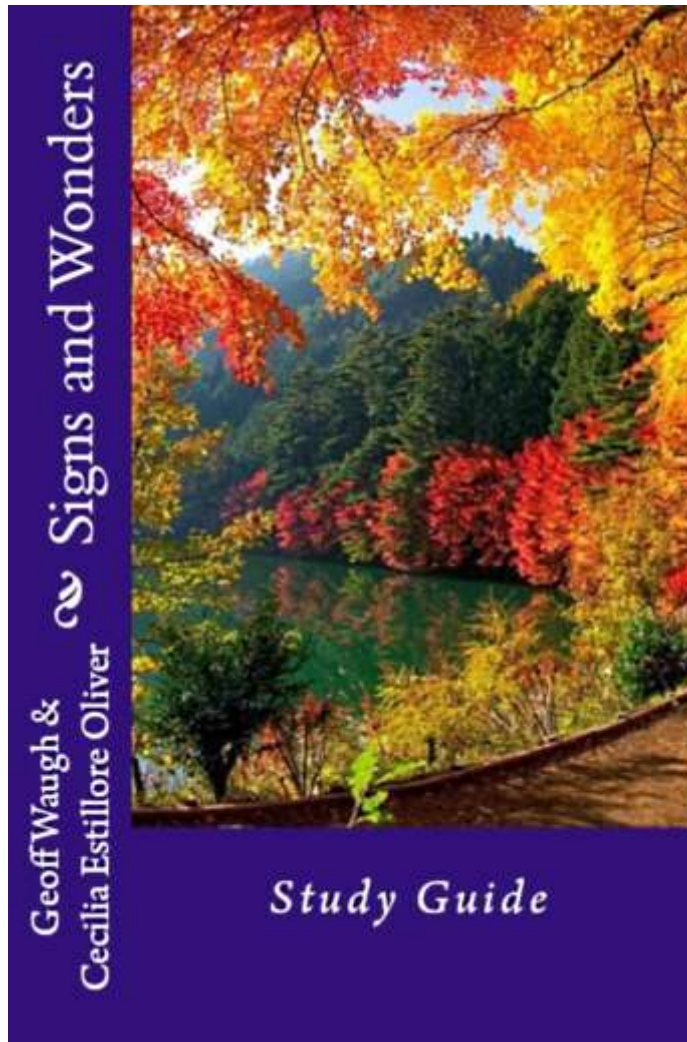


Signs and Wonders

Study Guide



**Compiled by
Geoff Waugh and
Cecilia Estillore Oliver**

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**This unit was prepared and compiled by
Geoff Waugh and Cecilia Estillore Oliver**

**Dr Cecilia Estillore Oliver prepared and compiled the information in this
Study Guide from materials gathered and arranged by Rev Dr Geoff
Waugh for the degree programs of Citipointe Ministry College, the School
of Ministries of Christian Heritage College in Brisbane, Australia.**

**This book is adapted from material prepared for external and internal study.
It is now superseded and replaced by more recent developments. However it
is a useful resource on this topic for your personal and group studies. Please
contact the college to enquire about current courses.**

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**See the [Class Testimony](#) at end of this book for a report from the first class
that studied this subject in Brisbane, also included in the [Blog for this book](#).**

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Signs and Wonders

This Signs and Wonders study guide includes
Biblical Foundations: Old Testament, Jesus' Ministry, the Epistles, the Cross
Theological Foundations: The Supernatural, Worldview, Kingdom of God, Spiritual Gifts
Ministry Foundations: Church History, Case Studies, Practices & Pitfalls, Integrated Ministry



Cecilia Estillore Oliver prepared and compiled the information in this Study Guide from materials gathered and arranged by Geoff Waugh for the degree programs of Citipointe Ministry College, the School of Ministries of Christian Heritage College in Brisbane, Australia. Cover Photo: 'Inagako In Fall', Japan, by Chris Asche - Used with permission



Signs and Wonders

Geoff Waugh & Cecilia Estillore Oliver

From the back cover

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Welcome

Welcome to this former unit of study in Distance Education from the Citipointe Ministry College, the School of Ministries of Christian Heritage College. We pray that God will bless you abundantly as you study.

What is this course?

The diploma and degree programs were developed by the School of Ministries and accredited from 1996. They are nationally recognised courses offering initial education for ministry roles with a local church. Its aim is to prepare students for potential ministry to fulfil a wide range of needs and to promote the ministry of the Holy Spirit

Accompanying materials

Formerly the Distance Education students received these materials. Now students have access to these resources in the college's internet resources. This list is retained here to give you ideas you may want to use or adapt in your church or teaching situation.

Distance Education Study Guide. You're reading a book version of it! It's a summary overview to give you an idea of where the course goes. There was space in the Study Guide notes for you to add your own notes and summaries.

Book of Readings. The compiled Book of Readings had articles from magazines and books. These resources are now included in internet materials for the new and revised subjects. Comments in this Study Guide may guide you through those Readings, retained here for your own pleasure and personal inspiration. Many of the references in the final section of each topic, Further Readings or Research, were originally included in the Book of Readings.

Distance Education Handbook. This was provided with the first unit studied, and is now an internet resource. It introduces students to possibilities in their study with the CMC School of Ministries.

Assignment Writing and Style Guide. This also was sent only with the first unit studied, now available in internet resources. It includes helpful hints for assignment work and study. It is a reference for when students need specific help.

Assignment covers. All assignments being sent in are to be placed in an assignment cover which includes places to identify the students name and contact details, the course and subject details and the assignment topic details.

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Unit Evaluation Form. An important part of completing each subject is filling in an evaluation form prepared for each subject, to be completed and returned to the college with the last assignment.. College staff individually and together consider all feedback comments and are encouraged by student comments.

Assessment Booklet. Previously an Assessment Booklet provided information on assessment requirements. This is now also an internet resource. It contained information on the assessment requirements, readings, unit outline, bibliographies, and resources.

General Unit Introduction

Welcome to this study guide on **Signs and Wonders**.

Signs and wonders occur throughout the Old and New Testaments. They express the magnificent creativity and sovereignty of the Lord, described in the Bible.

They are also expressions of the power, goodness, mercy, grace, compassion, and love of the Lord, and show the nature of our omniscient, omnipotent, omnipresent God.

Signs and wonders point to the One and True Living God, and also demonstrate that this Living God is a Personal God who is very interested in people, both individually and corporately. This same God described in the Bible is very much alive and active today just as he was then.

Our hope is that through this subject you will encounter God and be transformed in this encounter. We pray that you will be challenged and stirred up to move in faith and obedience to God who can empower you with his Holy Spirit to do what Jesus did and even greater works.

As you learn to move in God's power and ways that are naturally supernatural and supernaturally natural, may you become more Christ-like in your personal life, ministry, and vocation in this world. And may you be an instrument in advancing the Kingdom of God on earth as you become filled with passion and clothed with power from on high.

We especially thank Cecilia Estillore Oliver, a medical doctor and B.Min. graduate, for her work in helping to compile and write this *Study Guide*.

What are the main aims for this unit?

Upon completion of this unit, students should be able to:

1. Identify biblical principles and practice concerning signs and wonders in ministry;
2. Evaluate theological and historical approaches to the place of the supernatural in ministry;

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3. Analyse the strengths and weaknesses of differing approaches to ministry involving signs and wonders;
4. Assess the significance of current practices in Pentecostal and charismatic ministry concerning signs and wonders;
5. Apply insights from this study to the practice of ministry

Introduction to the Modules

As you survey this *Study Guide* you should be able to get the general picture about what this course is and the general idea as to the direction it is going. Enjoy your reading. Read what interests you first to help you get started.

You will develop your own style of study, particularly reading what interests you most, and studying what you need to know for your assignments and the examination. There is no one right way to study. Find the way that suits you best. Suggestions in this *Study Guide* should help.

What are the modules for this unit?

The topics are grouped into three modules.

- **Module 1: Biblical Foundations.** This module looks at the biblical basis of signs and wonders as seen in the Old and New Testaments and especially in the ministry of Jesus Christ including the relationship between signs and wonders and the cross.
- **Module 2: Theological Foundations.** This module covers the theological aspects of signs and wonders with a focus on the supernatural, worldview, the kingdom of God, and spiritual gifts.
- **Module 3: Ministry Foundations.** This module looks at signs and wonders throughout church history, studies various ministries in signs and wonders, and analyses the practices and pitfalls in the ministry of signs and wonders. Implications on how signs and wonders can be integrated in the individual's life and ministry, in the contemporary church, and in the world are included in these studies.

You will probably have other books useful for this course. Use them. A reader is a leader. A leader is a reader. Your breadth and depth of reading will substantially develop your ability in study.

Some books may be available to you through the College Library. You can make enquiries on the website:

<http://www.chc.edu.au/index.php/current-students/student-portal/library/>

Unit Overview

Module 1: Biblical Foundations

1. Old Testament
2. Jesus' Ministry
3. The Epistles
4. The Cross

Module 2: Theological Foundations

5. The Supernatural
6. Worldview
7. The Kingdom of God
8. Spiritual Gifts

Module 3: Ministry Foundations

9. Church History
10. Case Studies
11. Practices & Pitfalls
12. Integrated Ministry

Much of this *Study Guide* material is adapted with permission from materials used in the former Fuller Theological Seminary course taught by John Wimber, MC510: **Signs and Wonders and Church Growth** (1984).

John Wimber and Kevin Springer adapted some of that material for their two books *Power Evangelism* (1985) and *Power Healing* (1986).

Geoff Waugh attended that course in 1984 as did John White who then further researched this topic and in 1988 published his book with InterVarsity Press, ***When the Spirit comes with Power: Signs and Wonders among God's People.***

MODULE 1

Biblical Foundations



Topic 1: Old Testament

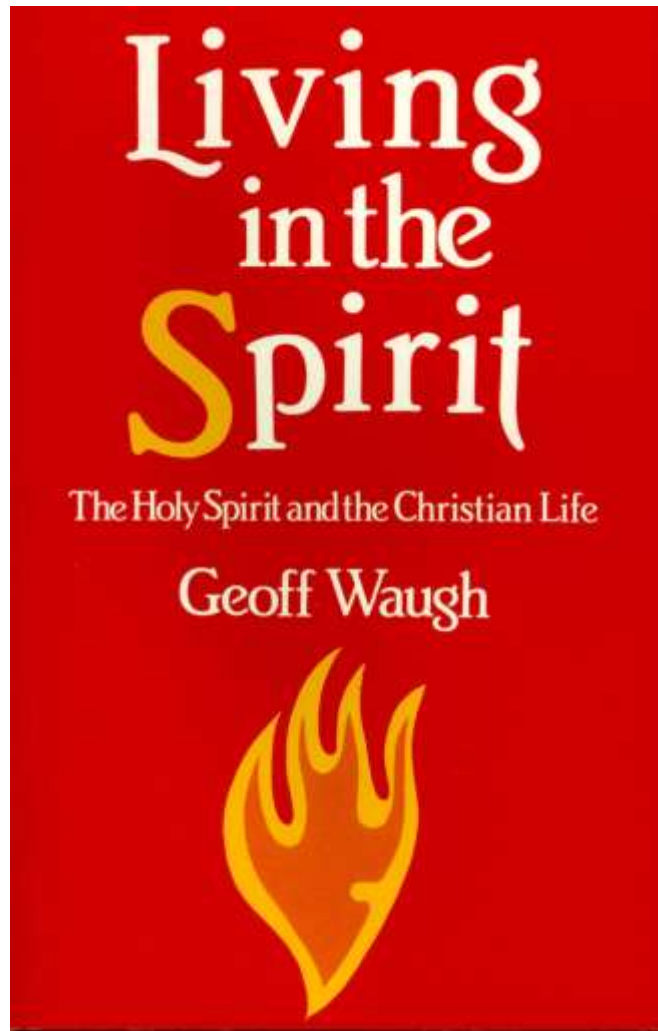
Topic 2: Jesus' Ministry

Topic 3: The Epistles

Topic 4: The Cross

Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do grater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son.

John 14:12-13



Living in the Spirit

Studies on the Holy Spirit and the Christian Life

A resource for Signs and Wonders

See [Renewal Journal](#)

Topic 1 – Old Testament

Introduction

Throughout the Scriptures and church history we find evidences of the power and the kingdom of God at work. In the Old Testament, we see a relationship between the prophetic ministry and signs and wonders. As the Old Testament Prophets teach us, the prophetic ministry is “a Kingdom ministry of signs and wonders” (Niehaus 1993:41).

All over the world today, we are witnessing believers rising up in their faith and calling. They are being empowered to preach the gospel with signs and wonders following them. This is not just for a few but it is also for you and all believers.

From This Topic You Will Learn

1. There is a direct relationship between the prophetic ministry and signs and wonders.
2. Reasons why God performs signs and wonders.
3. Old Testament foundations for signs and wonders.

Topic Notes

A. DEFINITIONS

1. What is a Sign?

A biblical sign is a token, visible illustration, portent, ensign, signpost; a miracle, a mighty deed or an event (Strong’s Concordance). This noun occurs 78 times in the Old Testament (Hayford 1995:761).

For example:

The rainbow (Gen. 9:12-17), circumcision (Gen.17:11), and the blood of the Passover lamb (Ex.12:13) are visible illustrations of something not seen, that is, an agreement between God and His people.

The 10 plagues that God sent against Egypt are signs of God’s power and judgement (Ex.10:2).

2. What are Signs?

‘Signs and wonders’ is a phrase used regularly throughout the Bible – Old and New Testaments – to indicate the hand of God, the works of God, or the presence of God in situations or circumstances.

The Greek word *semeion* (sign) is “used to distinguish between persons or objects (Matt.26:48; Luke 2:12); to denote a warning or admonition (Matt.12:39; 16:4); as an omen portending future events (Mark 13:4; Luke 21:7); to describe miracles and wonders, whether indicating divine authority or ascribed to false teachers and demons (Matt. 24:24; Rev. 16:14)” (Hayford 1995:761).

3. What are wonders?

Wonders (*teras*) cause us to wonder. In the Bible the word often refers to the activity of God which causes people to wonder or be awestruck. The word *teras* has the same root as teratology, the science that deals with unexplainable phenomena.

Teras denotes extraordinary occurrences, supernatural prodigies, omens, portents, unusual manifestations, miraculous incidents portending the future rather than the past, and acts that are so unusual they cause the observer to marvel or be in awe. *Teras* is always in the plural, associated with *semeion* (signs). Signs and wonders are a perfect balance for touching man’s intellect, emotions, and will (Hayford 1995:796).

B. OLD TESTAMENT FOUNDATIONS FOR SIGNS AND WONDERS

1. The Prophetic Ministry and Signs & Wonders

Signs and wonders often accompany a word from God and demonstrate his intervention in history and people’s lives. They are especially evident in crisis times as with Moses (a leader and prophet) and the formation of Israel as a nation. They accompany the ministries of some prophets as with Elijah.

The Old Testament prophets Elijah (1 Kings 17:7-16; 19-24) and Elisha (2 Kings 4:1-7, 32-37, 42-44) document the strong connection between God’s prophets and God’s power including healing and miraculous ministries. Both these prophets performed signs and wonders that pointed to the ministry of Jesus, who was the greatest prophet of all.

Today, signs and wonders are not limited to the prophets but are for every believer. The body of Christ is a prophetic people and as such we are to demonstrate the power, glory and presence of God wherever we go. After all, the “*testimony of Jesus Christ is the spirit of prophecy*” (Rev. 19:10). Therefore, God’s people can

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move in power and the supernatural as they are led by the promptings of the Holy Spirit.

a. Signs and Wonders – Old Testament References

In the Pentateuch, Deuteronomy, the Psalms and the rest of the Old Testament, we see God intervening to save and redeem his people. The following scriptures show this theme:

Exodus 7:3 – multiply my signs and wonders...

Deut. 4:34 – by signs and by wonders...

Deut. 6:22 – the Lord showed signs and wonders before our eyes

Deut. 7:19 – the signs and the wonders

Deut. 13:1-2 – if a prophet...gives you a sign or a wonder... testing you (false)

Deut 26:8 – with signs and wonders

Deut. 34:10-11 – a prophet like Moses...all the signs and wonders which the Lord sent him to do

Ps 105:27 – Moses and Aaron performed signs and wonders

Isa. 8:18 – we are for signs and wonders in Israel (family)

Isa 20:2-3 – Isaiah ...a sign and a wonder (prophet)

Jer. 32:20-21 – You have set signs and wonders in the land of Egypt...brought your people out...with signs and wonders

Dan.4:2 – declared signs and wonders (dream).

b. Some Signs and Wonders in the Old and New Covenants

Moses and Jesus -both were covenant mediators:

Moses for the Old Covenant, Jesus for the New Covenant

-both were prophets (Deut.34:10; Acts 3:22)

- both performed miracles (Ex. 7:3; Jn2:1; Matt.8:23-27)

Moses - had a deliverance ministry (Deut 32:17; Ps. 106:37-38)

[demonic power in idols – 1 Cor. 10:190-20]

King Saul - delivered (1 Sam. 16:14, 23)

Abraham - was a prophet who healed Abimelech's wife and servants (Gen. 20:7)

Elijah - raised a widow's son from the dead (1 Kings 17:7-16)

- miracle with the widow's flour (1 Kings 17:7-16)

Elisha - raised a woman's son (2 Kings 4:32-37)

- had food provided for him (2 Kings 4:1-7; 42-44)

- leprosy gone by washing (2 Kings 5:1-19).

C. REASONS WHY GOD PERFORMS SIGNS AND WONDERS

1. That he might be glorified – He alone should receive glory.
2. For sovereign purposes - To show that he alone is God (1 Kings 18:16-39).
3. For evangelistic purposes – To bring people to salvation (2 Kings 5:15,17; 17:24)
4. God’s love and compassion for his people (2 Kings 2:19-22; 4:1-7, 38-410)

Note that God reveals himself in natural events as well as in supernatural events. Both reflect the glory of God.

God encountered Elijah mostly through the inner guidance and ‘still small voice’ or the ‘sound of sheer silence’ – not just in earthquake, wind or fire. However, at times he also revealed his mighty hand by miraculous interventions and even fire from heaven (1 Kings 18).

Note also that Jesus warned against always seeking for signs and wonders. That can become a trap, and even an expression of unbelief! See Matthew 7:22; 12:38-39; 16:4.

God’s love and power fill all of life for those who have eyes to see. He heals us constantly as we eat and drink well, exercise and sleep. We need to thank God for all his provisions. Good food, vitamins, and medicines all contribute to our health, and so does prayer for healing, often miraculously.

It’s not either/or, but both – the natural and the supernatural. Both show God’s power.

Major Points of this Topic

There is a direct relationship between the prophetic ministry and signs and wonders.

The purposes for signs and wonders include: giving glory to God (worship), making God known (evangelism), a demonstration of God’s love and compassion for His people (service), and for sovereign purposes (God alone is God)

Throughout the Old Testament we see evidence of the power of the kingdom of God. God uses the signs and wonders to redeem a people for Himself.

Review or Discussion Questions



1. Explain the relationship between the prophetic ministry and signs and wonders.
2. What are the reasons God heals and performs miracles?
3. Discuss “For the testimony of Jesus is the spirit of prophecy” (Rev.19:10) and how it applies to believers operating in signs and wonders today.

Further Readings or Research

Stronstad, R. 1984. “*The Charismatic Spirit of God.*” Chapter 2 in *The Charismatic Theology of St. Luke.* pp. 13-32. This chapter in Stronstad’s book is solid and not real easy to read! So if it is too complicated for you just now, skip it, and come back and read it later, for example when you have finished the rest of this first Module.

Transformations Videos I & II and articles in [*Renewal Journal Nos. 16 \(Vision\) and 17 \(Unity\)*](#)

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Topic 2 – Jesus’ Ministry

Introduction

Jesus’ life and ministry included signs and wonders. They demonstrated the presence and reality of the kingdom of God, which was Jesus’ central teaching and ministry theme. Jesus himself is the supreme sign and wonder. He was born miraculously by the power of the Holy Spirit, his life proclaimed God’s kingdom, his death conquered evil, and his resurrection appearances and ascension miraculously confirmed his claims. He lived what he taught.

In Jesus we have no artificial separation of words and works. Proclaiming the kingdom of God involved demonstrating the kingdom of God. Signs and wonders in Jesus life and ministry were no optional extra. They are integral to Jesus himself, and to the kingdom of God.

From this Topic You Will Learn

1. Signs and wonders were central to Jesus’ life and ministry.
2. Signs and wonders demonstrated the kingdom of God, and still do.
3. Jesus’ life and ministry revealed God’s nature and authority.
4. Jesus commanded his followers to heal the sick and cast out demons.
5. This is still the work of the Holy Spirit in the church today, as it was in Jesus.

Topic Notes

A. SCRIPTURAL FOUNDATION FOR JESUS’ HEALING MINISTRY

Old and New Testament Foundations

According to the Scriptures, the problem with the human race is sin and its evil and destructive fruits. In the Old Testament, it is seen in broken relationships (Gen. 18:20), poverty (Deut. 15:4, 5), sickness (Ex. 15:26; Deut. 7:12-16), and demonization (1 Sam. 13:13, 14; 15:17-19). Likewise, in the New Testament sin leads to broken relationships and social dysfunction (Rom. 1:18-32), natural calamity (Rev. 6:6), poverty (2 Cor. 9:6; Gal. 6:7), sickness (Rom. 5:12, Mark 2:1-12), and demonization (Luke 22:3-6; Acts 5:1-3).

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Jesus himself is God's answer to evil and sin. He himself, and he alone, is Saviour and Lord. His miraculous birth, life, death and resurrection are the ultimate sign of God's favour, grace and judgement.

According to the New Testament, Jesus' ultimate mission was to bring all things back into harmony with God. This involved atoning for sin and reverse sin's fruit. This is demonstrated by the Gospel writers. For example, Mark moves directly on to the healing ministry of Jesus (Mark. 1:29-31) including the healing of leprosy, a disease that made one ritually taboo (Mark 1:40-45). It is in the healing of the paralytic in Mark 2:1-12 that the forgiveness of sins is followed immediately by the healing of disease. That is, both sin and the fruit of sin are removed.

The Empowering Presence of The Holy Spirit

Jesus began his ministry after his empowering encounter with the Spirit at his baptism. The ministry of Jesus in signs and wonders was based on his relationship with the Holy Spirit who is imaginative and inventive. Although the work of the Holy Spirit is manifold, one indispensable reason for his presence in the Christian's life is to give power. The Spirit is the Christian's sole resource for supernatural power in doing the work of God. Luke is careful to record this role of the Holy Spirit in the life of Christ. He leaves no room for doubt that the *Holy Spirit* is the *key* to Jesus' power and effectiveness in his ministry.

In the church, and in the lives of individual believers, the Holy Spirit does not entirely conceal his work, but makes himself known in various ways. In Acts 13:1-2, it is the Holy Spirit who gives direction in response to fasting and worship. In Acts 15:28, the apostles and elders of the Jerusalem church sought the Spirit in their decisions to find out what "seemed good to the Holy Spirit." Although the Holy Spirit does primarily glorify Jesus, he also frequently gives recognisable evidences that make his presence known. One of his primary purposes in the New Covenant Age is to manifest the presence of God; to give indications of his presence as God.

B. THE PURPOSES OF SIGNS AND WONDERS IN THE NEW TESTAMENT

Signs and wonders have many purposes. These include:

To glorify God himself and his Son (Matt. 15:30-31; Luke 5:24-26; 17:17-18; John 9:3; 11:4, 40; Acts 3:12-13; 4:21).

To authenticate Jesus Christ (Matt. 9:6; 14:25-33; Mark 2:10-11; Luke 5:24-25; 7:18-23; 11:20; John 14:11; Deere 1993: 101-102)

Signs and Wonders

To authenticate the message about Jesus. (Mark 16:20; Acts 14:3; Deere 1993, pp 103-104).

To bear witness that the kingdom of God has come through Jesus Christ, and has begun to expand its beneficial results into people's lives.

To help those in need. It flows out of God's compassion and mercy. (Matthew 14:14; 15:22-28; Mark 1:41-42; 5:19; Luke 7: 11-17)

To remove hindrances to people's ministries by increasing their expectancy and bringing a confirming release in their lives (Matthew 8:15).

In the church and in the lives of the individual believers, the Holy Spirit does not conceal his work, but makes himself known in various ways. He manifests and makes known the presence of God (Acts 13:1-2; 15:28).

To reward faith in those who believe (Matt. 9:22; 15:28; Acts 14:8-10).

A response to a request (Mark 7:32; 8:22).

To remove hindrances to ministry (Mark 1:31)

To teach us about the nature and character of God, and the kingdom of God (Matthew 21:18-22). Jack Deere explains this teaching aspect:

Theologians call this "the pedagogical purpose of miracles" (from the Greek word *paideuo*, to bring up, educate). John had this in mind when he called the miracles of Jesus "signs." A sign is something that points beyond itself to something greater. Of course all of the miracles Jesus did teach us something about his nature and ministry. They also teach us something about the nature of the kingdom (Deere 1993: 221).

C. FOUR VITAL ASPECTS ABOUT THE LIFE OF JESUS

These four keys in the life of Jesus' ministry show why he could move so powerfully in signs and wonders.

1. His relationship with the Father

The secret of sinless life of Jesus and his miraculous ministry is bound up in his relationship with the Father. John states, that this relationship has always been (John 1:1) and also was demonstrated on earth through the intimacy, simplicity and obedience of Jesus throughout his ministry (John 15: 17-21). It's the same for us.

2. His relationship with the Holy Spirit

Luke clearly states that before Jesus started his ministry on earth, He was empowered by the Holy Spirit just after his water baptism. Jesus explained that the Holy Spirit was the resource of all the signs and wonders he did (Luke 3: 21-23; 4:1, 14, 18; 5: 17). It's the same for us.

3. His prayer life

Luke stressed that Jesus' ministry was based on his prayer life. He spent 40 days in the wilderness fasting and praying before he launched into his ministry (Luke 4: 1-13). There was a time when Jesus inferred that prolonged prayer may be a necessary element in very difficult cases of healing (Mark 9: 29). Finally, there were many times when the Scripture mentions that Jesus withdrew to the quiet place to pray (Luke 4: 42). Jesus prayed, and obeyed. That empowered his ministry. It's the same for us.

4. His perspective on sickness

Jesus was not only motivated to heal people because of his love for them, but also because of his hatred of the forces that enslaved them. A word of rebuke was often on the lips of Jesus when he dealt with demons, sickness and elements of nature (Luke 4: 35, 39). Luke also reminds us that Jesus went about doing good and healing all who were oppressed of the devil (Acts 10:38). He believed and demonstrated that God is good and loving, while evil is bad and destructive. It's the same for us.

D. SIGNS & WONDERS IN THE MINISTRY OF JESUS

Signs and wonders were integral to the ministry of Jesus Christ. New Testament writers viewed signs and wonders as an essential part of the kingdom of God. Jesus did not only preach and teach about the kingdom of God; he demonstrated the reality and the power of the kingdom of God (Matt. 4:23-24; 9:35).

Jesus, quoting from Isaiah 61:1-4, emphasised that his anointing in the power of the power of the Holy Spirit at his baptism was an anointing for signs and wonders in the proclamation and demonstration of the good news of the gospel:

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour (Luke 4:18-19).

When John the Baptist, in prison, wanted to be sure that Jesus really was the Messiah – the Anointed – he sent two of his disciples to ask Jesus about that. Jesus answered by referring to the signs and wonders which confirmed his ministry and calling:

Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised; the poor have good news brought to them. And blessed is anyone who takes no offence at me (Luke 7:22-23).

Jesus himself explained his calling and anointing in terms of signs and wonders in the proclamation of the good news of the liberating kingdom of God. What he said and what he did were one and the same. Signs and wonders, for Jesus, are a normal part of Kingdom life.

Signs and Wonders

Wagner (1981:16) categorises these lists of kingdom signs:

Category A: Social signs or signs applied to a general class of people.

These social signs include (1) preaching good news to the poor, (2) proclaiming release to the captives, (3) liberating the oppressed, and (4) instituting the year of Jubilee (acceptable year of the Lord).

Category B: Personal signs or signs applied to specific individuals.

These personal signs include (1) restoring sight to blind people, (2) casting out demons, (3) healing sick people, (4) making lame people walk, (5) cleansing lepers, (6) restoring hearing to deaf people, and (7) raising the dead.

He suggests that social signs may be fulfilled gradually and may have a longer effect in society generally, whereas personal signs are usually miraculous or supernatural with a more temporary effect, mostly on individuals (Wagner 1981:17). They demonstrate God's power, meet people's needs and help people to understand and respond to the kingdom.

Wrong attitudes

We should also note Jesus' warnings about *wrong attitudes to signs and wonders*.

- Some people criticised Jesus for breaking their rules when he healed people. Jesus had compassion, and he challenged the abuse of rules which put burdens on people or had become idols (Mark 3:1-6).
- Some people said Jesus was mad or 'out of his mind' when he cast out demons and healed people. Even his family tried to restrain him (Mark 3:20-21). Jesus warned against this spiritual blindness.
- Some people attributed his miraculous power to the devil or the prince of demons. Jesus gave those people his strongest warning about the eternal danger of blaspheming against the Holy Spirit (Mark 3:22-30).
- Some people wanted signs and wonders as *the* proof of God's presence because of their unbelief! Jesus warned against this lack of faith (Matthew 12:38-39; 16:4).
- Some people want to use signs and wonders as proof of their approval by God, but Jesus warned against that also (Matthew 7:22-23).

Signs and wonders are not the basis of our faith, nor the proof of our faith; they are a result of faith. Our faith is in God himself, and all he had done in Jesus by the power of his Spirit. Then we do not have to focus on signs and wonders as proof of our faith; nor do we ignore signs and wonders through our unbelief.

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Jesus constantly demonstrated the presence of the kingdom of God through signs and wonders, but preferred to keep that demonstration in the background (see Mark 1:35-45). For him the kingdom of God, God's rule, was always in the foreground. Signs and wonders were a testimony to the reality of that kingdom.

E. JESUS IMPARTED SIGNS AND WONDERS MINISTRIES

Jesus sent out his disciples and his followers to minister in signs and wonders, as he did. They proclaimed the Kingdom and were given authority over demons and to perform miracles and signs and wonders (Matt. 10:1,7,8; Luke 9:1-2; 10:9,17; Acts 8:6-7,12).

Relating to signs and wonders, Jesus taught his disciples to reproduce his message and ministry of the kingdom of God, then required that his disciples teach the church to do the same (1 Cor. 11:1; Phil. 4:9; 1 Thess. 1:6). This was one of his last commands, in the Great Commission (Matt. 28:20). To eliminate the Kingdom message and ministry from this agenda in favour of 'Christology' or ethics is to cut out its heart. True Christology emphasises the divine and Spirit-filled human nature of Jesus including his signs and wonders. That's the gospel.

The risen Lord continues to gift his church with charismatic leaders - apostles, prophets, evangelists, and pastor-teachers - in order to equip the saints, that is, the whole church, for ministry (Eph. 4:7-12). The Book of Acts demonstrated this when it showed that the next generation of leadership, men such as Stephen, Philip, Ananias, and Paul, continue to minister with signs and wonders in the power of the Spirit. Almost every chapter in the book of Acts shows how the early church demonstrated the truth of the gospel with the signs that accompanied it (Mark 16:20). Today, this still applies to us.

How Jesus imparted the Healing Ministry (Luke 9, 10):

1. Jesus transferred his healing ministry after he modelled it to his disciples.
2. Jesus gave this ministry to committed people.
3. Jesus transferred this ministry by commission and gifting.
4. Jesus gave some instruction to his disciples regarding of this ministry, such as where and to whom they should go.
5. Those to whom this ministry was given encountered difficulties.
6. The ministry of healing was carried out through the disciples' firm assertive faith quickened by the guidance and anointing of the Holy Spirit.
7. The expansion of healing ministry had universal and cosmic effects, as it was the greatest means of evangelism (Luke 10:18).
8. The healing ministry is valid for today.

John summarizes Jesus' ministry as follows:

Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written. (John 20:30, 31; 21:25 NIV).

Major Points of this Topic

Jesus himself lived in signs and wonders from his birth to his ascension.

Jesus was first empowered by the Holy Spirit before launching out into his ministry of signs and wonders.

Jesus reproduced his ministry in his disciples and he commanded them to do as he did

Signs and wonders were central to and were the heart of the ministry of Jesus, demonstrating the Kingdom of God and showing God's love and power.

Review or Discussion Questions



1. Explain the key aspects of Jesus' life and ministry.
2. Why were signs and wonders at the heart of Jesus' ministry?
3. Describe how Jesus imparted his healing ministry to the disciples.

Further Readings or Research

Williams, Don. 1989. "The Kingdom Come: The Ministry of Jesus." Chapter 8 in *Signs, Wonders and the Kingdom of God*. Ann Arbor: Vine, pp. 105-122. This chapter is good background theology for this subject.

Williams, Don. 1989. "Imitators of Christ: The Ministry of the Church." Chapter 9 in *Signs, Wonders and the Kingdom of God*. Ann Arbor: Vine. pp. 123-142. Williams argues for a ministry of signs and wonders.

Surprised by the Power of the Spirit by Jack Deere. 1993. Chapter 8: "Were miracles meant to be temporary?" and Chapter 9: "Why does God heal?"

Transformations Video's I & II, with information reproduced in the *Renewal Journal* Nos 16, 17, including "[*Almolonga the Miracle City* by Mell Winger](#), from *The Transforming Power of Revival* edited by Harold Caballeros & Mell Winger (1998), Chapter 17, and "[*Snapshots of Glory* by George Otis Jr.](#) from *Informed Intercession*, 1999.

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Topic 3 – The Epistles

Introduction

The Epistles support signs and wonders but focus more on the character and faith-building aspects of the One who ministers in signs and wonders. Throughout church history we find that many have done great exploits but many have also failed. The Epistles aim to produce well balanced men and women who would grow in spiritual maturity and in intimacy with God and in relationship with others. Today, this applies to us if we are to remain obedient and victorious all our lives.

From this Topic You Will Learn

1. The Epistles give vital teaching on the gifts and power of the Spirit.
2. The Epistles emphasizes character building and faith building as the context in which ministry, including signs and wonders, happens.
3. Healings occurred in the church, and there are instances where healing does not take place.

Topic Notes

A. SIGNS AND WONDERS IN THE EPISTLES

The coming of Jesus Christ the Saviour has meant the outpouring of the Spirit on the Church and on the world. In the New Testament, the power that comes from the Holy Spirit is manifested in many modes: the ability to perform set tasks and overcome temptation, the ability to impact others through preaching and witness, and the ability to act as a channel for God's power in miracles, healings, various signs and wonders.

The Gospels show that works of power in the physical realm are real, including miracles of nature and healings of all sorts. C.S. Lewis used the phrase, "miracles of the new creation," in which the power of God that created the world works again to bring something out of nothing, that is, to cause an inexplicable state of affairs different from what was there before. Everyone knows that it is impossible to get food for 5,000 out of five loaves and two fish, but Jesus did it.

In the New Testament, it can be found that words of power in Christian communication are very much a part of the gospel story and of the story of the new church. Luke particularly emphasises the power of God, and several texts in Luke are significant here. In Luke 4:14, following the wilderness temptation, "Jesus returned to Galilee in the power of the Spirit." This text introduces not only his works of power, but also the words of power that came from his lips.

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The New Testament speaks not only of God's power in the miraculous and in the communication of the gospel, but also of God's power at work in us, enabling us to understand and to do what we otherwise could not. It is not just power in the message and through the messenger, but also there is power in and upon those who believe, making their life utterly different from what it was before. It is resurrection power - a matter of God raising with Christ those who have become willing to die with Christ.

B. SCRIPTURAL REFERENCES ON THE GIFTS OF THE SPIRIT

In the Epistles, there are at least five explicit passages giving attention to the gifts of the Spirit. They are:

1. Romans 12:3-8
2. 1 Corinthians 12-14
3. Ephesians 4:1-16. 1 Thessalonians 5:19-22. 1 Peter 4:10-11

These passages are examined more fully in this *Study Guide* in Topic 8: Spiritual Gifts.

C. THE PRIMARY FOCUS OF THE EPISTLES

It is right to want to know what gifts for ministry God has given us. We need to harness them and see them used for the blessing of others as widely as possible. But there is a danger that the person who believes God has given them a sprinkling of gifts will fall captive to that old enemy, self-importance. God does not value us according to the number of gifts we have, nor by their spectacular quality. God does not value us primarily for what we can do - even what we can do in his strength. He values us primarily for who we are and what he makes us as new creatures in Christ, conforming us to Christ by his grace.

Although the Epistles do not strongly paint the workings of the Holy Spirit through the believers in signs and wonders, as we see in the Gospels and the book of Acts, that does not mean that they negate or say that signs and wonders have ceased as some cessationists believe. It is a matter of difference in primary focus (Bodine 1993:201). Most of the epistles were written to teach important doctrine and to correct errors in the early church life of the first century.

The primary focus of the Epistles is on character and faith building. As Paul says, having the gifts without love and character is as "noisy cymbal" (1 Cor. 13:1). Throughout the Epistles we find that the gifts and the fruit of the Spirit go hand in hand. One is not more important than the other. Likewise, the Gospels and the Book of Acts are no more important than the Epistles when it comes to teachings on signs and wonders. All are needed. The whole counsel of the Word of God is needed to live a full life in the Spirit. This is what the Epistles focus on primarily.

There are principles to learn and pitfalls to avoid in ministry. The Epistles help us to learn the principles and to avoid many of the pitfalls in life and ministry. In other words, an integrated approach to ministry is essential and the Epistles and the Gospels and the Book of Acts bring that integration by New Testament standards.

The “power path” is humble dependence on God to become channels of his power. First, we are to be channels through which the power of God flows into the depths of our own being as we open ourselves up to the Lord and His grace. Then, by God’s grace, we will find that repeatedly we are becoming channels of His power into the lives of others. He does not give us power as our possession. We must never seek to possess the power of God for ourselves to use it at our discretion.

D. EXAMPLES OF PEOPLE NOT RECEIVING HEALING

Though New Testament pages are full of the miracles, there are four men who it appears did not receive healing (no reason or purpose is mentioned). Although we are not given any reason why they are not healed, aside from God’s sovereignty and all other human reasons, it can also be explained by the “already-not-yet” tension of the living in the kingdom.

1. Paul with a possible eye affliction (Gal.4: 13-16).
2. Trophimus whom Paul left ill at Miletus (2 Tim.4: 20)
3. Epaphroditus was ill and almost died (Phil 25: 30).
4. Timothy who was advised by Paul to take some wine for his stomach and frequent ailments (1 Tim.5: 23).

These passages remind we that we are not God. We do not have all the answers, nor do we understand all the mysteries. We can, and should, believe in God for healing. God heals. However, we do not understand all the complexities of why people are not always healed.

Here a word of caution is important. Some people say that if you have enough faith you will be healed. That is unkind, unfair and often untrue. The Bible gives many explanations beside lack of faith for the absence of healing. Sometimes healing is delayed in God’s purposes. Jesus must have walked past the beggar at the Temple gate many times; Peter healed him in the power of the Spirit (Acts 3 and 4) and got into a lot of trouble over it.

Wimber examines this difficult issue in Chapter 8, “Not everyone is healed”, of *Power Healing*. He notes:

There are many reasons why people are not healed when prayed for. Most of the reasons involve some form of sin and unbelief:

- * Some people do not have faith in God for healing (James 5:15).
- * Personal, unconfessed sin creates a barrier to God’s grace (James 5:16).

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- * Persistent and widespread disunity, sin and unbelief in bodies of believers and families inhibit healing in individual members of the body (1 Cor. 11:30).
- * Because of incomplete or incorrect diagnoses of what is causing their problems, people do not know how to pray correctly.
- * Some people assume that God always heals instantly, and when he does not heal immediately they stop praying (Wimber 1986:164).

Francis MacNutt in *Healing* also lists reasons healing may not happen in Chapter 18: “Eleven reasons why people are not healed.” He includes:

1. Lack of faith (Matthew 17:14-20).
2. Redemptive suffering – God uses it (Gal. 4:13-14).
3. A false value attached to suffering.
4. Sin – especially resentment and unforgiveness.
5. Not praying specifically – such as avoiding the root of inner pain.
6. