

Healing

#7 in our series "Jesus Stories."

Matthew 8:1-19

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Prayer

Lord God we pray that you would help us to see what you have given us and to worship you in Spirit and in truth. We ask that you would help us to preach. In Jesus' name, Amen.

Message

A clip of Peter Poppoff in his healing ministry is shown:

Peter Poppoff is speaking with a woman at one of his healing sessions. He says, "You have pain in your body; you had knee replacement surgery and you've had pain in your body ever since." The woman responds, "Yes, I have." Then Peter looks at her cane and says, "Is that your cane? Can I just make the devil mad?" Peter Poppoff throws her cane far away and then begins praying over the woman, rebuking the devil and asking God to help her walk pain free. The woman then begins dancing in the church aisle.

Wouldn't it be cool to have a healing ministry? Just think of the testimony it would be. Imagine the crowds. And it would certainly help our budget. (The fellow in that video rakes in millions a year, lives in a mansion, and drives luxury cars.)

Yet, there are objections to a healing ministry. Some say that a healing ministry validates suffering. Some say it isn't real; supposed healings are due to the power of suggestion and the energy of the crowd...whether the healer is sincere or an outright conman.

Another clip of Peter Poppoff is shown:

Peter Poppoff is speaking with a woman and asking her questions about her ailment. We then here a woman feeding him information, through radio transmission, about the woman: where she lives and that she has arthritis. He has her walk around with him while he proclaims healing for her and praises God.

That's the same guy, Peter Poppoff, back in 1986 just before he was exposed on the *Tonight Show*.

Investigators picked up radio transmissions from Poppoff's wife sent to receivers in Poppoff's ear, conveying information from prayer cards filled out before the service. That was in 1986. In 1987 Poppoff declared bankruptcy, yet that first video is from 2006, twenty years after he was exposed.

You see? He's back in business because folks are that desperate that someone would do some healing. And yet, God really does heal; I've seen it.

In college, I went to a healing service run by a lady I thought was a bit whacky. She said, "Someone out there has a sore back," and I had a sore back. She prayed for me and one of my legs grew out. I felt it; my wife and father saw it; it blew my mind. I knew it was

God, and I was kind of angry. I thought: “God I have friends that are crippled and you grow my leg? I didn’t even know it was short. And you do it through a lady with terrible theology, and I didn’t even have faith that you would do it.”

Around that time, my father fell down the stairs. He was in so much pain he couldn’t scream. In desperation I cried, “God, help him,” and immediately he was OK. But no one saw it. There’s no way to prove it happened. It didn’t happen in front of a crowd at church.

Medically speaking, I think the most amazing healing I’ve been a part of involved a friend I had prayed with for years. She had HIV, was on the meds, and we prayed earnestly that God would heal her, and He did.

The test results show no sign of HIV (0 parts per million). That was twelve years ago now, but I don’t know when exactly it happened or how it happened and why it happened to her.

And you see that’s frustrating:

In my experience, Jesus heals...but usually the wrong thing (like my sore back).

The wrong thing,
in the wrong place,
at the wrong time,
in the wrong way.

And He definitely does not do it often enough.

They’ve actually done scientific studies following the lives of people that have experienced miraculous healings, and in one hundred percent of the cases, within like eighty years, all of them died. At some point, they were not healed—all dead.

So, maybe we need to make some changes.

1. Maybe we need to “name it and claim it.”
2. Maybe we need to “believe it, even if we don’t see it.”
You’ve heard people say, “You’re healed, you just don’t see it.”
Scripture says, “*Ask believing that you’ve already received.*”
And certainly in our eternal home, each of us is already healed.
3. Maybe we need to work up more faith, bigger crowds, louder songs.
Maybe I need to throw some crutches and walkers.
4. Maybe we: “*Don’t have because we don’t ask.*” And God *does* want us to ask.
5. Maybe we need to do our part.
Maybe if we served the Lord...we’d be healed by the Lord.

Well, I think it would be so cool to have a healing ministry.

Jesus had a healing ministry.

