

“God does nothing except in response to believing prayer.” John Wesley

At a minimum, our “faith” produces healing miracles for us, according to James 5:15 (“the prayer of faith shall save the sick”, see below) and according to Jesus in Mark 5:34 (in the healing episode far below). Therefore it is important to know what is “faith.”

James 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

The following Bible examples show that “faith” produces miracles and that “faith” means someone acting in agreement with God’s Word, often by exercising Mark 11:23. That is: God’s will is first stablished through God’s Word. Then someone acts in agreement with God’s will/Word and Jesus calls this “faith.” Miracle occurs last as God’s power moves to change the world to agree with God’s Word.

James 5:14-15 (above) also tells us that (1) Christians, children of God, could be sick, (2) God wants the sick Christian to be healed because the elders of the church are to pray the prayer of faith over the sick and to anoint the sick with oil in the name of Jesus, (3) even though God wants the sick Christian to be healed, healing is not automatic since the church elders need to pray and anoint to heal the sick, and (4) the elders are to pray the prayer of “faith” to heal the sick. Luke 9:1-2, Luke 9:6, Luke 9:49-50, Luke 10:9, Luke 10:17-19, and Luke 13:16 reinforce that (1) devil oppresses the sick, (2) God opposes sickness and devils, (3) God gave us tools to oppose sickness and devils, (4) we are to use these tools to oppose sickness/devils and to heal the sick.

Also, acting in agreement with God’s Word to receive healing from God does not mean refusing medical care. God wants you healthy so you should receive medical care. But you should also pray the prayer of faith to receive healing from God.

But, first, a station break: This is not a tutorial. Only the key Bible verses are listed. You may need to look up the context, the surrounding verses, to get the full message/meaning. The verses here are in the King James translation. Here is a popular Internet Bible with many translations and languages: www.biblegateway.com . You may find translations such as NIV and AMP easier to understand. The Bible verses are in Courier New 11 font, and the clarifications that I inserted into a Bible verse are inside parentheses in italics. If you want more precise translation, go to www.blueletterbible.org, choose the King James Version (KJV), input the book and chapter, and turn on the Strong word option. The returned web page will show Bible verses as well as each word’s Strong number, its meaning, and cross references.

Woman’s faith healed her

Mark 5:25 And a certain woman, which had an issue of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 When she had heard of Jesus, came in the press behind, and touched his garment. 28 For she said,

If I may touch but his clothes, I shall be whole. 29 And straightway the fountain of her blood was dried up; and she felt in [her] body that she was healed of that plague. 30 And Jesus, immediately knowing in himself that virtue (**power**) had gone out of him, turned him about in the press, and said, Who touched my clothes? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, **thy** (your) **faith** hath (has) made thee (you) whole (restored to total health); go in peace, and be whole of thy plague.

This woman must have heard what Jesus said in Luke 4:18 (Isaiah 10:27, Acts 10:36-38): that God put the Spirit of God (and **power**) on Jesus to heal her. She must have believed Jesus could and would heal her (Luke 4:18, 7:22), because she risked stoning to go to Jesus (Leviticus 15:19, 15:25 and Internet sources). In Mark 5:34 Jesus said that it was her “faith” that made her whole (restored to total health). So then “faith” is the pivotal ingredient that restored her to total good health. And Jesus said that the woman’s “faith” healed her. We want to know what this “faith” is because Jesus said it caused her healing miracle.

Most Christians think the word “faith” in the Bible means the same as the word “belief,” that is, meaning to treat something as if it is true. But, here, the word “faith” in verse 34 could not mean “belief” because the woman believed the same about Jesus earlier that morning as when she touched Jesus’ clothes. If “faith” meant “belief”, then the woman would have been healed at her home that morning because Jesus said, “*thy faith has made you whole (restored).*” Since the woman was not healed at home earlier that morning when she believed Jesus could and would heal her, then “faith” must refer to something else she did that moved God’s power from Jesus to her in order to heal her (Mark 5:29-30).

When we compare what she did in this episode with the rest of the Bible, we see that she did a Mark 11:23. What happened was that: (1) the woman believed Jesus could and would heal her (Luke 4:18, Acts 10:36-38), (2) she said she would be healed (her Mark 11:23 statement) when she touched Jesus’ clothes (her qualification statement), (3) when she touched Jesus’ clothes (fulfilled her qualified Mark 11:23 statement) God’s power left Jesus and healed her (Acts 10:38), (4) Jesus called what she did “faith” and it was her faith that made her whole. This is a unique example of Mark 11:23 because not only did she speak the outcome (Romans 4:17) that her body would be made whole/restored, but she also spoke the manner in which (touching Jesus’ clothes) she would be made whole. And when she did what she said, God’s **power** (Acts 10:38, Luke 4:14) honored what she said (& believed in her heart) in agreement with God’s Word by moving from Jesus to heal her in the manner she said. Jesus credited her “faith” because it was her action (saying & doing & believing in agreement with God’s Word) that initiated God’s power to heal her. It is important to note that Jesus was in neutral and did not direct God’s **power**. Therefore, it was only her Mark 11:23 statement that moved the **power** God placed on Jesus to heal her. Here, “faith” means agree with God’s Word (in Luke 4:18, 7:22). This episode shows that anyone’s Mark 11:23 statement in agreement with God’s Word would work. (See the stranger in Luke 9:49-50 and then Luke 9:1-2, Luke 9:6)

As a check we will do a word study on the word “faith” in these verses. The www.blueletterbible.org gives the Strong number of the original manuscript word that the King James Translation’s word is translated from. Go to www.blueletterbible.org, type in the Bible book/chapter/verse # and then click on the “STRONG’S” menu button and the webpage presents the Strong number after each word of the verse, as shown below. The word “faith” in these miracle-producing verses is translated from the Strong word G4102 which is the Greek word “pistis.” We will show later that this Strong word G4102 is often used in the vicinity of Bible miracles. In particular, Young’s Literal Translation introduces Mark 11:23-24 (below) by saying “have the faith

of God” in Mark 11:22. We will see in later Bible examples that the Strong word G4102, which is translated into “faith” in the King James Bible translation, matches best, in context, with Mark 11:23.

James 5:15 And [G2532](#) the prayer [G2171](#) of **faith** [G4102](#) shall save [G4982](#) the sick, [G2577](#) and [G2532](#) the Lord [G2962](#) shall raise [G1453](#) [G0](#) him [G846](#) up; [G1453](#) and if [G2579](#) he have [G5600](#) committed [G4160](#) sins, [G266](#) they shall be forgiven [G863](#) him. [G846](#)

Mark 5:34 And [G1161](#) he said [G2036](#) unto her, [G846](#) Daughter, [G2364](#) thy (your) [G4675](#) **faith** [G4102](#) hath made [G4982](#) [G0](#) thee [G4571](#) whole (restored total health); [G4982](#) go [G5217](#) in [G1519](#) peace, [G1515](#) and [G2532](#) be [G2468](#) whole [G5199](#) of [G575](#) thy [G4675](#) plague. [G3148](#)

Mark 11:22 And [G2532](#) Jesus [G2424](#) answering [G611](#) saith [G3004](#) unto them, [G846](#) Have [G2192](#) **faith** [G4102](#) in (“of” in Young’ Literal Translation) God. [G2316](#) 23 For verily (truly) I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith (says) shall come to pass; he shall have whatsoever he saith (says). 24 Therefore I say unto you, What things soever ye desire (call for, require, [G154](#), “aiteo”), when ye pray, believe that ye receive them, and ye shall have them.

Just to reiterate: Jesus said that the woman’s “faith” restored her to health.

While we are here, I’ll sneak in another important verse that agrees with James 5:15 (above). In the healing miracle of Matthew 9:27-30 (below), the blind men did a Mark 11:23 when they said, “Yea, Lord.” Then Jesus responded to their Mark 11:23 statement by speaking Jesus’ Mark 11:23 statement, “According to your faith be it unto you” to heal them. “According to your faith be it unto you” matches James 5:15 and all the other “faith” examples in the Bible.

Matthew 9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, **Yea, Lord.** 29 Then touched he their eyes, saying, **According to your faith be it unto you.** 30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

“According to your faith be it unto you” means that miraculous results are dependent on our “faith.” Therefore it is important that we have a clear understanding of what the Bible says “faith” is. The healing example of Mark 5:25-34 (above) is an excellent example of “According to your faith be it unto you.” Not only did God’s power respond to her faith to heal her (according to Luke 4:18), but God’s power also responded to her faith regarding the timing and circumstances (when she touches Jesus’ cloth) of her healing.

www.blueletterbible.org shows below that, again, “faith” in Matthew 9:29 (below) is translated from the Strong word G4102, “pistis.” It was the blind men’s Mark 11:23 statement of “Yea, Lord” that got them healed. Jesus said that it was their “faith” that governed their outcome. While Jesus told them all (Acts 10:36-37) of God’s will for them (Luke 4:18, Acts 10:38), Jesus said, in the end, it was their “faith” (they acted in agreement with Luke 4:18 and Acts 10:36-38 by coming to Jesus to be healed) that governed their healing miracle.

Matthew 9:29 Then [G5119](#) touched he [G680](#) their [G846](#) eyes, [G3788](#) saying, [G3004](#) According [G2596](#) to your [G5216](#) **faith** [G4102](#) be it [G1096](#) unto you. [G5213](#)

One last note on God's will regarding sickness and healing the woman. The end of this episode clearly shows that it was Jesus' and God's will that this woman should be healed. And yet this woman was sick at the beginning of this episode. In fact, this woman was sick for twelve years, contrary to God's will. A second point is that Jesus did not chase her down to implement God's will for her: to heal her. Instead, God anointed Jesus to heal us (Acts 10:38, Luke 4:18). Then Jesus told this to everyone (Luke 4:17-21, Matthew 4:23, Luke 7:22, Acts 10:36-37). Those who believed Jesus came to Jesus to get healed. They acted in agreement with God's Word to obtain their healing. [This appears to be God's method of operation: salvation works the same way. Jesus died and arose for our salvation. Billy Graham (and the church) tells people this "good news." Billy Graham then invites those who believe to come down to the front. Billy Graham wants them to act publicly in agreement with God's salvation Word to obtain their salvation.] Acts 10:38 and Luke 13:16 say that the devil oppressed people to make them sick, but God placed the Holy Ghost on Jesus to provide healing for us (also 1 John 3:8). Luke 9:1-2, Luke 9:6, Luke 10:9, Luke 10:17-19, John 14:12, Mark 16:17-18, and James 5:13-15 express the same. Thus, in addition to all these verses showing God's will, it is also God's will for her to exercise her "faith" to receive God's healing. Her "faith," her acting in agreement with God's Word, manifested God's will for her. "Faith" is an action.

The remaining portion of this study presents Bible examples of what "faith" is and how "faith" works.

Lepers' faith healed them

Luke 17:12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 And they lifted up [their] voices, and said, Jesus, Master, have mercy on us. 14 And when he saw [them], he said unto them, Go shew yourselves unto the priests. And it came to pass, that, **as they went, they were cleansed.** 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 And fell down on [his] face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where [are] the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: **thy faith hath made thee whole.**

Here ten lepers believed that Jesus could and would heal them (Luke 4:18, 7:22, Acts 10:36-38) for they cried out "Master, have mercy on us". They probably heard of what Jesus said in Luke 4:18-19. Jesus responded by sending them to show themselves to the priests. Leviticus 14:2, 3, 7 say that a healed leper should go see a priest. At this point, God's power had not moved yet and they were not healed yet. They were still lepers when they started walking to the priest to show a clean body to the priest. Later, as they went, acting in agreement with what Jesus said, that they would be healed of leprosy, God's power cleansed/restored them. That morning they believed Jesus could heal them, and yet they were not healed then. Their "faith" that healed them could not have been their belief in Jesus nor what Jesus said. It was their acting in agreement with what Jesus said in Luke 4:18 that healed them. Therefore, "faith" here means acting in agreement with God's Word. "Faith" is an action.

And only after they did "faith" first did God's power respond to heal them. Hebrews 11:1 is the functional description of "faith." Faith is like a laundry claim ticket that represents the cloth being cleaned. One presents the laundry claim ticket first and then one receives the cloth. We do "faith" first and then God's power responds according to our "faith" (Matthew 9:29).

It is important to note that one of the healed lepers was a Samaritan. This shows that even though Jesus, at that time, was sent to the Israelites (Matthew 15:24), God's mercy/healing extended to everyone who exercised "faith" to receive healing. This is still true today.

Luke 17:19 (below, with the Strong number turned on) shows that "faith" here is again translated from G4102, pistis. This agrees with other Bible miracles.

