



Practicing the Ministry of Healing

1 Corinthians 12:7–11

11.11.18

Darren Rouanzoin

1 Corinthians 12:7-11

7 Now to each one the manifestation of the Spirit is given for the common good. 8 To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, 9 to another faith by the same Spirit, to another gifts of healing by that one Spirit, 10 to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still

another the interpretation of tongues. 11 All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.

“Gifts of Healing”

“This is the only gift that is gifts... Thus the one who receives such gifts does not directly perform the healings, rather he simply transmits the gifts... the delivery boy who brings the gifts to others.”

-J. Rodman Williams

Supernatural gifts of the Holy Spirit are a natural part of ordinary church life.

James 5:13-16

13 Is anyone among you in trouble? Let them pray. Is anyone happy? Let them sing songs of praise. 14 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. 15 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. 16 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.

James expects healing to take place within the local church. There should be prayer, there should be praise, and there should be healing for the sick.

“We have a right, if not a mandate, to pray for the sick. I believe there is a real sense in which we are called to pray for the sick. God can cure cancer as easily as he can heal a cold.”

-R.T. Kendall

Do we carry Biblical expectations of church life or cultural expectations of church life?

The Ministry of Healing is ordinary and normative and is to be expected as apprentices of Jesus here and now, but doesn't always take place.

Two Foundational Convictions

1. To be a disciple of Jesus means you are learning to “be with Jesus, become like Jesus, and do what Jesus did.”
2. According to the Scriptures, Jesus did what He did through the power of the Holy Spirit. The Apostles did what Jesus did through the power of the Holy Spirit. The early church did what Jesus did through the power

of the Holy Spirit. Therefore, we can do what Jesus did through the power of the Holy Spirit.

What Jesus did.

Matthew 4:23-24

23 Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people.
24 News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed; and he healed them.

If we were to summarize the ministry of Jesus (what Jesus did) according to Matthew and Luke, Jesus preached the Kingdom, healed the sick, and delivered people from evil spirits.

“When Jesus healed people... he intended it to be clear, that this wasn’t just a foretaste of a future reality. This was reality itself. This was what it looked like when God was in charge. God’s kingdom was coming, as he taught his followers to pray, ‘on earth as in heaven.’”

-N.T. Wright, *Simply Jesus*

If healing was such a large part of Jesus' ministry (what Jesus did), why don't we see or expect this within the ministry of the church today?

1. Secularism

Secularism is that system of thought that denies the existence or significance of anything religious.

“Only among intellectuals and in a scientific age is it thought to be too hard for God to heal the sick.”

-Gordon Fee

“A miracle is a violation of the laws of nature...”

-David Hume (18th-Century Philosopher)

“It is interesting (and discouraging) to note that even though we are Christians, our basic assumptions are usually more like those of the non-Christian Westerners around us than we would like to admit.... Even though there is a wide discrepancy between the teaching of Scripture and the common Western assumptions, we often find ourselves more Western than scriptural. Western societies passed through the Renaissance, the Reformation, the Enlightenment, and a wide variety of ripples and spinoffs from these movements.... The result: God and the Church

were dethroned, and the human mind came to be seen as Savior.”

-Charles Kraft

2. Cultural Christianity

“The cultivation of consumer spirituality is the antithesis of a sacrificial, ‘deny yourself’ congregation. A consumer church is an antichrist church. We can't gather a God-fearing, God-worshiping congregation by cultivating a consumer-pleasing, commodity-oriented congregation. When we do, the wheels start falling off the wagon. And they are falling off the wagon. We can't suppress the Jesus way in order to sell the Jesus truth.”

-Eugene H. Peterson, *The Jesus Way*

3. Lack of real discipleship within the church.

“We see according to our expectations. Many times, our expectations come from conditioning: we are taught to expect certain things in the Christian life and miss what God is doing if He acts outside of our expectations.”

