

Working With The Voice Transcript

WWTV Episode 019

Three Healings

November 20, 2018

Hello Listeners! I'm Juliet Mee, the host of the Working With The Voice podcast. This is a course to learn to speak to the Holy Spirit directly, and so it's best to listen to the episodes in order. Last episode we completed the information that is in the Sermon on the Mount, and it's really important to understand those basic teachings if you want to converse with the Holy Spirit. You need to know what the foundation of his communication is about. Jesus promises that there are rewards for following the instruction and also judgment that comes from not following them. One of the most controversial, misunderstood, abused and exploited teachings in Christianity is about healing. Need for healing is also one of the most pressing reasons that people want to be able to speak with the Holy Spirit directly. So it's interesting to me that the writer of the book of Matthew talks first about healing directly after the Sermon on the Mount. Instructions for life are given in the Sermon, then applications and illustrations afterwards of what his rewards looked like. In today's episode we will go through the first part of Matthew Chapter 8. It's all about healing. Our reader for the scripture is my friend Amy Waldrop. Thank you Amy! We will be using information from two main sources, the Matthew Henry Commentary, and from my teacher Gary Carpenter. I'll provide links in the show notes to some of Gary's best videos and posts about healing.

This first section seems to be about a disease that we never encounter but everyone has heard of. Leprosy. While we go through this section, please realize that there is an infectious disease called Hansen's disease and is commonly referred to as "leprosy". I don't believe there are any people who study scripture who believe that this is the disease that was spoken about throughout the bible, and there are no skeletons from that time that show signs of Hansen's disease. But here's what happened:

Jesus Cleanses a Leper

8 1 When Jesus came down from the mountainside, large crowds followed him. 2 A man with leprosy came and knelt before him and said, "Lord, if you are willing, you can make me clean." 3 Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" Immediately he was cleansed of his leprosy. 4 Then Jesus said to him, "See that you don't tell anyone. But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them."

It would seem on the surface that a man came to Jesus, knelt in front of him, and asked for healing, Jesus healed him, and told him to follow the traditional Jewish sacrifices for being healed. But that would be only skimming the surface of the event, and there's a bunch more to understand.

First, whenever we are looking at the writings from the book of Matthew, it ***always*** has to be done with the understanding that Matthew had a specific audience and purpose for writing the things he chose and the order he presented them. Matthew was writing to the Jewish people of the time with one specific message, Jesus is the Messiah who was promised throughout the Old Testament. The prophets of the Old Testament had identified that there were many traits and tasks that had to be fulfilled by a person before he could be recognized as the Messiah, and healings were very important in this picture. The true Messiah would have to have the ability to heal people and it was specifically identified that he would have to be able to heal a Jewish person from leprosy. This is one major reason why it is so important that Matthew identifies that it happened right after Jesus gave the Sermon on the Mount. It's

the first specific healing miracle that is written about in the New Testament. It's as if Matthew is saying, "Let's get this one out of the way. Jesus healed a Jewish man with leprosy."

Leprosy is the one condition that is left out of the rabbinic healings. Priests inspected people for different signs, and then performed rituals after the person had been healed. Healing of this condition didn't belong to doctors, it belonged to God and the Prophets. It is my understanding that from the time of the completion of the Torah, there were no examples of a Jewish person being cured of this condition.

