember what He has done in the past, we position ourselves to deal with present circumstances with confidence, armed with the knowledge that the very essence of the testimony means *do again*. What God did, He will do again.

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

- I. Remembering: The Key to Remaining Encouraged
 - A. One of the most important things to sustaining the flow of God's supernatural power through our lives is encouragement.
 1. The Bible mentions "remembering" 64 times, emphasizing the importance of this principle.
 2. God is always ready to move through us. The question is: Are we confident that He wants to?

3. Remembering what God has done in the past—and having clear accounts, memories, and testimonies of these victories and breakthroughs—arms us to confront present obstacles with confidence.
4. This demands *intentionality*. Even though people perceive that seeing lots of miracles automatically maintains our encouragement, they forget that we also experience lots of disappointment that could easily breed discouragement.

B. Defeating Discouragement

1. We must acknowledge the reality of discouragement; otherwise, we will be ill-equipped to deal with it appropriately.
2. Discouragement is the result of the many times we fail to see breakthrough and may have even lost people who were close to us.
3. We defeat discouragement by focusing on what God has done and is presently doing—*not* on what has not happened.

C. Example: Israel's Disconnect from the Testimony

1. Israel had experienced God's supernatural power in incredible ways.
2. How was it that Israel ended up moving into rebellion? *They forgot the works of the Lord.*
 - a) He brought ten plagues upon Egypt.
 - b) He parted the Red Sea.
 - c) He fed them manna from heaven.
 - d) He gave them water from a rock.

- e) He provided supernatural shoes and clothes that never wore out.
3. Scripture tells us that a significant portion of Israel died out in the wilderness because of their unbelief, and unbelief was fueled by their failure to remember who God was and believe in what He would do for them.
 4. Lessons in Remembering from God's Charge to Joshua:
 - a) God called Israel to *be intentional* about remembering what He has done.

“Take for yourselves twelve men from the people, one man from every tribe, and command them, saying, ‘Take for yourselves twelve stones from here, out of the midst of the Jordan, from the place where the priests’ feet stood firm. You shall carry them over with you and leave them in the lodging place where you lodge tonight.’” Then Joshua called the twelve men whom he had appointed from the children of Israel, one man from every tribe; and Joshua said to them: “Cross over before the ark of the Lord your God into the midst of the Jordan, and each one of you take up a stone on his shoulder, according to the number of the tribes of the children of Israel, that this may be a sign among you when your children ask in time to come, saying, ‘What do these stones mean to you?’ Then you shall answer them that the waters of the Jordan were cut off before the ark of the covenant of the Lord; when it crossed over the Jordan, the waters of the Jordan were cut off. And these stones shall be for a memorial to the children of Israel forever” (Joshua 4:2-7).

- b) God had Israel *set up memorials* (stones) as a reminder of His supernatural acts.

Yes, God, your God, dried up the Jordan's waters for you until you had crossed, just as God, your God, did at the Red Sea,

which had dried up before us until we had crossed. This was so that everybody on earth would recognize how strong God's rescuing hand is and so that you would hold God in solemn reverence always (Joshua 4:23-24 MSG).

II. Reminding: Your Key to Keep Remembering

A. Paul's Instructions to Timothy

I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also (2 Timothy 1:5 NIV).

1. God's faithfulness was part of Timothy's heritage (his grandmother and his mother). Consider how God has been faithful to you and your family's heritage.
2. Timothy was building on the faithfulness God had demonstrated to previous generations; you are doing the same! Even if your ancestors did not seem to experience God's faithfulness, you have been grafted into a new ancestry, and the women and men in Scripture who experienced God's faithfulness are *your new spiritual heritage because of Jesus' blood!*
3. Timothy was dealing with great stress and difficulty, so Paul took the opportunity to remind him of God's track record of faithfulness demonstrated toward both his mother and grandmother; in the same way, you need to remind yourself of God's track record of faithfulness in your past, in your ancestors/family, in history, and in Scripture.

B. The Importance of Replaying Memories of God's Faithfulness

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands (2 Timothy 1:6 KJV).

1. “I put in remembrance” comes from the Greek word *anamimnesko*.
 - a) *Ana* means “again” or “repeat something.”
 - b) *Mimnesko* means to be reminded of something, such as memories.
 - c) The two words joined together mean, “to re-gather” or “to recollect memories.”

2. Replay memories over and over of past occurrences where God has come through:
 - a) God has healed you.
 - b) God has delivered you.
 - c) God has saved you.
 - d) God has guided and directed you.
 - e) God has provided for you during financially troublesome times.
 - f) God has protected you from the snare of the enemy.

