

# Gateway Church

**Healing Ministry Training Manual**

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# Healing Ministry Training Manual

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*Week One: An Integrated Worldview*

## What is a Worldview?

*'Worldview', in fact, embraces all deep-level human perceptions of reality, including the question of whether or not a God or gods exist, and if so what he, she, it or they is or are like, and how such a being, or such beings, might relate to the world.<sup>1</sup>*

### Illustration: Lenses

When someone wears glasses or contacts, the lenses that cover their eyes shape everything they see. The correct lenses will provide a clear and accurate picture of what is experienced. Incorrect lenses will distort what is seen. There is no direct, objective access to what is seen. All is filtered through the lenses and then interpreted based upon the result of how the image is shaped by the lens.

Our life experiences shape a set of beliefs that work in our brains like a set of lenses. These beliefs exist as a set of assumptions about reality through which new life experiences are evaluated and interpreted. These assumptions, while affecting our interpretation of every new experience, are rarely ever examined. Everything else is examined through them. Like a set of eyeglasses, we are always looking through them but rarely at them. This set of assumptions is called a "worldview."

*"I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else." - C.S. Lewis*

- This sounds great, but has biblical Christianity really formed our worldview?
- Everyone has a worldview. Not everyone has examined his or hers. The point of this class is to help you begin to look at some things you may have never looked at before.

### The Components of a Worldview<sup>2</sup>

- Stories – What is the narrative in which we find ourselves?
- Praxis – What are the things we do?
- Symbols – What are the items or events deemed culturally sacred?
- Questions and Answers
  - Identity: Who are we?
  - Environment: Where are we?

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<sup>1</sup> Wright, N. T. (1992). *The New Testament and the People of God* (123). London: Society for Promoting Christian Knowledge; pg. 123.

<sup>2</sup> Wright, N. T. (1992). *The New Testament and the People of God* (123). London: Society for Promoting Christian Knowledge; pg. 123.

- Evil: What is wrong?
- Eschatology: What is the solution?

## God's Transcendence and Immanence

### Defining Terms

- Both of these terms are used to describe God, Creation, and the way the two relate and interact.
- Transcendence: God is other than and over Creation.
- Immanence: God is near and interacts within Creation day by day.

### Pantheism

- Denies Transcendence: There is no distinction between God and Creation and no God to whom Creation is ultimately accountable.
- Affirms Immanence: The god who is one with Creation is operating within Creation moment by moment.

### Deism

- Affirms Transcendence: Creation has its origin in God who is both other than and over all of created reality.
- Denies Immanence: Creation is a closed system operating by a set of natural laws working through cause and effect.

### Theism

- Affirms Transcendence: God is other than and over Creation.
- Affirms Immanence: God is near to Creation and interacts with Creation moment by moment.

### Western Culture

- Predominately Deistic
- Denying the supernatural altogether.
- Christian Conformity
  - Liberalism: Denying both biblical and current supernatural reality.
  - Cessationism: Affirming biblical supernatural reality while denying present supernatural reality.

## Grace and Nature

These terms are used to attempt to understand the relationship between the religious and secular, or the heavenly and earthly. There are three primary views. The first two represent a dualistic approach to this question, separating earthly and heavenly reality. Wright's four worldview questions bring clarity to each of these three predominant views.

### GRATIA CONTRA NATURAM (Grace is against Nature.)

- Who are we? We are spiritual beings who live in a body.
- Where are we? We are in a fallen world ruled by evil.

- What is wrong? We are separated from God because of sin.
- What is the solution? God has made a way for the removal of our guilt so that we can go to heaven when we escape this evil earthly realm.
- How is sickness understood within this view? Sickness is part of the evil inherent in our earthly experience. We will escape sickness when we go to heaven.

### **GRATIA SUPRA NATURAM** (Grace is above Nature.)

- Who are we? We are spiritual beings who live in a body.
- Where are we? We are in a fallen world where we are being prepared for heaven.
- What is wrong? We are separated from God because of sin.
- What is the solution God has made a way for the removal of our guilt and the transformation of character to prepare us to reign with him in heaven.
- How is sickness understood within this view? Sickness is a result of the fall and serves as a providential opportunity for spiritual growth in preparation for our heavenly calling.

### **GRATIA INTRA NATURAM** (Grace is within Nature.)

- Who are we? We are the pinnacle of God's good Creation, made in God's image and purposed to govern Creation as God's representative.
- Where are we? We are within God's good creation.
- What is wrong? God's good creation, and we, as God's image bearers, are broken because of sin.
- What is the solution? God has provided fully for New Creation through the death, resurrection, and exaltation of Jesus as Lord over heaven and earth.
- How is sickness understood within this view? Sickness is a clear example of the brokenness of God's good creation and is corrected through the appropriation of God's redemptive New Creation provision through Christ.

## **Summary**

Our cultural assumptions about the relationship between God and Creation and the relationship between heavenly and earthly reality will greatly impact our view of sickness and our approach to the miraculous and healing. In contemporary American culture, we struggle most with Deistic and Dualistic assumptions in these categories.

*“Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.” (Romans 12:2, ESV)*

## **Seeing the Supernatural Everywhere**

### **All things created by the Word**

*“In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. And God said, “Let*

*there be light,” and there was light. And God saw that the light was good. And God separated the light from the darkness. ” (Genesis 1:1–4, ESV)*

*“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. ” (John 1:1–4, ESV)*

*“Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. ” (Hebrews 1:1–2, ESV)*

*“By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.” (Hebrews 11:3, ESV)*

### **All things sustained by the Word**

*“He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, ” (Hebrews 1:3, ESV)*

## **Redefining the Miraculous**

**A Common Definition:** A miracle is God’s supernatural action within the material world to subvert or bypass natural laws to accomplish his purpose.

- This definition assumes a duality between the material world and the spiritual world.
- This definition assumes that the miraculous is outside the norm.

**A Better Definition:** A miracle is God’s action within Creation to restore that which is broken to His original design.

- This definition assumes spiritual/material integration within Creation.
- This definition assumes that Creation is broken, no longer conforming to God’s original design and purpose.
- “Miracle” is a broad category that includes any restoring act of God within Creation.
- “Healing” and “Deliverance” are specific categories of the miraculous.
- Each component of Gateway Church’s Vision is a category of the miraculous within this definition.

## **Homework**

- Consistently ask God this week to give you an awareness of His presence.
- Look at natural things this week and say: “this natural thing is truly supernatural; it is created by and sustained by the living word of God.”
- Notice New Creation at work this week and give praise to God for the miracle of New Creation.
- Look for opportunities to pray for the sick or injured this week.

- Memorize and meditate upon Hebrews 11:3

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*Week Two: Healing as Kingdom Demonstration*

## **What was God’s Original Design?**

*“Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” (Genesis 1:26, ESV)*

- God designed Man to be rightly related to God, connected to God, and as God’s representative, to extend God’s authority within Creation.
- God is the owner and He has made Man the steward.
- Creation is designed to be ruled by Man in right relationship to God.

*“The heavens are the Lord’s heavens, but the earth he has given to the children of man.” (Psalm 115:16, ESV)*

*“Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.” (1 Corinthians 15:45–49, ESV)*

*“Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.” (Romans 5:12–14, ESV)*

- Since the Fall of Man, until Jesus, there had not been a Man, rightly related to God, who could, as God’s representative, exercise God’s authority over Creation.
- This gives us helpful perspective on the incarnation of Christ. God became a Man because it had been His purpose all along to extend His dominion in the earth through Man.
- Jesus is the “Last Adam”
- As the first Man, since the Fall, in right relationship with God, Jesus was able to rightfully exercise dominion within the earth and subdue that which was not in alignment with God’s purpose.
- Healing is one primary example of Jesus exercising “Kingdom” authority and power in this way.

## **What is the Kingdom of Heaven?**

### **It depends upon your lenses.**

- Remember our four worldview questions: Who are we? Where are we? What is wrong? What is the solution?

- How we define “Kingdom of Heaven” is usually determined by our assumed answers to these questions.
  - Dualistic View #1: Grace against Nature
    - Who are we? We are spiritual beings who live in a body.
    - Where are we? We are in a fallen world ruled by evil.
    - What is wrong? We are separated from God because of sin.
    - What is the solution? God has made a way for the removal of our guilt so that we can go to heaven when we escape this evil earthly realm.
    - The Kingdom of Heaven refers to a future time when we will be in Heaven with God forever away from this earth and material existence.
  - Dualistic View #2: Grace above Nature
    - Who are we? We are spiritual beings who live in a body.
    - Where are we? We are in a fallen world where we are being prepared for heaven.
    - What is wrong? We are separated from God because of sin.
    - What is the solution God has made a way for the removal of our guilt and the transformation of character to prepare us to reign with him in heaven.
    - The Kingdom of Heaven refers to a future time when we will be in Heaven, reigning with Him forever.
  - Integrated View: Grace within Nature
    - Who are we? We are the pinnacle of God’s good Creation, made in God’s image and purposed to govern Creation as God’s representative.
    - Where are we? We are within God’s good creation.
    - What is wrong? God’s good creation, and we, as God’s image bearers, are broken because of sin.
    - What is the solution? God has provided fully for New Creation through the death, resurrection, and exaltation of Jesus as Lord over heaven and earth.
    - The Kingdom of Heaven refers to the presence and power of God at work within Creation, causing old things to pass away and making all things new, ultimately when Christ returns and heaven and earth are fully rejoined, and presently in advance of that day.
  - What might “Kingdom of Heaven” have meant to John the Baptist?
    - Who are we? We are God’s chosen covenant people.
    - Where are we? We are in the land God gave as an inheritance.
    - What is wrong? We are under pagan oppression, the Temple/Priesthood is a corrupt system, the presence of YHWH is absent from the Most Holy Place, we have sinned against YHWH and are under his judgment in exile.
    - What is the solution? Repentance, forgiveness of our sins, return of YHWH to Zion, defeat of our enemies, restoration of the Temple/Priesthood, and vindication of those who have been faithful.
  - What might “Kingdom of Heaven” have meant to Jesus while on earth?
    - Who are we? We are the people God has chosen to bring blessing to all the nations of the earth.