As I identified, this condition was not one that was Hansen's disease. It began being called leprosy in approximately 400 AD through a biblical translation and this word has stuck and so we will use it for this explanation. The full explanation of this condition's signs and symptoms is crystal clear. 100% of the material in Leviticus Chapters **13 & 14** in the Old Testament is about they call "skin defiling diseases" and **this condition** is really what they were talking about. I'll put a link in the show notes to these chapters so you can read how specific the people were about the signs and symptoms of this condition, and how it was to be diagnosed by the priest. This particular condition was seen to be an outward mark of the fact that this person had sinned in a way that made God very unhappy. If you look in Leviticus 13, you will see that **if** a person found a certain type of skin condition on their body, they were to go directly to the priest who would determine if it was actually leprosy. The determination was made by how deep the condition had gotten into the skin. If it was only on the surface it wasn't a problem but if it had created raw skin or affected the hairs, the priest would quarantine the person for 7 days to see if it healed or progressed. If it seemed to be healing, the priest would quarantine them for another 7 days to be sure. If it was worse, the person had to separate themselves immediately from the community. They had to live outside the camp or town, and away from every other person except other people with the disease. They would have to signal to other people that they had the condition by wearing torn clothes, letting their hair be unkempt, covering the lower part of their face and if a person came near them, they had to yell, "Unclean, unclean!" The Talmud allowed people to throw rocks at the person to keep them away. This is like a Monty Python movie until you really think about what would happen in real life to a person that had a condition that is now considered a medical condition able to be treated easily by over the counter medications or dermatologists. In addition, the home and possessions of the person would have to be inspected and if the priest felt they were contaminated, they might have to be not only cleaned, but disposed of even to the point that they might have to knock down the house and remove the materials out of the area.

Because of the many ways that being defined as having leprosy would affect a person and his friends and family, this was a condition that people were really afraid of. It was a punishment, a terrible punishment, because it was a condition that kept you from being able to be around other people, you could never earn a living from anything except begging, and your social class didn't excuse you from the diagnosis or its repercussions. We have spoken before about the laws of clean and unclean things that were very important to the Jews in the Old Testament. The things that could make a person ceremoniously unclean were to touch a dead body, to touch a dead animal, or to touch a live unclean animal like a pig. But touching a person with the disease they called leprosy made a person unclean. It was the only way that a person could be defiled by touching another living person.

Going back to the scripture, it says that the man approached Jesus as he was coming from the mountain where he had been preaching and knelt in front of him. The man would not have been able to go into Jerusalem or any other holy city, and so this was a big deal for him to get close enough to Jesus because it's identified that there were a lot of people following him. It says that the man said, "Lord, if you are

willing, you can make me clean.” He knew that Jesus was the Messiah and spoke this request clearly. He knew that Jesus had the ability, but he was unsure if Jesus would be willing to do the act. We all know that God has the ability to heal us. Where we have a loss of faith is being unsure if God is willing to do the act. The fact that it is identified that Jesus touched him and told him that he was willing was huge under the context of what leprosy meant in that time. Nobody ever touched a person with leprosy, much less could heal them. Then Jesus said to him, "See that you don't tell anyone. But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them."

In the early part of his ministry, Jesus did not tell people that he was the Messiah because the people expected a Messiah who would remove the Roman's rule from the Jewish people and who would rule the Jews as a king over them. They weren't looking for a Messiah who would die the death of a criminal. He would regularly tell people to go through the proper channels, to give respect to the priests and the religion. But this was potentially specific to the man's care also. Jesus did not want the man to tell the priest that it was Jesus who cured him because his entry back into society would require a certificate of cleanliness from the priest who might deny giving it to him purely out of spite if Jesus is found to be the reason for the cure. The gift that Moses commanded was a complex sacrifice that would take eight days and involve three separate steps. Remember that this didn't happen in that time. No one went to the priests and had been cured of leprosy. It was a sign of the Messiah too, which created different situations. The first sacrifice was to be made by bringing two birds to the priest who had to come out to the camp to receive the sacrifice since the man couldn't go in. One bird would be killed in a way that allowed his blood to be sprinkled on the man to remove any traces of evil, then the other bird would be released live to banish the disease to a place of no return, the desert. At this time, the person could wash his clothes, shave all his hair, and bathe. He could then enter the community but not his residence. At that time, the person's claim began to be investigated for seven days by the priests, first to insure that the skin problem had truly resolved, but also since this was a Messianic sign, there was a special process involved in the investigation of the cause of the cure too.

