

Power Healing Contents

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Healing and the Kingdom of God

A. Israel's Hope in "the age to come"

1. The prophetic hope of the Judeo-Christian faith was the blessings of the age to come (Isaiah 2; 11; 29:17ff.; 35, esp. vv. 5-6; Revelation 21:1-22:5; Matthew 25:31, 34).



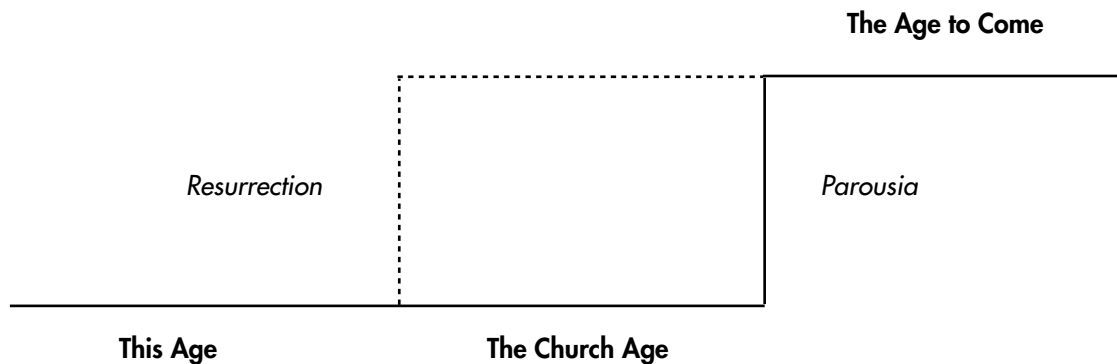
[Diagram: "This age" and the "Age to Come" from Jewish perspective. See G.E. Ladd, *Gospel of the Kingdom*, 35]

B. A definition of the "kingdom of God"

1. The rule and reign of God

C. How Jesus' healing is related to his announcement of the kingdom of God.

1. Jesus announces the Kingdom (Mark 1:14-15; Matthew 4:17)
2. Jesus demonstrates the Kingdom (Mark 1:21-34; Matthew 4:23-24)
3. Jesus is the "word-worker": healing and announcing the kingdom are related



[Diagram: The overlapping of the ages—Jesus' perspective. See Ladd, *Op. Cit.*, 42]

D. The implications for healing of the “now” and the “not-yet” aspects of the kingdom of God

E. How Jesus' ministry is related to Satan's rule

1. Jesus' healing/deliverances attack Satan's sovereignty (Matthew 12:22-28)

2. The kingdom forcefully advances (Matthew 11:12)

- a. Whenever God acts in your presence, through healing or other signs, then the Kingdom of God has come.

F. Jesus models praying for the kingdom (Matthew 6:9-10)

G. Jesus' disciples received the ability to do kingdom ministry

H. Jesus imparts kingdom ministry (Matthew 9:35-10:1, 7-8a)

The Role of Spiritual Gifts in Healing

Just as Jesus enacted the kingdom of God by the Spirit of God, so does the Spirit of God give gifts to believers to enact the kingdom of God. “Grace gifts” (*charismata*) are “manifestations of the Spirit” for the benefit of the whole gathered community (1 Corinthians 12:7). In 1 Corinthians 12:8-10, these include:

A. Gifts of Discernment: the eyes of God

1. Word of Wisdom

- a. Definition: Gives us God’s direction. It shows us what God sees so we know what to do—to lead a group, solve a problem, discern God’s plan.
- b. Role in Healing: Helps us provide leadership, direction, and counsel for broken people. James 1:5; 5:13-16; 1 Corinthians 6:5; Mark 2:5-12 and throughout Jesus’ healing ministry.

2. Word of Knowledge

- a. Definition: Gives us Spirit-inspired insight into previously given revelation (usually Scripture). It causes us to recognize God’s voice and acknowledge his will. (This emerges through a word study of the term “knowledge” in the NT, i.e., Gk. *gnosis* and *epignosis*)
- b. Role in Healing: It illuminates a passage of Scripture or an aspect of a prophecy to edify or answer the person in need.