In Matthew 8, Jesus comes down the mountain having delivered the Sermon on the Mount, and He starts His healing ministry:

When he came down from the mountain, great crowds followed him. And behold, a leper came to him and knelt before him saying, “Lord if you will, you can make me clean.” And Jesus stretched out his hand and touched him, saying, “I will; be

clean.” And immediately his leprosy was cleansed. And Jesus said to him, “See that you say nothing to anyone, but go, show yourself to the priest and offer the gift that Moses commanded, for a proof to them.”

Matthew 8:1-4

In that day, a leper was as good as dead. Like a corpse, they were ritually unclean. If you touched one (according to Leviticus 5) well...you were unclean as well. Everywhere a leper went, he or she was required to call out: “Unclean! Unclean!” It was illegal to come within six feet of a leper or one hundred fifty feet if the wind was blowing.

Lepers weren’t allowed “in the camp.” They weren’t allowed “in a walled city,” let alone Jerusalem or the temple in Jerusalem. Lepers were consigned to outer darkness where they would weep and gnash their teeth.

To the Jewish mind leprosy wasn’t simply a physical problem...but a spiritual problem. They believed that the disease was caused by sin. Well, this leper approaches Jesus, kneels before him and says, “If you will”...“IF”. He doesn’t have faith he *will* be healed. He has faith in Jesus, who is the will and Word of God. He doesn’t “name it and claim it.” He doesn’t even ask. He says, “If *you* will,” and Jesus says, “I will”—“I want—I will.”

Then Jesus touches Him. That’s huge emotionally and psychological for this leper, and spiritually for all of us. According to Leviticus 5 Jesus is now unclean and must be cast out. And yet, if Jesus is made unclean through touch, this leper is made clean through touch; He’s infected with Life.

He’s healed and Jesus says, “Tell no one.” Just the opposite of what I’d say: “Take some pictures, put this on the website, and pass the plate.” And Jesus tells him not to tell. And Jesus doesn’t say, “You’re healed regardless of the evidence,” but: “Show yourself to the priest and offer the gift that Moses commanded for a “proof,” in Greek a *marturion*—a martyr—a witness—a testimony.

And now, this is weird, but the testimony isn’t really even the healing but this “gift” described in Leviticus 14. The leper is to give the priest two birds outside the camp. One is killed in an earthen vessel over fresh water. The blood is then sprinkled on the leper, and the other bird is set free.

Then after seven days, the former leper was to bring three lambs to the priest, each to accomplish a different aspect of atonement. Lambs blood from the guilt offering would be smeared on the leper, and the sin offering would be roasted on an altar “outside the camp,” where Christ was crucified, roasted and eaten by the priests, like the sin was consumed by the priests. Then the burnt offering would be totally consumed by fire and ascend to God as a pleasing aroma.

I know that’s wild stuff, but I hope you see the testimony wasn’t the healing but this gift—this idea that lepers are saved from outer darkness by the blood of the Lamb.

Well, Jesus heals a leper—the epitome of an outcast.

Next verse:

When he had entered Capernaum, a centurion came forward to him, appealing to him, "Lord, my servant is lying paralyzed at home, suffering terribly." And he said to him, "I will come and heal him."

Matthew 8:5-7

A Centurion was a Roman military officer, and Israel was an occupied country. The Jews were effectively prisoners, and Centurions were the prison guards. It was a Centurion that crucified Jesus—the Lamb of God.

According to Luke, the Centurion's servant was a slave. We know nothing of the slave's faith, just that he was loved by this pagan Centurion. Centurions had to swear a pagan oath to be a Centurion.

Jesus says, *"I will go and heal him,"* and yet a good Jew would not enter a Gentile's house for fear of contamination. Jesus says, "I will. I want."

Verses 8-13

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."

Jesus marveled at this Centurion's faith. (It's not even the faith of the guy that's healed.) He marvels at the Centurion's faith. Faith is trust...trust in a person, and Jesus is a person. The Centurion trusts Jesus, who is the Will of God. Jesus marvels at his faith saying, "Not even in Israel have I found such faith."

There's only one place in Scripture where Jesus is says to marvel at the presence of faith, and it's here in a bloody Centurion!

Then, to make matters worse, He refers to the Jews' greatest hope (The Messianic Banquet) saying,

Many will come from east and west and sit at table...while the sons of the kingdom will be thrown in outer darkness where men weep and gnash their teeth."

The "sons of the kingdom."