3. The very essence of taking communion is to proactively remember what Jesus accomplished on the cross, always keeping that memory in clear focus.

And when He had taken some bread and given thanks, He broke it and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me” (Luke 22:19 NASB).

III. Replaying Accounts of Past Miracles and Breakthroughs

A. The Power of Scripture: The Bible is filled with accounts of miracles and breakthroughs that are designed to build your faith. Past accounts of God’s supernatural power are intended to position you to believe for present-day victory.

B. An Example from Jesus

But Jesus, aware of this, asked, Why are you discussing among yourselves the fact that you have no bread? O you [men, how little trust you have in Me, how] little faith! (Matthew 16:8 AMP)

1. The disciples had forgotten to take bread and appeared to be troubled. They were complaining because of their hunger.
2. Jesus was trying to teach them a Kingdom principle, but was having a difficult time getting past the “bread lack” issue.
3. This compels Jesus to identify their “little faith,” as they had literally just seen Him miraculously feed 5,000 with a few fish and seven loaves.

C. When going to minister healing, it is vital for us to live out of what God has already done and remind ourselves of that—especially when we are in an environment where there is great need, sickness, and infirmity.

1. Our eyes cannot be fixed on a present “lack of healing,” as the disciples had their eyes focused on the current lack of bread in Matthew 16 and Mark 8.
2. Instead, we must focus on what God has done in the past, just as the disciples should have focused on what Jesus had recently done in supernaturally multiplying the bread.

D. Testimony: Focusing on What Has Already Happened

1. Scripture provides account after account of what has already happened—a list of God’s supernatural acts and miracles—and these fuel our faith to believe for the same things in our day.
2. Likewise, past miracles (either that we have seen for ourselves, heard about, or read about) provide a benchmark for what God can and will do again.
3. We must learn to minister out of what *has happened*, as this brings us into alignment with God’s impressive track record.
4. When we testify of what God *has done*, we are making a prophetic declaration of what is going to happen and create an atmosphere for the miracle to be duplicated.

IV. Ministering Out of Abundance

A. Minister out of your history.

1. You have a history of what you have seen God do.
2. This is what you can draw from in the present as you minister God’s healing power to people.

B. Do not live out of your own track record.

1. Chris Gore’s example: Ministered to over 1,000 people before he witnessed breakthrough in healing.
2. Crohn’s example: Put yourself in this position. Say that you are ministering to someone with Crohn’s disease, yet have never seen someone healed of this condition through you.
 - a) Many people would minister out of their lack, immediately thinking of the last person they prayed for who never got healed, or even died.

- b) Solution: Align yourself with Jesus' track record by remembering He is the One doing the healing, not you. Your track record for victory is irrelevant; you need to consider what He has done—100 percent of the people who came to Jesus were healed.
3. Next time you minister to someone, think about the last time you saw or heard about that miracle (the one they need) happening.
- a) This empowers you to visualize the reality of Jesus releasing that miracle through you to this person.
 - b) It reminds you that it is Jesus' will to heal that condition, because if He did it before, He will do it again.

“Once you have seen or heard about a miracle of what Jesus has done, it changes the way that you minister. You can never pray from lack again for any condition that you have read or heard about.”

- C. Remember the miracles you have seen, heard about, and read about in the Bible as you pray for someone who needs healing.
- D. Proactively feed yourself on testimonies of what God has done.

Your testimonies I have taken as a heritage forever, for they are the rejoicing of my heart (Psalms 119:111).

- 1. Write them down as you experience them first hand.
- 2. Listen to them on audio.
- 3. Watch videos.

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. How does remembering what God has done keep us from becoming discouraged?

2. What are some practical ways you can stay mindful of testimonies?

3. What is the result of staying focused on what God has done in the past when we are facing difficult situations in the present?

4. Whose track record should we minister out of and why?

5. When we see or hear about a miracle taking place, how should that change the way we minister from that point forward?

6. What are some ways we can feed ourselves on testimonies of what God has done? Are you aware of some encouraging testimony resources?

SESSION 17

RECEIVE THE IMPARTATION

SESSION OBJECTIVE

In this session, we will explore two sides of impartation and provide some balance on this often misunderstood blessing. There tend to be two approaches to impartation—one is elevating it to an unhealthy position, as if we are going to a man or woman of God to actually receive *their* anointing, when in fact we have all received the same Holy Spirit who was upon Jesus Christ. The second approach is often total neglect, fueled by the imbalances and abuses that have been demonstrated. Any reality that attracts controversy and misuse tends to be an important Kingdom principle that the enemy is trying to undermine.