3. Discernments of Spirits

- a. Definition: The God-given capacity to recognize the source and significance of spiritual activity. (See terms for discernment in the NT: Gk. *diakrisis*, *anakrisis*, sometimes *krisis*).
- b. Role in Healing: Helps us recognize whether the source of an affliction is human, demonic, or divine. Often experienced through the empowerment of our senses (see, hear, smell, taste, feel) and/or inner knowing (we just know that we know).

B. Gifts of Power: the hand of God

1. Faith

- a. Definition: The God-given anticipation (a mysterious surge of confidence) that God is about to act through a word or deed followed by its realization.
- b. Role in Healing: It is a gift; not a work. We cannot control it; but we can ask for it. Thus, there is no room for a negative judgment on those not healed. Faith is almost always present in someone involved in the healing situation (the one praying, the recipient, friend or relative, etc.).

2. Gifts of Healing

- a. Definition: The restoring of health and/or curing of illness by divine intervention.
- b. Role in Healing: The gift most directly involved in healing. Note the plural, "gifts of healing," indicating a variety of ways that God heals, e.g., through physical restoration, deliverance, restoration of relationships, etc.

3. Workings of Miracles

- a. Definition: Events in which people and things are visibly and beneficially affected in an extraordinary way by the power of God.
- b. Role in Healing: Not only do the nature miracles of Jesus fit this category, but also extraordinary healings (e.g., Acts 19:11-12; 5:13-14), raising of the dead, and perhaps deliverances.

C. Gifts of Speech: the mouth of God

1. Prophecy

- a. Definition: Declaring the heart of God in the power of the Spirit directed to the need of the moment bringing conviction (of sin, of comfort; and strengthening the resolve of those needing encouragement in their godly pursuits).
- b. Role in Healing: Of the handful of ways prophesy works, the most useful for healing is "prophetic insight," i.e., reading the heart or "seeing" the affliction/condition that someone is suffering/experiencing (1 Corinthians 14:24-25; John 4:16-19).

2. Tongues

- a. Definition: God-given ability to praise God in intimate and profound ways exceeding our ability in our own language.
- b. Role in Healing: Expressing praise to God to sustain us in our suffering or to thank God for our healing in a profound and intimate way.

3. Interpretation of Tongues

- a. Definition: God-given ability to put tongues into intelligible words. See Acts 2:11; 10:46 for the content being praise.
- b. Role in Healing: This makes the private unintelligible praise and thanksgiving of a person intelligible and therefore edifying to others.

Summary...

- Jesus' central message was the Kingdom of God, which he enacted in demonstration as well as communicated in proclamation.
- Since we live in the overlap of the two ages, the present age and the age to come, we live in the tension between the now and not-yet; and this has major implications for healing, spiritual warfare, and prayer.
- God's Kingdom power comes to believers through the Holy Spirit imparting gifts for ministry, including healing.

The Character of Jesus' Healing Ministry: Jesus' healing reveals God's character and kingdom values

Value One: Being Responsive

We want to be responsive to what we see God doing.

- A. Jesus modeled total dependence on the Father for healing people rather than acting on his own initiative
 - 1. Jesus' words and deeds—his whole ministry—flow out of his experience with the Father.
 - a. Your personal experience with the Father is key (John 3:11-13; 32-35).

 - b. Jesus “appointed twelve to be with him” (Mark 3:14).

 - 2. Jesus only did what he saw or heard the Father doing
 - a. I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing (John 5:19)

 - 3. Jesus sought to please God rather than himself
 - a. By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me. (John 5:30)

 - 4. Jesus was meek and humble, yielding to the Father and the Spirit
 - a. Demonstrated by his baptism and temptation (Matthew 3:13-4:11).

 - b. Demonstrated by his healing ministry (Matthew 12:15-21; Lk. 4:14-19).

B. How do we watch what the Father is doing as we pray for people

1. Look

- a. Observe the person's physical reactions to the Holy Spirit, their countenance, and their body language.

2. Ask

- a. "What is going on?" "Are you experiencing anything?" "Are you feeling anything?" "Is God telling you anything or bringing anything to your mind?"

3. Listen

- a. Listen to the person's responses as well as keep your eyes and ears open for anything God might impress you with before or while you are praying for the person. This is where revelatory gifts are so helpful.

