

If you happened to turn on your TV and are watching us, we're looking at the life of the Lord Jesus Christ through the eyes of Matthew, Mark, Luke, and John all at once. We're in a book (*The Life of Christ in Stereo*) that has brought us to page 62, entitled A Woman is Healed, and a dead girl is raised. We are trying to discover what was going on inside Jesus Christ, and what was going on in His relationship with the Father. We're not trying to make personal application here particularly.

I'm going to tell you out there, and I'm going to tell you here, brothers. That mostly what we have for the next two pages are recitations, recountings of miracles. I cannot say these written words give us much insight into what was going on inside the Lord. Picking up from the fasting and feasting of our last time together, some questions came up as the Lord walked along the shore about why His disciples were having such a great time when everybody knows religious people are not supposed to have a good time. They're supposed to fast, suffer, and be unhappy like the Pharisees.

Now then, while they are literally standing there discussing this, a situation arises. A ruler, the man in charge of the synagogue, probably in Capernaum - this almost certainly is taking place in Capernaum - comes up to the Lord and falls down at His feet and begins to worship Him and says to Him, " My daughter is dying; she's at the very point of death; come lay Your hands upon her that she may be healed. Immediately, you recognize that He's not like the centurion who knew it could be done at a distance. The Lord responds to this man based on where he is. He says, I will come.

We've already touched on this before, but frankly, I am surprised that the Lord is favoring the favored. This man is important, and the Lord is responding to him. Now, maybe the writers are just telling us the outstanding things, like, you know, the Secretary of State got saved. Well, that day hundreds of people got saved, but how often does the Secretary of State get saved? The President got saved. That hardly ever happens. And this is like a Baptist preacher getting saved, or he's coming to somebody who's of some, to a Methodist for help, or perhaps it's simply because it stood out as something unusual. But the Lord responds, and He goes with the man.

Now, you have to realize that when we think in terms of a big crowd around the Lord, I'm not sure our imaginations are big enough. We probably picture the Lord with maybe a dozen, fifty, or a hundred people around Him, but when He stepped out into public, He may have been literally surrounded by 5,000 or 10,000 people. It's possible. Why? Because they were trying to get close to Him so He could come, touch them, and heal them. It is very possible that people were coming to Him from all over that end of Israel. One verse indicates that people were coming as far as Damascus on rumors that a healer was down there somewhere.

Anyway, at least several hundred people are pressing in around Him; I trust they're using good sense to give Him enough room not to kill Him, and that there's a little pocket where He can move, and He's trying to move forward. He's pushing His way through the people...and there is a lady. Now, truly, here is someone who is not notable. Here is a nobody. She's pushing her way through the crowd, trying to get to Him, and I must tell you a story one of my seminary professors told me.

A medical doctor once wrote a book on Luke's writings from a medical perspective. This doctor pointed out many things no one had noticed before, showing that Luke clearly had a medical mind in both the book of Acts and the book of Luke; here is one place where the

doctor pointed something out. You have Matthew telling the story, but he is obviously anti-medical doctors. Here's a woman who's been sick for 12 long years. All these doctors have hurt her. She's had all her money taken away by the doctors. She's suffered painfully at their hands. She's lost everything she's got.

Well, when Luke told the story, he said she had an incurable disease. I believe Luke names several diseases that the other writers pass over. But Luke is coming in here to defend his profession, and he is saying this woman had a disease that cannot be cured, whereas Matthew is just running down the MDs of his day. I personally tend to be a little more in Matthew's camp. I don't think Luke...I don't think most doctors enjoy poor health.

Anyway, she has spent everything she had. She's getting worse. She's heard about the Lord, and she knows something. She knows He doesn't have to see her. Does not have to pray over her. Does not even have to touch her. She knows she will be healed; not if she touches Him, but if she can just touch His robe. Now that is incredible. That was quite a discovery. Now we read the story, so we're ahead of her. We knew this could happen, but she didn't know that could happen. Neither did anyone else.

Why His garment? Another question, and it just stands out here. How did she know? And which part of her knew? I'm going to use a term. This woman had "a knowing." Perhaps you've never heard that term before. It is not new to me, but I'm using this word in a very special way. She had a knowing. This is not logic. This is not rationalism. This is not theology. This is not the soul's intuition. This is a knowing. This is something we don't typically experience. She is intuiting. She is having a knowing. And by the way, her knowing is accurate. She touches His garment, and instantly this issue of blood, this hemorrhaging in her body, dried up.

