

Churches Call to Heal

Healing is a part of the gospel and the responsibility of all believers.

Healing has been marginal in the Church. We need to bring it back as central. We can't preach the gospel (**word**) without a healing ministry (**deed**). They must be integrated.

Christ preached "THE KINGDOM OF GOD IS AT HAND"
"THE KINGDOM OF SATAN IS BEING DESTROYED"

To do that, we have to heal the sick and cast out demons.

Why Did Jesus heal?

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| 1. To fulfill prophecy | Matt 8:17 |
| 2. Prove he was the Messiah | Acts 2:22 |
| 3. Demonstrate His power to forgive sin | Matt 9:1-8 |
| 4. Display the works of God | John 9:13 |
| 5. Give Glory to God | John 11:4 |
| 6. Bring People to faith | John 20:30-31 |
| 7. Compassion and Love for His people | Matt 20:34 |

Passing the Power to Heal

1. Jesus had all power. Matt 28:18
2. Jesus called the 12 and gave power to them. Luke 9:1-2,11
3. Jesus called 70 and gave power to them. Luke 10:1,9
4. Jesus called all believers and gave power to them and said "*these signs shall follow them that believe: they shall cast out devils, . . . they shall lay hands on the sick and they shall recover*". . . Mark 16:17-18
5. The process of passing the healing power to all disciples is described in John 15-17.
 - first must be servants
 - recognize the source of power is the Father
 - recognize that Jesus is the director of the power
 - requires obedience "I do only what the Father tells me"
 - channel of power is the Holy Spirit
 - Jesus prayed for disciples to be sanctified
 - Jesus prayed for disciples to receive Holy Ghost & power (John 20:22)
 - Jesus told disciples to tarry until Holy Ghost came upon them. (Luke 24:49)
 - the power is to make us better witnesses (Acts 1:8)
 - He gave us the power before he told us to go out (Matt 28:18)
6. The disciples in the early Church was commanded to practice healing.

As ye go, preach saying the Kingdom of Heaven is at hand, heal the sick, raise the dead, cleanse the leper, cast out demons, freely you have received, freely give. Matt 10:7-8

"Is any among you afflicted: Let him pray. Is any merry: Let him sing psalms. Is any sick among you: Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much: James 5:13-16

This scripture suggests that Christian healing is no longer described as a special gift, a unique charisma which God gives to only certain individuals: it has now become a requirement of all believers. Thus what was once exclusively a charisma is now a sacrament

7. Lest healing should be lost to the Church, He perpetuated it forever as one of the nine gifts of the Spirit. *"To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another **the gifts of healing** by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues: (I Cor 12:8-10)*
8. Christ's commission to all believers: *"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; **they shall lay hands on the sick, and they shall recover"** Mark 16:14-20*

Healing As a Method of Evangelism

1. Christ healed to demonstrate the Word. Shouldn't we?
2. "Power Evangelism"
 - demonstrate then proclaim, deed then the word
 - God speaks, and then I act
 - God uses the gifts of knowledge, healing, deliverance, prophecy, tongues to open minds of unsaved in special ways
 - resistance to gospel is overcome by demonstration of Gods power
 - See POWER EVANGELISM, by John Wimber, Harper & Row, 1986
 - See HOW TO HAVE A HEALING MINISTERSRY IN ANY CHURCH by C. Peter Wagner, Regal 1988, Chap 3 Power Evangelism Today

Healing Ministries in Congregations

Problems

1. prayer for healing has always been peripheral
2. prayer for healing has usually been done privately
3. prayer for healing has usually always been done by the elders
4. the church has not recognized the healing gifts of members.
5. healing prayer has been limited to prayer for physical healing.
6. Prayer for healing may have always been done only by the pastor.