C. Ways that revelatory impressions can come to us.

There are so many documented ways that people hear from God. The Holy Spirit empowers our senses to discern what God is doing in at least 5 ways:

1. Eyes

- a. Picture of a part of someone's body in the "mind's eye" or in one's "spirit" (imagination); or it can come as a picture of a word or words, e.g., like a teletype; or you can see something superimposed over someone's face or body.

2. Ears
 - a. Hearing a thought as if someone were speaking to you; or an intersecting thought that cuts across your flow of thoughts; or a thought that presses forward to the front of your mind.

3. Bodily sensation
 - a. Feeling someone else's pain or symptom in your body.

4. Smell/Taste
 - a. Sweet or foul fragrance or a smell/taste associated with something God wants to deal with.

5. Witness of the Holy Spirit
 - a. You just know that you know.

6. Dreams:
 - a. Usually you can remember a lot of details of dreams that are from God.

Value Two: Being Relational

- A. Jesus revealed God's compassion, mercy, and loving kindness when he healed the leper (Matthew 8:1-4; cf. 9:35-10:1)
 - 1. The significance of leprosy in Israel

 - 2. The significance of Jesus' actions
 - a. Jesus was moved with compassion towards those who were broken, alienated, and scorned.

 - b. The leper begged, "Lord, if you are willing, you can make me clean." God's attitude towards healing is revealed in Jesus' response: "I am willing. Be clean!"

 - c. Jesus did what only God could do.

- B. The Great Commandment (Mark 12:29-31) illustrates valuing people
 - 1. Loving God and valuing people

 - 2. A loving and relational approach is the best context for healing

C. How we can show that we value people while praying for them

1. Take time with them
2. Don't take their trust for granted or misuse it; observe confidentiality
3. Be loving: full of mercy, grace, and kindness
4. Identify and help remove obstacles to their receptivity
5. Be discrete about contact (i.e., laying on of hands)
6. Be tentative with our impressions
7. Don't take people where they don't want to go

Value Three: Being Real

A. Three ways of “being real” with people in healing ministry

1. Authenticity

- a. Jesus told the leper to go to the priest to verify his healing (Matthew 8:4). We have no fear of sending people to the doctor to verify their healing or waiting to see if their relief from suffering persists.
- b. Risk is always involved in praying for healing.
- c. Faith is normally present in someone involved in the healing event.
- d. Faith is a gift, not a work (i.e. Ephesians 2:8)

2. Simplicity

- a. Our words need to match reality; our claims and actions should be real and not extravagant or exaggerated. Unless we are medical doctors, we can only confirm symptom abatement rather than claim complete healing on the spot.

3. Relevance (i.e., incarnational: being “naturally supernatural”)

- a. Jesus came as a first century Jew who was intelligible to other first century Jews. He was relevant to their social context. Our language, intonations, mannerisms, and style need to be relevant to people in general and not weird.

Examples from Jesus' Healing Ministry

A. The Centurion's servant (Matthew 8:5-13)

1. The Centurion's servant was "paralyzed and in terrible suffering" and about to die (8:6)
2. The Centurion came to Jesus in public on behalf of his servant
3. Jesus was willing to heal: "I will go and heal him" (8:7)
4. The servant was healed through the faith of the centurion (8:10-13).
5. His faith was characterized by:
 - a. A humble sense of unworthiness (8:8)
 - b. A realization of Jesus' authority (8:8)
 - c. A belief in the power of Jesus' word: "Just say the word..."
 - d. He saw Jesus for who he really was

B. Blind Bartimaeus (Mk. 10:46-52; cf. Mt. 20:29-34; Lk. 18:35-43)

1. Blind Bartimaeus' healing took place in public alongside the road (10:46-52)
2. His blindness had affected his social relationships: he as a beggar
3. His faith made him whole (10:52)
4. His faith was characterized by:
 - a. Determination, shamelessness and persistence (v10:46-50)
 - b. He saw Jesus for who he was, "The Son of David" (10:47)
 - c. He believed in God's mercy (10:47)
5. Other Characteristics of the Healing
 - a. Jesus asked him what he wanted (10:51).
 - b. Jesus healed him through the spoken word and he was healed immediately.