Luke 17:19 And [G2532](#) he said [G2036](#) unto him, [G846](#) Arise, [G450](#) go thy way: [G4198](#) thy [G4675](#) **faith** [G4102](#) hath made [G4982](#) [G0](#) thee [G4571](#) whole. [G4982](#)

Just to reiterate: Jesus said that the leper's "faith" restored the leper to health. From the "according to your faith be it unto you" point of view, the ten lepers' healing depended on whether they believed Jesus and correspondingly walked all the way to the priests to claim inspection/confirmation.

Regarding God's will on sickness and healing the lepers, the end of this episode clearly shows that it is Jesus' and God's will that these lepers should be healed. And yet, contrary to God's will, they had leprosy at the beginning of this episode. Note that Jesus did not chase them down to implement God's will for them. Instead, Jesus told everyone (Acts 10:36-37, Luke 4:21) that God anointed Jesus to heal them (Acts 10:38, Luke 4:17-21, Matthew 4:23, Luke 7:22, 1 John 3:8). Acts 10:38 and Luke 13:16 say that the devil oppressed people to make them sick, but God placed the Holy Ghost (and power) on Jesus to provide healing for us (1 John 3:8). Luke 9:1-2, Luke 9:6, Luke 10:9, Luke 10:17-19, John 14:12, Mark 16:17-18, and James 5:13-15 express the same. While it is clear God wants the lepers healed, it is also God's will for them to do "faith" in order to receive God's healing. Their "faith" caused God's will (healing) for them to be realized.

Blind Bartimaeus' faith restored his sight

Mark 10:46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. 48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 52 And Jesus said unto him, Go thy way; **thy** (your) **faith** hath (has) made thee (you) whole (restored to health). And immediately he received his sight, and followed Jesus in the way.

Blind Bartimaeus must have believed what Jesus said in Luke 4:18, 7:22 for he called Jesus a son (descendant) of David (reference to the Messiah). Also, Bartimaeus told Jesus, "have mercy on me," "have mercy on me," "I ...receive my sight." These are Bartimaeus' Mark 11:23 statements in agreement with Luke 4:18, Luke 7:22, and Acts 10:36-38. And Jesus credited Bartimaeus for restoring Bartimaeus' sight, for Jesus said, "**thy faith** hath made thee whole." What Bartimaeus did, acting in agreement with Luke 4:18 and Acts 10:36-38, is what Jesus called Bartimaeus' "faith." Bartimaeus' sight was restored immediately after Jesus did a Mark 11:23, "thy faith hath made thee whole." Jesus responded to all of Bartimaeus' Mark 11:23 statements by speaking his own Mark 11:23 statement to heal Bartimaeus. Here, "faith" means speaking a Mark 11:23 statement in agreement with God's Word. "Faith" is an action in agreement with God's Word, especially when the world is contrary to God's Word.

Mark 10:52 (below, with the Strong number turned on) shows that “faith” here is again translated from G4102, “pistis.” This agrees with other Bible miracles.

Mark 10:52 And [G1161](#) Jesus [G2424](#) said [G2036](#) unto him, [G846](#) Go thy way; [G5217](#) thy [G4675](#) **faith** [G4102](#) hath made [G4982](#) [G0](#) thee [G4571](#) whole. [G4982](#) And [G2532](#) immediately [G2112](#) he received his sight, [G308](#) and [G2532](#) followed [G190](#) Jesus [G2424](#) in [G1722](#) the way. [G3598](#)

Just to reiterate: Jesus said that blind Bartimaeus’ “faith” restored his sight. “According to your faith be it unto you” of Matthew 9:29 applies here.

Again, the end of this episode clearly shows that it is Jesus’ and God’s will that Bartimaeus sees clearly. Yet, Bartimaeus was blind, contrary to God’s will. And note that Jesus did not chase Bartimaeus down to implement God’s will for Bartimaeus. Instead, Jesus told everyone that God anointed Jesus to heal them (Acts 10:36-38, Luke 4:17-21, Matthew 4:23, Luke 7:22, 1 John 3:8). Acts 10:38 and Luke 13:16 say that the devil oppressed people to make them sick, but God placed the Holy Ghost on Jesus to provide healing for us (also 1 John 3:8). Luke 9:1-2, Luke 9:6, Luke 10:9, Luke 10:17-19, John 14:12, Mark 16:17-18, and James 5:13-15 express the same. While it is clear God wants Bartimaeus healed, it is also God’s will for Bartimaeus to do “faith” in order to implement God’s will: that Bartimaeus sees clearly. These episodes and verses show why bad things happen to good people: the devil oppresses people. God sent Jesus to undo the devil’s work (1 John 3:8), and then we act in agreement with God’s Word to implement God’s will for us. Salvation for us works the same way.

Woman has great faith and her faith causes a healing miracle

Matthew 15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, [thou] Son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25 Then came she and worshipped him, saying, Lord, help me. 26 But he answered and said, It is not meet to take the children's bread, and to cast [it] to dogs. 27 And she said, Truth, Lord: yet the **dogs eat** of the **crumbs which fall from their masters' table.** 28 Then Jesus answered and said unto her, O woman, great [is] thy (your) faith: be it unto thee (you) even as thou (you) wilt (will). And her daughter was made whole (*restored to health*) from that very hour.

Mark 7:26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

The Syrophenician woman, not being an Israelite, was not covered by the covenant God had with Abraham. Clearly she heard of Jesus and believed that Jesus could free her daughter (Luke 4:18, Acts 10:36-38), for she cried to Jesus for mercy. Interestingly, Jesus did not say yes nor did he say no. Jesus, initially, did not say yes, because, as Jesus explained: Jesus was sent only to the Israelites, beneficiaries of God’s covenant with Abraham. Therefore, it was not right to take the “children’s (Israelites’) bread” (healing, in this case) and cast it to dogs (non-Israelites, in this case: the Syrophenician’s daughter). Thus it would appear the answer, if not yes, must be no. But Jesus kept on walking and never said no. The reason was that, as we see from the end of this episode, it was God’s will that this daughter be freed from the devil (1 John 3:8, Luke 13:16). If Jesus

had said “no”, then Jesus would have violated God’s will by denying the daughter her healing. So Jesus said nothing (and spoke no Mark 11:23 statements).

When the woman said, “yet the dogs eat of the crumbs (tiny pieces of the bread, which was God’s healing in this episode) which fall from their master’s table (her Mark 11:23 statement),” she was taking a second route to healing by appealing to God’s mercy instead of taking the main route through the Abrahamic Covenant. The woman spoke her belief that God, being merciful, would indeed deliver her daughter, because (1) the woman (the intercessor) believed God is merciful, and (2) just a little bit of God’s power would deliver her daughter. As it turned out, both are true, and Jesus told the woman that “great is your faith” and “be it unto you as you will (Jesus’ Mark 11:23 statement).” And then God’s power made the daughter whole (restored to her original health) just as the woman said. Note that what Jesus said in Matthew 9:29, “according to your faith be it unto you,” is the same as Jesus’ statement here of “be it unto you as you will.”

It is important to note that the woman’s pleading did not move God’s power to heal. Neither did her worshipping of Jesus. Neither did her insight into God’s mercy nor her correct belief that God would heal her daughter. But it was first her statement, “yet the dogs eat of the crumbs which fall from their master’s table,” and then Jesus’ statement, “be it unto you as you will,” that moved God’s power to heal the daughter. Again, we see that the woman made her Mark 11:23 statement first, prompted Jesus’ Mark 11:23 statement which healed the daughter. Therefore, it was her “faith,” her Mark 11:23 statement in agreement with God’s position that God heals all (and her daughter), that prompted Jesus’ Mark 11:23 statement that caused her daughter to be healed. “Faith” is an action.

Matthew 15:28 (below, with the Strong number turned on) shows that “faith” here is again translated from G4102, “pistis”. This agrees with other Bible miracles.

Matthew 15:28 Then [G5119](#) Jesus [G2424](#) answered [G611](#) and said [G2036](#) unto her, [G846](#) O [G5599](#) woman, [G1135](#) great [G3173](#) is thy [G4675](#) **faith**: [G4102](#) be it [G1096](#) unto thee [G4671](#) even as [G5613](#) thou wilt. [G2309](#) And [G2532](#) her [G846](#) daughter [G2364](#) was made whole [G2390](#) from [G575](#) that very [G1565](#) hour. [G5610](#)

And we note that faith can be “great.”

And we also note that “great is thy faith: be it unto thee even as thou wilt,” in Matthew 15:28 above, essentially means “according to your faith be it unto you,” (Matthew 9:29). It was her faith that initiated the healing miracle, for Jesus always supports healing and faith.

This healing episode is a good example of “according to your faith be it unto you” of Matthew 9:29. The woman’s faith was acting in agreement with the Bible truth that God is merciful and God would heal anyone. Even though the woman had not yet spoken her faith while she was chasing Jesus to heal her daughter, her determined chasing of Jesus was her faith already in progress. And even though Jesus spoke Luke 4:18 to the Israelites, those who inherited the Abraham Covenant, Jesus allowed her faith to continue by not sending her away. And when the woman finally spoke her faith, Jesus did according to her faith and spoke a Mark 11:23 to heal her daughter.

The end of this episode clearly shows that it was Jesus’ and God’s will that this woman’s daughter be healed. Yet, contrary to God’s will, her daughter was grievously vexed by a devil. Note that Jesus did not chase her down to implement God’s will for her daughter. God’s will for her daughter was done after the mother spoke specifically in agreement with God’s will: God heals everyone because sickness is of the devil. (healing

Naaman, healing centurion's servant, stranger casting out devils to heal) Thus we see the importance of our "faith" in receiving from God to implement God's will for us.

Centurion's great faith caused a healing miracle

Matthew 8:5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 7 And Jesus saith unto him, I will come and heal him. 8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speaking the word only, and my servant shall be healed. 9 For I am a man under authority, having soldiers under me: and I say to this [man], Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth [it]. 10 When Jesus heard [it], he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, [so] be it done unto thee. And his servant was healed in the selfsame hour.

Clearly the centurion came to Jesus because the centurion believed Jesus could and would heal his servant (Luke 4:18, 7:22, Acts 10:36-38). The centurion's correct belief did not initiate healing for the sick servant. Healing for the sick servant started when the centurion said, (paraphrasing) "my servant shall be healed if you, Jesus, command so." This is a Mark 11:23 statement ("my servant shall be healed") except it is qualified by, "if you, Jesus, command so." Jesus called the centurion's Mark 11:23 statement "great faith."

Interestingly, the centurion's "great faith" did not move God's power to heal the sick servant. This is because the centurion spoke a qualified faith statement: the servant shall be healed if Jesus would command so. But the centurion's faith statement was sufficient to move Jesus to help, for Jesus spoke a Mark 11:23 statement to help, (paraphrasing) "be it unto you as you have believed." "Faith" is an action.

We notice that the centurion was a Roman officer, most likely not an Israelite, and the sick servant was not a factor. And since "faith" was from the non-Israelite centurion, and since the servant, the beneficiary, was not a factor, then God's power moved solely due to the centurion intercessor's "faith." Because God and Jesus do not change (James 1:17, Hebrews 13:8, Malachi 3:6), we can expect them to do the same today.

Because the centurion's faith, an intercessor's faith, brought healing for his servant, I determined that it was God's will that my dad be restored to health and that my faith could bring God's healing to my dad, who was not a Christian when he was seriously ill. I was right, and God was faithful to His Word and healed my dad on multiple occasions.

Matthew 8:10 (below, with the Strong number turned on) shows that "faith" here is again translated from G4102, "pistis". This agrees with "faith" in other Bible passages of miracles.

Matthew 8:10 When [G1161](#) Jesus [G2424](#) heard [G191](#) it, he marvelled, [G2296](#) and [G2532](#) said [G2036](#) to them that followed, [G190](#) Verily [G281](#) I say [G3004](#) unto you, [G5213](#) I have [G2147](#) [G0](#) not [G3761](#) [G0](#) found [G2147](#) so great [G5118](#) **faith**, [G4102](#) no, not [G3761](#) in [G1722](#) Israel. [G2474](#)

We see again that if we put Jesus' comment of the Centurion's "great faith" together with "as thou hast believed, so be it done unto thee" (in verse 13), we get something very close to "according to your faith be it unto you" of Matthew 9:29. Note: centurion's belief that Jesus heals agrees with what Jesus said in Luke 4:18 and Acts 10:36-38.

This healing episode illustrates "according to your faith be it unto you" in two other ways. The first is that faith is not required of the beneficiary: the servant. But, instead, healing for the servant was according to the centurion's faith. While Jesus fulfilled Luke 4:18, how Jesus healed the servant was controlled by the centurion's faith. Initially, Jesus was going to go to the servant to heal the servant, probably by laying on of hands with a Mark 11:23 statement. Jesus did according to centurion's faith. But when the centurion said to Jesus that since Jesus worked by exercising authority, why not just command healing right there? Jesus, in response, stopped walking and did as the centurion's faith said. Jesus, again, did according to the centurion's faith. Both the centurion and Jesus did "faith" actions.

This episode also clearly brings out that "faith" is about exercising authority. Centurion is a military boss in charge of 100 soldiers. The centurion operates by exercising authority. The centurion noticed that Jesus also operated by exercising authority. The centurion also acted on what Jesus said in Luke 4:18, which is the definition of "faith." When the centurion told Jesus that Jesus could have fulfilled Luke 4:18 by just commanding the servant to be healed, Jesus called that "great faith" and did as the centurion spoke.

The end of this episode clearly shows that it is Jesus' and God's will that the servant be healed. And yet, contrary to God's will, the servant was seriously sick. Jesus did not chase down the servant to do God's will. Instead, Jesus did God's will for the servant only after the Centurion provided "faith." Thus we see the importance of our "faith" in receiving from God and implementing God's will for us.

Visible faith caused Jesus to command the palsy man to be healed

In the healing miracle of Luke 5:17-25 (below) Jesus saw their "faith" in Luke 5:20. The word "faith" here is once again G4102, the Greek word "pistis." Their "faith" was believing what Jesus said in Luke 4:18 and then acting on Jesus' word by carrying this palsy man through the street to Jesus' house, carrying him to the roof, breaking through the roof, and letting him down to Jesus to receive healing. Their "faith" was acting in agreement with God's Word as told by Jesus (Luke 4:18). Jesus helped them out by doing a Mark 11:23 when he said, "arise," "take up thy couch," and "go into thine house." Jesus responded to their "faith" and then the power of God responded to Jesus' faith statements. "Faith" is an action.

Luke 5:17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them. 18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. 20 And when he **saw their faith**, he said unto him, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? 22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24 But that ye may know that the Son of man hath power (*authority*) upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee,

Arise, and take up thy couch, and go into thine house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

Luke 5:20 And [G2532](#) when he saw [G1492](#) their [G846](#) **faith**, [G4102](#) he said [G2036](#) unto him, [G846](#) Man, [G444](#) thy [G4675](#) sins [G266](#) are forgiven [G863](#) thee. [G4671](#)

I should point out that Jesus, in Luke 5:24, said that he had authority (G1849, the Greek word "exousia"). Jesus then used his authority by commanding: "Arise," "take up thy couch," and "go into thine house."

Luke 5:24 But [G1161](#) that [G2443](#) ye may know [G1492](#) that [G3754](#) the Son [G5207](#) of man [G444](#) hath [G2192](#) power (**authority**) [G1849](#) upon [G1909](#) earth [G1093](#) to forgive [G863](#) sins, [G266](#) (he said [G2036](#) unto the sick of the palsy,) [G3886](#) I say [G3004](#) unto thee, [G4671](#) Arise, [G1453](#) and [G2532](#) take up [G142](#) thy [G4675](#) couch, [G2826](#) and go [G4198](#) into [G1519](#) thine [G4675](#) house. [G3624](#)

In this episode Jesus spoke Mark 11:23 statements to restore the palsy man to health after Jesus saw their "faith." I think the men carried the sick man to Jesus because of Luke 4:18 and Acts 10:36-38. I think they carried out their action because they agreed with God's Word spoken by Jesus. Again, we might say that this episode supports "according to your faith be it unto you" of Matthew 9:29.

God's will is for the palsy person to be healed. And yet, during the time they carried the palsy person to Jesus, in agreement with what Jesus said in Luke 4:18, the palsy person was not healed. It was only when Jesus saw their acting in agreement with Luke 4:18 that Jesus spoke Mark 11:23 statements to restore this palsy person to health. Someone needs to speak Mark 11:23 statements to manifest God's will.

Woman's faith saved her

Luke 7:37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy **faith** [G4102](#) hath saved ("sozo", *delivered from penalties*) [G4982](#) thee; go in peace.

This woman came to Jesus to obtain forgiveness just like the others came to Jesus to obtain healing. Jesus called her acting in agreement with God's will "faith." Jesus said it was her "faith" that saved her. When we read the four gospel books where John the Baptist preached the baptism of repentance for the remission of sins, that Jesus preached Luke 4:18-19 everywhere (Acts 10:36-38), and Jesus' response to the woman caught in adultery, we see that it is God's will we be forgiven if we repent. This woman acted in accordance with God's will and obtained forgiveness. Jesus called her action "faith," this thing that delivers miracles. "Faith" is an action.

Jairus' steady faith caused Jesus to raise his daughter and heal her

Luke 8:41 (KJS) And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: 42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.
 . 49 While he yet spake, there cometh one from the ruler of the synagogue's [house], saying to him, Thy daughter is dead; trouble not the Master. 50 But when Jesus heard [it], he answered him, saying, Fear not: believe only, and she shall be made whole. 51 And when he came into the house, he suffered (*allowed*) no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. 53 And they laughed him to scorn, knowing that she was dead. 54 And he put them all out, and took her by the hand, and called, saying, Maid, arise. 55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

Jairus clearly believed Jesus could heal his daughter (Luke 4:18, 7:22, Acts 10:36-38) for he came to Jesus and fell down at Jesus' feet, seeking Jesus to go to his dying daughter. Jesus responded to his "faith" and started walking, probably to lay hands on the daughter. They were interrupted by the woman with the issue of blood, and when they started again a messenger came and told them that the daughter had died. The daughter was dead because her spirit was gone, for verse 55 says, "her spirit came again." But Jesus told Jairus to not fear (see Peter walking on water, Matthew 14:30), only believe (the same as Jairus originally believed), and the daughter shall be made whole. Jesus spoke the positive outcome (in agreement with Luke 4:18) when there was bad news and spoke such even before he got there. Also, Jesus refused to say the girl was dead (which would contradict the desired outcome), and instead, Jesus said the girl was asleep. And also Jesus got rid of the unbelievers. Looks like he may have wanted the belief (& faith) there to be greater than the unbelief present. See Jesus at his home town: Mark 6:5-6.

We can learn several things from this episode: (1) the sick person does not have to believe and does not have to exercise "faith", (2) like Jesus, we should not speak in contradiction to the result we are asking God for, (3) get rid of unbelief (Jesus put out the unbelievers), (4) the fact that the intercessor, Jairus in this case, believed Jesus can and will heal is sufficient to obtain healing for the sick. Here we should emphasize the importance of not wavering (James 1:6-7). Once Jesus accepted Jairus' "faith" of coming to Jesus to obtain healing for his daughter, Jairus' daughter was as good as healed. For we see from this example that even death does not invalidate Jairus' "faith" in what Jesus said in Luke 4:18. However, Jesus could have, at any time, commanded the daughter to be healed (Matthew 8:5-13). But Jesus did not. For this healing is based on Jairus' faith. Its success or failure will be based on Jairus' continuing faith until the daughter is healed. However, Jesus tried to steady Jairus' faith twice when Jesus said, "Fear not: believe only, and she shall be made whole," and "she is not dead, but sleepeth." Notice that Jesus carefully did not usurp Jairus' position by saying, "she is not dead, but she is made whole." I believe Jairus' would have lost his daughter's

healing if Jairus had quit walking or had spoken in agreement with the news that the daughter had died. See James 1:6-7 and Mark 6:5-6. Unlike Peter who walked on water and Moses who got tired of holding up his rod and then lowered his rod, Jairus continued his “faith” action, just like Jesus did in Mark 8:22-25. “Faith” is an action.

Also, Jesus did not use the word “faith” here but used the word “believe.” This is because Jairus spoke his belief that Jesus can heal by asking Jesus to heal his daughter. But unlike the two previous episodes, Jairus never spoke the positive outcome. It was Jesus who caused God’s power to heal the daughter when Jesus “took her by the hand, and called, saying, Maid, arise.” God’s power flowed when Jesus spoke the outcome, “maid, arise”, a Mark 11:23 statement and an instance of “calleth those things which be not as though they were” (Romans 4:17). Also see Acts 3:6-7, Acts 3:16, and Mark 16:17-18.

This healing episode gives us more details regarding “according to your faith be it unto you” of Matthew 9:29. The first point is that Jairus’ faith started when he went to Jesus and then walked with Jesus back home to his daughter. When the messenger told them that the daughter had already died, normal reaction would be to pause and grieve. But, neither Jesus nor Jairus did that. Instead, Jesus encouraged Jairus to continue to believe (Luke 4:18 and Jesus walking to heal) and not to fear and to continue walking. Jesus wanted Jairus’ faith to continue and not pause and not to stop. (Remember Peter walking on water and Moses lowering his rod on top of the hill) Jesus could have commanded the daughter to be healed when the messenger arrived. But unlike the Centurion, Jairus did not ask Jesus to do so. Therefore, according to Jairus’ “faith,” they needed to walk to lay hand on the daughter. Another point is that when Jesus got to the daughter, Jesus pushed out of the room all the unbelievers who were acting in contradiction with Jairus’ faith. Do not contradict God’s Word.

Naaman’s steady agreement with God’s Word healed his leprosy

2 Kings 5:9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. 10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. 11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. 12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. 13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some great thing*, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean? 14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

In this Old Testament episode, Naaman was the captain of the host of the king of Syria and he had leprosy. Naaman was not an Israelite, so God’s covenant with Abraham did not apply to him. And yet, when Naaman went to the prophet (representing God) and did what the prophet Elisha told him to do (prophet spoke God’s will), God’s power moved to heal him, just as the prophet said. It is interesting that God’s power did not move until Naaman completed all seven dips. Naaman did according to the sayings of the prophet of God. That is “faith.” “Faith”

It is my opinion that Naaman publicly dipped himself seven times in the muddy Jordan. I think that Naaman's security guards, officers, servants, and perhaps spectators all saw Naaman jump into the Jordan, get muddy (make a mud monkey of himself), and climb out seven times. I think some of the spectators probably wondered about Naaman as Naaman dipped and climbed out again and again. Naaman publicly aligned himself with God's Word over some duration of time in order to get his miracle (just like Israelites did when they circled Jericho seven times, also Joshua 1:8).

It is important to note that "faith" lasted all seven dips, and "faith" did not produce Naaman's healing until all seven dips were completed. This is true in the case of circling Jericho 7 times/days without speaking. This is true for Peter walking on water. This is true for Jairus to continue to walk home with Jesus (in agreement with Luke 4:18), even after Jairus was told his daughter was already dead. This is true for Elijah praying for rain to return. This is true for Zacharias who was made mute/dumb until John the Baptist was born (Luke 1:20, Luke 1:64). This is true for the lepers sent to the high priest. This is true for the blind man sent to wash the mud off his eyes at the pool of Siloam. This is true even for Jesus in Mark 8:22-25. Persistent, sustained "faith" is necessary to produce results (James 5:15, 1 Thessalonians 5:17). Ephesians 1:16-23 and Colossians 1:9-11 show that Paul prayed continually Mark 11:23 statements for the church.

Blind man's steady agreement with Jesus' word restored his sight

John 9:1 And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: (. *End of Sentence*) but (*But, Begin New Sentence*) that the works of God should be made manifest in him. (, *Sentence Continues*) 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, {anointed ... or, spread the clay upon the eyes of the blind man} 7 And said unto him, Go, wash in the pool of Siloam, **He went** his way therefore, and **washed**, and **came seeing**.

This episode is like that of the ten lepers. From my map I estimate that this blind man had to walk, with mud on his eyes and perhaps his face, across almost half the city to go from the temple to the pool of Siloam. When he did what Jesus said (prophet speaking God's will) then God's power moved and he "came seeing." It was his acting in agreement with God's will that caused God's power to move to heal him. "Faith" is an action. In this case, his faith was a long-duration action to obtain result.

Like Naaman, this person publicly tapped his way to the pool. As he tapped slowly along, with mud on his eyes and possibly on his face, he probably braved ridicule and doubt for some time. After all, what does mud on his eyes have to do with getting healed? Again, he had to publicly align himself with God's Word and he had to sustain his "faith" for the entire trip, to the end, for his healing to manifest. Keep faith going until the result manifests. See what Jesus did in Mark 8:22-25.

Blind men's faith opened their eyes

Matthew 9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, [Thou] Son of David, have mercy on us. 28 And when he was

come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, **Yea, Lord.** 29 Then touched he their eyes, saying, **According to your faith be it unto you.** 30 And their eyes were opened; and Jesus straitly charged them, saying, See [that] no man know [it].

The two blind men clearly believed Jesus could heal them (Luke 4:18, 7:22, Acts 10:36-38). Unlike the Centurion, they let Jesus choose the mode of healing: laying on of hands. When Jesus said, "Believe ye that I am able to do this?" God's power did not move. When the two men replied, "Yea, Lord," they said their belief (in their heart) that when Jesus laid hands on them, they would see. Saying "yea, Lord" completed their faith (acting in agreement with Luke 4:18) that Jesus would heal them. God's power still did not move at this point, because their faith was not that God heal them now, but rather that Jesus was able to heal them. Well, their faith would require Jesus to complete Luke 4:18. Jesus had to do his faith action by laying on of hands and saying "according to your faith (in my healing you) be it unto you." (a Mark 11:23 statement) At this point, God's power moved due to Jesus' faith, but to the degree of the two blind men's faith. A complicated explanation. But with God, verse 29 above, ". . . according to your faith be it unto you," is always the case. What Jesus meant by "faith" is their acting in agreement with God's Word (what Jesus said in Luke 4:18). Even though it is God's will that they see, whether God's will manifests or not depends on their "faith." Note that they needed to act in agreement with God's Word, not just believe in God's Word. "Faith" is an action.

Matthew 9:29 (below, with the Strong number turned on) shows that "faith" here is again translated from G4102, pistis. This agrees with other Bible miracles.

Matthew 9:29 Then [G5119](#) touched he [G680](#) their [G846](#) eyes, [G3788](#) saying, [G3004](#) According [G2596](#) to your [G5216](#) **faith** [G4102](#) be it [G1096](#) unto you. [G5213](#)

Faith rebukes devil to restore sorely vexed lunatic son

Matthew 17:14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, 15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 Then Jesus answered and said, O **faithless** and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. 18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 19 Then came the disciples to Jesus apart, and said, Why could not we cast him out? 20 And Jesus said unto them, Because of your **unbelief**: for verily I say unto you, If ye have **faith** as a grain of mustard seed, ye shall **say unto this mountain, Remove** hence to yonder place; and **it shall remove**; and nothing shall be impossible unto you. 21 Howbeit this kind goeth not out but by prayer and fasting.

Jesus delegated authority and power to the disciples to heal and cast out devils (Luke 9:1-2), but they were not successful this time. When the father said that the disciples "could not cure him," Jesus used the word "faithless." Miracle is still associated with "faith", although this time it is backward, i.e. no cure leads to the word "faithless." In contrast to the disciples' faithless failure, Jesus then rebuked the devil and restored the lunatic. Therefore, Jesus commanding with authority is the opposite of "faithless." So we may say that commanding with authority is "faith."

When the disciples asked why they failed, Jesus answered, "because of your unbelief." So "unbelief" caused "faithless" which caused no cure. This is logical as belief supports "faith" which

brings cure. So “faith” is again associated with speak the outcome and the outcome shall come to be, echoing the Centurion/servant episode and Mark 11:23.

And from the perspective of “according to your faith be it unto you,” their lack of “faith” resulted in no miracle. But once Jesus came back, the father bringing his son to Jesus prompted Jesus to act according to the father’s faith and cast out the devil.

Note a lack of result does not indicate God’s will. Jesus charged and equipped the disciples to heal people, and the disciples had success, except this time. This lack of success did not indicate God’s will as Jesus immediately cast out the devil. So the father’s belief in God’s mercy was right, and the faith failure did not indicate God’s will. This episode shows that walking by sight can be wrong. Instead, we walk by faith (2 Corinthians 5:7), which is built on knowing God’s Word.

Also note that all here believed in Jesus the Messiah and that Jesus heals on behalf of God (Luke 4:18, 7:22, Acts 10:38). The father, the intercessor, believed or he would not have gone to the disciples and would not have waited for Jesus. The disciples also believed or they would not have tried to heal the son and then asked Jesus why the disciples could not cast out the demon. They all believed, and yet Jesus called them “faithless ... generation”. The context here is a failed miracle, and Jesus associated this failed miracle with “faithless ... generation.” Implied here is that Jesus expected their “faith” to make the healing miracle work.

Matthew 17:20 (below, with the Strong number turned on) shows that “faith” here is again translated from G4102, “pistis.” This agrees with other Bible miracles.

Matthew 17:20 And [G1161](#) Jesus [G2424](#) said [G2036](#) unto them, [G846](#) Because [G1223](#) of your [G5216](#) unbelief: [G570](#) for [G1063](#) verily [G281](#) I say [G3004](#) unto you, [G5213](#) If [G1437](#) ye have [G2192](#) **faith** [G4102](#) as [G5613](#) a grain [G2848](#) of mustard seed, [G4615](#) ye shall say [G2046](#) unto this [G5129](#) mountain, [G3735](#) Remove [G3327](#) hence [G1782](#) to yonder place; [G1563](#) and [G2532](#) it shall remove; [G3327](#) and [G2532](#) nothing [G3762](#) shall be impossible [G101](#) unto you. [G5213](#)

Little faith (and doubt) loses/reduces miracle

Matthew 14:28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of **little faith**, wherefore didst thou doubt?

Peter walking on water is a great teaching example. When Jesus said, “Come,” God’s will was established and Jesus did a Mark 11:23 to activate God’s power to support Peter. And Peter acted on Jesus’ Word when Peter “was come down out of the ship, he walked on the water.” Peter had a full miracle per Jesus’ Word, “come.” When the wind (circumstances) got boisterous, Peter was afraid and started to sink. [When the world’s circumstances contradicted what Jesus said, Peter sided with what he saw and forgot to side with what Jesus said. We should not make this same mistake.] At this point Peter transitioned to a lesser miracle for Peter sank gradually. Jesus’ comment was, “Peter, you of little faith.” Jesus associated Peter’s lesser miracle with “little faith.” So once again, a miracle for man (Peter walking on water) is caused by man’s “faith.” And a lesser miracle (a man sinking gradually) is caused by man’s “little” faith. And Jesus said that Peter’s little faith was caused by Peter’s doubt, which was caused by Peter dwelling on the contrary natural circumstances instead of siding with God’s Word. “Faith” is an action.

Note: Pastor Mike Webb thinks that Peter did something that corresponded to Peter's fear and doubt. Fear and doubt inside without outward expression would not lose the miracle. See: the angel shut up Zacharias, Joshua shut the Israelites up for 7 days/7 trips around Jericho, and Jesus coached Jairus to not give up.

So, once again, "faith" is not "belief." "Faith" is associated with miracle. "Doubt" is the opposite of "belief." "Doubt" here means not believe in God's Word. Since "belief" is an essential component of Mark 11:23, Peter's "doubt" weakened Peter's belief, resulting in "little faith," resulting in a lesser miracle.

Matthew 14:31 (below, from www.blueletterbible.org with the Strong number turned on) shows that "little faith" here is translated from G3640, "*oligopistos*." Clicking on the G3640 link shows that G3640 came from [ὀλίγος \(G3641\)](#) and [πίστις \(G4102\)](#). Clicking on the G3641 link shows that it means little, small, few. So, "little faith" here means little G4102, "pistis", the stuff that produces healing miracles.

Matthew 14:31 And [G1161](#) immediately [G2112](#) Jesus [G2424](#) stretched forth [G1614](#) his hand, [G5495](#) and caught [G1949](#) him, [G846](#) and [G2532](#) said [G3004](#) unto him, [G846](#) O thou of **little faith**, [G3640](#) wherefore [G1519](#) [G5101](#) didst thou doubt? [G1365](#)

No faith cannot stop storm

Luke 8:22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled [with water], and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and **rebuked** the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them, **Where is your faith?** And they being afraid wondered, saying one to another, What manner of man is this! for he **commandeth** even the winds and water, and they obey him.

In this episode Jesus did a Mark 11:23 when he rebuked the wind. What is interesting here is that Jesus later said to the disciples: "Where is your faith?" Again, Jesus used the word "faith" in the context of a supernatural event after Jesus did a Mark 11:23, speaking the outcome. Except that Jesus implied that the disciples could have solved this problem themselves through "faith", their "faith," by doing Mark 11:23 themselves.

Another way to look at this episode is that the disciples' "no faith" cannot stop the storm. Since Jesus did the opposite by rebuking the wind and the raging water to calm the storm, what Jesus did must have been "faith." Consequently, rebuking with authority must be "faith." "Faith" is an action.

www.blueletterbible.org shows below that, once again, "faith" is translated from the Strong word G4102, "pistis," which, in the Bible, is associated with producing miracles.

Luke 8:25 And [G1161](#) he said [G2036](#) unto them, [G846](#) Where [G4226](#) is [G2076](#) your [G5216](#) **faith?** [G4102](#) And [G1161](#) they being afraid [G5399](#) wondered, [G2296](#) saying [G3004](#) one to another, [G4314](#) [G240](#) What manner of man [G5101](#) [G686](#) is [G2076](#) this! [G3778](#) for [G3754](#) he commandeth [G2004](#) even [G2532](#) the winds [G417](#) and [G2532](#) water, [G5204](#) and [G2532](#) they obey [G5219](#) him. [G846](#)

This is an extreme example of “according to your faith be it unto you.” No faith results in no result.

Mark also recorded this episode, shown below. Mark recorded Jesus’ comment in Mark 4:40 as, “how is it that you have no faith?” Jesus said that they need not be fearful because their “faith” could have taken care of the storm. Then Jesus proceeded to command the sea to be still and the sea obeyed and became calm. Jesus did precisely the “faith” that Jesus said the disciples could also have done. Note how well this episode agrees with Mark 11:23 and Matthew 9:29.

Mark 4:35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. 36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? 39 And he arose, and rebuked the wind, and said unto the sea, **Peace, be still.** And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye so fearful? how is it that ye have no **faith**? [G4102](#) 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Faith examples in Hebrews 11

Hebrews 11 is informally known as the Bible’s great faith chapter. Hebrews 11:1 and 11:6 are important “faith” verses, shown below.

Hebrews 11:1 Now **faith** is the substance of things hoped for, the evidence of things not seen.

Hebrews 11:6 But without **faith** it is impossible to please him

Turning on the Strong’s number option (below), we see, again, that “faith” here is G4102, “pistis.”

Hebrews 11:1 Now [G1161](#) **faith** [G4102](#) is [G2076](#) the substance [G5287](#) of things hoped for, [G1679](#) the evidence [G1650](#) of things [G4229](#) not [G3756](#) seen. [G991](#)

Hebrews 11:6 But [G1161](#) without [G5565](#) **faith** [G4102](#) *it is* impossible [G102](#) to please [G2100](#) *him*

When we click on the G4102 link, we see many other Bible verses that show “faith” and G4102, “pistis.” Some of the Hebrews 11 miracles are discussed below.

Mark 11:22-24 statements (faith) created the world

Hebrews 11:3 Through **faith** we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Hebrews 11:3 Through **faith** [G4102](#) we understand [G3539](#) that the worlds [G165](#) were framed [G2675](#) by the word [G4487](#) of God, [G2316](#) so [G1519](#) that things which [G3588](#) are seen [G991](#) were [G1096](#) [G0](#) not [G3361](#) made [G1096](#) of [G1537](#) things which do appear. [G5316](#)

Hebrews 11:3 above says that the world was created by God's Word. Of course, we see again that the word "faith" is G4102, or "pistis." Let's look at Genesis 1 (below) where God created the world.

Genesis 1:1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

Genesis 1:2 (above) says that "the Spirit of God moved upon the face of the waters." According to Acts 10:38 the Spirit of God functions as the power of God, among other things. So, power was in place to do work. Genesis 1:3, 1:6, 1:9 (above) show that God spoke Mark 11:23 statements to create the world. This is what Hebrews 11:3 means that the world was created by God's Word. Genesis 1 records that God's spoken words (and power) created our world. Note that while power was in place, power did nothing until a command, backed by authority, was spoken.

Faith saved the firstborn of the Israelites

Hebrews 11:28 (below) said that Moses saved the firstborn of the Israelites through his "faith," G4102.

Hebrews 11:28 Through **faith** he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Hebrews 11:28 Through **faith** [G4102](#) he kept [G4160](#) the passover, [G3957](#) and [G2532](#) the sprinkling [G4378](#) of blood, [G129](#) lest [G3363](#) he that destroyed [G3645](#) the firstborn [G4416](#) should touch [G2345](#) them. [G846](#)

Exodus 12:22 shows that Moses did as God told him. Exodus 12:28 shows that the children of Israel did as God said, passed on to them by Moses and Aaron. The children of Israel acted in agreement with what God said and obtained their miracle.

Exodus 12:5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the

congregation of Israel shall kill it in the evening. 7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

Exodus 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Exodus 12:22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

Exodus 12:28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they. 29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

This is an interesting example of “according to your faith be it unto you.” Exodus 12:12-13 (above) says that God would smite all the firstborn in Egypt unless God sees blood on the door posts and lintel. The Israelite firstborn escaped death according to their acting in agreement with God’s Word. “Faith” is an action.

Faith parted the Red Sea and other Moses miracles

Hebrews 11:29 (below) says that it was “faith” that got the Israelites through the Red Sea. Once again, “faith” here is G4102, “pistis.”

Hebrews 11:29 By **faith** they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

Hebrews 11:29 By **faith** [G4102](#) they passed through [G1224](#) the Red [G2063](#) sea [G2281](#) as [G5613](#) by [G1223](#) dry [G3584](#) land: which [G3739](#) the Egyptians [G124](#) assaying [G3984](#) to do [G2983](#) were drowned. [G2666](#)

God’s will for Moses to lead the Israelites out of Egypt is stated in Exodus 3:8 and Exodus 3:10 (below).

Exodus 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Exodus 3:10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Exodus 4:17 (below) shows God’s will that Moses will do miracles using the rod that God gave Moses.

Exodus 4:17 And thou shalt take **this rod in thine hand,** wherewith thou shalt do signs.

Exodus 14:21 (below) shows that Moses first stretched his rod over the Red Sea, in agreement with Exodus 4:17, and then God parted the sea. When we study the Bible record of the 10 plagues, we see that the plagues started and ended when Moses raised his rod. When we examine Exodus 4:17 again, we see that God said Moses will do signs with that rod. In fact, God sometimes reminded Moses to raise his rod in order to initiate the plague. So, the “faith” in Hebrews 11:29 refers to Moses acting in agreement with God’s will (in Exodus 4:17). Recall “according to your faith be it unto you” in Matthew 9:29.

Exodus 14:21 And **Moses stretched out his hand** (and his rod, Exodus 14:16) over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

“According to your faith be it unto you” applies to the following Moses miracles where Moses first raised his rod and then God did a corresponding miracle. (Exodus 4:17, 4:21; 7:10, 7:20, 8:5-6, 8:13, 8:17, 8:20-24, 8:29-31, 9:10, 9:23-25, 9:33, 10:13-15, 10:18-19, 10:22-23, 11:4-7, 12:23, 12:29, 12:36, 14:21, 14:27, 15:25, 16:8-14, 17:6, 17:11-13 (most interesting))

When Moses and the Israelites were cornered against the Red Sea by Pharaohs’ army, the Israelites were concerned and Moses asked God what to do. Interestingly, God replied (Exodus 14:15 below), “Wherefore criest thou unto me?” There was no need for Moses to inquire of God because God had already told Moses (Exodus 4:17) that Moses would do signs with that rod in order to do God’s will of taking the Israelites to the Promised Land. Then God reminded Moses to raise the rod over the sea. God expected Moses to do “faith” in order to fulfill God’s will of leading the Israelites to the Promised Land. “Faith” is an action.

Exodus 14:15 And the LORD said unto Moses, **Wherefore criest thou unto me?** speak unto the children of Israel, that they go forward: 16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

Another very interesting example of “faith” is Moses striking the rock in the desert twice to obtain water (Numbers 20:7-12 below). Moses did this (in agreement with Exodus 4:17) once before in Exodus 17:6 to obtain water in the desert. What is interesting in this episode is that God told Moses to command the rock to give forth water. According to this episode (shown below), Moses did not believe God, and instead, used his rod to drive water out of the rock. Moses got in trouble with God for not believing God and using his rod instead. The interesting part is that even though Moses disobeyed God, Moses’ rod still worked to initiate a miracle. Moses’ “faith,” acting in agreement with what God said in Exodus 4:17, still worked even when Moses ignored God regarding speaking to the rock. God did not rebuke Moses for twice striking the rock when God told Moses to speak/command the rock to give water. God judged Moses for Moses not believing God regarding commanding the rock to give water. Exodus 4:17, as God’s will, was still active. And the rod was still the source of Moses’ authority because God said in verse 8 (below), “Take the rod, , and speak ye unto the rock and it shall give forth his water.”

Numbers 20:7 And the LORD spake unto Moses, saying, 8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. 9 And Moses took the rod from before the LORD, as he commanded him. 10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? 11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. 12 And the LORD spake unto Moses and Aaron, **Because ye believed me not,** to sanctify me in the eyes of the children of

Israel, therefore ye shall not bring this congregation into the land which I have given them.

Exodus 17:11-13 (below) is an interesting instance of “According to your faith be it unto you.” Just like the other miracles, when Moses raised the rod in his hand Israel prevailed. But when Moses lowered the rod Amalek prevailed over the Israelites. God’s power worked according to Moses’ faith (Exodus 4:17). God’s power worked to help Israel when Moses’ faith was active (when Moses raised the rod). God’s power stopped working when Moses lowered the rod and zeroed Moses’ faith. But when Aaron and Hur kept Moses’ rod/hand up (faith is active) all day, God’s power again worked in Israel’s favor all day. Therefore we should keep our faith going until the result manifests. See what Jesus did in Mark 8:22-25. If we combine James 5:15 with 1 Thessalonians 5:17 we get something like this: “pray the prayer of faith without ceasing shall save the sick.” An interesting aside here is that if Aaron and Hur had not raised Moses’ rod, the Israelites would have been slaughtered. They were former slaves, not trained soldiers.

Exodus 17:8 Then came Amalek, and fought with Israel in Rephidim. 9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand. 10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12 But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. 13 And Joshua discomfited Amalek and his people with the edge of the sword.

Faith felled Jericho

Hebrews 11:30 (below) says that it was “faith,” G4102 “pistis”, that knocked down Jericho’s wall.

Hebrews 11:30 By **faith** the walls of Jericho fell down, after they were compassed about seven days.

Hebrews 11:30 By **faith** [G4102](#) the walls [G5038](#) of Jericho [G2410](#) fell down, [G4098](#) after they were compassed [G2944](#) about [G1909](#) seven [G2033](#) days. [G2250](#)

Joshua 6:2-5 (below) show what God told Joshua and the Israelites to do at Jericho. “I have given into thine hand Jericho” in Joshua 6:2 and verses 3-5 spell out God’s will for the Israelites. “Faith” is acting according to Joshua 6:2-5. Joshua 6:6-20 tell us how they acted according to God’s Word.

Joshua 6:2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. 3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. 4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. 5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

Joshua 6:20 (below) shows that Jericho’s wall fell down after the Israelites acted in agreement with God’s Word. This is faith. “Faith” is an action.

Joshua 6:20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

A very interesting part of the faith that felled Jericho was Joshua commanding that no one speak until the entire seven times around Jericho was over (Joshua 6:10 below). Israelites were slaves who were not trained in combat. Pastor Mike Webb said that Jericho was a huge fortress that had a wall so thick that they were racing chariots on top of the wall. I think that if I were with the Israelites, I might have said some unkind words about the wisdom of parading around Jericho for seven days taunting the chariots to come out and run over me. [See the chariots in the Ben Hur movie and the Ridley Scott Moses movie.]

Joshua 6:10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

Exodus 17:8-13 show that the Israelites would lose against trained fighters if God was not helping them. So, when the ten spies gave a technically correct estimate (according to Exodus 17:8-13) that they could not win against the giant fighters in the Promised Land, God was displeased. In fact, God called their report "evil" and said that they provoked God because they contradicted what God said: they were going to the Promised Land. (Numbers 13:32, Numbers 14:37 "evil report". Numbers 14:11, 14:23 "provoked" God) Therefore, in order to not provoke God and speak "evil" report, Joshua shut them up the entire time so that they could not speak contrary to God's Word.

"According to your faith be it unto you" in Matthew 9:29 applies here. Joshua was careful to shut them up so that no one triggered this clause in the wrong direction.

Faith saved Rahab and her family

Hebrews 11:31 (below) says that it was Rahab's "faith," G4102 "pistis", that saved her and her family.

Hebrews 11:31 By **faith** the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Hebrews 11:31 By **faith** [G4102](#) the harlot [G4204](#) Rahab [G4460](#) perished [G4881](#) not [G3756](#) with them that believed not, [G544](#) when she had received [G1209](#) the spies [G2685](#) with [G3326](#) peace. [G1515](#)

In Joshua 2:18 the men asked Rahab to bind a scarlet thread in the rope and to keep Rahab's family inside her house. In Joshua 2:21 Rahab did in agreement with what the men of God said. "Faith" is an action.

Joshua 2:12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: 13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. 14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

Joshua 2:17 And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. 18 Behold, when we come into the land, thou

shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. 19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. 20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. 21 And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

Joshua 6:22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. 23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. 24 And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD. 25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

Jesus teaches us to pray Mark 11:23 statements of God's will for us

When the disciples asked Jesus to teach them to pray (Luke 11:1), Jesus taught them what is commonly called the Lord's Prayer (Luke 11:2- 4 and Matthew 6:9-13). The Matthew 6:9-13 version is presented below. This prayer shows us some examples of God's will for us, for Jesus would not lead us to pray against God's will. For example, Matthew 6:11 shows us that it is God's will that we have our bread today, and, therefore, every day. And from "deliver us from evil" in Matthew 6:13 (below), we can conclude that it is not God's will that bad things entangle us.

In addition, we can conclude that these phrases of God's will for us do not happen to us automatically, because Jesus teaches us to pray this prayer so that these God's wills do happen to us. What is also very interesting is that this prayer is filled with Mark 11:23 statements. In the Matthew exposition of the Lord's Prayer below the Mark 11:23 statements are underlined.

The Lord's Prayer (the Mark 11:23 statements are underlined)

Matthew 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come, Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Therefore, the Lord's Prayer is a Mark 11:24 prayer. It is both a prayer of **faith** (James 5:15) and a template for the prayer of faith that we should pray so that God's will for us will manifest. Jesus was teaching us to pray Mark 11:22-25. And from the "according to your faith be it unto you" perspective, if we

do not pray this prayer of faith, then the “faith” that is not exercised will not produce the result that is God’s will for us. What if we do not say “give us this day our daily bread and deliver us from evil, in the name of Jesus?”

Paul also teaches us to pray Mark 11:23 statements of God’s will for us

Paul also prayed Mark 11:23/24 statements of God’s will for the church. Paul prayed continually the prayer of faith in Ephesians 1:16-19 (below) for the church. The underlined parts are Mark 11:23 statements. They are also God’s will for us that we should continually pray for ourselves. If Paul think it is important for him to continually pray this for the believers, then it is important for us to do the same.

Ephesians 1:16 **Cease not** to give thanks for you, making **mention of you in my prayers;** 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Ephesians 3:14-20 (below) shows that Paul continued to pray Mark 11:23 statements for the church. Again, the Mark 11:23 statements are underlined in the prayer below.

Ephesians 3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of whom the whole family in heaven and earth is named, 16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Colossians 1:9-11 (below) shows us that Paul again prayed continually Mark 11:23 statements for the church. Paul prayed this “faith” prayer continually. We should also too.

Colossians 1:9 For this cause we also, since the day we heard it, **do not cease to pray for you,** and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; 11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

David used “faith” to defeat Goliath

David used his slingshot to defeat Goliath. But David also used his “faith” to defeat and kill Goliath. First, we see that God anointed David with the Spirit of the Lord after the prophet Samuel anointed David with oil in 1

Samuel 16:12-13 below. Compare this with God anoint/baptize Jesus with the Spirit of God and power in Acts 10:38 and Matthew 3:16. Compare this with Acts 1:5, 1:8, Luke 24:49, and Mark 16:17-18.

1 Samuel 16:12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he. 13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the **Spirit of the LORD came upon David** from that day forward. So Samuel rose up, and went to Ramah.

In the 1 Samuel 17:33-37 passage below, David was interviewing with King Saul to let David fight Goliath. David's interview strategy was to tell Saul that David knew well his Abraham's covenant with God. David quoted to Saul that God honored His Abraham's covenant with David by helping David to kill a lion and a bear. David was saying God's power was with David because no one expects a young lad to kill a lion and a bear. And David then told Saul that God would help David to kill Goliath also. And Saul was won over when Saul said in verse 37, "Go, and the Lord be with thee." Saul was saying (my paraphrase), "God will honor the Abraham covenant with you and will help you defeat Goliath."

1 Samuel 17:33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. 34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: 35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. 36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. 37 David said moreover, **The LORD** that delivered me out of the paw of the lion, and out of the paw of the bear, **he will deliver me** out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

When David said, in 1 Samuel 17:36, "this uncircumcised Philistine shall be as one of them," David was saying that Goliath, being uncircumcised, did not have a covenant with God as did David. When David said in 1 Samuel 17:37, "The Lord . . . he will deliver me out of the hand of this Philistine," David made a Mark 11:23 statement that invoked the Abraham covenant to demand that God deliver David from Goliath. From studying this entire episode in the Bible we can be pretty sure that David believed in Abraham's covenant and that God would deliver on the covenant and on David's Mark 11:23 statement. So, once again, man does "faith" first and then God does: "according to your faith be it unto you." (Matthew 9:29)

The Bible's description of the David-Goliath battle in 1 Samuel 17:45-51 (below) is filled with references to Abraham's covenant and David's faith/Mark 11:23 statements. Some are bolded or underlined below. Notice that David said, in 1 Samuel 17:45, that David came in the name of the Lord of hosts. The context there was that David was comparing weapon with Goliath. David was saying that David's weapon, "the name of the Lord of hosts" was much better than Goliath's weapons. David did not compare David's slingshot with Goliath's spear and shield. David did not brag about David's skill with his slingshot. David depended on "the name of the Lord of hosts" as David's weapon. We, the church/body of Christ, use the name of Jesus. Perhaps the most notable Mark 11:23 statement is in 1 Samuel 17:46: "I will smite thee" and "(I will) take thine head from thee." "Faith" is an action in agreement with God's will.

1 Samuel 17:45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. 46 This day will the LORD deliver thee into mine hand; and I will smite thee, and

take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. 47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands. 48 And it came to pass, when the Philistine arose, and came, and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. 49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. 50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. 51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

We should point out that David so believed in his covenant with God that David ran at Goliath and did not hesitate to use his slingshot. David did not sit on his hands and let God do all the work. Instead, David did what he could in the natural and used his slingshot. A pebble shot from a slingshot is not much of a weapon against a top warrior/athlete such as Goliath. Think Shaq or Kobe. Weapons such as spear, arrow, battle axe, sword, or mace are used in mortal combat. But a slingshot? Las Vegas would not give high odds for using a slingshot to win. But David did his best in the natural and counted on God's covenant to come through. We should too.

"According to your faith be it unto you" of Matthew 9:29 applied here.

Will Jesus find faith when Jesus comes back?

In Luke 18:8 (below) Jesus asks whether he will find "faith" on the earth when he comes back. This question does not make sense if we interpret the word "faith" to mean belief in God or belief in Jesus. United States still has many Christians who believe the Bible is God's Word. Same for Korea. Both countries also send out many missionaries to spread the gospel. So how is it possible that Jesus might not find believers when Jesus comes again?

Luke 18:8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find **faith** on the earth?

Luke 18:8 I tell [G3004](#) you [G5213](#) that [G3754](#) he will [G4160](#) avenge [G1557](#) them [G846](#) speedily. [G5034](#) [G1722](#) Nevertheless [G4133](#) when [G687](#) the Son [G5207](#) of man [G444](#) cometh, [G2064](#) shall he find [G2147](#) **faith** [G4102](#) on [G1909](#) the earth? [G1093](#)

However, if we interpret "faith" here as Mark 11:22-24 then Jesus' question makes more sense. First, Jesus sent the Spirit of God to the body of Christ and gave his name/authority also. Therefore it is natural that Jesus cares whether the church, equipped the same as Jesus was equipped, uses them to do the same work God charged Jesus to do, i.e., to cast out devil, heal the sick, and share the good news. The second reason is that not many members of the church can make Mark 11:23-24 work.

Increase faith by commanding tree to be planted in the sea

I am not quite sure what Jesus said about “faith” below. Best I can tell is that Jesus said that “faith” can be increased by using it, by speaking a Mark 11:23 statement that is in line with God’s will/Word. I think this might be what Fred Price recommended that we practice by using our faith on small challenges first and work our way up to big challenges. Terry Mize also said that we should measure our faith result to see the level/state of our faith. “Faith” used in this context is about initiating a miracle, about “calleth those things which be not as though they were.” (Romans 4:17)

Luke 17:5 And the apostles said unto the Lord, Increase our faith. 6 And the Lord said, If ye had **faith** as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

Luke 17:5 And [G2532](#) the apostles [G652](#) said [G2036](#) unto the Lord, [G2962](#) Increase [G4369](#) our [G2254](#) **faith.** [G4102](#) 6 And [G1161](#) the Lord [G2962](#) said, [G2036](#) If [G1487](#) ye had [G2192](#) **faith** [G4102](#) as [G5613](#) a grain [G2848](#) of mustard seed, [G4615](#) ye might [G302](#) say [G3004](#) unto this [G5026](#) sycamine [G4807](#) tree, Be thou plucked up by the root, [G1610](#) and [G2532](#) be thou planted [G5452](#) in [G1722](#) the sea; [G2281](#) and [G2532](#) it should [G302](#) obey [G5219](#) you. [G5213](#)

We are saved through our faith

Ephesians 2:8 (below) says that we are saved by “faith.” Turning on the Strong numbers, we see that “faith” here is indeed G4102, the Greek word “pistis.”

Ephesians 2:8 For by grace are ye saved through **faith**; and that not of yourselves: it is the gift of God:

Ephesians 2:8 For [G1063](#) by grace [G5485](#) are ye [G2075](#) saved [G4982](#) through [G1223](#) **faith**; [G4102](#) and [G2532](#) that [G5124](#) not [G3756](#) of [G1537](#) yourselves: [G5216](#) *it is* the gift [G1435](#) of God: [G2316](#)

Romans 10:9-10 (below) defines how we get saved. Notice its similarity with Mark 11:23 (below). Therefore, we are indeed saved through a Mark 11:23 operation, through “faith.” “According to your faith be it unto you” certainly applies to salvation. No faith action for salvation certainly results in no salvation for that person.

Romans 10:9 That if thou shalt confess (say) with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Mark 11:23 For verily (*truly*) I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

John 1:12 below shows that Jesus gave us the authority to become the sons of God. In the King James translation of this verse, the word “power” was translated from the Strong word G1849, “exousia,” which means authority. Thus we have the authority to join God’s family or not. Romans 10:9-10 (above) shows that this authority is exercised by a “faith” action agreeing with God’s plan to raise Jesus from the dead. Please note that man must believe in his heart that God’s plan of salvation is true. This requirement is expressed in Mark 11:23 (shown above) as “not doubt in his heart.”

John 1:12 But as many as received him, to them **gave he power** (*authority*) **to become the sons of God**, even to them that believe on his name:

John 1:12 But [G1161](#) as many as [G3745](#) received [G2983](#) him, [G846](#) to them [G846](#) gave he [G1325](#) **power** [G1849](#) to become [G1096](#) the sons [G5043](#) of God, [G2316](#) even to them that believe [G4100](#) on [G1519](#) his [G846](#) name: [G3686](#)

Abraham sacrificed, by faith, his son Isaac

Abraham sacrificed his son because of his covenant partner, God, and because Abraham believed God when God said that Abraham would be father of many nations. Genesis 22:2-13 (below) shows us Abraham sacrificing Isaac. Genesis 22:5 (below) shows that Abraham expressed faith that Isaac will come back alive to father nations. Genesis 22:8 (below) shows that Abraham express faith that a lamb would be burnt. The remainder of this episode shows that both expressions of faith brought result. "According to your faith be it unto you" applies here. It should be pointed out that Abraham's faith was difficult. It took a lot of belief in God's Word and it took a lot of time with many opportunities to quit. The trip and hike took a long time and Abraham had to think about Isaac every step of the way. It got even harder when Isaac asked about the missing sacrifice lamb. Abraham had no help until the angel at the end. Also, neither Abraham nor Isaac said anything to contradict or diminish this faith.

Genesis 22:2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. 3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. 4 Then on the third day Abraham lifted up his eyes, and saw the place afar off. 5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. 6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. 9 they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. 13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Joshua spoke the sun and moon to stand still and then God did it

God's will that Joshua and the Israelites win this battle is stated in Joshua 10:8 (below).

Joshua 10:8 And the LORD said unto Joshua, Fear them not: for **I have delivered them into thine hand**; there shall **not a man of them stand before thee**.

In accordance with Joshua 10:8, Joshua spoke, in Joshua 10:12-13 (below), that the sun and moon stand still so that the Israelites can finish the job. The sun and moon did as Joshua spoke. Joshua did a Mark 11:23 in agreement with God's Word. "Faith" is an action.

Joshua 10:12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and **he said** in the sight of Israel, **Sun, stand thou still** upon Gibeon; **and thou, Moon**, in the valley of Ajalon. 13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

"According to your faith be it unto you" of Matthew 9:29 applies in this episode.

Elijah said no rain and later Elijah said rain again

1 Kings 17:1 And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

1 Kings 17:7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

1 Kings 18:1 And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

1 Kings 18:41 And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. 42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, 43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. 44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down that the rain stop thee not. 45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

Woman did according to the word of the man of God; Elijah speaks & child revives

1 Kings 17:14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. 15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. 16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah. 17 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. 18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? 19 And he said unto

her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. 20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? 21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. 22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

1 John 5:14 And this is the confidence that we have in him, that if we ask (call for, G154) any thing according to his will, he heareth us: 15 And if we know that he hear us, whatsoever we ask (call for, G154), we know that we have the petitions that we desired (call for, G154) of him.

“Faith” is an action and “According to your faith be it unto you.”

Elijah called fire down from heaven

1 Kings 18:22 Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. 23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: 24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

1 Kings 18:32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. 33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. 34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. 35 And the water ran round about the altar; and he filled the trench also with water. 36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 37 Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. 38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

1 John 5:14 And this is the confidence that we have in him, that if we ask (call for, G154) any thing according to his will, he heareth us: 15 And if we know that he hear us, whatsoever we ask (call for, G154), we know that we have the petitions that we desired (call for, G154) of him.

The LORD did according to Elisha's words

2 Kings 6:13 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. 14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. 15 And when the servant of the man of God was risen

early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? 16 And he answered, Fear not: for they that be with us are more than they that be with them. 17 And Elisha prayed, and said, **LORD**, I pray thee, **open his eyes**, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. 18 And when they came down to him, Elisha prayed unto the LORD, and said, **Smite this people**, I pray thee, **with blindness**. And he smote them with blindness according to the word of Elisha. 19 And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. 20 And it came to pass, when they were come into Samaria, that Elisha said, **LORD**, **open the eyes of these men, that they may see**. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

Matthew 9:29 Then touched he their eyes, saying, **According to your faith be it unto you**.

Elisha spoke leprosy onto Gehazi

2 Kings 5:25 But he went in, and stood before his master. And **Elisha said** unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. 26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? 27 **The leprosy** therefore of Naaman **shall cleave unto thee**, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

Matthew 9:29 Then touched he their eyes, saying, **According to your faith be it unto you**.

Elijah calls down fire on soldiers

2 Kings 1:10 And **Elijah** answered and **said** to the captain of fifty, If I be a man of God, then **let fire come down from heaven, and consume thee and thy fifty**. And there came down fire from heaven, and consumed him and his fifty. 11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. 12 And **Elijah** answered and **said** unto them, If I be a man of God, **let fire come down from heaven, and consume thee and thy fifty**. And the fire of God came down from heaven, and consumed him and his fifty.

Elijah cursed the king to die

2 Kings 1:15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king. 16 And **he said unto him**, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baalzebub the god of Ekron, is it not because there is no God in Israel to enquire of his word? therefore **thou** shalt not come down off that bed

on which thou art gone up, but **shalt surely die**. 17 So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

Nobleman expressed faith that Jesus heals his son

John 4:46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and **besought him** that he would come down, and **heal his son**: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 **Jesus saith** unto him, Go thy way; **thy son liveth**. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

In this faith example, the nobleman believed and acted on what Jesus told everyone that Jesus was anointed to heal them (Luke 4:18, Acts 10:36-38, 1 John 3:8, Luke 7:22-23, Luke 13:16, Luke 9:1-2; 9:6): the nobleman came to Jesus to ask Jesus to heal his son. Because the nobleman acted in agreement with God's Word, Jesus did a Mark 11:23 when Jesus said in verse 50: "thy son liveth." In response to the nobleman's faith, Jesus then exercised faith to heal the nobleman's son. Again, this episode is an example of Matthew 9:29, "According to your faith be it unto you." "Faith" is an action.

Samuel (man) first anoints Saul with oil, then God anoints Saul with the Spirit of God

Samuel first anointed (covered) Saul in oil, and then God anointed (covered) Saul with the Spirit of God.

1 Samuel 10:1 Then **Samuel took a vial of oil**, and **poured it upon his head**, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

1 Samuel 10:9 And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. 10 And when they came thither to the hill, behold, a company of prophets met him; and the **Spirit of God came upon him**, and he prophesied among them.