Sometimes people say to me: "You don't believe anyone is going to Hell. I want to say, "Wrong! Absolutely wrong! I'm saying that you may be going to Hell...you son of the kingdom."

Read what Jesus says and you will see: The people in danger of being cast into outer darkness are the people convinced that they won't be cast into outer darkness...but are content that others (like lepers and Gentiles) would be cast into outer darkness.

Bible scholar Dale Brunner points out that Jesus didn't preach Hell to pagans (or lepers for that matter) but to "sons of the kingdom" like us... "sons." "Sons," Scripture says that God disciplines sons. So if you won't touch lepers in outer darkness, maybe you'll do some time in outer darkness until you have compassion on lepers, slaves, and Gentiles.

Holy fire is eternal but outer darkness is temporal. It serves a purpose and then comes to an end. God uses it to discipline His sons that they might love as He loves, and He loves the outcast; He loves His enemies; He is a hunk a hunk of burning eternal love.

And when Jesus entered Peter's house, he saw his mother in law lying sick with a fever. He touched her hand, and the fever left her, and she rose and began to serve him.

She didn't serve Him and *then* He healed her. He healed her and then she served Him. And there's no mention of her even asking to be healed.

So...

First Jesus heals a leper. That would be like touching and healing the worst social outcast you could imagine.

Second, Jesus heals the slave of a Centurion. That would be like admiring and healing the worst enemy that you could imagine.

Third, Jesus heals Peter's mother-in-law. That would be like healing your mother in law. See? I'm not so sure we want a healing ministry...at least not like that of Jesus.

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." Now when Jesus saw a crowd around him, he gave orders to go over to the other side. And a scribe came up and said to him, "Teacher, I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head."

Matthew 8:16-20

Jesus has the greatest healing ministry in history and He's homeless! He doesn't even own a donkey...let alone a Cadillac. And when the crowds arrive...He leaves as if these crowds are missing the point.

I'm not so sure we want a healing ministry like that of Jesus. I'm not so sure we even want to be healed because that means admitting we have a disease...like a leper, a paralytic. It's as if something was wrong with us...like a Gentile or a slave.

Everyday a devout Jewish male would pray: "Thank you for not making me a Gentile, a slave, or a woman." In the gospels, the scribes and Pharisees, and King Herod all

demand to see a sign, which means they haven't seen these "signs." And that's because they wouldn't be caught alone with a leper, a Gentile, a slave, or a feverish woman...or even someone that befriended people like that.

Jesus said they'd see no sign except one sign, and for that sign Jesus would draw a crowd...all chanting in unison: "Crucify him, crucify him, crucify him!"

I'm not so sure we want a healing ministry like Jesus or even want to be healed by Jesus, for He heals lepers, Gentiles, slaves, and women.

And now I really want you to see something: These healing stories are arranged very deliberately.

Jesus is walking into the temple...

And He's bringing some people with Him.

He walks through outer darkness, outside the city, outside the temple, and through the outer wall...where the lepers were not allowed to go.

He walks through the court of the Gentiles and past the dividing wall of hostility where Gentiles were not allowed to go. He walks through the court of women on His way to the Holy of Holies, where only the High Priest was allowed to go. He's healing far more than leprosy, paralysis and fever. He's aiming for your heart, in the depths of your temple, and He's bringing an entire Kingdom with Him.

He wants to heal your will because your will is not free. You think it's free but apart from God's grace in Christ Jesus, it's not free; it's enslaved to sin; it's diseased. You don't have faith in love...so you don't love love. You don't want to touch lepers. You don't want to go to your enemies' house. You don't even want to like your mother in law.

Sin is a disease of the will, and you can't just choose to fix it because it's our chooser that needs fixing. Our chooser is diseased, it's paralyzed, it's afflicted with a fever. Sin is a disease of your will (a congenital disease).

You don't have faith in love, and God is love.

He is the Holy Fire that fills the Holy of Holies. Jesus is taking you there.

He is the way.

He is the High Priest.

His flesh is the curtain that's ripped before the Holy of Holies.

He fulfills all the sacrifices.

He is the Lamb of God that takes away the sin of the world.

This isn't about cool tricks to attract a crowd and get them to buy the Jesus T-shirt. In fact, Matthew just told us what this is all about.

