

## HEALING AND RESTORATION

### Session 1: Introduction

**Core Value** – God looks for men and women who live and teach the Gospel with cultural relevance, sensitivity and power so the eternal truth of the Gospel will be understood and received in every culture of the world.

#### Teaching Objectives:

- To introduce the ministry of healing in light of the teachings of the Old and New Testaments
- To recognize the ministry of healing as a powerful expression of evangelism

#### Introduction

One of the primary ways that Jesus reached the lost was by healing them. When they saw His power manifested in their bodies, they knew that He was the Son of God and that as the Messiah, He was restoring God’s Kingdom reign. After Jesus healed the paralytic as recorded in Matthew 9, “they were filled with awe, and they praised God, who had given such authority to men.” After Jesus healed the epileptic boy as told in Luke 9, verse 43 says, “And they were all amazed at the greatness of God.” Jesus always brought glory to the Father as He demonstrated His love through healing, bringing order out of chaos and wholeness out of brokenness.

The world today is desperate for an experiential knowledge of God. Many are suffering from disease in their bodies or oppression in their spirits. Some are isolated and feel that no one cares. But the compassion of Jesus brings healing. Matthew 14:14 reads, “When Jesus landed and saw a large crowd, He had compassion on them and healed them.” About a third of Jesus’ earthly ministry was devoted to healing and deliverance, with 26 recorded accounts of individual healings in the gospels and many more in group settings.

With His healing, Jesus restored people to full participation in the community of God’s people. Not only were their bodies made whole, they were also restored into fellowship and service.

#### Biblical Foundation

##### -Old Testament

Healing is part of God’s redemptive plan. God proclaims in Exodus 15:26,

“I AM the Lord who heals you.”

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He made us in His image and longs for us to be in fellowship with Him. Even in the midst of the Israelite's rebellion, God desired to show His mercy and make Himself known to them. King David speaks many times of God's compassion. One of the best known passages is

Psalm 103:1-3:

"Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: who forgives all your iniquity, who heals all your diseases..."

Psalm 107:20 reads,

"He sent forth His Word and healed them."

### **-New Testament**

The gospel of John opens with,

"In the beginning was the Word, and the Word was with God, and the Word was God."  
(John 1:1)

That Word is Jesus – the same Word that was sent forth to heal! When Jesus sent out the seventy-two, He instructed them to heal the sick and tell them "the Kingdom of God has come near to you." (Luke 10:9) Jesus told His disciples in John 14:12-14,

"Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. And I will do whatever you ask in my name, so that the Father may be glorified in the Son. You may ask for anything in my name, and I will do it."

Jesus taught His disciples to heal and it became a vital part of the ministry of the early Church. The apostle Peter quoted Isaiah's prophecy of a healing Messiah in I Peter 2:24 when he wrote,

"He Himself bore our sins in His body on the cross, so that we might die to sins and live for righteousness; 'by His wounds you have been healed.'"

**Workshop** – Get into small groups and choose one of these pairs of scriptures to compare and contrast how Jesus approached healing in these situations. Report back to the group.

John 4:46-54 (the son of the nobleman) and Matthew 8:5-13 (the centurion's servant)  
Luke 5:12-16 (the man with leprosy) and Luke 8:42-48 (the woman with bleeding)  
Mark 1:21-28 (the man with an unclean spirit) and Mark 5:1-20 (the man with demons)  
Matthew 9:1-8 (the paralyzed man) and John 5:1-17 (the man at the Bethesda pool)

## Evangelism and Healing

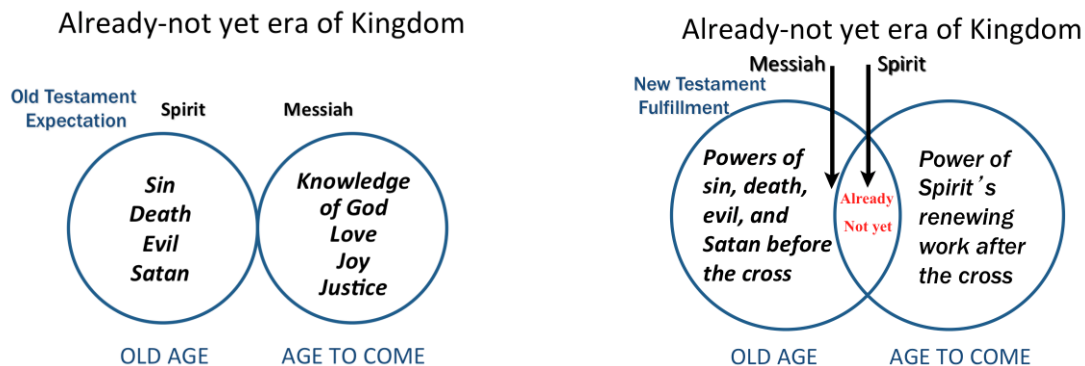
Evangelism means “sharing the Good News.” The Lausanne Covenant defines evangelism as

“...the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to Him personally and so be reconciled to God.”

The proclamation of Christ announces that the King has come to restore all that was lost. With his death and resurrection Jesus defeated the powers of evil and inaugurated the new era of the Kingdom of God.

Michael Goheen, in *The Light to the Nations*, writes that “the church is the people who have begun to participate in the powers of the coming age.” He quotes J. C. Beker in declaring that the church “is the beachhead of the new creation, and the sign of the new age in the old world.” (LTTN, p. 165)

Two images help us understand the remarkable new reality that Jesus opens up for us and calls us to proclaim.



The first describes the Old Testament’s messianic expectation. The Messiah’s coming was to be the sign that the old age characterized by Adam’s fall was coming to an end. The corrupting influence of sin and death and the power of evil itself would be defeated by God through Israel’s true king. The age of restoration was to come in fullness, vindicating God and His people, bringing about the glorious vision expressed in Isaiah. (See Isaiah 60-62.)

What we see in the New Testament fulfills the Old Testament’s prophetic hope, but in a surprising way. The Messiah comes as promised, but He comes as the atoning sacrifice foretold in Isaiah 53. He rises in victory on the third day, not only declaring victory over sin and death but initiating the beginning of the redeemed, restored creation. The Holy Spirit fills the Church with power on Pentecost to bear witness to this new reality offered in Christ in both word and power. The Church now lives in the “Already/Not Yet” period of Kingdom proclamation as we extend Jesus’ invitation to all to come to Him and be saved. Goheen characterizes the Church

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as the “community that participates in the work of ‘the last Adam’ and has thus become the ‘first fruits’ of ‘the new creation.’” (LTTN, p. 165)

Jesus the Messiah reveals the true nature of God and His concern for broken people through His work of restoration and healing. Our proclamation of the Good News declares Jesus’ victory and the new life now available in Him through the Holy Spirit.

The unchanging Son of God still demonstrates His compassion for us through reconciliation of body, soul, and spirit as a means of revealing the love of the Father. Our world today needs to see the power of the living God who came to destroy the works of the enemy and to restore all of God’s good creation in the His Kingdom.

Mark’s version of the Great Commission commends healing as one of the central signs of God’s restored Kingdom reign and the authority of the risen Messiah now manifested through His people:

“Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands, and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well.” After the Lord Jesus had spoken to them, He was taken up into heaven and He sat at the right hand of God. Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed His word by the signs that accompanied it. Mark 16:15-20

**Stop to Reflect** - Jesus Christ is the same yesterday, today and forever (Hebrews 13:8). His word and His commission still apply to the Church today. What would we have to do to see this healing power at work among us? Consider these words spoken by Dutch evangelist Corrie ten Boom: “It is not my ability, but my response to God’s ability, that counts.” How does this influence your perspective on healing?

## Session 2: AUTHORITY TO HEAL

**Core Value – God looks for consecrated men and women who lead from an intimate relationship with God.**

### Teaching Objective:

-To understand the authority Jesus has given the Body of Christ to bring healing and restoration in His name.

The first core value of ILL training is essential to our understanding of the authority we have as believers in Christ to do what Jesus Himself did. He told His disciples in John 14:12 that they would do even greater things than He had been doing, but the essential element would be one of abiding. The same applies to believers today.

**Stop to Reflect – Acts 4:13 refers to the apostles Peter and John as “unschooled, ordinary men.” What set them apart was that they had been with Jesus. How does this speak to you?**

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John 15:5-6 – “I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.”

John 15:7-8 - “If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. This is for my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.”

John 15:9-10 - “As the Father has loved me, so have I loved you. Now remain in my love. If you keep my commands, you will remain in my love, just as I have kept my Father’s commands and remain in His love.”

John 15:11-12 - “I have told you this so that my joy may be in you and that your joy may be complete. My command is this: Love each other as I have loved you.”

John 15:13-14 - “Greater love has no one than this: to lay down one’s life for one’s friends. You are my friends if you do what I command.”

John 15:15-16 - “I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. You did not choose me, but I chose you and appointed you so that you

might go and bear fruit – fruit that will last – and so that whatever you ask in my name the Father will give you.”

**Workshop** – In small groups, consider each of the six scripture pairs above that delineate Jesus’ conditions for effective discipleship. What is the theme of each pair of verses? What are the key words? How can this be applied to healing and restoration?

## **Biblical Authority**

Matthew 10 begins,

Jesus called His twelve disciples to Him and gave them authority to drive out impure spirits and to heal every disease and sickness.

Continuing in Matthew 10:7-8, He tells them to proclaim the message,

“The Kingdom of heaven has come near. Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give.”

Jesus delegates His authority to His disciples. In this act, He affirms the Father’s original mandate in creation that humanity was to “have dominion over all the earth.” (Gen. 1:26) That mandate now included the restoration of order in every dimension of human experience: body, soul, spirit, and community.

Jesus makes clear that those who love Him obey His commands (John 14:15,21,23). His command to heal is as clear as His command to baptize and make disciples of all nations. He has given His authority; obedience to His commands activates it. In our day, Jesus continues to delegate His authority to His people. With His delegation comes the power to execute God’s will for restoration.

**Stop to Reflect** – John Wesley wrote, “I have frequently said that it is not a sin to be sick or to die. It is, however, a sin for sickness and death to go unchallenged because there is no one to pray.” (John Wesley, *Works 10:23*)

## **Power and Authority**

Jesus healed with power and authority and gave this to His followers as well.

“Heal the sick who are there and tell them, ‘The Kingdom of God has come near to you.’” (Luke 10:9)

The seventy-two returned with joy and said, “Lord, even the demons submit to us in your name.” (Luke 10:17)

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Both power and authority are necessary to do Kingdom work. Just as Jesus gave this to His followers when He walked with them on earth, so He gives it to His disciples as we abide in Him today.

**Power** is from the Greek word *dunamis*. It is used regularly in the New Testament whenever Jesus or His followers performed miracles as a sign of God's active presence at work through them. **Authority** is derived from the Greek *exousia* and connotes a privileged influence or control. Pastor Bill Johnson of Bethel Church in Redding, CA likens this word pair to a two-edged sword and offers this metaphor: "Authority is a position given by Jesus Himself. A policeman carries a gun (power), but he also carries a badge (authority). The badge does much more than the gun." (from *The Essential Guide to Healing*)

Jesus gave His disciples **authority** in the Great Commission, but after the Resurrection, He told them to wait in Jerusalem until they received **power** from the Holy Spirit. Waiting in biblical terms is often active rather than passive. The Hebrew verb *qavah* means "to wait with hope and expectancy."

**Workshop** – Divide into two groups. Group A teams will study Acts 1:12-14; 21-26; Acts 2:1-4; 17-22; 38-41; 42-47. What did the disciples do while they were "waiting" in Jerusalem? What was the immediate result of their obedience?

Group B teams will study Acts 3:1-10; 11-16; Acts 4:29-31; 32-34; Acts 5:12-16. How did Jesus confirm His word given in Mark 16:15-20? What was the evidence of the baptism of the Holy Spirit? Choose a spokesperson for each team and report to the whole group what you have learned.





## Session 3: OVERCOMING OBSTACLES

**Core Value** – God looks for men and women who are biblically committed to cast vision, set goals, mobilize the Body of Christ, and overcome obstacles in order to reach the nations for Christ.

### Teaching Objectives:

- To identify why healing has been controversial among believers.
- To affirm the ministry of healing as a means to greater unity in the Body of Christ.

The ILLI Core Value for Biblical Leadership emphasizes the importance of overcoming obstacles. Church history reveals that the practice of healing prayer has met with controversy over the centuries despite the command Jesus gave in Matthew 10:8 to “heal the sick, raise the dead, cleanse those who have leprosy, drive out demons.” He promised the disciples before the crucifixion that “whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father.” (John 14:12) His words are unchanging and they still apply to us today.

ILLI training in Biblical Leadership emphasizes the biblical pattern that “God changes the course of history through the selection of men and women who will act on His behalf.” The Body of Christ is called to practice and proclaim the whole Gospel, a good part of which is healing of body, soul and spirit. We as Christ’s ambassadors exercise spiritual leadership that 1) originates in God; 2) moves in authority from God; and 3) deploys the gifts given by God. Jesus gave us His model for healing that follows all three of these principles:

1. Just as God appointed and commissioned us to make disciples, He did the same for healing. The compassion of the Father is revealed in Exodus 15:26 when He declares, “I Am the Lord who heals you.” He has made us in His own image and called us to fulfill His Kingdom purpose on earth as it is in heaven. The Kingdom of heaven has no sickness or disease, no blindness or deafness, no infirmity of any kind. Although we will encounter adversity in this world, we have the assurance that Jesus is with us as we do what He has called us to do and that He equips us for every good work.
2. God has already given us His authority to heal in the name of Jesus as written in Matthew 10:1 – “Jesus called His twelve disciples to Him and gave them authority to drive out impure spirits and to heal every disease and sickness.”
3. God equips us through His divine power with everything we need for life and godliness through our knowledge of Him who called us by His own glory and goodness (2 Peter 1:3). It is by abiding in the Vine that we are connected to His power source that heals.

**Stop to Reflect –**

**Ask yourself this question: “Do I believe that I have the same Kingdom authority and power available to me to heal as Jesus did?” Why or why not?**

**Controversy over Healing**

**Church History** The early Church practiced healing as Jesus had taught; the Acts of the Apostles testify of the healing work they did in the name of Jesus after they had been filled with the Holy Spirit at Pentecost (Acts 3:1-10; 5:12; 9:36-42; 16:16-18; 20:9-12). However, when the Roman emperor Constantine was converted to Christianity in 312 AD, the church became an organization that was adapted to the state government. The era of the gifts of the Spirit waned as the institutional church rose to power for social and political advantage. House churches gave way to buildings that were erected for religious purposes but modeled after civic structures, with seating that elevated the officials from the congregants, making interaction difficult. Even the style of worship became formal as it was patterned after the Imperial court. Gradually, the sacraments of baptism and communion were delegated only to the bishops or those appointed by them. Common people who had once been active participants became passive observers. The spiritual gifts which the apostle Paul taught in 1 Corinthians 12 were neglected as the institutional setting and formality became the norm. As religious ritual gradually eroded intimate relationship with the living God, believers began to rely more on the seen than the unseen; on human resources rather than on God’s presence, power and provision.

**Stop to Reflect – It was said by Gordon College founder A.J. Gordon, “It is not altogether strange that when the Church forgot her citizenship in heaven and began to establish herself in luxury and splendor on earth, she should cease to exhibit the supernatural gifts of heaven.”**  
(A.J. Gordon, *The Ministry of Healing*)

**Workshop –** In small groups, consider your own church and discuss whether your corporate worship is based more on religious ritual or on relationship with Jesus Christ. What does it mean to worship God in Spirit and in truth? How can we as His body embrace Jesus as our first love? How might this impact healing ministry in the church today?

- **Cessation Theology** Some Christian denominations subscribe to the doctrine of Cessationism, that the gifts of the Spirit ceased after the Apostolic Age. This theology arises largely from the interpretation of I Corinthians 13:8-10:

But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when completeness comes, what is in part disappears.

The interpretation of this scripture is not clear and arguments both for and against the continuation of the gifts of the Spirit can be derived from it. However, there is no other passage in scripture that addresses the cessation of spiritual gifts. In fact, there are many references to the gifts and their proper usage throughout the New Testament:

We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.

Romans 12:6-8

Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed. I Cor.12:1 There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work. Now to each one the manifestation of the Spirit is given for the common good. I Cor. 12:4-7

The apostle Paul teaches about spiritual gifts throughout I Corinthians 12, emphasizing that the gifts of the Spirit are for the good of the Body of Christ. The apostle Peter also encourages the faithful stewardship of spiritual gifts:

Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms. I Peter 4:10

**-The Prevailing Remnant** As the institutional church grew and spread, there was always a remnant of believers through the centuries who practiced what Jesus had taught about healing. They included the monastics, who were a vital part of preserving the miraculous during the Middle Ages. According to John Wimber in his book *Power Evangelism*, Francis of Assisi, founder of the Franciscan order in the early 13<sup>th</sup> century, operated in the gift of miracles, including healing and the raising of the dead. As the Reformation movement gained momentum in the early 16<sup>th</sup> century, one of the most renowned reformers, Martin Luther, said "How often it has happened, and still does, that devils have been driven out in the name of Christ; also by calling on His name and prayer that the sick have been healed." (Gordon, *The Ministry of Healing*) Various revivals which brought a resurgence of the gifts of the Spirit in the early 18<sup>th</sup> century were the Moravians, led by Count Zinzendorf of Saxony; the Methodists, founded by John and Charles Wesley in England; the Great Awakening, sparked by Jonathan Edwards in colonial America. The 19<sup>th</sup> century opened with the Second Great Awakening, which

began on America's East coast and spread westward, as well as the Holiness movement and beginnings of the Pentecostal/Charismatic movement. The 20<sup>th</sup> century brought the Azusa Street revival in 1906, causing a worldwide surge in Pentecostalism. Divine healing became a focus and was spurred on by individuals like Charles Parham and John G. Lake. The mid-20<sup>th</sup> century brought a true healing revival through the ministries of William Branham, Oral Roberts, Kathryn Kuhlman and others. The Charismatic Renewal began in 1960 as various denominations, including evangelical, liberal Protestant, and Roman Catholic, saw a resurgence of the gifts of the Spirit. In the early 1980s, a Third Wave Movement of the Holy Spirit, using a term coined by theologian Dr. C. Peter Wagner, emerged in the evangelical churches, notably the Vineyard Christian Fellowship under John Wimber.

### **- Dwelling Together in Unity**

God desires for His children to dwell together in unity. This applies to all aspects of our lives: individually as well as corporately; in body, soul, mind and spirit. This is evidenced in scripture.

1. Psalm 133:1 - How good and pleasant it is when God's people live together in unity!
2. Ephesians 4:3-5 – Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.
3. John 17:22-23 – "I have given them the glory that you gave me, that they may be one as we are one – I in them and you in me – so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me."

**Stop to Reflect – "When His nature and ours begin to harmonize under the influence of the Holy Spirit, the power of His name begins to be felt...The same mystery that united Jesus with God also unites us with Jesus." (A.W. Tozer, *The Purpose of Man*)**

Healing prayer is part of God's healthcare plan. He desires for every aspect of our being to be submitted to Him and conformed to His image. When the members of the Body of Christ are made whole, we are better able to individually and thus corporately fulfill the purpose for which He has called us.

**Workshop –** Break into small groups and share your personal experiences with healing prayer, both as a prayer minister and as a recipient. Discuss your attitudes toward healing prayer and whether you believe it is for the Body of Christ today. How could healing of body, soul and spirit potentially help us to dwell together in unity?

## Session 4: STEWARDSHIP - THE PRACTICE OF HEALING PRAYER

**Core Value** – God looks for men and women who are faithful stewards of finances, time, and spiritual gifts in their personal lives and leadership with the result that people are reached with the Gospel.

### Biblical Foundation

James 5:14-16 offers some guidance in praying for healing:

Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise them up. If they have sinned, they will be forgiven. Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.

What do we learn from this scripture?

1) We may call on the elders of the church, implying those who have spiritual authority and maturity. In Acts 14:23, Paul and Barnabas appointed elders for them in each church, and with prayer and fasting, committed them to the Lord, in whom they had put their trust. Still, it is important to remember that all believers in Christ have authority to pray for healing in the name of Jesus.

2) We may anoint the sick with oil. Anointing is a symbol of the Holy Spirit. Not a magical act, it recognizes the Lord's powerful, active presence through His people as in Luke 4:18, where Jesus quotes the prophecy of Isaiah 61:1, "The Spirit of the Lord is on me, because He has anointed me..."

3) We may pray in the name of Jesus, acknowledging that we are acting with His authority as His delegated representatives, as in the clear affirmation of Philippians 2:9-11:

...the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

4) We are to pray in faith. Hebrews 11 explains why:

Now faith is confidence in what we hope for and assurance about what we do not see.  
Hebrews 11:1

By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible. Hebrews 11:3

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Without faith it is impossible to please God, because anyone who comes to Him must believe that He exists and that He rewards those who earnestly seek Him. Hebrews 11:6

5) We are to confess sin. I John 1:8-9 states:

If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just and will forgive us our sins and purify us from all unrighteousness.

Confession of sin removes any barrier hindering a deeper move of the Spirit in our hearts.

6) We are to forgive the sins of others in the name of Jesus, who said,

“If you forgive anyone’s sins, their sins are forgiven; if you do not forgive them, they are not forgiven.” John 20:23

7) We are to pray as people who are in right standing with God.

For in the gospel the righteousness of God is revealed – a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.” Romans 1:17

**Workshop** - In small groups, discuss the scriptures above. What insights have you received from God’s Word on praying for the sick? How might we benefit from these guidelines of James while still ministering to individuals uniquely as Jesus did, without adhering to a formula?

### **Effective Components in Healing Prayer**

The practice of effectively praying for the sick incorporates the biblical concepts of authority in Christ, the power of worship, the impact of testimony, the significance of forgiveness, and the very essence of God which is love.

#### **Worship through Praise**

Psalm 8:2 – Through the praise of children and infants you have established a stronghold against your enemies, to silence the foe and the avenger.

Psalm 22:3 – God inhabits the praises of His people.

Psalm 103:1-5 – Praise the Lord, my soul; all my inmost being, praise His holy name. Praise the Lord, my soul, and forget not His benefits – who forgives all your sins and heals all your diseases, who redeems your life from the pit and crowns you with love and compassion, who satisfies your desires with good things so that your youth is renewed like the eagle’s.

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The psalms of David exemplify the power of praise. We see that God lives in the midst of our praises (Psalm 22:3); praise is a mighty weapon that silences the enemy (Psalm 8:2); praising the Lord brings the benefits of healing and restoration (Psalm 103:1-5). Effective healing prayer often comes as a result of first praising God!

### **Testimony**

A simple, clear testimony inspires faith. Good news travels fast, and healing is part of the Good News. When the power of God touches a person and brings healing, those who have witnessed it naturally tell others.

The apostles performed many signs and wonders among the people. And all the believers used to meet together in Solomon's Colonnade. No one else dared join them even though they were highly regarded by the people. Nevertheless, more and more men and women believed in the Lord and were added to their number. As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by. Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by impure spirits, and all of them were healed. Acts 5:12-16

When we hear a testimony of what Jesus has done for someone, it elevates our faith because we know biblically that God does not show favoritism (Romans 2:11); what He has done for one, He is able to do for another.

Revelation 19:10 – For the testimony of Jesus is the spirit of prophecy.

The ESV translation of Rev. 19:10 says, "The essence of prophecy is to give a clear witness for Jesus." Sharing testimonies of healing is a significant aspect of evangelism because we declare through our personal witness that Jesus is present with power in our lives.