- Where are we? We in the land promised us by God as an advance signpost of God's intention to restore all of Creation.
- What is wrong? God's good creation is broken because of sin, and the current state of affairs in Israel is evidence that points us toward that brokenness.
- What is the solution? God the Son must become a man, the last Adam, rightly related to God the Father, and empowered by God the Spirit, and, as a man, function upon the earth in the authority of God, in the image of God, and as God's representative, to bring New Creation.
  - Because he was rightly related to God, completely in God's image, and the carrier of God's authority, he carried out his New Creation assignment through expressing Kingdom authority over sickness, demons, broken hearts and lives, and nature.
  - Because of his death and resurrection he has made a way for all who believe to be restored to this place of right relationship with God and renewed Kingdom assignment in the earth.
- John's view wasn't wrong; it was insufficient.
  - God's people had lost sight of the purpose of their election, which was to bring blessing to all the nations of the earth.
  - God's people were focused on national Israel instead of upon God's redemptive heart toward the world and God's promise to accomplish that through Israel.
  - God was certainly concerned to restore the very things they were concerned about, but God's definitions and perspective were very different.
    - God was bringing his Kingdom to defeat their enemy; He was just thinking of Satan and the kingdom of darkness, not Caesar and Rome.
    - God was bringing his Kingdom to restore the Temple and the Priesthood, but He had another kind of Temple in mind (one made without hands) and a Kingdom of Priests.
    - God certainly intended to bring his Kingdom to provide for the forgiveness of sins and the end of exile, but he was thinking about sin in Genesis 3 and the exile of Man from God's presence. Israel's sin and exile was simply a parable for the world of this very problem and the insufficiency of the Knowledge of Good and Evil (the Law) to solve it.

## **You are the Temple**

*"Do you not know that you are God's temple and that God's Spirit dwells in you?" (1 Corinthians 3:16, ESV)*

*"Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own," (1 Corinthians 6:19, ESV)*

## **The Temple was THE PLACE where God lived among His people.**

- The building is not the church, not God's house – people are.
- Contrast: In the Bible, The Temple was not just a building where God's people gathered to worship.
- The Temple was THE PLACE where God lived among his people.

- Tabernacle – while a nomadic people

*“Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, ” (1 Corinthians 6:19, ESV)*

- Temple – Once they had possessed the land

*“and it was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the Lord), and when the song was raised, with trumpets and cymbals and other musical instruments, in praise to the Lord, “For he is good, for his steadfast love endures forever,” the house, the house of the Lord, was filled with a cloud, so that the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of God. ” (2 Chronicles 5:13–14, ESV)*

- 3 areas: Outer court, Holy Place, Most Holy Place
- Most Holy Place, behind veil, ark of the testimony, pillar of fire by night, cloud by day
- God’s presence – what do we mean?
- God is omnipresent – he is everywhere at every time (see Ps 139:7)
- Given this, stating that God is present in the most holy place is an insignificant statement.
- What does the veil represent? – separation, unable to see and experience heavenly reality, God’s presence is covered with a veil
- But there are times when God “reveals” his presence.
- The word for “revelation” in the NT is apokalupsis: to lift the veil
- We call this “revealed presence” God’s “manifest” presence.
- Manifest means: visible, perceived, felt.
- When revelation happens, when the veil lifts, what previously was covered is uncovered and therefore is “manifest”
- In the Most Holy Place within the Tabernacle God’s presence was manifest as a pillar of fire or a pillar of cloud.
- In the Most Holy Place within the Temple the manifestation of God’s presence was referenced as God’s shekinah glory.

*“Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the Lord filled the tabernacle. Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. ” (Exodus 40:34–36, ESV)*

OT:7931 shakan (shaw-kan'); a primitive root [apparently akin (by transmission) to OT:7901 through the idea of lodging; compare OT:5531, OT:7925]; to reside or permanently stay (literally or figuratively):

- We know that God is omnipresent, that is He is fully present in all places at all times.
- But His presence is not fully manifest in all places at all times, is it?
- Moses wanted to experience the manifestation of God’s glory and when he did, his face shone for quite a while as a result!

- The root of the word glory means weightiness. We still use that idea on a human level. When someone is figuratively referred to as a “heavy weight” in a particular area, we mean that they have great significance or influence. They have a certain glory.
- So when we say that the Temple is the place where God lived among His people, we are talking about God’s presence actually being manifest, revealed, uncovered in that little room behind the veil called the Most Holy Place.

### **The Temple is where Heaven & Earth overlap and intersect.**

- Some here may be thinking now “but I thought God was in Heaven. The Temple was on the earth, it was earthly. God is a Spirit and exists in a heavenly spiritual realm or dimension. How could we say of a certain place on the earth that God lived there?”
- That’s a great question because when we’re speaking of God’s manifest presence, we’re really talking about a heavenly reality being revealed in the earthly realm.
- We understand that heaven and earth are two separate places.
- We now live on the earth, but where do we go when we die? We go to heaven, and by definition, that means we’re not here anymore, right? Heaven and earth are 2 distinct places. That’s our experience. That’s what reality is like.
- But was it always like that?
- In Genesis 1-3 we see a garden that God walked in during the cool of the day. We see trees that grow fruit that is knowledge or life. Anybody here have a garden like that at home?
- In the beginning, heaven and earth may not have been the same place, but they seemed to overlap in some pretty interesting ways, don’t you think?
- When Jacob was fleeing from Esau he experienced this.

*“Then Jacob awoke from his sleep and said, “Surely the Lord is in this place, and I did not know it.” And he was afraid and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.” (Genesis 28:16–17, ESV)*

- God is a Spirit and he lives in a spiritual realm the Bible calls Heaven.
- But I thought God dwelt in the tabernacle behind the veil, which is on the earth?
- Which is it? Yes!
- Before the fall, heaven and earth overlapped in some mysterious but significant ways.
- After the fall, they became distinct places, but still at least seem to intersect in certain ways.
- Behind the veil, heaven and earth are the same place, they intersect and overlap.
- When Jesus returns, Heaven & Earth will be remade and will once again become the same place.

*“Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” And he who was seated on the throne said,*

*“Behold, I am making all things new.” Also he said, “Write this down, for these words are trustworthy and true.”*  
” (Revelation 21:1–5, ESV)

- When a Jew like Paul uses the term “temple”, he’s not just talking about a building, he’s talking about a place where heaven and earth are somehow the same place, where they intersect.

### **You are the Temple.**

*“Do you not know that you are God’s temple and that God’s Spirit dwells in you?”* (1 Corinthians 3:16, ESV)

*“Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own,”* (1 Corinthians 6:19, ESV)

- You are the place where God lives in manifest presence.
- You are the place where heaven and earth intersect.
- You are the conduit through which heaven can now invade earth.

*“And he said to them, “When you pray, say: “Father, hallowed be your name. Your kingdom come. Give us each day our daily bread, and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.”* (Luke 11:2–4, ESV)

- The superior heavenly reality can displace earthly reality.

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*Week Three: Healing in the Atonement*

## **This is a Covenant Issue**

### **God's Covenant with Moses**

*"saying, "If you will diligently listen to the voice of the Lord your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am the Lord, your healer." "* (Exodus 15:26, ESV)

- God revealed Himself to Israel as "the Lord, your healer".
- Deuteronomy 28 explains this in detail.
  - If God's people are faithful to the Covenant, they will walk in healing.
  - If God's people are not faithful to the Covenant, they will be sick.
- There are always two parties in a Covenant.
- Each party has responsibilities, and consequences.
- In the Covenant of Law, Israel's part was responsible to keep the Law; God was responsible to provide healing as long as Israel kept their part.

*"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, who redeems your life from the pit, who crowns you with steadfast love and mercy, who satisfies you with good so that your youth is renewed like the eagle's. "* (Psalm 103:1–5, ESV)

### **God's covenant with Abraham**

Genesis 15:1-20

- God's covenant with Abraham is our model for righteousness received by grace.
- God's covenant through Moses is our model for righteousness through the works of the Law.
- In the Law, God's commitments to Israel were contingent upon Israel's performance.
- When God made covenant with Abraham, he put Abraham to sleep and God committed to both Abraham's part as well as his own.
- The New Covenant is the fulfillment of God's promise to Abraham.
  - We did not fulfill our part of the covenant.
  - God, as promised, fulfilled our part, both positively and negatively.
    - He was completely faithful in his performance.
    - In Christ, God stepped in and even took the consequences of our unfaithfulness upon himself.
- God has not changed; he is still YHWH Raphah, the Lord your Healer.
- In the New Covenant, God's provision of healing (or any other covenant provision), is not contingent upon our performance, but upon Christ's.

## What did Jesus carry for us?

- The following famous messianic prophecy is generally understood as specifically applicable to God's provision of forgiveness for our sin.
- The basic idea is that we have grief and sorrow because of the guilt of our transgressions and iniquities. "Healed" is understood to refer exclusively to God's work to heal our spiritual sickness, thereby making us right with him.
- When you read the English translation, this somewhat makes sense.

*"Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed." (Isaiah 53:4–5, ESV)*

- Jesus has made provision for our griefs, sorrows, transgressions, and iniquities.
- The Hebrew word for "griefs" is most often translated as disease or sickness.
- Jesus has made peace and healing available to us in each of these areas.
- Peace = shalom; this refers to complete wholeness.
- It is also important to note that the Hebrew mind would not have necessarily separated our guilt/sin problem from our sickness problem. Physical sickness was understood to be, like exile from the land, poverty, or pagan oppression, to be the result of failure to obey Torah (see Deut 28).

*"That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. This was to fulfill what was spoken by the prophet Isaiah: "He took our illnesses and bore our diseases." " (Matthew 8:16–17, ESV)*

- New Testament use of this scripture clearly does not allow an interpretation that would exclude physical healing or demonic deliverance.
- It is also of interest to note that this fulfillment of Isa 53 occurred prior to the cross.
- This demonstrates the overlap and integration of Jesus' Kingdom declaration and demonstration with his atoning work on the cross.

*"He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed." (1 Peter 2:24, ESV)*

- The verb "have been healed" in 1 Peter 2:24 (aorist, passive, indicative, second person, plural) refers to a past tense snapshot event.
- The verb "are healed" in Isa 53:5 is in the perfect (suffixed) tense rather than past.
- When Peter references this prophecy, he does so in a way that views it as an already completed work.