Verse 17:

This was to fulfill what was spoken by the prophet Isaiah: "He took our illnesses and bore our disease."

So when the leper was cleansed, Jesus was somehow contaminated. When the paralyzed slave was healed, Jesus somehow became a slave and paralyzed too. The fever left Peter's mother-in-law because Jesus took it, He bore it in Himself.

Before my friend with HIV was healed, Jesus showed her in some visions that her wounds were his wounds, her scars His scars. I think her HIV is His HIV. He loves her that much, and He wants her to see it. It's the way that He heals her heart.

Isaiah 53 reads like this:

He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him. He is despised and rejected by men, a man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs and carried our sorrows; [Matthew translates it: "He took our illnesses and bore our diseases."] Yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgression, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes (His scars) we are healed. And we like sheep have gone astray, we have turned, every one, to his own way. And the Lord has laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet he opened not His mouth; He was led as a lamb to the slaughter...when you make His soul an offering for sin.

When the leper was cleansed...a Lamb was slain.

When the Centurion slave was healed...a Lamb was slain.

When the fever left...a Lamb was slain.

When my silly leg grew...a Lamb was slain.

And whenever I choose anything but love...A Lamb is slain.

According to Isaiah and the whole New Testament, Jesus was like a sponge that soaked up all sickness, death, and sin...for all time.

Sometimes faith healers blame sickness on sin and they don't realize how right they are. All sickness is a sign of sin...a sign that we're all dead and dying in our sin, and the sooner you read the sign...the sooner you can be healed of the sin.

And what's the sin?

That we don't want to touch lepers.

That we don't love our enemies.

That we don't even love our mother in law.

That we don't trust love.

And so who has the greatest sin? Not lepers and paralytics...but the seemingly healthy religious folks that guard the temple and deliver Jesus up for crucifixion. (John 19:11, John said so.) They think they have no disease in their souls so they crucify the doctor of their souls and choose outer darkness.

Well, like I was saying, Jesus soaks up all our sin, enters the city, meets the priests at the temple. They take Him outside the city and sacrifice him on an altar called a cross. When He dies the curtain in the temple rips, and in a generation, all the walls come tumbling down.

When a lamb was sacrificed it was to be received by fire (eternal fire) that came from God and fell on the altar. Jesus bears the sin of the world to destruction in the fire of His own nature, the relentless eternal fire that is the love of God. And He does it so that all could see.

That's the sign that the religious leaders see.

That's the miracle: There was no miracle.

Jesus the Healer refused to heal Himself

Jesus the Savior refused to save Himself.

God in human form chose to bear our iniquity and die in our place.

God is love, freely chosen, sacrificial love.

When we see Him, our hearts are healed. That's His healing ministry. It really doesn't remind me much of the faith healers on TV. But it does kind of remind me of this:

Clip from *The Green Mile*.

[John Coffey sits on Melinda's bed. It is evident that Melinda is very ill and near death.]

Melinda Moores: Why do you have so many scars? Who hurt you so badly?

John Coffey: Don't hardly remember ma'am.

Melinda Moores: What's your name?

John Coffey: John Coffeey ma'am, like the drink only not spelled the same.

Ma'am?

Melinda Moores: Yes John Coffeey?

John Coffey: I see it. I see it.

Melinda Moores: What? What? [Melinda begins to cry and seems fearful?]

John Coffey: You be still now, quiet and so still.

[John kisses Melinda on the forehead. He breathes into her mouth and the lights in the room begin to brighten. Melinda's mouth lights up and the light forms small particles, which transfer from her mouth into John's mouth. The scene pans out from the room to the hallway in the house. The clock stops and the house begins to shake. Now a large ray of light passes between John and Melinda and we observe a transfiguration in Melinda as she heals. John starts to cough and then falls to the floor choking. A police officer who had been watching the healing notes: "Whatever he sucked out of her...he is choking on."]

That's John Coffey in the movie *The Green Mile*. His initials are J.C. He's a prisoner on death row for a crime that he didn't commit. He heals one of a nasty infection by touching him and taking the infection into himself. The guards sneak him out, late on night, so he can heal the warden's wife of a brain tumor. She curses him until she sees all his scars. That was the scene you just saw.

In the end, John Coffey is executed in a room that looks like a church.