1 Samuel 11:6 And the **Spirit of God came upon Saul** when he heard those tidings, and his anger was kindled greatly.

This is a very interesting episode because clearly God wanted to anoint Saul with the Spirit of God. But, first, God told the prophet Samuel to anoint Saul with oil. After a man (Samuel) did this in "faith," then God anointed Saul with the Spirit of God. So, even when God wanted to do something with the descendant or

“seed” of Abraham, God wanted the man to do the equivalent in “faith” first before God does the “according to your faith be it unto you.” (Matthew 9:29) “Faith” is an action.

God does act unilaterally when God judges man. But when man interacts with God, it appears God is acting according to the Abrahamic covenant God made with Abraham. Therefore, when we (the seed of Abraham) go to God, under this covenant, faith is required, as this episode illustrates.

Samuel (man) first anoints David with oil, God then anoints David with the Spirit of God

Samuel first anoints (covers) David in oil, God then anoints (covers) David with God's Spirit.

1 Samuel 16:13 Then **Samuel took the horn of oil, and anointed him** in the midst of his brethren: and the **Spirit of the LORD came upon David** from that day forward. So Samuel rose up, and went to Ramah.

Again, this episode shows that God clearly wanted to anoint David with the Spirit of God. But, first, God told the prophet Samuel to anoint David with oil. After a man (Samuel) did this in “faith,” then God anointed David with the Spirit of God. Again, even when God wanted to do something with the descendant or “seed” of Abraham, God wanted the man to do the equivalent in “faith” first before God does the “according to your faith be it unto you.” (Matthew 9:29) “Faith” Is an action.

God does act unilaterally when God judges man. This episode shows that when man interacts with God, it appears God is acting according to the Abrahamic covenant God made with Abraham. Therefore, when we go to God, under this covenant, faith is required, as this episode illustrates.

Man first baptized Jesus in water, God then baptized Jesus with the Spirit of God

John the Baptist first baptized (*covered, dipped*) Jesus in water, then God baptized (*covered, dipped*) Jesus with Spirit and power (Acts 10:38). (Matthew 3:16, John 1:33, Acts 1:4-5, 8, Acts 10:38)

Matthew 3:16 And **Jesus, when he was baptized,** went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the **Spirit of God** descending like a dove, and **lighting upon him:**

Acts 10:38 How **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; for God was with him.

Again, this episode shows that God clearly wanted to anoint Jesus with the Spirit of God and power. But, first, God sent Jesus to John the Baptist to be baptized in water. After a man (John the Baptist) did this in “faith,” then God anointed Jesus with the Spirit of God and power. Again, even when God wanted to do something with the descendant or “seed” of Abraham (Jesus the man), God wanted the man to do the equivalent in “faith” first before God does the “according to your faith be it unto you.” (Matthew 9:29)

This episode shows that even when Jesus the man interacts with God, it appears God is acting according to the Abrahamic covenant God made with Abraham. God first put power on Jesus so that Jesus can do work properly. Then Jesus does Mark 11:23 to do this work. Therefore, when we go to God, under this covenant, faith is required, as this episode illustrates.

Abraham first sacrificed his son, and then God sacrificed Jesus

In the book of Genesis God made a covenant with Abraham. So, God and Abraham became covenant partners. What is notable from a "faith" point of view is that God first asked Abraham to sacrifice Abraham's beloved only son, Isaac (Genesis 22:2 below).

Genesis 22:2 Then God said, "**Take your son**, your only son, whom you love—Isaac—and go to the region of Moriah. **Sacrifice him there as a burnt offering** on a mountain I will show you."

What is also interesting, from a "faith" point of view, is that, along the way, Abraham made two "faith" statements in line with God said earlier that Abraham will have descendants like stars in the sky. Abraham said, "we will come back to you," (Genesis 22:5 below) and said, "God himself will provide the lamb for the burnt offering." (Genesis 22:8 below)

Genesis 22:5 He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then **we will come back to you**."

Genesis 22:8 Abraham answered, "**God himself will provide the lamb for the burnt offering**, my son." And the two of them went on together.

In Genesis 22:10 (below) Abraham followed through with what God called for Abraham to do: taking a knife to slay Isaac. As it turned out, Abraham's Mark 11:23 statements came to pass and God credited Abraham for sacrificing Isaac and satisfied the covenant. Later, God sacrifice God's first son Jesus. Just like the three episodes above, when it comes to God interacting with man, even when God wanted to sacrifice Jesus, God wanted a man to do the equivalent in "faith" first. Therefore, when we go to God we need to first do "faith" as in the prayer of faith.

Genesis 22:9 When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. 10 Then **he reached out his hand and took the knife to slay his son**. 11 But the angel of the LORD called out to him from heaven, "Abraham! Abraham!" "Here I am," he replied. 12 "Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son." 13 Abraham looked up and there in a thicket he saw a **ram^a caught by its horns**. He went over and **took the ram and sacrificed it** as a burnt offering instead of his son.

These four episodes are especially interesting because they clearly show that when man and God interact, even when God wants to do something for man, God wants man to do the equivalent in "faith" first before God does "according to your faith be it to you." (Matthew 9:29)

Ananias lay hands on Paul to revive Paul's sight

In Acts 9:10-12 (below) God told Ananias to find Paul and lay hands on Paul to revive's Paul's sight.

Acts 9:10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

In Acts 9:17-18 (below) Ananias did as God told him and restored Paul's sight. Ananias' action in agreement with God's Word, his "faith," restored Paul's sight. "Faith" is an action. God sent Ananias, a man, to do work, just like God sent the prophets, just like God sent Jesus, just like Jesus sent the church to do work in "faith" and then God's power did as what man said (in line with God's will).

Acts 9:17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Paul spoke Aeneas to be healed

In Acts 9:32-34 (below), Paul spoke Aeneas to be healed. Paul knows from Ephesians 2:5-6 and Ephesians 1:20-23 that the church (body of Christ) is seated with Jesus at God's right hand (the authority side) far above all things. Paul used this authority to speak Mark 11:23 statement in Acts 9:34 (below), "arise." God then did according to this "faith" and Aeneas then "arose immediately."

Acts 9:32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. 33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. 34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

Peter did "faith" to heal Tabitha

Peter knows from Ephesians 2:5-6 and Ephesians 1:20-23 that the church (body of Christ) is seated with Jesus at God's right hand (the authority side), far above all things. Peter used this authority to speak Mark 11:23 statement in Acts 9:40 (below), "Tabitha, arise." God then did according to this "faith" and Tabitha then "sat up."

Acts 9:36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. 37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. 38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that

Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, **Tabitha, arise**. And she opened her eyes: and when she saw Peter, she sat up.

Isaac sowed in the famine and received an hundredfold return

Genesis 26:1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. 2 And the LORD appeared unto him, and said, **Go not down into Egypt; dwell in the land which I shall tell thee of:** 3 Sojourn in this land, and **I will be with thee, and will bless thee;** for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

Genesis 26:12 Then **Isaac sowed in that land, and received in the same year an hundredfold:** and the LORD blessed him.

Genesis 26:1-3 (above) says that God told Isaac to stay in the famine but God will bless Isaac. This established God's will. Genesis 26:12 says that Isaac acted in agreement with God's Word, then sowed in the famine and received an abundant harvest. Man acts in agreement with God's Word first and then God does: "...according to your faith be it unto you" (Romans 9:29).

Simon acted on Jesus' word and got monster catch

Luke 5:4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

⁵ And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless **at thy word I will let down the net.**

⁶ And **when they had this done, they inclosed a great multitude of fishes: and their net brake.**

⁷ And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

This is an example of the Kingdom of God in operation: act in agreement with God's will, that God supplies our needs abundantly. Since Jesus called himself a prophet, "launch out into the deep, and let down your nets for a draught" in Luke 5:4 is God's will for them. They acted in accordance with God's will and got a big blessing. This also shows God's will to supply our needs (Matthew 6:11, Matthew 6:25-33, Matthew 7:7-11). Even though the world was contrary to God's will earlier when they caught nothing, when they acted in agreement with God's will, they got a huge catch. Blessing did not come until after man did according to God's Word (let down their net again).

God dried up the river Jordan as the priests stepped into the water

Joshua 3:9 And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

Joshua 3:13 And it shall come to pass, **as soon as the soles of the feet of the priests that bear the ark of the LORD**, the LORD of all the earth, **shall rest in the waters of Jordan**, that **the waters of Jordan** shall be cut off from the waters that come down from above; and they **shall stand upon an heap**.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and **the feet of the priests that bare the ark were dipped in the brim of the water**, (for Jordan overfloweth all his banks all the time of harvest,)

16 That **the waters which came down from above stood and rose up upon an heap** very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

17 And **the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan**, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

In Joshua 3:9, 13 (above) Joshua, speaking for God, said the river Jordan will be stopped up as the priests carrying the ark stepped into the water of the Jordan river. This established God's will. Joshua 3:14-17 (above) show that, indeed, the Jordan was stopped up as the priests stepped into the water and everyone walked through on dry ground as the priests/ark stood in the river. What is interesting here is that the priests carrying the ark were stepping into a flowing river. When they were walking into the Jordan, it looked like they were all going to sink into the river bottom. This is another case of man first act in agreement with God's will, and then God does, "... according to your faith be it unto you" (Matthew 9:29).

Jehoshaphat marched against a great army and God then delivered them

2 Chronicles 20:14 Then **upon Jahaziel** the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, **came the Spirit of the LORD** in the midst of the congregation;

15 And **he said**, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

16 **To morrow go ye down against them**: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not need to fight in this battle: set yourselves, stand ye still, and **see the salvation of the LORD** with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: **for the LORD will be with you**.

Jehoshaphat and his people were in a tough spot because a huge army gathered to attack them. So God spoke through Jahaziel (2 Chronicles 20:14-17, above) that Jehoshaphat and his people are to go meet the enemy and God would take care of their enemy. This established God's will.

2 Chronicles 20:20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, **he appointed singers** unto the LORD, and that should praise the beauty of holiness, as **they went out before the army**, and to say, Praise the LORD; for his mercy endureth for ever.

22 And **when they began to sing and to praise**, the LORD set ambushments against **the children of Ammon, Moab, and mount Seir**, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

2 Chronicles 20:20-24 (above) show that Jehoshaphat first told the people to believe God's Word and then Jehoshaphat put the singers in front of the army and marched everyone to engage the enemy. And "when they began to sing and praise," God set their enemy to fight each other. All their enemies died fighting each other.

Putting the singers in front of the army and then sing and praise God as they went to engage the enemy showed that they believed God and did in agreement with God's Word. And because they did "faith," God then did, ". . . according to your faith be it unto you" (Matthew 9:29). Even though God promised to do their enemy in, they had to act to engage their enemy when they did not yet know that God had already done their enemy in. Only when they acted in agreement with God's Word/promise did God carry out God's promise.

Short Summary of "Faith"

The commonality in all the faith/miracle Bible examples above is to speak and/or act in agreement with God's position as written in God's Word. As these Bible "faith" examples show, only after man does "faith" does God's power implement what man did in "faith." By definition faith changes the world to conform to what God said about our circumstances here. Here are four Bible passages that, together, show this.

Isaiah 55:8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. 10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to

the sower, and bread to the eater: 11 So shall **my word** be that goeth forth out of my mouth: it **shall not return unto me void**, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

The first is Isaiah 55:8-11 (above). Verses 8-9 say that God's ways are not our ways. Therefore we should pay attention to God's ways as described by God's Word. Verses 10-11 say that God sent His Word to us (regarding each specified topic such as healing for us, provision for us, protection for us, etc.) to prosper us. How? Verse 11 says that God's Word will be effective when we return it to God. How? God promises that God's Word will prosper us when we return (or affirm or agree with) God's Word to God in our prayer of faith. (See the Lord's Prayer for example) This is why we speak in agreement with God's Word regarding our circumstances.

Jeremiah 1:12 Then the LORD said to me, "You have seen well, for **I am watching over My word to perform it.**" (New American Standard, 1995)

The second is Jeremiah 1:12 (above), which is a repeat of Isaiah 55:11. Here God says that God is looking for people who expect God's Word/promise to be true and then God will perform His Word/promise to change the world to match His promise. An example of this is in Mark 16:20, "...the Lord... confirming the Word with signs following."

Numbers 14:28 Say unto them, As truly as I live, saith the LORD, **as ye have spoken in mine ears, so will I do to you:**

The third is Numbers 14:28 (above) which says that God will do to us what we say relative to His Word. If you study the situation surrounding Numbers 14:28 you'll see that those who disagreed with God's Word provoked God. God called their disagreement an "evil report." (Numbers 14:37) And only those who agreed with God's Word received the manifested promise: go into the Promised Land.

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

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

The fourth is Mark 11:22-24 (above). Mark 11:22-23 brings out the success condition for "faith": believe in God's Word even when the circumstances are contrary. Even when the world is contrary to what God said, we are to believe in what God said, believe enough to speak/act in line with what God said, and believe in what God said enough to believe that we receive the result God said, even when the world is contrary. This is how Christians get saved. This is how Christians receive healing from God. This is how Christians receive from God when under the Abrahamic covenant.

[Mark 11:24 brings out the success condition for the prayer of faith (the prayer that contains "faith"). Unspoken in Mark 11:22-24 is that we need to speak/pray in agreement with what God said in His Word.]

Practical Considerations:

Know what God said about your issue and build up your belief in what God said.

Romans 10:17 So then **faith cometh by hearing**, and hearing by **the word of God**.

1 John 5:14 And this is the confidence that we have in him, that if we **ask** (*call for, G154*) any thing **according to his will**, he heareth us: 15 And if we **know** that he hear us, whatsoever we ask (*call for, G154*), we **know** that we have the petitions that we desired (*call for, G154*) of him.

Romans 10:17 (above) is the key to faith and Bible miracles: lots of exposure to God's Word. We are responsible for the growth of our faith. 1 John 5:14 (above) shows us the importance of speaking in agreement with God's Word: God hears us because we ask in line with God's will.

Proverb 4:20 My son, **attend to my words**; incline thine ear unto my sayings. 21 Let them not depart from thine eyes; keep them in the midst of thine heart. 22 For they are life unto those that find them, and health to all their flesh.

Proverbs 4:20-22 (above) is an elaboration of Romans 10:17. The interesting thing here are the phrases, "Let them not depart from thine eyes" and "keep them in the midst of thine heart." Compare these phrases to Romans 10:17 and Mark 11:22-24. We are to know His Word and keep them in our heart. It is our responsibility to do so.

My recollection of the last time Pastor Mike Webb (on a Sunday morning service) called the sick to the front to receive laying on of hand to receive healing: there were three rows of folks seeking healing. I estimate more than 60 church folks seeking additional healing by laying on of hand/prayer. This tells me that just attending the teachings of the Sunday morning service, the Sunday evening healing school, and the Wednesday evening service is not enough. Data tells me that we also need to study and meditate on God's Word ourselves to reliably receive a miracle. This is most important.

John 15:7 If ye abide (live) in me, and my words abide (live) in you, ye shall ask what ye will, and it shall be done unto you.

John 15:7 (above) says that if God's Word lives in us, then we will ask according to God's will (God's Word) and God will hear us and we will have the petition we desired of God.

Joshua 1:8 This book of the law (*God's Word*) shall not depart out of thy mouth (*mutter God's Word constantly*); but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Joshua 1:8 (above) is a thumbnail description of faith. It agrees with all the verses above. Notice that more Word is better.

Before leaving this section, let me say again: the most important factor to receiving miracle from God is to know God's Word and to regularly meditate on God's Word. Romans 10:17 is the key to faith and Bible miracles: learn, know, and meditate on God's faith and healing words. Romans 10:17 is open-ended: more is better and brings better results.

Faith has degrees and produces varying results (per instance of faith)

Romans 10:17 is our responsibility. Joshua 1:8 and Proverbs 4:20-22 show that more Word is better. Investment in God's Word is a good thing.

In Mark 6:1-6 Jesus went to his home town to tell them the good news. But Jesus could not do might works, but only healed a few. Jesus blamed their doubt and went about teaching to build up their faith (Romans 10:17). Doubt is Kryptonite to their Mark 11:23. Even with Jesus pushing, people received different degree of healing, caused by their unbelief (verse 6). Jesus boosted their faith by teaching more Word.

When Peter walked on water in Matthew 14:28-31, Peter had full miracle until he doubted and acted accordingly. Then Peter had a reduced miracle as Peter sank gradually. See the study "HowNotReceiveFromGod.doc"

Exodus 17:8 Then came Amalek, and fought with Israel in Rephidim. 9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand. 10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12 But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. 13 And Joshua discomfited Amalek and his people with the edge of the sword.

Earlier in Exodus 4:17 God told Moses and Aaron that they would do miracles with the rod God gave them. And they did, in Exodus 7:20; 8:6; 8:17; 9:23; 9:33; 14:21, etc. The Bible account of the 10 plagues sometimes says the rod was raised to initiate the miracle and sometimes says the hand (holding the rod) was raised to initiate the miracle. In Exodus 17:8-11, Joshua and the Israelites prevailed when Moses held up his rod just as Moses did in his other miracles. But when Moses got tired and lowered his rod Amalek prevailed instead. But when Aaron and Hur propped up Moses' hand/rod, Joshua and the Israelites prevailed again. So, when Moses lowered his hand/rod (for whatever reason), God's power stopped helping Joshua and the Israelites. God's power went to work again when Aaron and Hur propped up Moses' rod/hand. Power stopped when faith stopped.

Note that these Israelites were losing to Amalek when God's power was not helping them. Since they were fighting a battle, the Israelites would have continued to lose and ultimately be destroyed. Good thing Aaron and Hur propped up the rod, in agreement with Exodus 4:17. Power restarted when faith restarted. Power continued to help until sundown because they held up the rod until sundown. We should do the same. This is a good example of "according to your faith be it unto you" of Matthew 9:29.

Miracle Progresses as Faith Continues; Miracle Coasts when Faith Is Off

Peter walking on water is a great example of This. As long as Peter acted in agreement with Jesus' statement of "come," Peter was supported on water by power. When Peter's faith weakened by acting in doubt, power reduced such that Peter began to sink.

Moses holding up his rod in Exodus 17:8-13 is a good example of this. In accordance with Exodus 4:17, power flowed to help the Israelites when the rod was up, power stopped helping the Israelites when the rod was down, and power flowed again to help the Israelites when the rod was raised up again.

Mark 8:22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked up, and said, I see men as trees, walking. 25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

Mark 8:22-25 (above) is another good example of this. The blind man made partial progress after Jesus laid hand on him once. Jesus used natural physical senses to check for progress. Jesus did not "wait in faith" or "stand in faith." Jesus immediately applied faith again by laying on hand again. And more progress was made. Jesus quit applying faith when the miracle fully manifested.

1 Kings 18:41-45 is another example. Elijah said there is going to be rain and prayed. Then Elijah sent his servant to check of rain cloud 7 times as Elijah prayed. Notice that this rain miracle was in progress as Elijah prayed the entire duration as the servant checked 7 times. Elijah never paused nor "stood in faith". Nothing wrong with "standing in faith" as it does not contradict the faith statement. But, Elijah kept on pushing "faith" over a significant duration until the desired answer manifested.

Daniel waited 21 days for his answer (Daniel 10:12-13) for his answer as the fight in heaven resolved. Naaman dipped in the river 7 times. Israelites circles Jericho 7 times/days. The blind man tapped his cane all the way through the city to the fountain to wash away the mud on his eyes. The lepers walked all the way to the high priest to be healed along the way. Moses/Aaron/Hur held up Moses' rod through the entire fight. Jesus made Jairus walk all the way home in faith before raising up and healing the daughter. These are faith actions over long durations: faith was exercised for long duration until the result manifested.

"Faith" is an action. When faith stops power stops: Peter walks on water; Moses held up his rod (power helped the Israelites) / lowered his rod (power stopped helping the Israelites) / held up again his rod (power again helped the Israelites). Notice that Peter's miracle was coasting to zero when Peter's faith paused: Peter sank gradually. Mark 5:29-30 show that power moved to heal the woman only during her Mark 11:23 statement, not before, and not after. Therefore, God's instruction to Joshua in Joshua 1:8 and why Paul prayed the prayer of faith endlessly for the church (Ephesians 1:16-23 and Colossians 1:9-11). This is why Jesus continued to do faith until the blind man's eye sight was totally restored (Mark 8:22-25). One can say: "faith on turns power on; faith off turns power off." Therefore we should keep on doing "faith on." We should keep on speaking our Mark 11:23s (faith statements, like Joshua 1:8) until the result manifests (James 5:15 + Mark 11:23-24 + 1 Thessalonians 5:17).

The World Resists Being Changed by Faith

All these examples show that the world naturally resists being changed by faith. So we apply more faith. Daniel 10:12-13 show that sometimes demon join in the fray to resist the world being changed by faith. As far as I can tell, Daniel maintained his faith during this entire 21 days duration to help his angel to arrive.

In Acts 12:3-12 Peter was put in jail and the church prayed (prayer of faith presumably) continually for Peter. I assume Peter was arrested during the daytime business hours. The angel came when Peter was asleep

while being bound between 2 soldiers. I assume the rescue occurred late in the night as Peter was sleeping despite the excitement. Acts 12:5 said the church prayed continually for Peter. Acts 12:12 said that many were still praying when Peter was freed. Many Christians prayed the prayer of faith a long time to move the angel to rescue Peter. Notice that the praying Christians were aggregating their faith serially and in parallel in order to move the angel to free Peter. Not sure if a bad demon was blocking the rescue as in Daniel 10:12-13.

Power moves during the faith statement or faith action

Mark 5:27-30 show that power moved when the woman's Mark 11:23 statement was satisfied. Not before and not afterward. Only when her faith statement was satisfied. Therefore: 1 Thessalonians 5:17. Therefore Paul prayed continually for the church in Ephesians 1:15-16 and Colossians 1:9. And obviously, she believed she would receive her healing according to what Jesus said in Luke 4:18. And she believed her faith statement will come to pass, thus satisfying Mark 11:23 again.

Luke 6:19 shows that power moves to heal when people acted in faith.

This can be summarized as, "faith on, power on." Each faith action moves some degree of power towards the goal. When there is no faith action, then power does not move/act and therefore no additional progress. When Moses held up his rod on the hill (in agreement with Exodus 4:17), faith was on and power moved to help the Israelites win the battle. When Moses lowered his rod, faith was off and, apparently power was off because the Israelites were losing. When Moses/Hur/Aaron raised the rod again, faith was on again and, apparently power was on again because the Israelites were winning again. Peter walking on water also illustrates this principal. When Peter walked, in accordance with Jesus saying, "come," power was on and held up Peter. When Peter doubted, faith was off and power became off and Peter began to sink. We have now, "faith on, power on; faith off, power off." So, do 1 Thessalonians 5:17+James 5:15+Mark 11:22-24: do "faith on," "faith on," "faith on," "faith on," etc. so that you can have: "power on," "power on," "power on," "power on," etc. This is what Kenneth Hagin told the sick to do at the end of his "Healing Scriptures" CD and book.

<http://www.rhema.org/store/healing-scriptures-cd.html>

<http://www.rhema.org/store/healing-scriptures-book.html>

Aggregate Faith Serially in Time

Mark 5:27-30 and Luke 6:19 show that each "faith" action moves power to some degree. Jesus in Mark 8:22-25, Paul in Ephesians 1:15-16 and Colossians 1:9, Christians in Acts 12:3-12 continually did faith serially to get result. Mark 8:22-25 illustrates this principal very well. Each Jesus' faith action moves power to heal the blind man to some degree. This is Jesus now. Jesus had no problem with partial progress. Jesus just continue to apply faith action until the desired result that is in line with God's Word manifests. Keep on exercising receiving faith until the result manifests. (see the above section)

I believe that the more you learn and meditate on God's Word the faster the miracles come and fewer Mark 11:23s you have to do to manifest result. This has been my experience. Do more Romans 10:17 and deepen your faith.

Aggregate Faith in Parallel by Getting Others to Join in

Acts 12:3-12 show that many Christians together continually exercised faith for many hours to get result. Get others who understand faith and get result via faith to join in. Keep a list of those who get results, especially those who get results quickly and get lots of results. Get them to join in. More faith exercised the better.

My favorite is to ask the Holy Ghost to give me the right words to pray about an issue and then start to pray in tongue for long duration. In a reoccurring case, I know, from experience, that it takes about 4 hours of praying in tongue to obtain the first phase of recovery (after first asking the Holy Spirit to give me the right words to pray for the sick person to be made whole, as according to Matthew 8:26-27. I learned this from Kenneth Hagin in Prayer School in the Winter Bible Seminar conference in early 1994.) Then it takes about another 4 hours of praying in tongue to obtain the second phase of recovery.

Asking the Holy Spirit to help me by giving me the right words to pray about an issue and then praying for a long time in tongue works best for me. I figure this is a prayer of faith. [When my mom had her aneurysm stroke, I estimate that I chipped in praying in tongue (after asking the Holy Spirit to give me the right words to pray for my mom to be made whole) about 3 hours per day for 60 days for Mom to be made whole. I prayed at every opportunity In the first 2 days of Mom's stroke.]

Kenneth Copeland told of a young man who fell off his motorcycle and broke his back. The young man's father asked the Holy Ghost to give the father the right words to pray that his son be made whole. The father then prayed in tongue for 9 hours before the son could wiggle his toe.