## What Lenses are We Looking Through?

### Dualistic Views 1 & 2: Grace against Nature / Grace above Nature

- Jesus' death and resurrection make a way for us to go to heaven when we die.
- Healing makes little sense within this view except as a means to validate the gospel message.

- The purpose of healing being miraculous validation of the gospel message has been the common explanation for those with this worldview throughout Church history.
- Healing is seen as no longer necessary once that message was validated and the Canon of New Testament scripture was complete.

### **Integrated View:** Grace within Nature

- Jesus' death and resurrection are God's provision for New Creation.
- Healing makes perfect sense from this perspective.

## **In Jesus' Death and Resurrection**

- Jesus has made full provision for complete New Creation;
- This provision will be fully realized when Revelation 21:1-5 is fulfilled.
- This provision includes healing of spirit, soul, and body.
- In the present, healing is to be understood as the appropriation of Jesus' full provision on the cross in advance of Rev 21.
- Because Jesus' atoning work includes provision for New Creation, it follows that the declaration of the gospel and the demonstration of God's power cannot be separated.

### **The Gospel: Declaration with Demonstration**

*"For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient— in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ."* (Romans 15:18–19, NKJV)

- What is Paul's definition of what it means to "fully" preach "the gospel of Christ"?
- To preach refers to the declaration of the message.
- This declaration results in making "the Gentiles obedient", a reference to their conversion to Christ.
- And this full preaching of the gospel includes:
  - Mighty signs and wonders
  - The power of the Spirit
- Here are some examples of exactly what these signs and wonders included:

*"Now at Lystra there was a man sitting who could not use his feet. He was crippled from birth and had never walked. He listened to Paul speaking. And Paul, looking intently at him and seeing that he had faith to be made well, said in a loud voice, "Stand upright on your feet." And he sprang up and began walking. "* (Acts 14:8–10, ESV)

*"And God was doing extraordinary miracles by the hands of Paul, so that even handkerchiefs or aprons that had touched his skin were carried away to the sick, and their diseases left them and the evil spirits came out of them. "* (Acts 19:11–12, ESV)

*“It happened that the father of Publius lay sick with fever and dysentery. And Paul visited him and prayed, and putting his hands on him healed him.” (Acts 28:8, ESV)*

### **The Connection between God’s provision of Righteousness and Healing**

*“But that you may know that the Son of Man has power on earth to forgive sins”—He said to the paralytic, “I say to you, arise, take up your bed, and go to your house.”” (Mark 2:10–11, NKJV)*

*“Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged.” (John 16:7–11, NKJV)*

- The Holy Spirit convicts of three things:
  - Sin – because they do not believe
  - Righteousness – because I go to My Father and you see Me no more
  - Judgment – because the ruler of this world is judged
- Many desire a deeper revelation of Christ’s victory over Satan who resist the revelation of God’s gift of righteousness. The two go together.

# Healing Ministry Training Manual

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*Week Four: The Role of Faith in Healing*

## Jesus Promises about Faith

*“In the morning, as he was returning to the city, he became hungry. And seeing a fig tree by the wayside, he went to it and found nothing on it but only leaves. And he said to it, “May no fruit ever come from you again!” And the fig tree withered at once. When the disciples saw it, they marveled, saying, “How did the fig tree wither at once?” And Jesus answered them, “Truly, I say to you, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, ‘Be taken up and thrown into the sea,’ it will happen. And whatever you ask in prayer, you will receive, if you have faith.” ” (Matthew 21:18–22, ESV)*

4102. πίστις *pístis*; gen. *písteōs*, fem. noun from *peíthō* (3982), to win over, persuade. Faith. Subjectively meaning firm persuasion, conviction, belief in the truth, veracity, reality or faithfulness (though rare). Objectively meaning that which is believed, doctrine, the received articles of faith.<sup>3</sup>

1252. διακρίνω *diakrinō*; fut. *diakrinṓ*, from *diá* (1223), denoting separation, and *krínō* (2919), to distinguish, decide, judge. To separate throughout, completely, used trans. In the mid., to separate oneself. Particularly, to separate oneself from.

(this word is used in a broad variety of senses. The following definition relates to this specific use.)

(B) To be in strife with oneself, i.e., to doubt, hesitate, waver (Matt. 21:21; Mark 11:23; Rom. 4:20; 14:23; James 1:6; 2:4 without taking it as a question, “and if you do this without hesitation” [cf. II]). In Acts 10:20 *mēdén* (3367), nothing, *diakrinómenos*, the pres. mid. part. meaning without hesitation, confidently, also Acts 11:12.<sup>4</sup>

- This is a very broad and open-ended promise.
- The promise concerning our ability to exercise dominion within Creation through our command and receive whatever we ask for is conditioned upon our 1) having faith and 2) not doubting.
- The root word for faith specifically refers to being persuaded by words (see Rom 10:17).
- Doubt refers to an inward differentiation, an inner debate that would produce hesitation.
- We are to be a people who are fully persuaded, without any inner strife or hesitation.

*“The apostles said to the Lord, “Increase our faith!” And the Lord said, “If you had faith like a grain of mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you. ” (Luke 17:5–6, ESV)*

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<sup>3</sup> Zodhiates, S. (2000). *The complete word study dictionary : New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

<sup>4</sup> Zodhiates, S. (2000). *The complete word study dictionary : New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

- The disciples have here become aware of their need for increased faith.
- It is not faith's size that makes it great or little, but rather faith's object (that which faith aims at or perceives).
  - It is not faith's sincerity or fervency that determines its effectiveness.
  - It is the strength of the one believed, not the one believing, that determines faith's strength.
  - If I am not fully persuaded and observe inner strife or hesitation, this indicates my need for a deeper revelation of Christ.

*“Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.” (John 14:12, ESV)*

- This promise is first contingent upon believing.
- Secondly, this promise is contingent upon the activity of the Holy Spirit in and through our lives.
  - This is the overall context of the passage.
  - The phrase “I am going to the Father”, throughout these chapters, is Jesus’ reference to the promise that when Jesus goes to the Father, he will send the Holy Spirit.

## **The Right Focus of Faith**

*“I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples. As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full. “This is my commandment, that you love one another as I have loved you. Greater love has no one than this, that someone lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you. These things I command you, so that you will love one another.” (John 15:1–17, ESV)*

- Fruitfulness in our lives is what glorifies the Father (vs 8).
- Fruitfulness in our lives is proof that we are Christ followers (vs 8).
- What is fruitfulness in this context? The key is “By this...” (vs 8), pointing us to the previous verse.
- In this context, fruitfulness is equated with answered prayer; this is even more clear in vs 16.
- If God is glorified and our discipleship is demonstrated through answered prayer, and this is equated with fruitfulness, then what does Jesus have to tell us about how to be fruitful?

- We must focus upon Christ, not self, as our source.
  - Branches are not the source of fruitfulness, they are the conduit of fruitfulness.
  - Abide – remain connected and receiving.
  - Accept pruning (vs 2).
  - Abide even when you’re being pruned.
  - Recognize that apart from Christ you can do NOTHING (vs 5).
  - Recognize that Christ is the initiator, not you (vs 16).
- We must embrace righteousness (vs 3).
- We must embrace a life of obedience that flows from experientially received love.
  - If the love you are experiencing and receiving from Jesus doesn’t equal the love Jesus is experiencing and receiving from the Father, then you have a deficient experience of Jesus’ love (vs 9).
  - Obedience is the outflow of our experience of love and is the means by which we remain connected to love (vs 10); love is first and obedience is the result; the two together become self-perpetuating.
  - We don’t obey because of fear; there is no fear in love; perfect love removes fear (see 1 Jn 4:18); hence obedience being the outflow of love.
  - God desires us to experience fullness of his joy.
  - Only a life of obedience flowing from received love can give us access to the fullness of God’s joy (vs 11).
- We must embrace a life of sacrificial love for others (vs 12-13).
- We must transition from a master/servant relationship with Christ to a friendship marked by revelation and disclosure (vs 15).
- Is John 15:1-17 about faith?
  - Faith isn’t mentioned in the passage, but vs 7 & 17 are parallel to other passages, which do mention faith directly.

*“And whatever you ask in prayer, you will receive, if you have faith.”* (Matthew 21:2, ESV)

*“Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours.”* (Mark 11:24, ESV)

*“Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.”* (John 14:12–14, ESV)

- Though John 15:1-17 doesn’t mention faith directly, it does give us the right focus of faith.
  - We know that we receive by faith.
  - When we are not receiving, we recognize a need for faith.
  - We then often make the mistake of focusing upon our faith and the growth of our faith; but this is a focus upon self, upon “me” trying to believe.
  - When there is a need to grow in faith, which will result in answered prayer, the Father’s glory, and the fullness of my own joy, instead of focusing upon faith, I should:

- Focus upon remaining connected to Jesus’ presence and voice;
  - Yield to the Father’s pruning work in my life;
  - Surrender more deeply to Jesus’ love, which will free me from fear and produce obedience, which will perpetuate my experience of Jesus’ love.
  - Sacrificially express the love I have received to others.
- The Right Focus of Faith is Christ, not me, and not my faith.