-John Wimber, *Power Evangelism*

Do we carry Jesus' expectations of reality or cultural Christianity's expectations of reality?

Matthew 10:1, 7-8

1 Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness...7 “As you go, proclaim this message: ‘The kingdom of heaven has come near.’ 8 Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give.”

Acts 3:1-10

1 One day Peter and John were going up to the temple at the time of prayer—at three in the afternoon. 2 Now a man who was lame from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts. 3 When he saw Peter and John about to enter, he asked them for money. 4 Peter looked straight at him, as did John. Then Peter said, “Look at us!” 5 So the man gave them his attention, expecting to get something from them. 6 Then Peter said, “Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk.” 7 Taking him by the right hand, he helped him up, and instantly the man’s feet and ankles became strong. 8 He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and praising God. 9 When all the people saw him walking and praising God, 10 they recognized him as the same man who used to sit begging

at the temple gate called Beautiful, and they were filled with wonder and amazement at what had happened to him.

“Justice and peace are about putting things right in the world. But, from whatever angle you look at Jesus, he was concerned not just with outward structures, but with realities that would involve the entire person, the entire community. No point putting the world right if the people are still broken. So broken people will be healed: paralytics, epileptics, demoniacs, people with horrible skin diseases, a servant on the point of death, an old woman with a high fever, blind men, deaf and mute men, a little girl who’s technically already dead, an old woman with a persistent hemorrhage. And so on, and so on. Matthew lets the list build up until we almost take it for granted: yes, here’s a person who’s sick; Jesus will cure her.”

-N.T. Wright, *Simply Jesus*

Peter was the imperfect disciple.

God uses the available.

John 14:12-14

12 “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. 13 And

I will do whatever you ask in my name, so that the Father may be glorified in the Son. 14 You may ask me for anything in my name, and I will do it.”

Practicing the Ministry of Healing

1. If you want to step into the healing ministry of Jesus, you must come to believe God desires to heal the sick and desires wholeness for His people.
2. You must live in the tension of the now and not yet reality of the Kingdom of God. God’s Kingdom is available here and now but not always fully. We live in tension.
3. Those who are consistently effective in praying for the sick anticipate healing.
4. Those who are consistently effective in praying for the sick have compassion for the pain.
5. Those who are consistently effective in praying for the sick are taking risks when they pray.

Jesus is our model. There is no formula.

- Jesus never once asked for healing to come.
- Jesus never waited for healing to come.
- Jesus commanded healing to come.

Start Praying for Healing

“Faith to be healed and to pray for healing can come to us just as it did to those who gathered around Jesus. As we look at Jesus in the New Testament and believe what we see, we find the freedom to trust him. We see in him the character of the person we can trust with our entire beings. There is never any thought that we can demand healing or claim it from him, but there is freedom to trust him for it because it is so obviously the very thing he wants us to do.”

-Ken Blue

Jesus Prayed Short Prayers:

“Take up your mat and walk.” - Mark 2:11

“Go.” - Matthew 8:32

“Come forth.” - John 11:43

“Be clean.” - Mark 1:41

Five-Step Healing Prayer Model

1. Locate the sick person.
2. Place a hand on the person's shoulder.
3. Say, (with authority) “In the name of Jesus, be healed!”
If you want to get fancy, “In the name of Jesus, (leg), be healed!”
4. Ask them if it feels better (if it pertains to the prayer). If it's completely healed, praise God! If it doesn't feel better, go to step five.
5. Repeat steps 1-4.

“In themselves they prove nothing anyway. His healing acts are expressions of divine mercy to be received in faith. Faith to be healed means being open to God’s love. Faith to pray for the sick means openness to being a vessel of that love. As Thomas Smail says, ‘Power outside the context of love and truth is precisely that to which the enemy tempted Jesus in the wilderness,’ and to which for example the church in Corinth is tempted again so that it has to be reminded that charismata exercised outside the context of love and truth are worth nothing at all! (1 Corinthians 13).”

-Ken Blue