The electric chair is right where we have a cross. The guard he heals must give the order to have him killed like the Centurion that crucified Christ.

That guard is the first to believe. He knows that John Coffey took his disease and infected him with life. I don't think the author of the story meant to portray Jesus as much

as someone that really believed in Jesus. In the book, John Coffey prays: "Jesus...be my strength; be my friend; be with me until the end."

The author of *The Green Mile* is Stephen King. Does that surprise you? Maybe we should marvel and say, "Not even in church have I found such faith."

Well, I was just saying that Jesus' healing ministry seems a little different than the healing ministries on TV. I'm not so sure we want this kind of healing ministry. And maybe that's the very thing that needs to be healed.

In other words, I'm not so sure we want to love like Jesus. And maybe that's the very thing that needs to be healed. Sometimes, I suspect that I want to heal people so I won't have to hurt for those people. But maybe hurting for those people is the way I'm healed. If I can't hurt for people, I can't rejoice with people, and I'm trapped alone in outer darkness, trapped until I see that my heart needs to be healed of a congenital disease: I don't trust love.

Well, Matthew records all these healings and then writes: "*This was to fulfill what was spoken by the prophet Isaiah, 'He took our illnesses and bore our diseases.'*" "This" happened "to fulfill" "This." I wonder how big "this" is?

You know...

You can't heal unless there's something to heal.

Maybe disease happened so we could see God heal.

Maybe sin happened so we could see Grace.

Maybe the fall happened so we could see the Love of God and learn to love like God, in the image of God. So there is a deep purpose for healing and a deep purpose for the time that we spend not healed. It's how we're fully healed.

Healings don't invalidate suffering; true healing validates all our suffering.

It means that God can heal and will heal...but for a time He chooses not to heal.

So not being healed has a purpose.

Suffering is how we learn to love and be loved, and that's the ultimate healing.

In 1873 a Belgian Catholic priest named Joseph Damien was sent to minister to lepers on the Hawaiian island of Molokai.

When he arrived, the people shunned him; every door was closed. He poured his life into his work, erecting a chapel, beginning worship services, and pouring out his heart to the lepers. But it was to no avail! No one responded and after twelve years Father Damien made the decision to leave.

Dejectedly, he made his way to the docks to board a ship to take him back to Belgium. As he stood on the dock he wrung his hands, then he looked down at his hands and noticed some mysterious white spots and felt some numbness. Almost immediately, he knew what was happening to his body. He had contracted leprosy!

He returned to the leper colony and to his work. Quickly the word about his disease spread through the colony. Within hours, hundreds of them gathered outside his hut. The following Sunday, Father Damien arrived at the chapel and found hundreds of worshipers there to join him. Through him, Christ transformed that colony; He healed

their hearts, for they believed that God is love and Jesus has born our griefs and carried our sorrows, and the Lord has laid on him the iniquity of us all.”

If Father Damien healed leprosy, he wouldn't have healed those lepers' hearts.

Father Damien wasn't healed of leprosy...in this life.

Jesus wasn't healed of the wounds in His hands, feet and side...in this life.

Saint Paul wrote that he besought the Lord three times about his “thorn in his flesh.”
(Most people think it was blindness.)

Paul, who had healed so many other people wrote: *“Three times I besought the Lord about this and three times he informed me: ‘My grace is sufficient for you. My power is made perfect in weakness.’”*

You see, the power of love is perfected in weakness. Whenever you are healed it's by the power of God. But if you pray and you are not healed, rest in the knowledge that the power of God is being perfected in you, like in Father Damien, Saint Paul, and Jesus. It must be perfected in all of us or we will never leave the outer darkness and enter the Holy of Holies. We will never learn to love Love, and God is Love.

I preached on this passage eleven years ago, and a friend had a vision during the service. He saw actors acting out Jesus' life and miraculous healings. There was a large crowd watching, laughing, crying, and being entertained...as if in a theatre.

Then on a hill, across the way, he saw Jesus being persecuted and crucified in weakness, and then He saw the tabernacle, the first temple. It was made of rag walls that formed the courts and its floors were mud. In the Holy of Holies was the cross, the manger, and just a hand full of people.

He heard the Lord say, “The reason people are not healed, or healing, is because they believe it must be accompanied by a visible power, flashy and entertaining. They think it cannot be as simple as kneeling in the mud, kissing the baby Jesus, and hugging the cross.

What that tells me is that the healing that matters must happen deep in our hearts.
It is...

That we would want to kiss a baby in a manger.

That we would want to hug a cross.

That we would want to touch a leper.

That we would want to enter our enemies' homes with grace.

That we would want to kiss our mother in law.

That must be the real miracle:

That we would love Love.

That we would have faith in Love.

You see, it's literally faith in love that makes you well. That's what it is to be well...to have faith in love. To have what the first Adam did not have: trust in the will of God...who is Love. That's what it is to be fully healed.

It must be easy for the Creator to grow a leg...but to heal your heart and make you in His image...He bears all your sin upon His cross and gives you His Life...so you would trust His heart...so you would be healed.

Well, at the Sanctuary, I hope we have a “healing ministry.” I hope you want to be healed in every way, and I hope you want to heal like Jesus. And so I hope that we’d pray for each other more than we have in the past. I mean like at the end of the service, in your house gatherings, or whenever.

I hope that you’d start laying hands on each other, touching each other’s hearts, wounds, and sorrows, and asking God to heal. So ask me, ask your neighbor. Whenever we’re healed it’s God. And sometimes He does it through what we call miracles.

Pray because God heals bodies. And if He doesn’t heal a body that you pray for, understand He is healing your soul. You’re learning to love, and from the standpoint of Heaven (think about it) that must be the real miracle.

Communion

The real miracle was on the night that He was betrayed by all of us. And He took bread and He said, *“This is my body broken for you; take it; eat it; do it in remembrance of me.”* And in the same way He took the cup and He said, *“This cup is the covenant in my blood poured out for the forgiveness of your sins; do this in remembrance of me. This is my body, my blood for you.”* The miracle is the heart that chooses to love, that wants to touch lepers, that wants to bless enemies with the grace of God, that wants to kiss the “pain in the...” ...mother in law.

You see, once we get that, once we get Jesus, we get all things with Him: great skin, perfect body, cool head. But if you have great skin, a perfect body, and a cool head but you don’t have love...you have nothing but outer darkness.

So come to the Holy of Holies; tear off a piece of bread, dip it in the cup. Believe God’s love for you and then let it spill out of you. In His name, Amen.

Prayer

Jesus you are the Lord of all, and we thank you that you came to the outer darkness where we weep and we gnash our teeth...and you touched us...trading your light for our darkness, trading your faith for our faithlessness, trading your hope for our hopelessness, trading your righteousness for our sinfulness, trading yourself—the truth—for our lies, and you bore all that darkness, death and destruction, to destruction itself.

You destroyed the destruction in the glorious light of your Father’s love—the eternal and holy fire that will fill all things because of you. Thank you Jesus. And Lord Jesus, when I see it, I realize there’s something in me that sort of, kind of, in a little way wants to be like you. And that something is like a seed, it’s faith, a gift, so Lord God I thank you for that, and I pray that it would grow.

I thank you that you bore all the sin of this world upon yourself. You bore it to destruction, and yet you still touch lepers through your Body, which is us.

Lord, we are all lepers that you have touched, and now you want us to touch others. Thank you for calling us into your service. It’s in your name we pray, Amen.

Benediction

So let me say, I really do want us to pray for each other. We all have things that are broken. Some of them are physical; some of them are emotional. We all need healing, so I hope that you would feel free to say, "Would you pray for me," that you would feel free to ask for healing.

And this is super important: Don't get weird about it.

Sometimes we think we have to get weird and that's how God does stuff or something. Just ask Him. And if He doesn't heal something, don't blame that person; don't blame yourself. Sometimes healing is associated with faith for certain things and yet that faith is a gift, so there's no need to get all worked up and stressed about it.

So, this is my hope: that we would pray for each other. And in my understanding of reality, sometimes God really does miracles. Sometimes He even does revivals where healing will break out for a certain time in a place, but then what happens is people form denominations and then the healing stops; that seems to be the pattern.

So let's just trust that our Father is good,

And that He heals,

And whether or not He heals our bodies...

We know that He is healing our souls.

And before long, before you know it,

In the blink of an eye, you'll be with Him,

And everything will be healed, done,

In the image of God, in Jesus' name, Amen.

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