Listeners, put a marker in your brain here because we aren't going to go into detail about that process for a couple of episodes, but just know that I'm not sure if Jesus wanted to start the priests' investigation of him now, or if he was trying to avoid it. The particulars of their investigation will become apparent later. So to finish identifying the process the person who was requesting to be declared clean had to do, it's identified in Leviticus 14 that on the seventh day, they needed to once again wash their clothes, shave every bit of body hair, and bathe. On the eighth day they are to make a complex series of three sacrifices; a wave offering, a sin offering and a guilt offering. The **wave offering** signified that the offering was a sacrifice from the person, being made by the priest for God. The **sin offering** was to acknowledge that they had committed a sin that God had a right to punish them for, one they knew about, and that they wanted to make be seen as forgiven by God. The third sacrifice, the **guilt offering**, was to say that there may also be things that the person was **unaware of** that they had done, and this needed to be made right too. Then once the three sacrifices had been offered, the priest would take the blood from the animal and mix it with oil, and then place it on the right ear lobe, the right thumb and the right big toe of the person. This then fulfilled the ritual cleansing process. It is the same process that priests had to go through to be dedicated to God, consecrated, made holy, and there is an implication that the person who has been cleansed from leprosy should be so grateful to God for his mercy that he would dedicate himself for the rest of his life to that gratitude. This also begins to help us understand some principles of healing. In this ritual of consecration, the blood is put on the right side, which was the side that was considered to be given honor and preferential treatment. Blood was placed on the ear because a person should be pure in words and words have to be judged by hearing. The blood on the thumb shows that the hand is the symbol of right action, and the foot is the symbol of the journey of life.

Although this story contains less than one hundred words, it contains a tremendous amount of information that people of that time would have understood. The simple fact that Jesus healed this man with a touch shows us that no matter how we have been judged, we can be healed by the power of Jesus just by asking. Just like this man's life would never be the same, ours isn't either when we are cleansed of our past through the power of the connection.

A Centurion's Servant Healed

5 When Jesus had entered Capernaum, a centurion came to him, asking for help. 6 "Lord," he said, "my servant lies at home paralyzed, suffering terribly." 7 Jesus said to him, "Shall I come and heal him?" 8 The centurion replied, "Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed. 9 For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it." 10 When Jesus heard this, he was amazed and said to those following him, "Truly I tell you, I have not found anyone in Israel with such great faith. 11 I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. 12 But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth." 13 Then Jesus said to the centurion, "Go! Let it be done just as you believed it would." And his servant was healed at that moment.

This second specific healing is different from the first. In the first, the man asks for Jesus to heal him in person. In this one, the military officer, the centurion, asks for Jesus to heal his servant, who is at the house because he is paralyzed. Although there are many times where Jesus is asked for healing by parents for their children, this is the only instance where a person asks for healing for a servant. In this healing, Jesus heals at a distance. Healing a ***paralyzed person*** is another Messianic mark required by the prophets in the Old Testament, so Matthew is making another reference to the list of required characteristics of the Messiah being completed.

The diseases Jesus cured were usually the most difficult to be cured by any natural means, particularly paralysis, which we still don't really know how to heal today. The fact that he healed at a distance is a big part of the miracle, but there is an emphasis on the person who came and asked for the healing, and the way he did it.

The man is identified as a centurion, and centurions were Roman citizens who were military professionals. He would have control over many soldiers, potentially up to one thousand and he would have been paid much more than the regular soldier. His social status was very high, to the ordinary view it would have been much higher than Jesus. When he comes to Jesus, he does not say, "***My servant*** is not worthy that you should go to him" he says, "***I am not worthy that you should come into my house.*** All Jews believed that the homes of Gentiles were unclean so entering the home of a Gentile made them unclean which required a ritual purification. Jesus offered to go to the house to heal the servant even though he knew this. The Centurion was acknowledging a couple things here; that he didn't want to put Jesus out, but also that he openly acknowledged that Jesus was the Messiah and in control of the thing that made his servant paralyzed and in pain. He knew Jesus could command the healing, and in this he identifies through his words that he is not worthy of this request because he was not Jewish, and that Jesus was higher in stature than he was.