C. The woman with the issue of blood

(Mk. 5:21-34; cf. Mt. 9:18-22; Lk. 8:40-50)

1. This illness affected her social life and by implication her emotional life as well (5:26, 34)
2. She was healed by her faith (5:34)
3. Her faith was characterized by:
 - a. She was at the end of her rope; and she believed Jesus could heal her (5:26-27)
 - b. Persistence: “she pressed through, she touched” (5:27)
4. Other Characteristics of the Healing
 - a. Jesus healed her through her touch (5:30-32).
 - b. Jesus also used natural means to find things out: he asked the question, “Who touched me?” (5:30-32).
 - c. She knew what had happened to her. She confessed her indiscretion (5:33).
 - d. The physical healing was immediate; and possibly other areas of her person were healed as well (5:34, “peace”; “freed from your suffering

Summary...

- We want to approach the healing ministry firmly rooted in kingdom values so God's loving character is revealed to those receiving ministry.
- We aim to continue Jesus' ministry by doing what he did: depending on the Father by watching and listening, naturally and supernaturally.
- Scripture takes note of certain traits exhibited by those Jesus healed: humility, persistence, and trust in Jesus' mercy and authority.

Kinds of Sickness

A. Sickness of the spirit

1. Caused by a person's own sin

B. Sickness of the body

1. Caused by disease, accidents, poor health maintenance, psychological stress, or spirit affliction

C. Sickness of the emotions

1. A result of being sinned against

D. Sickness of demonic affliction

1. Caused by demonic spirits harassing or afflicting the person in mind or body

E. Sickness of alienation from relationships

1. Social brokenness that makes it hard for people to connect with healthy or redemptive relationships

The Vineyard Prayer Model

A. Background

B. The Five Step Vineyard Model

1. The Interview

- a. Answers the question: “Where does it hurt?” or “What is wrong?” Or you can start out asking, “What would you like Jesus to do for you?”

2. The Diagnostic Decision

- a. Answers the question: “What is the root cause of the problem?” or “Why does this person have this problem?” See “Kinds of Sickness” above.

3. The Prayer Selection

- a. This is where we decide how to pray.
 - 1) Blessing
 - 2) Petition: join them in asking God for healing
 - 3) Command/speak to the pain or condition
 - 4) Intercession: pray on their behalf
 - 5) Rebuke the demonic

4. Ministry Time or Prayer Engagement
 - a. Praying and observing (look, ask, listen); watching the person for indications of what God is doing; and waiting on God for impressions.

 - b. Stop praying when:

5. Post-prayer Direction
 - a. Answers the question, "What do I do now?"
 - 1) Help person process and digest

 - 2) Directive

 - 3) Seek the Lord on their own

 - 4) Commit to church or fellowship group

 - 5) Read specific scriptures

 - 6) Invite them back for more prayer at another time

C. Some Practical Wisdom

- a. Keep the interview brief
- b. Ask for the compassion of Jesus
- c. Ask the Holy Spirit to come; wait on him
- d. Pray with your eyes open.
- e. Don't pray with too many words
- f. Pray with quiet faith
- g. Pray with authority
- h. Pray believing God will speak to you
- i. Pray taking risks
- j. Don't be afraid to fail
- k. Ask the person how they are doing and what they are experiencing
- l. Be willing to pray whenever you can. Practice is a good thing. Ask the question, "Can I pray for you right now?"
- m. Don't do anything with your hands that would distract the person receiving ministry
- n. Use breath mints.

Physical phenomena sometimes associated with Holy Spirit activity

A. Common phenomena

- Shaking
- Stiffening
- Change of breathing
- Rocking, weaving, or acting drunk
- Laughing or crying
- Glistening, glowing, or perspiring
- Heat or coolness
- Fluttering of eyelids – Much quicker than they could naturally do it
- Rippling of skin
- Falling – This one takes lots of discernment!