Here is her second knowing. She sensed she was healed. Here are two "knowings" within one paragraph. Now, in Foundation Stones (a set of messages Gene delivered prior to these) and in other times that you brothers have heard me speak, I have spoken about the fact that the Spirit has a way about it that is, in many cases, different from the soul. The soul can be very intellectual, and its intellectualism can be separate from the Christian faith, even if it's dealing with the Christian faith. I would say that's where most teaching comes from; most of what we get in our seminaries, Bible schools, and Bible classes is the soul's capacity to grasp, with its intellectual powers, what's in front of it.

Now then, the soul often, unfortunately, soars and has experiences that are similar to the Spirit. Believe me, I have been, and I have vivid memories of being in the seminary when I got hold of some big theological idea we had to wrestle with. I would research it, and I would run down scriptures, and I would begin to understand that thing, and I'd get deeper into it, and I would begin to see. It was almost a religious experience, but it was totally within the realm of my intellect.

My intellect can reach out and begin to have things that look like revelation. Many times, the thousands and tens of thousands and hundreds of thousands of Christian leaders who are guilty, and I underline the word guilty, of preaching a gospel in which they denude from that gospel all emotion and all things of the spirit and things of the spiritual realm are so into their heads. They feel that if you get down there and study hard enough, those moments of intellectual apprehension are what each of us needs and almost the duplication of the spirit's operations.

That's not what's happening here. Here is something happening on a level not above the Adam's apple. It is below the Adam's apple; it has got nothing to do with the head. The woman sensed she would be healed, and when she was healed, she sensed she had been healed. She had a knowing.

Now, Jesus Christ operated largely on an internal sense, not on intellectualism, rationalism, logic, or knowledge. The Lord Jesus Christ betrays in everything He says that He is not a great intellect. What was His chosen profession? He was a carpenter. Obviously, this man is not impressed by the need to teach in seminary. I doubt that in the history of mankind there has ever lived a human being who is a well-known teacher who was...are you ready for this word... so much a "monosyllabist," and the very use of that word proves I need help.

Do you understand what I mean by monosyllabist? Do you know the word? He was a one-syllable-word man. People have studied the Lord's words and found out something like 70% of all of His words were one syllable, something, I don't know, maybe it's 60%. Another 30% is two syllables, and with a few exceptions, virtually all the three-syllable words He said were towns, cities, people's names, and places. He was mostly a one- and two-syllable man, and He taught with parables. His teachings are with earthy things, and yet, dear brothers and dear sisters, we're talking about the mind of God.

This is God's mind and revelation. You people who teach this business, you've got to go out and get a college education to glorify your Lord. Shame on you. Oh, you're anti-education. Hush your mouth. I didn't say that. Don't you say I said that. I am telling you, you're making it sound like intellectual education, or any other kind of education, is needed for spiritual insight. God came to earth and told earthy stories about sparrows falling out of trees, grass growing beside the road, lilies in the field, and a farmer who had two sons. This is not my theological library.

He talks about the wind. Talks about the will of God. He talks so simply. He did not have a titanic mind. He lived in His spirit, not in His soul, and the spirit is not intellectually endowed. The soul is, and a large amount of our intellectual endowment is a result of the fall. It is not proof of our Christianity. If we had not fallen, we would be simpler than we are. The soul grew more complex because of the fall, not because of overcoming it.

Adam was a simple man. If you don't believe that, listen to God's instructions to him. Take care of this garden. Make sure nothing gets in it that's all that bad. And eat herbs. That's all the Lord told him. The man was a farmer by trade, and yet he had more capacities than all of us. What might Adam have told men about God if he could sit or stand today in theological school and tell only what he knew before the fall? It is things below our Adam's apple that make us Christians.

Now then, let us look at the Lord and His "internalness," and before I go any further, I have to ask you: did the Lord know who touched Him? And was He using this, or did the Lord not know who touched Him? I haven't the foggiest idea. I look at this one way; I appreciate it. I look at it the other way; I appreciate it. I think I'm going to tell it from the viewpoint of His not knowing, and I'm going to take it as it's told here.

As she was healed of her affliction, Jesus had a knowing. He had a knowing. He had an internal sense that something had left His body, or His soul or His Spirit had left Him and passed out of His body through His garment into someone. He stopped cold and said, "Who touched Me? Who touched My clothing?" Well, everybody around said, "I didn't touch You.

I didn't touch You. I didn't touch You. I didn't touch You. Oh, it wasn't me, Lord." They all thought they were in trouble. Even the guys who were pressing up against Him said, "I didn't touch You." And, of course, Peter stated the obvious.

Two things I want to say about that. This word master is a common word. It was a word used for anyone who was a rabbi, and in the traditional Jewish eye at this moment, the Lord was seen as a rabbi. He was going around teaching about God. He was an itinerant rabbi going from town to town. Rabbis did this. Teachers made their living doing it. So the word doesn't have to denote reverence. Maybe it does, but he states the obvious.

I wonder if Peter is making the mistake that a lot of us do when we meet unusual people. We think maybe they're so simple, they're simple-minded; that in his great genius he is simple. I've known two people I felt I had to relate to them that way. They were so brilliant in one area that I felt I had to explain to them how a door opened because they might be deficient in another area.

I have the sense that they are literally saying to Him, "Now, Lord, think about this for a moment. There are a lot of people around You. We're all touching You. There's no way to know who touched You. What do You mean?" Didn't do any good. Immediately, He said, "Somebody touched Me." Then He said it again. "I knew that power went forth from Me."

Now, if these people think they're in trouble, you can only imagine what this dear little lady's thing is. Boy, I have done it now. I'm going to get zapped dead. I stole something from this incredible man, and He's angry with me. She is getting just as far back; she has stopped moving. The crowd's going forward, and He just thought, "Who touched Me? I want to know who touched Me. Alright, who was it?"

He's waiting, and He's not going to leave until there's an answer, and she's becoming more and more terrified, and the terror brings forth her confession. She comes plaintively, falls down before Him, and tells Him her whole story. Wouldn't you have liked to have been there? Wouldn't you have liked to have been there? All the people heard and, uh, I'm sure they rejoiced.

Twice the Lord says He knew. This time the woman knows; only she knows in her soul, in her head; she knows she's in trouble. Her other two knowings were something deep within her. This one is outward and objective. The Lord had a knowing within Him that something had gone out of Him, and then He declared it. "I know power has gone from Me."

I am just here at the very crux and the apex and zenith of everything, of the whole reason why I'm doing this study of the Lord's life. It's to say to you all that Christians have internal knowings. We have a world within our spirit. We have a realm within us. It does not look like, act like, or function like our minds, and here is a perfect illustration. The Lord had a sense that had nothing to do with His intellect. He knew something had happened inside of Him.

I'm looking at a mystery here. What on earth is He talking about? Where did the power reside? How did He know the power went out from Him? Did this happen every time He healed someone? If it was in Him, where was it coming from? By what means did He know? Was it painful? Was it a mild sense? Was it perhaps something beautiful that He sensed? All I know is that my Lord had a knowing that had nothing to do with His frontal lobe. Something had taken place inside Him, free from and apart from His mind; portions of His

divinity were available to mankind, and could be tapped without even His knowing it from His humanity's viewpoint. Just happened to Him without His own human knowledge. What a world this opens up to us. I don't know what to do but sit in front of it, be reverent, and say to my Lord, "Lord, I, I am a Christian, and I have a right to this world, and I have a right to these things."

Now, outside right now, there's a theologian about to have apoplexy. He is saying, "Gene Edwards is speaking very dangerously right now. Get a bunch of Christians loose and leave them alone to say they're all getting a word from God. We'll have to lock them all up."

Well, first of all, He was God, and He had no problem doing this. His disciples were learning from Him, but they had the check of the other eleven within them. Yes, we are to follow our internal senses; yes, we are fallen, and the Lord was not; and our internal senses may not be as trustworthy as His. But if we are Christians in a proper first-century sense, we will be Christians within a body and a community of people. We will be checked. Well, what if it's the leader? I don't care who it is; if he's been around long enough, people will know something about him. If he is not simply fooling God's people...if he is, then it's okay; it's outside of decency anyway...but if it's within the realm of honesty, the body itself comes to know its members. I know a lot of people who have been in the body of Christ who would get up and say, "I have a word from the Lord," and it wouldn't be listened to, or it would be taken with a grain of salt, or maybe a whole salt shaker. Other people, if they said it, would be listened to, and their words would be weighed heavily because of their track record.

Now, He has the greatest track record of all, but I have a right to an internal knowing, and so do you. We all do. He is the pathfinder of our faith; He did not live this kind of internal life and leave us void of such things. If He had, He would have said something about it. He left us a path He found and a way He walked, and it's for us to follow in His steps, not in the steps of Aristotle, Socrates, and Plato, whom we follow because we follow intellectualism.

I know that none of you can fully appreciate this; unless you're theologically trained, you cannot appreciate what I'm talking about. The day I walked into a theological study, I walked into a world I just...I've been through college. I knew what intellectualism was, but I've never seen anything like this. I was in a world of diagramming everything, analyzing everything. We knew more and more about less and less till we knew everything about nothing. We were in a world where, instead of studying the New Testament, you studied all the great minds thinking about what it said. They used big words; God used little words. We had to learn how to think in big, abstract terms about little bitty things God said. Yes, we were still studying the Bible, but by the time we got through this, when we got to that, the heart and soul and being of it had been taken out. We were more blind than the simple little 80-year-old lady who was taking this at face value. And that this was, when we left there, whether we wanted to or not, we left there with the impression that this was Christianity and this was the Christian faith and this is, it left its mark on us and perhaps forever.

Brothers and sisters, He had a knowing: the internal sense of spiritual things. Your spirit has not been shot dead and a Bible stuffed in its place. Your spirit is operative. You have the Scripture, but it does not take the place of a living and dwelling God within you. And that's the story to me of this miraculous occurrence. Here are two people who have a knowing. At the end, He said to her, "Be of good courage, daughter." She's older than He is. He's 30, 31. She's got to be at least 32. I get the impression she's a lot older than that, don't you? Daughter. Why did He call her daughter?

She had been destined before the foundation of the world to have a living spirit. She had been born of God. By the day of Pentecost or by the crucifixion and the resurrection, that woman would have a living spirit within her. She would have God's nature in her. He was speaking outside of all...free from time and space. He was not thinking that, right now, you may not have a living spirit in you. Maybe He put one in her by the power of what would be in the resurrection; I don't know.

I know one thing: that woman's spirit was made alive. I know she was birthed out of the very bosom, the being, the center, and the ocean of the Godness of God. He knew that she was His daughter. If He is God and she's a daughter of God, a real, genuine, honest-to-goodness. Divine creature. One third of her is divine; not all of her, one third of her. I think in the day of the resurrection, or in the day of the consummation of the ages, she might have more divinity in her than that. Not now, but then. He called her His daughter because of something that happened in eternity past. She was chosen for the foundations of the world to be marked off in Christ.

Now I give you a mystery. He said to her, "Your faith has healed you." Now is that correct? Somebody explain that to me. Did her faith heal her? No. Technically, His power healed her. His power healed her; it said so right up there, but He said her faith healed her. He also said power had gone out from Him. Now, what had healed her, please? Would her faith have healed her without His power? Would His power have healed her without her faith?

Well, I'm gonna put it this way. If she had been in a rejecting mode, could His power have healed her? Not likely. I think the answer is still yes, but He doesn't work in those worlds. Why is He not sitting down in Nazareth right now, healing all the sick people in Nazareth? Why is He over in Capernaum? It's because it wasn't a good atmosphere to work in. It was a negative atmosphere of rejection. They were in a rejection mode. So He moved over and made Capernaum His adult hometown; not His childhood hometown, His adult hometown. He had a good thing to work there with. He had an accepting mode; an accepting atmosphere was operating, and His power works more effectively there.

So, I have to say one element is necessary, and the other one sure doesn't hurt. I also have to tell you that when you have His power present and your faith present, there is another element working. And that is sovereignty. He doesn't always do what your faith wants Him to do. Thank God. Otherwise, we would have made Him our slave. If faith alone could make God its servant, then all men would have faith to do all sorts of things. They would have made God...reduced Him to an idol, or worse, a genie—a slave to our lusts. We would have had faith that we could be rich; that we could murder; that we could live in sin.

I thank God for the sovereign limits of His will. That the exercise of our faith does not bind Him to do anything we demand of Him, but that if we have spiritual faith, we can be saved under any conditions. We cannot force Him after that to do our whole bidding all the time, but sometimes you have a knowing, and you know He will do a certain thing.

So from your viewpoint, there is a relationship between faith and power. There is a relationship between knowing and His sovereignty. Now, did you follow that? Was that clear? Your faith relates to His power. Your knowing, your internal sense, relates to His sovereignty. Sometimes you know that His sovereign will is to do something. You have that sense. Well, Gene, once the Lord spoke to me, and I knew He was going to raise that child from the dead, and the child didn't rise from the dead. Well then, I would say you need to go

back and check your knowledge; it may have come from somewhere besides your spirit. In fact, I'm certain it did.

I'll quickly tell you that I have three experiences related to my spirit. There are times when I know, and I'm dead wrong. God, have pity and mercy on me. Rarely have I ever brought the church of God into all my wrong suppositions about my spirit's internals. When it comes to affecting someone else's life through my internals, I wait days, weeks, months, and sometimes years to be sure it is my spirit. And brothers, I want you to know that was true in Isla Vista. When I was there for 12 years with you, with those things that affected the church, I moved very slowly. Once I made up my mind that it was the Lord's will, then I moved like lightning. It always looked like I was moving quickly.

The second one is that I have a sense within my spirit about God's will, and I misread it. Maybe with the first one, I get it wrong. The second one, I get it half right. I'm almost certain. The most vivid memory I have of that was that I really felt one day that something tragic was happening to someone. I had an overwhelming sense about that person. I had the sense that they had died. I lived in terror for two days, and the first words that person said to me when I saw them were, "I just got saved." I started crying, and I grabbed them in my arms and said, "You've died to your sins." Sometimes my spirit doesn't do me just right. Sometimes I can't read God's mind.

Then there's a third relationship I have, and that's when I'm right. I know I'm right. And it turns out that I have understood in my spirit the mind of the Lord. I might add a fourth one, and that is my state most of the time: I don't have the foggiest idea of what's going on. (laughter) I don't know, and I don't know, and I know I don't know.

My faith relates to His power. My senses relate to His sovereign will. I either...and I have four possibilities there...I misinterpreted; I get it half right and half wrong; I get it right on the button; nothing is going on in there at all; or something is going on, and I don't have the foggiest idea what it is. That's generally my relationship to Jesus Christ within my spirit as far as having knowings.

Daughter, your faith has made you whole; go in peace and be well of your scourge. Well, He has left the seashore, where He was talking about fasting and feasting. He left it to go heal someone who is dying...on the way to Jairus' home. He meets a woman who is healed by the touch of His garment. He still hasn't gotten to that house yet, and finally He arrives. Just in the midst of all this, someone else arrives, and it's some of the people from... Jairus' home, who says, "Master, teacher, rabbi, don't bother. He didn't make it. You stop to talk to that woman. He didn't make it. She's dead."

Well, who is it that says Fear not; only believe? I'm going to reread the passage. *While He was still speaking, some came from the home of the synagogue official. One of them said to Him, "Your daughter has died. Trouble not the teacher further. But Jesus, having heard the word that was spoken, said to the official of the synagogue, Fear not; only believe. She will be restored. And He allowed no one to go with Him but Peter, James, and brother John.*

Well, again, I ask...I have so many questions. How did He know that she was going to live? In a minute, you'll find out He calls it sleep, not death. What does that imply? What does God see death as? Did she live forever, or did she die again? So that brings up the matter of sleeping again. Was she really dead? Is she dead today? I don't want to get into all of this, but it raises some pretty hairy theological questions, and I don't have any answers. I have no idea.

Now I have another question for you. Why did only James, John, and Peter get to go in there and watch this healing? He made everybody else leave. It's very possibly the atmosphere of faith. It was a faith mode going on around in there, and He needed it and nothing else in the room with Him. The little girl obviously is not going to have faith. Would you agree with that? Her faith won't make her whole.

As far as the death aspects of this, there have been a lot of theological wars fought over this, and I personally feel like when there's something that is not that theologically important, stay away from it. I have no power over death. I feel the same about the second coming: no matter what I believe, it will come the way it's going to come. My theological views will not change it.

Well, when He gets to Jairus' home, the traditional scene is there. Women are pounding on their breasts. People are screaming. There are professional wailers who are literally paid to wail. It's quite a scene. There is Oriental emotionalism. Sometimes you catch this on television. Have you ever watched how the people in the East take death a lot more openly and outwardly than we do? We try to control ourselves a little until we get to the funeral, and we have a sad silence, but they don't. Boy, they get down, and traditionally they work at dying. I mean, they work at the presence of death. This is what's going on here. It is a horrible scene.

I don't think the Lord is particularly pleased. He says, " Off with you. Why make so much noise? Why cry? I love the Lord's healthy attitude about death. He obviously knows something about death that the rest of us don't know. He tells them to stop crying. It is here He says, " She's only sleeping." Now they have suddenly stopped crying and wailing and beating their chests, and now they are scorning Him, so He picks James and John and Peter to go into the room with Him. He took the child's father, the mother, and the three men with Him. I don't know why He took the father. I ask myself, what is the mind of God that brings the mother and father in? I wish I knew the answer, and I don't. Why does God want a mother and father present?

I don't know about James, and I don't know about John, but I'm immediately reminded of the wonder of having Peter present. Do you know what I have in mind? One day Peter almost completely reenacted this entire scene. It was almost exactly the same scene Simon Peter reenacted. He raises someone from the dead. If he had not been present in this particular bedroom scene, with someone already dead, I wonder if he would have had the courage to do what he did. It was audacious.

I'm sorry, but I'm back to a peripatetic ministry. This is on-the-job training for apostleship. God knew what He was doing and how He chose to train men to be His disciples. He brought them into a room and showed them how...and one of them did it. I have to believe there's a reason why He brought James in there. I have to believe there's a reason why He brought John in there, because James would be dead in a few years, and because John lived to be a very, very, very old man when all the rest of them were dead, and he alone was left alive.

That day those two men both looked death right in the face. Saw its power, and saw its power vanquished. I don't know if I'm right, but in this scene I love the mind of God. To me, there's a lot of compassion in having brought James and John and Peter into that room. Perhaps the Lord was already thinking about someone dying some years later, and perhaps He had in mind a man who would lose his head. Perhaps He had an old man in mind, someone who

would wonder why he alone was left to live, when all the rest had gone to glory. And who would, if tradition tells us correctly, escaped death when some men were trying to kill him.

Well, the Lord says to her, “Talitha, koum,” and we're told what it means. *I say to you, child, maiden, arise.* Now we get some theology. Brothers, what had left this girl? Her spirit. Maybe her soul was still in there. I don't know. Her spirit came back into her. What then is the seat of your life? It's your spirit. Praise the Lord. Her spirit was brought back into her. I assume that if it returned into her, then it also became very much alive, if not that hour, at some future day, either in Jerusalem or some years later when the disciples go out and preach the gospel to all the towns and villages, and they come back to Capernaum. I am certain the little girl was there to be saved, now a young woman.

I don't have much more to say about this story. I haven't taught you much about it, but I pointed out some things you may not have given much thought to. I'll tell you this. The Lord is fighting a losing battle and trying to keep people from telling what He does.

I will sum up the last story very briefly because we are definitely picking up a pattern here. He walks out of this building in this dramatic scene, and lo and behold, first it's some Pharisees and John the Baptist's disciples, then it's Jairus, then it's a woman in a crowd. Then it's the dead child in a bedroom: now it's two blind men, and they're calling out. They don't even know which direction to call out. They hear the noise, and they know He's somewhere around.

What do they call Him? Son of David. I'm here to tell you that those two guys were Jews. These are untutored men. There's no master. There's no rabbi. They don't know much about the Bible. They are going right back to the rudiments. Son of David. But they are literally calling Him king. This is a high honor. Son of David. They're getting right down to the nitty-gritty. They're calling Him “the descendant of the king.”

They don't know that He really is. They don't know what Mary has in her blood. Why King David? They don't know that He's from the tribe of Judah. They know there's a healer out there; they've heard all these stories, and they're recognizing Him as their king.

I'll go into little pieces of theological information here that are totally worthless. The most mentioned Old Testament person in the New Testament is David. The most quoted Old Testament book is...anybody know? In the New Testament? Isaiah. Just thought I'd throw that in.

Alright, I can't say much more about this. David is the one person whom all Jews would know. He is the most respected person, along with Abraham, among all Jews everywhere. They don't know much about this man. They haven't gotten in on any of the theological stuff. They don't even know He's the Son of God, but they're calling Him their King, their rightful King. I wonder how it felt for His humanity to hear that term being called out over the tumult of that crowd because He knew He was the Son of David.

David only had one son. He gave birth to His own Father. He's the root, but He's also the seed. I'm sorry. He's David's root and branch. He is that which came before him. He's also that which came after him. David is the only one who had a Father and a Son who was the same person.

Well, anyhow, the Lord responds to them. He responds so differently. They come up to Him, and He says, "Do you believe? Obviously, faith is very important. He doesn't announce afterward that they have faith. He asks them to announce for themselves beforehand. Do you have faith? He says. A pattern is developing here, but I'll tell you there is no pattern in Jesus Christ; there are times when He heals people with no pretense of faith being involved whatsoever.

So, He touched four eyes, and four eyes saw, and they went out everywhere announcing that He was in the land and what He was doing. Well, everybody was impressed, so much so that a dumb man now gets into the act. Well, if He can raise the dead, if He can make the blind see, let's drag this dumb man over here and see what He could do. He has probably gotten no more than 200 yards from the shore, and all of this has been happening one after another.

So now we have a deaf man who cannot speak, and instead of healing him, He cast out demons. One is healed from blindness; another has a demon taken out of him, and the crowd says, "Never was such seen in all of Israel since its beginning." And the theologians know better. They have a knowing. They have a knowing...born of their brain; they have a knowing. They know. They know what the dumb did not know. They know what the demon did not know. They know what the two blind men did not know. They knew what the dead girl did not know. They knew what the woman with the issue of blood did not know. They knew...that Jesus was of the devil.

If I could sit here and tell you that I really felt that was a spirit confined to the first century, I would love to share that with you right now, but I am telling you that that theological spirit exists, and I have observed it throughout my entire ministry. I don't know anybody who is as quick to consign things to the work of the devil as are ministers in the Christian faith.

Nobody consigns so much to the work of the devil as do trained theological ministers of the gospel of Jesus Christ. I don't think I've ever seen it done, but I've seen it done on the basis that what they were hearing was contrary to their theological tenets. Did you understand what I just said? They saw something that did not agree with their doctrine; therefore, it was of the devil. They have a knowing...and that knowing is from their brain. It is from their theological training. It is above the Adam's apple. Our ability, as professional ministers, our ability to consign things to the devil is absolutely appalling. I'm sorry, but I have sat in meetings when I have seen ministers of the gospel say, "Oh, that's devilish (they won't quite say it's of the devil); it's devilish...when I felt the blind, the deaf, and the dumb knew it was the work of God.

Your mental understanding of the ways of God, your theological training and your Bible, and what you've learned in Bible classes can blind your spirit. Brother, I beg you in Christ; sister, I implore you in the Lord; use the term "that was of the devil" with the most and greatest possible restraint throughout your life. We Christians have 1,500 unbroken years of killing one another. We can't do that anymore; it's against the law. For 1,500 years, you could do it. So now we only consign one another to the work of Satan. I beg you to give up so much of your theological, denominating and "secting" habits. I've never seen this; I don't believe, perhaps if I thought I could remember, but to my knowledge, I've never seen consigning things to the work of the devil by Christian ministers, but what it was, something getting over on their territory. Either somebody was threatening the numbers of their group, or it was contrary to their doctrine. And when it is, are you so tied to your doctrine that you believe anything contrary to it is the devil?

I beg you to go back and learn what it means: *I would have mercy, and not sacrifice*. Brothers, be careful, please. I give you my own personal testimony. I have tried never to call anything of the devil in the Christian world. If I see somebody worshipping the devil and telling me he's worshipping the devil, I may say that's of the devil, but this side of that, I'm going to move very slowly. If I see somebody sacrificing to an idol, a dumb idol, physically doing it, I may say, that's of darkness. Outside of the raunchiest, most objective things, which all Christians would more or less agree on, would you please not do that? Your nearest kinfolk, when you do that, is not another Christian. Your nearest kinfolk are Pharisees...and they killed your Lord...and I think you'd kill another Christian. Please don't do that.

I would ask you to walk with a deep internal sense of things, not according to objective theological stuff that somebody older than you taught you at some point. If I were you, I'd give up that business. The New Testament is not primarily a doctrine; it's the story of God, who is not like us in His internal workings.