Recommendations

1. Make healing a central part of the gospel message.
2. Preach and teach on healing
3. Hold a “Discover your Spiritual Gifts” workshop in order to learn which members have gifts needed in this area.
4. Hold healing services
5. Have altar calls and ministry times after worship.
6. Organize healing teams according to the gifts needed and God’s direction.
7. Train the healing teams about the 4 types of healing prayer and how to minister in each.
8. Have healing team members receive healing prayer before praying for others.
9. Use the model described in the book *HOW TO HAVE A HEALING MINISTRY IN ANY CHURCH*, by C. Peter Wagner, Regal Books, 1989
10. Change the way you do church using the following scriptures as guides.
 - I Cor 14:26-33 Eph 5:19-21
 - Col 3:16-17 Acts 2:42-46
11. Jesus spent about 1/3 of His time in healing, 1/3 in deliverance, and 1/3 in teaching and preaching. Shouldn’t our church services follow the same model?
12. Follow the model described in Brad Jersak *Can You hear Me?* (Fresh Wind Press 2003) ISBN 0-9733586-0-2 Chap 10 Listening Prayer in the Local Church pages 195-214.

Conditions for Church Growth

There are at least five things that need to happen as essential foundations for church growth.

1. The **pastor** must give up the ministry and the people must give up the leadership. In many US and African churches the pastor does all the ministry, including praying for the sick and oppressed. The pastor is called to be God’s leader in the congregation, not to do all the ministry. No local congregation will be what it should be, what Jesus prayed that it would be, what the Holy Spirit gifted it and empowered it to be until it understands and uses Spiritual Gifts. See I Cor 12:14-23 for a description of the church as a human body comprised of hands, feet, eyes, ears, and noses.
2. The **lay people** as the “priesthood of all believers” (I Peter 2:5, 9) must be authorized, encouraged and trained to do the ministry of teaching, preaching, healing and deliverance. They must be taught how to discover their spiritual gifts and supported in their use in the congregation. “Every man/woman has their proper gift from God” (I Cor 7:7) 1st Corinthians Chapter 12 cannot be read without some understanding as to God’s intent that every member have a place in the body and a function to perform. If the pastor refuses to provide for the ministry of the lay members, the responsibility for the ministry that is not given will be upon their his/her head. C Peter Wagner’s book, *Your Spiritual Gifts Can Help Your Church Grow* ISBN 0-8307-1681-5 is an excellent resource in this regard.
3. The **wives** of pastors must be loosed to be co-pastors with their husbands rather than continue to be relegated to positions as servants for the pastor and the church. Many wives have unique gifts that can enhance both the ministry of their pastor husbands and the congregation as well. To hold them in positions of almost slaves is to deny God’s plan for ministry to the Congregation.

Ultimately refusal to allow women to fully use their gifts in the church may be a form of blasphemy against the Holy Spirit who gave them the gifts and expects them to be used.

4. We must change the way we “do” church. We must preach the Gospel of the Kingdom of God. We must follow the order of teaching and preaching found in Luke 4:18 & 19, and Matt 13 (the parable of the sower). We change our church services from singing and preaching (the 15th century protestant model, to the model indicated in the Scriptures. (See I Cor 14:26, Col 16, 17 Eph 5:21)

5. Pastors and congregations need to be **aggressive** in spiritual warfare. One third of Jesus’ time was spent in releasing people from darkness. If Jesus is our model, should not we be doing the same? Christians need to be re-educated on the subject of spiritual warfare, but not merely regarding the weapons of warfare, but especially concerning the godly attitude of aggression against God’s enemies. (See Judges 3:1,2 & Jer 48:10). While some portray Jesus as “Prince of Peace”, this is not applicable until after the Lord’s Day of vengeance has occurred. (Isa 9:6) Until then, He is anything but passive on behalf of the church. *“The kingdom of heaven suffers violence, and the violent take it by force”* (Matt 11:12), *“Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.* (Matt 10:34-35) *“ . . . he who hath no sword, let him sell his garment and buy one”* (Luke 22:36), *“Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division”*. (Luke 12:51). When God gave the Israelites the Promised Land, 12 spies were sent to investigate. There was no dispute among the 12 about what they saw. But ten were fearful, and died. Two understood that while God had given them the land, they had to be forceful and take it. They were among those that crossed over. Jesus came to reclaim the earth from the dominion that was given Satan by Adam and Eve. He needs our help to bring the Kingdom of Heaven to earth.