Let us explore the topic of impartation from an open mind, a heart yielded to the Scriptures and the Holy Spirit, and finally, a hunger to receive and release everything that God has for us.

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

I. What Is Impartation?

A. Truths About *the Anointing*

1. We receive the anointing when we are born again.

And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your

sins, and you will receive the gift of the Holy Spirit” (Acts 2:38 ESV).

2. We receive the anointing from God Himself.

You already have an anointing from the holy one. (1 John 2:20)

3. We receive the same Holy Spirit Who was upon and within Jesus.

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you (Romans 8:11).

B. The Anointing and Impartation

“We as believers already have the original flame of Pentecost burning on our heads.”

1. Impartation does not light the flame of the Holy Spirit in our lives; it puts gasoline on an already-burning fire that each believer carries.
2. Impartation begins when we expose ourselves to the gifts of God being demonstrated through a certain individual, and the expression of that gift stirs hunger within us to function and flow in what we see that specific man or woman moving in.
3. Impartation recognizes and honors the gifts of God upon another individual.

“I do not approach impartation from a perspective that I do not have something—that I do not have the original flame of Pentecost burning on my head. I approach it from the perspective that I have the original flame, and I want some gasoline thrown on my fire.”

4. Impartation is an invaluable tool for those who want to walk in a greater dimension of what they have already received.
 - a) We must again recognize that we have already received the Holy Spirit—*Christ in us*.
 - b) Also, we should understand that the same Holy Spirit who lives inside of those whose gifts we are honoring and desire to see manifest in our own lives *also* lives in us.
 - c) We are not trying to get a “better version” or more powerful Holy Spirit; instead, we are intentionally exposing ourselves to people who are moving in certain gifts in a greater measure than we currently are, and we desire to receive prayers of impartation from them, stirring these same gifts up within us to become demonstrated at an even greater level, frequency, and magnitude.

To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory (Colossians 1:27).

II. Stewardship and Transference of the Anointing

A. Steward what you have already received.

1. Too many believers are looking to get more when in fact they have failed to appropriately steward what they have already received.
2. God entrusts us with more when we have demonstrated responsibility with what we currently have.

B. Recognize that impartation is not experienced-based.

1. When prayed for, some will have an experience where they fall to the ground, shake, or have something dramatic take

place.

2. Some, however, will experience no visible, physical sign and will have to trust that something has been transferred, regardless of what they felt or not.

C. To increase, we need to be givers.

1. We cannot go from service to service and person to person, pursuing impartation yet failing to do anything with what we have already received.
2. To increase in what we have received, it is vital that we learn how to give it away.

Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you (Luke 6:38).

“If we don’t believe that we have the hope of glory living inside us, then how will we ever give Him away when we are not in a position of having someone to pray impartation prayers over us?”

III. Examples of Impartation

A. Little children are brought to Jesus so He can lay hands on them:

Then little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them. But Jesus said, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven.” And He laid His hands on them and departed from there (Matthew 19:13-15).

B. Impartation for healing through the laying on of hands:

They will lay hands on the sick and make them well (Mark 16:18 MSG).

C. Laying on of hands for commissioning and ordination:

Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." Then, having fasted and prayed, and laid hands on them, they sent them away (Acts 13:1-3).

D. The anointing is transferred through Paul's handkerchiefs or aprons:

Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them (Acts 19:11-12).

E. Impartation—through prophetic utterance and laying on of hands—for ordination and release of spiritual gifts:

Do not neglect the gift which is in you, [that special inward endowment] which was directly imparted to you [by the Holy Spirit] by prophetic utterance when the elders laid their hands upon you [at your ordination] (1 Timothy 4:14 AMP).

F. Impartation of spiritual gifts:

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established (Romans 1:11 KJV).

- G. Sitting under the preaching/teaching of God's Word. Some of the best impartation we can receive does not involve the laying on of hands, but rather, sitting under the teaching of Scripture.

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. What anointing have we already received as believers?

2. Do you think we should seek impartation, as we already have the Holy Spirit?

3. What is impartation?

4. What does impartation do?

5. How do we increase the impartation we have received?

6. What can happen as a result of impartation?

7. What are some of the different ways we can receive impartation?

ACTIVATION EXERCISES

Ask God if there was an impartation you received (by the laying on of hands or listening to the Word or some other way) that He wants you to activate or use more. Ask Him what you should do to steward it well and write down what He tells you here.

Small Groups

Lay hands on each other and impart the gifts you carry to one another. Ask God what you are carrying and you can tell the group what it is you will be imparting.

SESSION 18

ENJOY HIS PRESENCE

SESSION OBJECTIVE

This last session features the most foundational lesson for what it means to live out a consistent, dynamic supernatural lifestyle. Everything begins with our understanding of identity. Too many put the cart before the horse and focus on who we are in Christ. This is an integral part of unveiling identity, but first we must enjoy friendship with Jesus. When we know who He is, we know who we are; and when we know who we are, we become confident carriers of the Kingdom wherever we go.

Walking in supernatural power does not begin with a list of principles or precepts. Whether or not we actually release everything that God has made available to us hinges completely on our level of friendship with Jesus. It cannot be a matter of having friendship with Him with an ulterior motive (to see miracles, to receive breakthrough, etc.). These are the expected byproducts and overflow of a life totally consumed with Jesus. In this final session, the overarching goal is to simply become captivated once again with our glorious Savior and enjoy a greater level of intimacy and friendship with Him.

NOTES FOR INDIVIDUAL OR CLASSROOM STUDY

- I. Our Identity Begins with Friendship
 - A. Foundation for Walking in the Miraculous

1. We first need to understand that it is not just a matter of us in Christ, but Christ in us.
2. Before we unwrap the reality of what “Christ in us” looks like, it is important to have a greater revelation of the Man, Christ Jesus.
3. If Jesus lives inside of us (through the power and presence of the Holy Spirit), it is necessary that we understand who He is, what He desires, what He can do, and what His plans are.
4. Our goal is to accurately represent Jesus Christ to the earth; this cannot be done properly if we do not enjoy intimate friendship with Him.
5. We will represent Jesus accurately to the level that we enjoy intimate relationship with Him.
 - a) The less fellowship we enjoy with Jesus, the more likely that we will inaccurately display His character and nature to the world.
 - b) The closer we are to Him, the more likely we will accurately and truthfully present His character and nature.

“One of the greatest dangers in writing about walking in the supernatural would be that anyone could take the principles of walking in miracles and just apply the principles to their lives without friendship with the Prince, Himself, and still see a level of fruitfulness of miracles through their lives.”

B. Principles or a Person?

1. It is possible to extract biblical principles for walking in the miraculous, apply them to our lives, and experience a level of

fruitfulness without actually enjoying relationship with the Miracle Maker.

- a) This misleads us into thinking that we can enjoy a measure of supernatural access through principles, not through a vital, intimate, dependent relationship with Jesus.
 - b) This positions us for failure, as we will start to assume that *we* are doing good at *our* job (mistakenly believing that *we* are the ones who are healing by *our* application of certain biblical principles).
2. The problem with this approach is the lack of consistency—we should not be content with “a level of fruitfulness” when, in fact, we can experience the supernatural life as our normal Christian life, not the occasional exception.
 3. As exciting as miracles are, they fail to satisfy our hungry hearts unless we embrace them for what they are—invitations to see the personality and nature of Jesus *in action*.
 - a) Miracles are invitational in nature. They invite us to visibly see who God is and what He is like. The miracle points to a greater reality—the Person of Jesus!
 - b) Miracles bring God near. They remind us that God is not distant and detached, but He is present, near, and ever ready to invade impossible situations in our lives.
 - c) Miracles reveal the compassionate heart of God. Jesus revealed the Father’s nature, time after time, as He was moved by compassion and healed.
 4. The overflow of our friendship with Jesus is a life marked by signs, wonders, and miracles.

“The overflow of my relationship with God is the flow of the supernatural as I become immersed in His nature.”

II. Friendship with God—Through the Book of Ruth

A. Why study Ruth?

1. There is powerful revelation of the Person of Jesus as exemplified through the person of Boaz.
2. This revelation is an invitation to a deeper intimacy with Him as we are given greater insight into His nature and attributes through the prophetic picture of Boaz.

B. Types and Shadows

1. Boaz—Jesus
2. Naomi—Israel
3. Ruth—Gentiles, non-Jews

C. The Story and the Revelation

1. The Kinsman Redeemer: Boaz is representative of Jesus, who is our Great Kinsman Redeemer.

And Naomi said to her [Ruth], “This man is a relation of ours, one of our close relatives” (Ruth 2:20).

- a) When Ruth and Naomi returned from Moab, they came poor.
- b) Naomi had forfeited her family’s land through her 10-year absence.