### **Forgiveness**

Luke 6:37 – Forgive, and you will be forgiven.

When Jesus taught His disciples to pray, He included "forgive us our debts, as we also have forgiven our debtors." Immediately after this, Jesus says,

"For if you forgive other people when they sin against you, your heavenly Father will also forgive you. But if you do not forgive others their sins, your Father will not forgive your sins." Matthew 6:14

Many for whom we will pray are holding unforgiveness in their hearts. This may be towards another individual or even towards God. Sometimes there is a need to forgive oneself in order

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to be set free to receive healing prayer. It is a good idea to ask prayer recipients if they are aware of any unforgiveness they are carrying and if so, to have them confess it before praying for healing. Sometimes physical healing will take place simply through the act of forgiveness.

### Love

I John 4: 10-12 – This is love: not that we loved God, but that He loved us and sent His Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love each other, God lives in us and His love is made complete in us.

I John 4:16 – God is love. Whoever lives in love lives in God, and God in him.

God's Word says that we are hidden with Christ in God (Colossians 3:3) and that in Him, we live and move and have our being (Acts 17:28). When we lay hands on the sick with the understanding that we are touching them with His presence that is alive in us, we are sharing the life and light of God. It is His presence that comforts and heals as we simply become willing transmitters of His love. As we trust not in ourselves but in the power of the Holy Spirit, He will work in and through us to accomplish His purpose. Sometimes this is through something as simple as a smile, a tender touch, or a compassionate word. As we continue to abide in the Vine, we as the branches reach out to heal through His love.

The Kingdom of God operates under the law of love. The world will see who Jesus is when we live by that principle. Praying in the Upper Room before His crucifixion, Jesus said,

“Righteous Father, though the world does not know you, I know you, and they know that you have sent me. I have made you known to them, and will continue to make you known, in order that the love you have for me may be in them and that I myself may be in them.” John 17:25-26

**Workshop** -Divide into four small groups, with each group taking one of the important components in the practice of healing prayer: worship; testimony; forgiveness; love. Discuss your perceptions of the significance of these elements and the scriptures that justify them. Share how you may have seen them demonstrated in your own experience. Choose a spokesperson to report to the entire group.

### Conclusion

Hebrews 13:8 states, “Jesus Christ is the same yesterday, today and forever.” He healed when He walked on earth and He heals today through His Body as we carry the presence of Christ in us, the hope of glory (Colossians 1:27). We are promised in John 15:7, “if you remain in me and



my words remain in you, ask whatever you wish, and it will be done for you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples."

### **For Your Private Time**

- Ask God to show you the next step to take in praying for the sick and for boldness as you do.
- Look for opportunities to pray for others. When you hear of a need, try offering to pray for the person on the spot rather than just saying that you will pray.
- Study the miracles of Jesus in the gospels and all of the scriptures pertaining to healing. Some suggested references are: Matt. 8:1-4, Mark 1:40-45, Luke 5:12-16 (healing of a leper);  
Matt. 9:20-22, Mark 5:24-34, Luke 8:42-48 (healing of the woman with a bleeding issue);  
Matt. 20:29-34, Mark 10:46-52, Luke 18:35-43 (healing of blind Bartimaeus);  
John 11:1-45 (the raising of Lazarus from the dead).
- Read books by those who have had reputable ministries. Suggested titles are: *Healing* by Francis MacNutt; *Tramp for the Lord* by Corrie ten Boom; *Authority to Heal* by Ken Blue; *Praying Grace* by Terry Teykl; *Nine O'Clock in the Morning* by Dennis Bennett; *Surprised by the Power of the Spirit* by Jack Deere; *The Essential Guide to Healing* by Bill Johnson and Randy Clark; *Healing Prayer and Medical Care* by Abby Abildness.
- Read testimonies of those who have been healed through prayer. Good sources are magazines published by reputable ministries such as Christian Healing Ministries ([www.christianhealingmin.org](http://www.christianhealingmin.org)); the Order of St. Luke ([www.orderofstluke.org](http://www.orderofstluke.org)).
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