## Jesus Responds to Faith

*“And behold, a woman who had suffered from a discharge of blood for twelve years came up behind him and touched the fringe of his garment, for she said to herself, ‘If I only touch his garment, I will be made well.’ Jesus turned, and seeing her he said, ‘Take heart, daughter; your faith has made you well.’ And instantly the woman was made well.” (Matthew 9:20–22, ESV)*

*“And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. And when he heard that it was Jesus of Nazareth, he began to cry out and say, ‘Jesus, Son of David, have mercy on me!’ And many rebuked him, telling him to be silent. But he cried out all the more, ‘Son of David, have mercy on me!’ And Jesus stopped and said, ‘Call him.’ And they called the blind man, saying to him, ‘Take heart. Get up; he is calling you.’ And throwing off his cloak, he sprang up and came to Jesus. And Jesus said to him, ‘What do you want me to do for you?’ And the blind man said to him, ‘Rabbi, let me recover my sight.’ And Jesus said to him, ‘Go your way; your faith has made you well.’ And immediately he recovered his sight and followed him on the way.” (Mark 10:46–52, ESV)*

*“Then turning toward the woman he said to Simon, ‘Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.’ And he said to her, ‘Your sins are forgiven.’ Then those who were at table with him began to say among themselves, ‘Who is this, who even forgives sins?’ And he said to the woman, ‘Your faith has saved you; go in peace.’ ” (Luke 7:44–50, ESV)*

*“And as he entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices, saying, ‘Jesus, Master, have mercy on us.’ When he saw them he said to them, ‘Go and show yourselves to the priests.’ And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus’ feet, giving him thanks. Now he was a Samaritan. Then Jesus answered, ‘Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?’ And he said to him, ‘Rise and go your way; your faith has made you well.’ ” (Luke 17:12–19, ESV)*

*“And getting into a boat he crossed over and came to his own city. And behold, some people brought to him a paralytic, lying on a bed. And when Jesus saw their faith, he said to the paralytic, ‘Take heart, my son; your sins are forgiven.’ ” (Matthew 9:1–2, ESV)*

- In this case, it wasn’t even the faith of the one in need of forgiveness and healing.

- Jesus responded the faith of the paralytic's friends.

## Unbelief and Littleness of Faith

*“And when Jesus had finished these parables, he went away from there, and coming to his hometown he taught them in their synagogue, so that they were astonished, and said, “Where did this man get this wisdom and these mighty works? Is not this the carpenter’s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us? Where then did this man get all these things?” And they took offense at him. But Jesus said to them, “A prophet is not without honor except in his hometown and in his own household.” And he did not do many mighty works there, because of their unbelief. ” (Matthew 13:53–58, ESV)*

- These people had years of experiencing Jesus NOT doing miracles.
- How often does what we haven't experienced in our past stand in the way of what we could receive?
- In what way did their unbelief hinder Jesus?
  - One possibility is that their collective unbelief created an atmosphere of unbelief in which Jesus' power over sickness was limited.
  - Another possibility is that their collective unbelief simply limited Jesus' opportunity, for unbelieving people would not necessarily bring their sick friends and family to Jesus for prayer.

*“But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? ” (Matthew 6:30, ESV)*

- In this case, littleness of faith is equated with anxiety regarding God's faithfulness in the area of provision.

*“And Peter answered him, “Lord, if it is you, command me to come to you on the water.” He said, “Come.” So Peter got out of the boat and walked on the water and came to Jesus. But when he saw the wind, he was afraid, and beginning to sink he cried out, “Lord, save me.” Jesus immediately reached out his hand and took hold of him, saying to him, “O you of little faith, why did you doubt?” And when they got into the boat, the wind ceased. And those in the boat worshiped him, saying, “Truly you are the Son of God.” ” (Matthew 14:28–33, ESV)*

- In this case, littleness of faith is equated with having more awareness of natural circumstances than Jesus' presence and power.

*“When the disciples reached the other side, they had forgotten to bring any bread. Jesus said to them, “Watch and beware of the leaven of the Pharisees and Sadducees.” And they began discussing it among themselves, saying, “We brought no bread.” But Jesus, aware of this, said, “O you of little faith, why are you discussing among yourselves the fact that you have no bread? Do you not yet perceive? Do you not remember the five loaves for the five thousand, and how many baskets you gathered? Or the seven loaves for the four thousand, and how many baskets you gathered? How is it that you fail to understand that I did not speak about bread? Beware of the leaven of the Pharisees and Sadducees.” Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees. ” (Matthew 16:5–12, ESV)*

- In this passage, Jesus links “little faith” with “do you not yet perceive”? and failing “to understand”
- In this sense, Jesus was correcting a lack in their trust but rather a lack in their perception.

*“And when they came to the crowd, a man came up to him and, kneeling before him, said, “Lord, have mercy on my son, for he is an epileptic and he suffers terribly. For often he falls into the fire, and often into the water. And I brought him to your disciples, and they could not heal him.” And Jesus answered, “O faithless and twisted generation, how long am I to be with you? How long am I to bear with you? Bring him here to me.” And Jesus rebuked the demon, and it came out of him, and the boy was healed instantly. Then the disciples came to Jesus privately and said, “Why could we not cast it out?” He said to them, “Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move, and nothing will be impossible for you.” ” (Matthew 17:14–20, ESV)*

*“On that day, when evening had come, he said to them, “Let us go across to the other side.” And leaving the crowd, they took him with them in the boat, just as he was. And other boats were with him. And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling. But he was in the stern, asleep on the cushion. And they woke him and said to him, “Teacher, do you not care that we are perishing?” And he awoke and rebuked the wind and said to the sea, “Peace! Be still!” And the wind ceased, and there was a great calm. He said to them, “Why are you so afraid? Have you still no faith?” And they were filled with great fear and said to one another, “Who then is this, that even the wind and the sea obey him?” ” (Mark 4:35–41, ESV)*

## **Jesus Celebrated Great Faith**

*“But the centurion replied, “Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed. For I too am a man under authority, with soldiers under me. And I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my servant, ‘Do this,’ and he does it.” When Jesus heard this, he marveled and said to those who followed him, “Truly, I tell you, with no one in Israel have I found such faith. I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth.” And to the centurion Jesus said, “Go; let it be done for you as you have believed.” And the servant was healed at that very moment. ” (Matthew 8:8–13, ESV)*

*“And behold, a Canaanite woman from that region came out and was crying, “Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon.” But he did not answer her a word. And his disciples came and begged him, saying, “Send her away, for she is crying out after us.” He answered, “I was sent only to the lost sheep of the house of Israel.” But she came and knelt before him, saying, “Lord, help me.” And he answered, “It is not right to take the children’s bread and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus answered her, “O woman, great is your faith! Be it done for you as you desire.” And her daughter was healed instantly. ” (Matthew 15:22–28, ESV)*

- The centurion perceived that Jesus’ power for healing was an expression of Jesus’ kingdom authority.
- The Canaanite woman perceived that though Jesus direct earthly ministry was to the Jews, it was ultimately for the blessing of all the nations of the earth.

- In both cases, what made their faith “great” was what they perceived about Jesus.
- This makes sense if we begin to understand faith as a way of perceiving, commonly contrasted with natural sight, or natural understanding.

## **Faith as a Way of Perceiving**

*“Now faith is the assurance of things hoped for, the conviction of things not seen. ” (Hebrews 11:1, ESV)*

*“for we walk by faith, not by sight. ” (2 Corinthians 5:7, ESV)*

*“as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal. ” (2 Corinthians 4:18, ESV)*

*“By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible. ” (Hebrews 11:27, ESV)*

*“Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, ” (1 Peter 1:8, ESV)*

*“By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible. ” (Hebrews 11:3, ESV)*

*“And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. ” (Hebrews 11:6, ESV)*

*“But, as it is written, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him”— these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For who knows a person’s thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual person judges all things, but is himself to be judged by no one. “For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ. ” (1 Corinthians 2:9–16, ESV)*

- Over and over again, faith is contrasted with natural sight or natural understanding.
- Faith is presented as a way of perceiving reality that we cannot perceive through our natural senses or reason.
- That which we perceive by faith is not incompatible with reason, but is beyond what reason is able to perceive.
- When we view reason and natural sensory data alone as our source of reality, then that, which can only be perceived by faith will seem foolish, not because it is foolish, but because no other capacity for perception is recognized as valid.

- If we try to describe a sphere to a circle, which can only naturally perceive two-dimensional reality, it will be rejected as foolish unless that circle is willing to see beyond what their natural vision can perceive.

## **We Must Understand about the Loaves**

*“Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd. And after he had taken leave of them, he went up on the mountain to pray. And when evening came, the boat was out on the sea, and he was alone on the land. And he saw that they were making headway painfully, for the wind was against them. And about the fourth watch of the night he came to them, walking on the sea. He meant to pass by them, but when they saw him walking on the sea they thought it was a ghost, and cried out, for they all saw him and were terrified. But immediately he spoke to them and said, “Take heart; it is I. Do not be afraid.” And he got into the boat with them, and the wind ceased. And they were utterly astounded, for they did not understand about the loaves, but their hearts were hardened.” (Mark 6:45–52, ESV)*

- This incident took place immediately after Jesus fed the 5,000.
- Note that this story specifically highlights a limitation in the disciples’ perception of Jesus.
- When Jesus calmed the storm, they were “utterly astounded”.
- They were completely surprised that it was Jesus and that he calmed the storm.
- Why were they completely surprised?
  - Because they didn’t understand about the loaves;
  - Because their hearts were hard.
- Reverse this:
  - If their hearts had been soft then,
  - They would have understood about the loaves and then,
  - They would not have been surprised.
  - They would have been able to recognize Jesus.
  - Jesus calming the storm would have fit within their expectation instead of without.
- When Jesus brings us into exposure to the miraculous, part of his intent is that these experiences would begin to shift the way we perceive and broaden the boundaries of our expectation regarding what is and isn’t possible.
  - If our hearts were hard then,
  - We won’t understand about the loaves,
  - And we will continue to be unaware of Jesus’ presence, having little expectation of his power.

## **The Keys to Abraham’s Faith**

*“as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No distrust made him waver concerning the*

*promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. ” (Romans 4:17–21, ESV)*

- Abraham heard God (vs 17).
- Abraham experienced God’s presence (vs 17).
- Abraham perceived that God gives life to the dead (vs 17).
- Abraham perceived that God calls into existence things that do not exist (vs 17).
- Abraham stood right within the tension between natural perception (against hope) and revelation (in hope), and without denying the inferior reality (he considered his own body and the barrenness of Sarah’s womb), he embraced, the superior reality.
- Abraham won the battle against unbelief (no distrust made him waver).
- Abraham grew strong in faith as he 1) gave glory to God, and 2) was fully convinced in God’s ability and faithfulness.

## **Summary**

- Faith is important in healing.
- We need to grow in faith.
- “Little Faith” is about a lack in perception more than a lack in trust.
- Doubt is inner debate and hesitation arising from a lack of perception.
- Faith is a result of revelation that persuades, silencing the inner debate.
- The key is to focus upon Jesus, not upon trying to have more faith.
- We don’t blame.