He had faith not only that Christ could cure his servant, but that he could cure him at a distance. He knew something then that we now know is true, that the power of Jesus's healing knows no limits, and therefore there is no place you have to go to get it.

Jesus then takes this situation and uses it to make a comparison between Jews and Gentiles, and tells them two things. Jesus says that a great many of the Gentiles would be saved. This had to come as a surprise to all of them because they had been taught that salvation was only for the Jews. This was not to **exclude** the Jews from anything; it was to **include** gentiles, **even the roman soldiers who the Jews hated**, into the kingdom of God along with the Jews. Secondly, Jesus also warns the Jewish people that they are not exempt from being thrown into darkness if they do not heed the warnings about the changes they needed to make in their lives. They needed to rethink their ways, to repent.

Jesus Heals Peter's Mother-in-Law

14 When Jesus came into Peter's house, he saw Peter's mother-in-law lying in bed with a fever. 15 He touched her hand and the fever left her, and she got up and began to wait on him. 16 When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick. 17 This was to fulfill what was spoken through the prophet Isaiah: "He took up our infirmities and bore our diseases." [2]

This small section tells us a couple of things about the disciple Peter. First, he has a house and a wife. He is in better shape financially than Jesus, who will identify in the next episode that he does not have a house of his own, and we know that Jesus did not have a wife, even though there are many books out there that would lead you to believe that he possibly did. In this simple story, where he had just healed long standing, chronic illnesses, in this, he heals a simple acute fever. It doesn't say she was in danger of dying, or that it was any more serious than a common fever. I did kind of laugh like I'm sure a lot of women have, at the fact that the record shows that the first thing she did was get up and waited on Jesus...but I digress...

The rest of the scripture shows that people in the area have now heard that Jesus can and does heal, and they brought people to him who were all healed. We then receive the first reference in the New Testament to the fact that Jesus fulfilled the prophecy of the Old Testament prophet Isaiah, that when the Messiah came, he would heal our bodies from disease.

It's really important to understand those basic teachings if you want to converse with the Holy Spirit. You need to know what the foundation of his communication is about. One of the most controversial, misunderstood, abused and exploited teachings in Christianity is about **healing**. A person who has a need for healing is also one of the most pressing reasons that people want to be able to speak with the Holy Spirit directly. This has led to many people being misled or exploited by all sorts of people in the church, in the medical community, and through many other avenues. Being in the need of healing is normal because we have human bodies that are not perfect. Although needing healing is what brings many people to God, its much better to know and understand healing before you need it. The Holy Spirit can and will heal you, but there are things that you have to understand about this type of healing, and its not usually an understanding that comes instantly.

Gary Carpenter whose ministry is located in Tulsa Oklahoma tells us many specific things about healing and his teachings are worth studying. I will place a link in the show notes for some of his best information that is available, and all of it is free but much of it is not easy. I will add this and tell you that it is of the utmost importance. You must speak in a specific way if you are to be healed. You must not talk about illness or acknowledge that it has any power over you. You can argue with me on this

point forever but I will never give in. What you say determines the outcomes. Words are all powerful, but the most powerful words you can say are the ones that align your words with the promises that are written in scripture. I call them "agreements" and they are a part of the Daily Practice material that I have contained on the website workingwiththevoice.com, but there are many other names that people use for them; affirmations, confessions, and professions are just a few. But they all mean the same thing. They are powerful and specific sentences that show agreement with what God has promised. Although I am not going to go over this process right now, I have written a lot about it as has Gary and many other spiritual teachers. It won't be hard to find. Just do an internet search for agreements, affirmations, confession, or professions.

Here are just a few things that Gary points out to us that he has found from his studies of Jesus in the four gospels that relate to healing. I'm going to have them in the transcript so you can print them off. Some of them may seem farfetched or even preposterous, but the more that you learn about healing and experience it yourself, the more that you will find the truth in these statements:

- Jesus never refused healing to anybody who came asking to be healed.
- Jesus never told anybody that it was not God's will to heal them.
- Jesus never told anybody to come back later to be healed because it just was not yet the Father's "time" for them to be healed.
- Jesus never said, "MY faith has made you whole." He always said, "YOUR faith has made you whole."
- Jesus never said, "I cannot heal you because the Holy Spirit has not shown me that it is specifically the Father's will to heal you personally."
- No one who ever came to Jesus for healing was turned away without receiving it, except one person who Jesus said could not receive the healing because they had no faith. Not only that, those who came to request healing for others also received healing for their loved ones ... every time! Never once did Jesus say, "The Holy Spirit shows me that your loved one is not going to be healed, so stop asking Me to heal them."
- What kind of faith is Jesus looking for? He is looking for a persistent type of faith the kind that will not take NO for an answer! The kind that comes from a person being clear that they can and will be healed.
- If God wanted us to think that He was selective in choosing whom He would heal, and whom He would not, we would have been given at least one example of that being the case in the life and ministry of Jesus. After all, Jesus is the express image of God, the only One we can look to in order to understand the Father.
- In the only example we are given in the gospels where Jesus HIMSELF "could not" heal them all we are also told precisely why: THEIR UNBELIEF! Our job is to keep working on the part of us that does not believe ... until we DO believe! Ways of accomplishing that are reading and meditating on the scriptures, saying out loud the things that we called agreements, confessions, and affirmations, and praying in the spirit, which is praying in tongues.
- Jesus never required a changed life before healing anybody. In fact, he healed first, then saved them, which was much easier to do once they had faith because they had been healed.
- After healing some people He would sometimes acknowledge that what had happened to them came from something that they had done by saying, "Go and sin no more so that nothing worse comes upon you." If this sounds too "preachy" to you, then just think about it a bit further. I hope that you have by this time, become a person who can "rethink" or "repent". If you are not able to find a way to change your ways, then your ability to be healed will probably be

compromised because of that. Jesus equated forgiveness of sin and healing of the body to be part of salvation

- Even though all sickness is the result of the fact that we have bodies that are not perfect, not all sickness is the result of our doing something wrong.
- Jesus never told anybody to wait for the timing of the Father to be healed.
- Jesus never counseled people out of their sickness.
- Jesus commanded devils (or the presence of evil in a person's life) to leave.
- Jesus commanded sickness to leave.
- Jesus did not ask the Father to heal a person. He knew He had been given the Holy Spirit, which is the power of God, to manifest the healing. And we have been given that same power.
- Jesus often laid His hands on people to heal them.
- Jesus sometimes healed from a distance using only the spoken Word.
- Jesus said believers are to lay hands on the sick and they will recover.
- Jesus did not tell us to pray for the sick. Jesus told us to heal the sick.
- Jesus has given disciples authority over all the power of the evil one
- The law of the spirit of life that we receive through Jesus has made us free from the law of sin and death. You have life within you that kills any germ that attacks your body.
- Jesus was never sick. You never need be sick.
- Jesus commanded sickness to leave. You command sickness to leave (your body as well as anybody else's).

When you listen to the voice of the Holy Spirit related to receiving messages about healing, you may hear things that are confusing. Keep listening, writing down what you hear, and studying the things that relate to healing. Everything has to align or it isn't from God. And although I think it should be clear, if any spiritual person requests that you pay them for their prayers, or requests that your prayers will be better answered by God for you making a donation to their cause, RUN. There is no cost to the healing that comes from God, no requirement that you pay for your healing. It is all about faith and acceptance that the healing will occur not through people, but through the action and power of the Holy Spirit.

This episode has focused on the healing ministry of Jesus, which we will expand upon for many episodes in the future. Most people have no idea how to heal themselves or heal others. They think they just ask to be healed and that's it. They may also decide that there is no God if they don't receive an immediate healing. I think that there is much more to the whole picture of Jesus's healings and its worth learning about. I hope that this episode has been interesting to you, and I thank you for listening! In the next episode, we will go into some interesting experiences that Matthew tells us about Jesus. I'm Juliet Mee, and this is Working With The Voice.