- c) A provision in the law of Moses allows that if someone forfeits their land because of poverty or moving away, a close relative can buy it back for them.
- d) It's called a *kinsman redeemer* or *relative redeemer*.
- e) Jesus is our *Redeemer*. Even if we have lost our health due to our own fault or neglect, Jesus can buy back for us what we have lost.

2. Requirements That the Kinsman Redeemer Must Fulfill:

- a) He must be a relative.
 - (1) Boaz was a relative.
 - (2) God became our relative when He came in human flesh and chose to identify Himself with the human race. He had to become man to redeem humankind.
- b) He must be willing.
 - (1) Boaz was willing.
 - (2) Jesus was willing, as demonstrated through His outstretched hands on the cross. He bought us back out of the slave market of sin, sickness, and the curse.
- c) He must be wealthy.
 - (1) Boaz was extremely wealthy.
 - (2) Jesus was and is extremely wealthy, possessing the riches and provisions of heaven.

3. Living at the Redeemer's Feet

Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet (Ruth 3:8).

- a) Being at Jesus' feet makes Him incredibly big.
- b) Living at Jesus' feet is an act of worship and humility.
- c) Posturing ourselves at Jesus' feet positions us to receive and release the miraculous.

III. Miracles: The Overflow of Intimacy

A. Examples of those who received their miracle at Jesus' feet:

1. Jairus saw his 12-year-old daughter raised from the dead.

And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw Him, he fell at His feet (Mark 5:22).

2. The cleansed leper—one of the ten lepers returned, fell at Jesus' feet, and gave Him thanks for the healing.

And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks. And he was a Samaritan (Luke 17:15-16).

3. The Syro-Phoenician woman fell at Jesus' feet, asking for deliverance for her daughter who had an unclean spirit.

For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet (Mark 7:25).

“When we come to worship Jesus, we are all at His feet; we are all on the same ground, and Jesus is exalted and lifted up.”

B. Lying at Jesus' Feet, Resting in His Love

1. It is easy to become so consumed with doing things *for* God that we neglect spending time *with* God.
2. Even the idea of spending time with God can become laborious and overly complicated.
3. The invitation is to enjoy a simple reality of resting in the finished work of Christ, enjoying His love, and delighting in His Presence.

C. The Supernatural Balance

1. The greatest supernatural exploits will not be performed by those who pursue principles; they will be exhibited and made manifest by those who enjoy Jesus and cherish His very Presence.
2. When a generation becomes lovesick for Jesus, the miraculous is a supernatural byproduct of this intimacy and enjoyment of His Presence.
3. It is easy to fall into the incorrect presumption that just because we were used to release a miracle yesterday that automatically means we have a solid relationship God.
4. It is possible for us to become so well-acquainted with the principles to living out supernatural Christianity that we neglect our intimacy and relationship with the King Himself; this must be our most prized possession in life!

D. The Priority of Rest

1. Activities of rest:
 - a) We need to make physical rest a priority as well.

- b) This involves taking time out to enjoy creation, spending time with our families, leisure, etc.

2. Lifestyle of rest:

- a) In addition to being intentional about the activities of rest, we need to enjoy a lifestyle of rest.
- b) Miracles are birthed out of the position of rest, for it means we rest in who He is *in and through* us.
- c) It is not us who needs to muster or conjure up miracles through our own efforts; it is all on Jesus!

DISCUSSION QUESTIONS FOR GROUP/INDIVIDUAL STUDY

1. Why is it so important to enjoy friendship with Jesus?

2. Does walking in the miraculous automatically mean that someone is close to Jesus and has good character? Why or why not?

3. What do we need to be cautious of when we start walking in the miraculous?

4. How should we see miracles so we don't start to feel like they are empty spectacles?

5. How do miracles relate to our identity?

6. What stands out to you as something you need to apply to your life in the story of Boaz and Ruth?

ABOUT CHRIS GORE

Chris was a pastor in New Zealand before coming to Bethel Church (Redding, CA), where he graduated from Bethel School of Supernatural Ministry. He is currently the Director of Healing Ministries. While having an unquenchable hunger for *His* presence, Chris' passion is to see the church walk in a kingdom mindset and see ordinary saints equipped to walk in extraordinary exploits by releasing the kingdom through healing and miracles. His heart is to see churches, cities, and nations transformed by the power of the Gospel. He is married to an amazing wife, Liz, and has three wonderful daughters, Charlotte, Emma, and Sophie.

CHRIS GORE

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