# Healing Ministry Training Manual

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*Week Five: God and Suffering*

## **The Fellowship of His Suffering**

*“The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.” (Romans 8:16–17, ESV)*

- Suffering is, at times, framed in the New Testament, as something believers should expect and embrace.
- In Rom 8:17 we see that our inheritance in Christ and future glorification are contingent upon our willingness to embrace suffering.

*“Then Jesus told his disciples, “If anyone would come after me, let him deny himself and take up his cross and follow me.” (Matthew 16:24, ESV)*

*“strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.” (Acts 14:22, ESV)*

*“We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For we who live are always being given over to death for Jesus’ sake, so that the life of Jesus also may be manifested in our mortal flesh. So death is at work in us, but life in you.” (2 Corinthians 4:8–12, ESV)*

*“For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake,” (Philippians 1:29, ESV)*

*“Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ’s afflictions for the sake of his body, that is, the church,” (Colossians 1:24, ESV)*

*“Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.” (James 1:2–4, ESV)*

*““Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.” (Matthew 5:10–12, ESV)*

*“Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name.” (Acts 5:41, ESV)*

*“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.” No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ” (Romans 8:35–38, ESV)*

*“But rejoice insofar as you share Christ’s sufferings, that you may also rejoice and be glad when his glory is revealed. If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name. ” (1 Peter 4:13–16, ESV)*

## **Defining Suffering**

*“And when they came to the crowd, a man came up to him and, kneeling before him, said, “Lord, have mercy on my son, for he is an epileptic and he suffers terribly. For often he falls into the fire, and often into the water. And I brought him to your disciples, and they could not heal him.” And Jesus answered, “O faithless and twisted generation, how long am I to be with you? How long am I to bear with you? Bring him here to me.” And Jesus rebuked the demon, and it came out of him, and the boy was healed instantly. ” (Matthew 17:14–18, ESV)*

- He is an “epileptic” – what might this mean?
  - ep•i•lep•sy \ 'e-pə-,lep-sē\ noun plural -sies [Middle English epilencie, from Anglo-French & Latin; Anglo-French epelempsie, modification of Late Latin epilepsia, from Greek epilēpsia, from epilambanein to seize, from epi- + lambanein to take, seize — more at latch] 1543 : any of various disorders marked by abnormal electrical discharges in the brain and typically manifested by sudden brief episodes of altered or diminished consciousness, involuntary movements, or convulsions<sup>5</sup>
  - 4583. σεληνιαζομαι selēniázomai; fut. selēniásomai, from selénē (4582), the moon. To be moonstruck, to be a lunatic. In Gr. usage equivalent to being epileptic, afflicted with epilepsy, the symptoms of which were supposed to have become more aggravated during certain lunar periods. This disease in the NT and elsewhere is ascribed to the influence of unclean spirits or demons. Therefore, daimonízomai (1139), to be possessed by a demon, is considered to be an equivalent term (Matt. 4:24; 17:15).<sup>6</sup>
  - The English definition makes this strictly a medical issue.
  - The Greek word attributes the condition to the influence of the moon.
    - This term was used in Jesus’ day and context interchangeably with the idea of demonization.

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<sup>5</sup> Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, Mass.: Merriam-Webster, Inc.

<sup>6</sup> Zodhiates, S. (2000). *The complete word study dictionary : New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.



*“And there was a woman who had had a discharge of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse.” (Mark 5:25–26, ESV)*

- In each of these cases, Jesus’ response to this kind of suffering was healing.
- Outside of these exceptions, suffering in the New Testament is linked, not with sickness, but rather with difficulty and pain experienced as a result of the gospel.
- There is a common misconception that we need to intentionally clarify.
  - We rightly perceive that suffering should be expected and embraced, as it will accomplish God’s purpose.
  - We mistakenly think that sickness belongs within the category of suffering that should be expected and embraced.
    - We mistakenly assume that sickness might be just the kind of suffering that God uses to accomplish his purpose.
    - We mistakenly assume that sickness might be God’s will for us.
  - We must understand, however, that the kind of suffering we are to expect and embrace includes that which comes as a result to opposition we face for the sake of the gospel.
  - In the cases where (Matt 17 & Mark 5) suffering might be linked with sickness, we find God incarnate providing healing and relief, not encouraging that the suffering associated with sickness should be embraced as God’s will.
- There is one other passage of interest that must be examined.

*“I must go on boasting. Though there is nothing to be gained by it, I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows— and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I should wish to boast, I would not be a fool, for I would be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited. Three times I pleaded with the Lord about this, that it should leave me. But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.” (2 Corinthians 12:1–10, ESV)*

- One common interpretation of this passage understands this “thorn in the flesh” to be sickness, seeing this as an example of God sending sickness in order to shape Paul’s character, specifically to keep him humble.
- I believe this is not the best possible understanding of Paul’s meaning.
  - First, Paul tells us that the thorn in the flesh is a messenger (angelos) of Satan.

- While this could be sickness, for demons can certainly cause sickness, this understanding is not demanded by the text and there are other reasons to question this understanding.
- The specific assignment of this demonic presence was to “harass” Paul.

2852. κολαφίζω kolaphízō; fut. kolaphísō, from kólaphos (n.f.), a blow. To strike with the fist, to buffet, with the acc. (Matt. 26:67; Mark 14:65); to mistreat (1 Cor. 4:11; 2 Cor. 12:7; 1 Pet. 2:20).<sup>10</sup>

- This term is used almost exclusively to refer to physical trauma inflicted by blows: strike, buffeted, beaten, harassed.
- There is no reason in the text to think this was a literal thorn.
- The question is: were the blows literal? Were the punches literal? What was the nature of the harassment?
  - Was this sickness?
    - If so, then this example of suffering as sickness stands as an exception to the way that concept is understood in the rest of the New Testament, including Paul’s own writings, and Paul’s own example of healing sickness as found in Acts.
  - Or was this something else?
    - The text itself provides a clue.

*“For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.” (2 Corinthians 12:10, ESV)*

- What is the thing Paul needed to accept? That God refused to change? For which God’s grace is sufficient?
  - The answer is in vs. 10: What is the thing, for the sake of Christ, that Paul has become “content with” - Weaknesses, insults, hardships, persecutions, and calamities.
- The term Weaknesses can be translated infirmities.
- This word weaknesses can refer to sickness. But, there is another word for the sicknesses themselves. This word can refer to weakness that is the result of sickness. This is a weakness that is derivative from some other cause, usually sickness.
- I wonder what the cause of Paul’s weakness was (outside of the obvious demonic source)?
- Look at the rest of the list in vs 10: Insults, hardships, persecutions, and calamities.
- It appears that Paul had some physical struggles as a direct result of the hardship he had faced because of the gospel.
- Note that Paul doesn’t pray that God will heal his body. Paul prays that the messenger would be taken away. Paul prays that the beatings will stop.

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<sup>10</sup> Zodhiates, S. (2000). *The complete word study dictionary : New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

- God’s answer is that his grace is sufficient, so Paul has embraced contentment.
- This passage is of huge significance, but in no way can we legitimately use it to build a case that God makes us sick in order to accomplish his purposes.

## **If You’ve Seen Me, You’ve Seen the Father**

*“Jesus said to him, ‘Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’?’ ” (John 14:9, ESV)*

*“He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. ” (Colossians 1:15–20, ESV)*

- Does God cause sickness or does God heal sickness?
- The ultimate revelation of God is Jesus.
  - Jesus never made anyone sick.
  - Jesus only healed sickness.
- Jesus is our model.

*“The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.” (John 10:10, ESV)*

- When we face sickness, we need to filter our understanding of this sickness through the John 10:10 filter.
- Is this sickness abundant life or is it the work of the thief?
- Our conclusion is that sickness is a product of the brokenness of our world and one of the works of the enemy and that God’s will is always New Creation, healing.
  - New Creation has already been fully provided for through the finished work of Christ.
  - New Creation will be fully manifest when Jesus returns and there is a new Heaven and Earth.
  - New Creation is at work now, in and through us, in advance of that day by faith through the power of the Spirit, who has been given as a down-payment for the inheritance that is yet to come (though fully provided for in Christ).

## **A Framework for Understanding Evil and Suffering**

*(Adapted from Satan and the Problem of Evil, Constructing a Trinitarian Warfare Theodicy by Gregory A Boyd)*

- God has made a world where love is possible.
- Love must be chosen.
- Choice requires freedom to select between real options.

- God has made a world where evil is possible.
- A world where evil was not possible would be a world without love.
- In the end, our choices will be eternalized.

*"There are only two kinds of people in the end: those who say to God, 'Thy will be done,' and those to whom God says, in the end, 'Thy will be done.' All that are in Hell, choose it. Without that self-choice there could be no Hell. No soul that seriously and constantly desires joy will ever miss it. Those who seek find. Those who knock it is opened. " — C.S. Lewis *The Great Divorce**

- There are two basic models within which to understand evil.
  - First: The Blueprint Model
    - In this model, God exercises his sovereign will to determine all things.
    - Within this conceptual framework, sickness will be embraced as the will of God.
    - Within this framework, healing will be seen as an occasional expression of God's will with little expectation.
    - Within this framework, Jesus' death will be seen almost exclusively in terms of a vicarious and substitutionary atoning sacrifice for sin and guilt.
  - Second: The Warfare Model
    - In this model, God exercises his sovereign will in giving freedom to creatures.
    - Within this conceptual framework, sickness will be viewed as a result of the free choice of creatures who have rebelled against God (a work of Satan).
    - Within this framework, healing will be seen as a redemptive act of God who sent His Son to destroy the works of the devil.
    - Within this framework, Jesus' death will be seen, in addition to the above, as God's ultimate victory over Satan (Christus Victor).
- It is our observation that those who hold to the Blueprint Model are far less likely to seriously and consistently contend for healing. Rather, they are likely to embrace sickness as an expression of God's sovereign will in their lives. Prayer for healing will usually be limited to an inquiry regarding God's will: "If it's your will..."
- It is our observation that those who hold to the Warfare Model are far more likely to seriously and consistently contend for healing, as they will automatically view sickness as a work of Satan and healing as an expression of Jesus' victory secured on the Cross.
- It should be noted that there, of course, are welcome exceptions to the first and curious exceptions to the second.