B. Scriptural precedents – Is this biblical?

1. 2 Chronicles 5:14
2. Exodus 40:34-35
3. Daniel 10:2-20
4. Matthew 17:6
5. John 18:3-6
6. Revelation 1:10-17

C. Historical Examples: Attitudes of the Fathers of Evangelicalism towards physical phenomena

1. John Wesley

- a. He asked God for them in his meetings. He saw them as signs of the Holy Spirit's presence and work. However, his policy was that if someone's manifestations or verbal behavior prevented people from hearing the preached word, then they were to be removed from the meeting.

2. George Whitefield

- a. He did not like physical phenomena and saw them as a nuisance. He discouraged or forbid them.

3. Jonathan Edwards

- a. He saw them as possible indicators of God at work in a special way, but not necessarily. In themselves, they are not determinative unless one sees other spiritual fruit being borne out in the person's life as a result of the encounter.

D. What should our attitude be towards physical phenomena?

- 1. They should not be equated with the Holy Spirit; rather they are an individual's physiological and emotional responses to the presence and power of the Holy Spirit
- 2. Physiologically, they seem to be the responses of the autonomic nervous system
- 3. Our attitude should be one of balance and discernment

Methods used by Jesus to heal people

There are 41 occurrences of Jesus healing either individuals or multitudes in the Gospels, and these examples are selected from an innumerable host of healings (John 21:25; 20:30).

A. Touch

1. Peter's mother-in-law: Jesus touched her hand and her fever left her (Matthew 8:15).

B. Prayer

1. Lazarus (John 11:41-42)

C. Command

1. Jesus spoke the word "Go!" to the Centurion (Matthew 8:5-13; "Rise!" to the paralytic (Luke 5:17-26); "Stretch out your hand!" to the man with the withered hand (Luke 6:6-10); and "Arise!" to the son of the widow in Nain (Luke 7:11-17).

D. Touch and command

1. The leper (Luke 5:12-16)

E. Someone touching him

1. The "many" in Matthew 14:34-36 and the hemorrhaging woman in Luke 8:42b-48.

F. Saliva or mud

1. The deaf and dumb man in Mark 7:33) and the blind men of Mark 8:23 and John 9:6-7.

G. Ask person to perform an act of faith

1. To the blind man, "Go! Wash in the pool of Siloam" (John 9:7); to the man with a withered hand before hostile religious leaders, "Get up and stand in front of everyone Stretch out your hand" (Luke 6:6-10); to the ten lepers, "Go show yourselves to the priests" (Luke 17:14).

Summary...

- People are complex; so we need a model for healing that is adequate for the complexity of our physical, emotional, spiritual, and social dimensions.
- The Vineyard healing model not only allows for this complexity; but it also captures our values and facilitates any believer who wants to move forward in praying for the sick.
- It should be no surprise that God's powerful Spirit sometimes affects our delicate human frame physically and emotionally. A balanced and constructive approach to these phenomena is required.

Impartation/Empowerment

Power ministry gifts are often imparted by a gifted person laying hands on another believer.

Scriptural passages showing that Jesus wanted his ministry of power and healing to be available to believers outside the circle of his twelve disciples.

A. Empowering the disciples (Matthew 10:1,7-8a)

B. Empowering the seventy (Luke 10:1,8-9,18f)

C. Commissioning the twelve (Matthew 28:18-20)

D. Empowerment is available to “anyone who believes in me” (John 14:12-14)

E. Scriptural passages where Paul writes about impartation

1. Romans 1:11
2. 1 Timothy 4:14
3. 2 Timothy 1:6

F. Elijah imparts the mantle of his ministry to Elisha (2 Kings 2)

1. Elisha's persistence and pursuit of his spiritual inheritance (2 Kings 2:1-8)
2. Elijah's offer and Elisha's request (2 Kings 2:9-10)
3. God's answer (2 Kings 2:11-15; and the power ministry narratives that follow)

Summary...

- Jesus imparted his ministry to his disciples—not only to the twelve, but also to the seventy; and he intended it to be given away to his believers universally.
- The Holy Spirit uses gifted individuals to pray for other believers for impartation of gifts to facilitate the ministry of Jesus.
- Ask God to lead you to gifted people who may pray for you to receive these gifts; or you may be empowered to impart gifts to others as the Holy Spirit leads (because He is the one who distributes the gifts as He wills, 1 Corinthians 12:11).
- Pray for someone for physical healing now or this week.