# Healing Ministry Training Manual

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Week Six: Responding to Disappointment

*“Hope deferred makes the heart sick, but a desire fulfilled is a tree of life.” (Proverbs 13:12, ESV)*

## Defining Disappointment

### Disappointment rises from unmet expectations.

- Things happen we did not want to happen.
- Things do not happen that we hoped would happen.

### Disappointment can rise from false expectations.

- Rising from a “Me” centered perspective.
  - Is the highest value my comfort, prosperity and safety?
  - Is the highest value the glory of God?
- Rising from a wrong view of God’s sovereignty.
  - Does God control everything?
  - Do creatures really make choices?
  - Sovereign self limitation
  - The value of love
  - The necessity of choice
  - The possibility of evil
  - God at War
- Rising from a wrong perspective on eternity and the flow of history.
  - Already vs. Not Yet
  - Contending for heaven on earth in the now
  - Anchored hope in the resurrection / new heavens / new earth

### Disappointment rises from wrong interpretations of past events.

- It is the meaning we assign to the facts that truly hold us in bondage.
- Meaning about our value / significance...
- Meaning about God’s goodness, nearness, and power...
- Spiritual warfare is about agreement.
- What voice are you listening to about those facts?

### Disappointment undermines faith.

- Faith in God’s goodness
- Faith in God’s power
- Faith in God’s presence

## The Antidote for Disappointment

- Correcting false expectations
- Healing Past Wounds
- Keeping the Testimony

## Keeping the Testimony

*(This section adapted from various teachings and writings by Bill Johnson.)*

*“Now when John heard in prison about the deeds of the Christ, he sent word by his disciples and said to him, “Are you the one who is to come, or shall we look for another?” And Jesus answered them, “Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is the one who is not offended by me.”” (Matthew 11:2–6, ESV)*

- Consider John’s Situation
  - We already know that John understood his own calling based upon his reading and se of this passage in Isaiah.

*“A voice cries: “In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God.” (Isaiah 40:3, ESV)*

*“And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” He confessed, and did not deny, but confessed, “I am not the Christ.” And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.” So they said to him, “Who are you? We need to give an answer to those who sent us. What do you say about yourself?” He said, “I am the voice of one crying out in the wilderness, ‘Make straight the way of the Lord,’ as the prophet Isaiah said.”” (John 1:19–23, ESV)*

- A man who understood his own sense of calling based on language from Isaiah, who specifically saw himself as a forerunner of Messiah, would likely be very familiar with what Isaiah had to say about the Messiah.
- Look at the following verses.

*“In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see.” (Isaiah 29:18, ESV)*

*“Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy. For waters break forth in the wilderness, and streams in the desert;” (Isaiah 35:5–6, ESV)*

*““I am the Lord; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.” (Isaiah 42:6–7, ESV)*

*“Thus says the Lord: ‘In a time of favor I have answered you; in a day of salvation I have helped you; I will keep you and give you as a covenant to the people, to establish the land, to apportion the desolate heritages, saying to the prisoners, ‘Come out,’ to those who are in darkness, ‘Appear.’ They shall feed along the ways; on all bare heights shall be their pasture;” (Isaiah 49:8–9, ESV)*

*“The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;” (Isaiah 61:1, ESV)*

- Can you see what from these passages might have seemed especially relevant to John?
- Consider Jesus’ own self-understanding of calling as expressed in Luke 4.

*“And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, ‘The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord’s favor.’” (Luke 4:16–19, ESV)*

- Note that the story from Matthew 11 occurs also in Luke 7.
- Jesus’ own statements from Isaiah might have been especially relevant to John.
- It is entirely realistic that John the Baptist, while in prison, had a clear and definite expectation that Jesus would demonstrate his identity as Messiah by delivering John from prison.
  - When this expectation was not met, John’s faith in Jesus as Messiah began to weaken, hence the messengers and their question.
  - It is pivotal that we understand Jesus’ answer.
    - Go and tell John what you see and hear.
    - Jesus then lists several things that could clearly be understood as Messianic fulfillment of promises in Isaiah.
    - The one thing left off the list? Releasing prisoners
    - Jesus’ final explanation: Blessed is the one who is not offended by me.

## Offended

4624. σκανδαλίζω skandalízō; fut. skandalísō, from skándalon (4625), a trap, stumbling block. To cause to stumble and fall, not found in Gr. writers. In the NT, figuratively to be a stumbling block to someone, to cause to stumble at or in something, to give a cause of offense to someone. Trans.: Generally, to offend, vex, particularly to scandalize, with the acc. of person (Matt. 17:27; John 6:61; 1 Cor. 8:13); pass. (Matt. 13:21; 15:12; 24:10; Mark 4:17; John 16:1; 2 Cor. 11:29); pass., followed by en (1722), in, to be offended by someone, to take offense at his character, words, conduct, so as to reject him (Matt. 11:6; 13:57; 26:31, 33; Mark 6:3; 14:27; Luke 7:23).<sup>11</sup>

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<sup>11</sup> Zodhiates, S. (2000). *The complete word study dictionary : New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

- We must be careful not to stumble, not to fall into the trap of being offended by Jesus.
  - What does “offended” mean in this context?
    - To stumble into the trap of unbelief
    - Resulting from disappointment, unmet expectations
    - Specifically, Jesus doesn’t do the thing that John understands from scripture that Jesus can, should, and will do.
  - What solution does Jesus recommend?
    - Jesus directs John’s attention away from what Jesus hasn’t done and isn’t doing.
    - Jesus directs John’s attention onto what Jesus has done and is doing.
    - This alone is the right response to disappointment.
      - Jesus doesn’t explain himself.
      - Jesus doesn’t change his course.
      - Jesus instructs John to change his focus.
      - This represents exactly how we must respond in the face of disappointment.
        - We must direct our attention away from what God hasn’t done and isn’t doing.
        - We must direct our attention toward what God has done and is doing.
      - Why? Is the wrong question.
- The Ark of the Testimony (also called the ark of the covenant).

*“having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron’s staff that budded, and the tablets of the covenant.” (Hebrews 9:4, ESV)*

- The Ark contained three items.
  - Manna

*“Moses said, ‘This is what the Lord has commanded: ‘Let an omer of it be kept throughout your generations, so that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.’” And Moses said to Aaron, “Take a jar, and put an omer of manna in it, and place it before the Lord to be kept throughout your generations.” As the Lord commanded Moses, so Aaron placed it before the testimony to be kept. The people of Israel ate the manna forty years, till they came to a habitable land. They ate the manna till they came to the border of the land of Canaan. (An omer is the tenth part of an ephah.)” (Exodus 16:32–36, ESV)*

- Aaron’s staff that budded

*“Then you shall deposit them in the tent of meeting before the testimony, where I meet with you. And the staff of the man whom I choose shall sprout. Thus I will make to cease from me the grumbings of the people of Israel, which they grumble against you.” Moses spoke to the people of Israel. And all their chiefs gave him staffs, one for each chief, according to their fathers’ houses, twelve staffs. And the staff of Aaron was among their staffs. And Moses deposited the staffs before the Lord in the tent of the testimony. On the next day Moses went into the tent of the testimony, and behold, the staff of Aaron for the house of Levi had sprouted and put forth buds and produced blossoms, and it bore ripe almonds. Then Moses brought out all the staffs from before the Lord to all*

*the people of Israel. And they looked, and each man took his staff. And the Lord said to Moses, "Put back the staff of Aaron before the testimony, to be kept as a sign for the rebels, that you may make an end of their grumblings against me, lest they die." Thus did Moses; as the Lord commanded him, so he did." (Numbers 17:4–11, ESV)*

- The Tablets

*"At that time the Lord said to me, 'Cut for yourself two tablets of stone like the first, and come up to me on the mountain and make an ark of wood. And I will write on the tablets the words that were on the first tablets that you broke, and you shall put them in the ark.' So I made an ark of acacia wood, and cut two tablets of stone like the first, and went up the mountain with the two tablets in my hand. And he wrote on the tablets, in the same writing as before, the Ten Commandments that the Lord had spoken to you on the mountain out of the midst of the fire on the day of the assembly. And the Lord gave them to me. Then I turned and came down from the mountain and put the tablets in the ark that I had made. And there they are, as the Lord commanded me." (Deuteronomy 10:1–5, ESV)*

- What do these three items represent to us?
  - A testimony of God's provision (Manna).
  - A testimony of God's calling (Aaron's Rod).
  - A testimony of God's revelation (The Tablets).
- Israel led with the Ark of the Testimony into inheritance.

*"The Lord said to Joshua, "Today I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you. And as for you, command the priests who bear the ark of the covenant, 'When you come to the brink of the waters of the Jordan, you shall stand still in the Jordan.'" And Joshua said to the people of Israel, "Come here and listen to the words of the Lord your God." And Joshua said, "Here is how you shall know that the living God is among you and that he will without fail drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. Behold, the ark of the covenant of the Lord of all the earth is passing over before you into the Jordan. Now therefore take twelve men from the tribes of Israel, from each tribe a man. And when the soles of the feet of the priests bearing the ark of the Lord, the Lord of all the earth, shall rest in the waters of the Jordan, the waters of the Jordan shall be cut off from flowing, and the waters coming down from above shall stand in one heap." So when the people set out from their tents to pass over the Jordan with the priests bearing the ark of the covenant before the people, and as soon as those bearing the ark had come as far as the Jordan, and the feet of the priests bearing the ark were dipped in the brink of the water (now the Jordan overflows all its banks throughout the time of harvest), the waters coming down from above stood and rose up in a heap very far away, at Adam, the city that is beside Zarethan, and those flowing down toward the Sea of the Arabah, the Salt Sea, were completely cut off. And the people passed over opposite Jericho. Now the priests bearing the ark of the covenant of the Lord stood firmly on dry ground in the midst of the Jordan, and all Israel was passing over on dry ground until all the nation finished passing over the Jordan." (Joshua 3:7–17, ESV)*

- In the battle, we will ultimately carry a testimony of either...
  - That which God has done?

- Or that which God hasn't done?
- Which of these have you rehearsed?
- Which of these is your testimony?

“And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.” (Revelation 12:11, ESV)

## How to Respond to Disappointment

- Avoid the “why?” question.
- Ask instead - “What’s next?”
- Focus your attention and words upon what God has done and is doing.
- Remain aware of both Jesus’ finished work as well as the already/not yet dynamic of God’s Kingdom.
- Grieve your losses, anticipating ultimate victory and vindication.
- Keep praying and contending, expecting heaven to invade earth.

*“For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience. Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.” (Romans 8:18–30, ESV)*

# Healing Ministry Training Manual

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*Week Seven: The Soul and Healing*

*“87% to 95% of the illnesses that plague us today are a direct result of our thought life.” – Dr. Caroline Leaf*

## Health and the Whole Man

- Man is a three-part being.
  - Spirit: Man’s capacity to connect with God and interact with heavenly things.
  - Soul: Man’s mind, emotions, and will
  - Body: Man’s physical house
- We must understand that the soul is also physical.
  - We are not saying the soul is exclusively physical.
  - While the body lives, the soul is deeply integrated with our physicality.
    - The mind: our capacity to learn, know, remember, and reason is functionally located within the physical processes of our brain.
    - Emotions: What we feel emotionally is measurable physically in terms of chemicals released by the brain into our bodies.
    - The will: Our ability to choose is physical in its functionality

*Research shows that genes are being turned on and off – every day – by your beliefs, feelings and attitudes, which guide your choices. These beliefs, feelings and attitudes are all housed in your thoughts, which are the neuron networks in the brain. When genes turn on, genetic expression occurs stimulating many things to happen in your body and brain, of which the growth of new thoughts and redesign of existing thoughts is paramount. Science shows you have the potential to shift those genes through the choices you make! These choices are electromagnetic and chemical signals that change you physically for better or worse...for “life or death. We are designed to choose and choose well... even though a lot of scientists will try to explain volition and free will away saying it is a prewired neurobiological evolutionary instinct: they are grasping at straws.” – Dr. Caroline Leaf  
<http://drleaf.com/blog/?p=117>*

- There is a link between the health of our soul and the health of our bodies.

*“Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.” (3 John 2, NKJV)*

- In this verse Paul makes this soul/body (psychosomatic) connection clear.
- How my soul prospers will affect:
  - My prosperity in all things.
  - My health.

*““The Lord bless you and keep you; The Lord make His face shine upon you, And be gracious to you; The Lord lift up His countenance upon you, And give you peace.” ” (Numbers 6:24–26, NKJV)*

7965 שָׁלוֹם [shalowm, shalom /shaw·lome/] n m. From 7999; TWOT 2401a; GK 8934; 236 occurrences; AV translates as “peace” 175 times, “well” 14 times, “peaceably” nine times, “welfare” five times, “salute + 7592” four times, “prosperity” four times, “did” three times, “safe” three times, “health” twice, “peaceable” twice, and translated miscellaneous 15 times. 1 completeness, soundness, welfare, peace. 1a completeness (in number). 1b safety, soundness (in body). 1c welfare, health, prosperity. 1d peace, quiet, tranquillity, contentment. 1e peace, friendship. 1e1 of human relationships. 1e2 with God especially in covenant relationship. 1f peace (from war). 1g peace (as adjective).<sup>12</sup>

- The Aaronic Blessing includes peace or shalom.
- We need to note that biblically, the concept of peace includes the whole man, not just inward tranquility.
- Peace is about total wellness, prosperity, safety, and health.
- If I do not have peace inwardly, I should not be surprised if I don't have health or prosperity.

## How Wrong Thinking Affects Health

*“The average person has over 30,000 thoughts a day. Through an uncontrolled thought life, we create the conditions for illness; we make ourselves sick! Research shows that fear, all on its own, triggers more than 1,400 known physical and chemical responses and activates more than 30 different hormones. There are INTELLECTUAL and MEDICAL reasons to FORGIVE! Toxic waste generated by toxic thoughts causes the following illnesses: diabetes, cancer, asthma, skin problems and allergies to name just a few. Consciously control your thought life and start to detox your brain!” – Dr. Caroline Leaf [http://drleaf.com/thought\\_life.php](http://drleaf.com/thought_life.php)*

- Stress
  - Stress can be difficult to define.
    - the non-specific response of the body to any demand for change". – Hans Selye 1936
    - Stress most often refers to the body's response to a stressor.
  - What is a stressor to one person may not be to another.
    - One person on a roller coaster is miserable.
    - Another person on the same roller coaster is bored.
    - The difference?

*“The roller coaster analogy is useful in explaining why the same stressor can differ so much for each of us. What distinguished the passengers in the back from those up front was the sense of control they had over the event. While neither group had any more or less control their perceptions and expectations were quite different. Many times we create our own stress because of faulty perceptions you can learn to correct.” – The American Institute of Stress <http://www.stress.org/topic-definition-stress.htm>*

- When our bodies are in a state of stress, a fight or flight mode is activated.

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<sup>12</sup> Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.). Ontario: Woodside Bible Fellowship.

- Certain systems or processes in our body (like digestion, sleep patterns, immune system) are switched off.
- This is actually positive for survival in short-term danger.
- Chronic stress, however, can have very negative consequences.
- Certain characteristics, when present, have been found to mitigate stress.
- Adapted From  
<http://faculty.weber.edu/molpin/healthclasses/1110/bookchapters/stresseffectschapter.htm>
  - Hardiness
    - Commitment – I am deeply engaged in my present involvements.
    - Control – I believe my choices will influence outcomes.
    - Challenge – I believe that life will require me to change allowing for growth.
  - Other factors include
    - Social support, self esteem, optimism, a sense of humor, and physical fitness
- What I believe about God, myself, and the world around me will invariably impact my body and my health.
  - In this case, science has simply confirmed what the Bible teaches.
  - In our final training session, we will take a close look at what the Bible calls “strongholds” and give you some specific ways to change unhealthy patterns of thought that facilitate stress and can lead to physical illness.

## Forgiveness

- Unforgiveness and Bitterness are very common and very toxic realities within the brain that can lead to all manner of emotional, mental, and physical illness.
- Unforgiveness is also a major open door to the enemy.
- Since sickness is one of the enemy’s works, by extension, Unforgiveness can be an open door to sickness and disease.

Matt 18:21-35

- God’s grace both transfers and transforms.
- God’s grace transfers our status before God from unclean to clean, unrighteous to righteous; this immediately results from faith.
  - Our sin is imputed to Jesus’ account.
  - Jesus’ righteousness is imputed to our account.
  - God declares Jesus as condemned on the basis of our merit.
  - God declares us innocent on the basis of Christ’s merit.
- God’s grace transforms our nature into Christ’s image; this occurs in process, also resulting from faith.
- The nature of Christ is to forgive.
- When we refuse to forgive, we are rejecting the transforming power of God’s grace.
- We cannot reject God’s transforming grace while receiving his transferring grace.

- When we choose unforgiveness, we effectively remove ourselves from the flow of God's grace; this is not necessarily punitive, it is simply the nature of grace.

### **We must forgive.**

- If we don't, we won't be forgiven.
- If we don't, we are held in bondage to the one who offended / wounded us.
- If we don't, we commit idolatry.
  - When we're offended, we perceive something has been taken from us: value, significance, provision.
  - When we're offended and do not forgive, we are affirming that the other person has power over our sense of value, significance, and provision.
  - This is a role that only God can rightfully play in our lives.
  - To allow someone other than God to play the role only He should play is idolatry.
- If we don't, the door is open for demonic oppression.

### **Forgiveness is not...**

- Denial – I'm ok. It wasn't that big of a deal.
- Repression – It was a big deal, but I'm not going to deal with it..
- Restoration of Relationship
- Forgetting
- Being a doormat

### **God is committed to justice.**

- God does not / cannot simply sweep sin under the rug.
- God's righteousness demands justice; there must be a consequence for sin.
- Jesus has fully satisfied this demand on the cross.
- This satisfaction is for ALL the evil, sin, and brokenness of our world.
- When I don't forgive, I am choosing not to agree with God that Jesus' suffering is sufficient.
- When I do forgive, I am choosing to enter into the sufficiency of what Jesus has done.
- Because in forgiving, I am entering into what Jesus has done, the power to forgive is Christ's, while the choice to forgive is mine.

### **Steps of Forgiveness**

- acknowledgment
  - of what was done
  - of how that made me feel
- Verbal declaration of choice to forgive
  - of what was done
  - of how that made me feel
  - of the release of debt, demand for justice
- Corresponding inward release of debt, demand of justice.
- Verbal affirmation of the sufficiency of Jesus' death on the cross.

## Ministry Protocol

- Pray for healing (speak to the condition; have them check it out.)
- If no results, and you sense forgiveness may be needed, do not accuse.
- Make it a Hearing God exercise.
  - Explain: Sometimes, there can be issues in our soul that need to be resolved as part of our healing process. Unforgiveness is a very common issue that needs to be resolved.
  - Ask for their buy-in: Can we ask God to show you if there's anything like that he's wanting to talk to you about today?
  - Ask God to speak: God, is there anyone \_\_\_\_\_ needs to forgive.
  - If yes, lead them through the Steps of Forgiveness.
  - If no, DO NOT PRESS.
- Ask them how their condition is.
- Pray again for healing if needed.

# Healing Ministry Training Manual

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*Week Eight: Strongholds and Healing*

*“For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ,” (2 Corinthians 10:4–5, ESV)*

## Defining Strongholds

### Arguments

3053. λογισμός *logismós*; gen. *logismou*, masc. noun from *logízomai* (3049), to reckon. A reckoning, calculation, consideration, reflection (Rom. 2:15). In the Class. Gr. writers, used of the consideration and reflection preceding and determining conduct, the same meaning as in John 11:50, *dialogízomai* (1260), to deliberate. In the sense of device, counsel (2 Cor. 10:5; Sept.: Prov. 6:18; Jer. 11:19).<sup>13</sup>

### Lofty Opinions

5739 ὑψωμα (*hypsōma*), ατος (*atos*), τό (*to*): n.neu.; ≡ Str 5313; TDNT 8.613—1. LN 1.13 world above, heaven (Ro 8:39+), for another interp, see next; 2. LN 12.46 supernatural power (Ro 8:39+); 3. LN 88.207 arrogance, pretension (2Co 10:5+)<sup>14</sup>

5313. ὑψωμα *hypsōma*; gen. *hypsōmatos*, neut. noun from *hupsóō* (5312), height. Something made high, elevated, a high place, height, elevation (Rom. 8:39). Figuratively of a proud adversary, a lofty tower or fortress built up proudly by the enemy (2 Cor. 10:5). Pride (Sept.: Job 24:24).<sup>15</sup>

- ESV – every lofty opinion
- NKJV – every high thing
- NASB – every lofty thing
- NIV – every pretension

### Knowledge

1194 γνῶσις (*gnōsis*), εως (*eōs*), ἡ (*hē*): n.fem.; ≡ DBLHebr 1981; Str 1108; TDNT 1.689—1. LN 28.1 acquaintance with, knowledge of (Lk 1:77); 2. LN 28.17 knowledge, the content of what is known (Ro 2:20; 1Co 8:1); 3. LN

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<sup>13</sup> Zodhiates, S. (2000). *The complete word study dictionary : New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

<sup>14</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

<sup>15</sup> Zodhiates, S. (2000). *The complete word study dictionary : New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

28.19 esoteric knowledge, religious or philosophical knowledge (1Ti 6:20), for another interp, see prior; 4. LN  
32.16 understanding, perception, comprehension (Lk 11:52)<sup>16</sup>

## Thought

3540. νόημα nóēma; gen. noēmatos, neut. noun from noéō (3539), to perceive. A thought, concept of the mind (2 Cor. 10:5); a device, contrivance (2 Cor. 2:11); the understanding, the mind (2 Cor. 3:14; 4:4; 11:3; Phil. 4:7).<sup>17</sup>

## Captive

163. αἰχμαλωτίζω aichmalōtízō; fut. aichmalōtísō, from aichmálōtos (164), a prisoner, captive. To lead captive. Pass., to be carried away captive (Luke 21:24; Sept.: 1 Kgs. 8:46). In the sense of to captivate (2 Tim. 3:6). By implication, to subdue, bring into subjection (Rom. 7:23; 2 Cor. 10:5).<sup>18</sup>

*“The world is unprincipled. It’s dog-eat-dog out there! The world doesn’t fight fair. But we don’t live or fight our battles that way—never have and never will. The tools of our trade aren’t for marketing or manipulation, but they are for demolishing that entire massively corrupt culture. We use our powerful God-tools for smashing warped philosophies, tearing down barriers erected against the truth of God, fitting every loose thought and emotion and impulse into the structure of life shaped by Christ.” (2 Corinthians 10:3–5, The Message)*

*“We use God’s mighty weapons, not worldly weapons, to knock down the strongholds of human reasoning and to destroy false arguments. We destroy every proud obstacle that keeps people from knowing God. We capture their rebellious thoughts and teach them to obey Christ.” (2 Corinthians 10:4–5, NLT)*

*“The strategic weapons we use are not material or aligned with this world system. Instead, we use God’s strategies and tools to demolish strongholds. By actively bringing each and every thought into a place of submission to and alignment with Christ, we tear down fortresses made up of mental constructs and calculations rooted in pride and raised up against that which God knows to be true.” (2 Cor 10:3-5, Alan Smith’s Paraphrase)*

## The Components of a Stronghold

- The Catalytic Event: The Fall of Man
- The Lie: Did God really say? God just knows that...?
- The Defense: Shame, Hiding, Blame
- The Reaction: Sin is passed on to the next generation

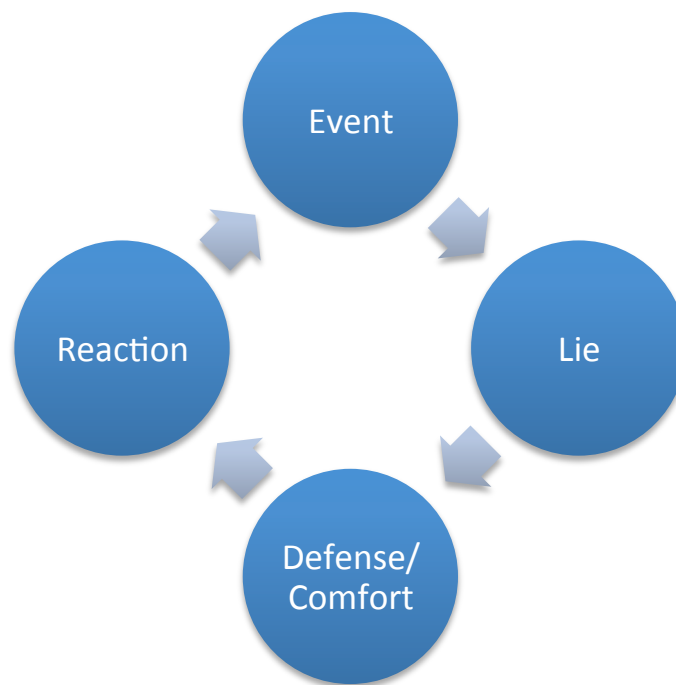
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<sup>16</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

<sup>17</sup> Zodhiates, S. (2000). *The complete word study dictionary : New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

<sup>18</sup> Zodhiates, S. (2000). *The complete word study dictionary : New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

## Anatomy of a Stronghold



- Negative Event
  - Hurts and Trauma
    - What I experienced
    - What I did not experience
  - Generational Inheritance
    - Genetic
    - Spiritual
    - Family Culture
- Lie
  - Lies I choose
  - Lies I inherit and embrace
  - The Meaning I assign to an event
  - Lies I believe about God, self, and others.
  - “That’s just the way it is in my life!”
- Defense
  - Emotional Insulation – Passivity to prevent emotional pain
  - Intellectualization – Excessive reasoning to avoid emotional pain
  - Blame – Deflecting responsibility onto others; “I’m not okay and it’s your fault!”
  - Control – Taking inappropriate responsibility for others; “I will fix you so I’ll be okay!”

- Preemptive Rejection – Sabotaging relationships by rejecting others before they reject you.
- Denial / Minimization – Avoiding anxiety through refusal to acknowledge thoughts, feelings, desires or facts.
- Withholding Trust – Avoiding disappointment or rejection by refusing to be vulnerable to or dependent upon someone else.
- Busyness – Avoiding pain through excessive activity.
- Anger – Covering fear and pain with varying levels of aggressive action and hostility.
- Passive Aggression – behavior that communicates hostility through inaction, what is withheld.
- Acting Out / Attention Seeking – A wide range of behaviors designed to seek attention or affirmation.
- Medication – A wide range of behaviors designed to seek comfort and reduce pain.
- Fantasy / Escape – Disengagement from circumstances or relationships in order to avoid pain and/or fear.
- Others...
- Reaction
  - Others react to my defenses in ways that often reproduce the event and perpetuate the cycle.
  - This is called Circular Causality.
  - Many, recognizing the repeating destructive cycle, focus their efforts to solve the problem on the wrong components entirely.
  - How can I change you so you will stop doing that to me?
- What's the Problem?
  - Idolatry – an idol exists when I look to something or someone other than God for that which God alone should provide.
    - Who is my source of Truth?
      - When a stronghold exists, I have made the enemy my source of truth.
    - Who is my source of Security / Comfort?
      - When a stronghold exists, I have made self my source of security/comfort.
- What's the Solution?
  - Repentance: Remember, we don't think of repentance as a mere change of behavior. Repentance involves a change in how I perceive reality. One of the most fundamental change in how I perceive reality involves changing my source:
    - New Source of Truth
    - New Source of Protection / Comfort

## Hearing God Exercises

### How do I tear down the lie?

- What is the lie?
- Confess & Receive Forgiveness
- Renounce the lie.
- Forgive

- What is the truth?
- Believe & Confess

### How do I tear down the defense?

- How have I learned to feel protect myself from pain or seek comfort?
- Confess & Receive Forgiveness
- Renounce this defense and being your own defender.
- Invite the Lord to be your defense.
- Lord, would you show me a picture of what it would be like for you to protect me? Comfort me?
- Believe & Confess

## Strongholds and Healing

- How are strongholds related to illness?
  - Strongholds go all the way back to Genesis 3, when Sin entered the world.
  - When Adam and Eve embraced the deception of the enemy and turned to themselves as their own source, our world became a broken place.
  - Adam & Eve’s sin opened the door in our world to sickness and disease.
  - At an individual level, it is SOMETIMES necessary to deal with a stronghold in order to effectively minister healing.
- How do I know if I need to deal with a stronghold?
  - Your interaction with the person highlights an event, a lie, or a defense/comfort mechanism that could be associated with the illness.
  - Questions like: “When did this problem start?” might lead this direction.
  - A Word of Knowledge can help you target these kinds of issues.
    - Present what you think you’ve heard as a question.
    - Do not press.
  - Give them an opportunity to hear God in order to find out if there’s a stronghold issue.
    - If you think you might have had a Word of Knowledge, present this as a question for God: “Father, would you show \_\_\_\_\_ right now whether or not fear (or name another possible root issue) is at the root of this problem?”
    - This could lead to additional questions:
      - Father, when did this fear (or other root issue) gain access into their life? An event or season of life will come to mind.
      - Father, when that happened, what was the lie that the enemy told them?
    - At this point you are moving into the above exercises.

## Ministry Protocol

- Keep in mind that you DO NOT have to do the complete exercises.
  - Sometimes you will.
  - Sometimes you will just work through forgiveness.

- Sometimes you will just work through a lie.
  - Sometimes you might just work through a defense.
- Keep in mind that you can start with the event, the lie, or the defense.
- Do NOT press or manipulate; Do not attempt to take anyone past where you have permission.
- Never communicate that it's a formula.
  - Explain: "Sometimes, issues in our soul like pain and fear or wrong thinking or ways we put walls up can make it hard to receive healing. Is it okay with you if we ask God if He wants to talk to you about anything like that?"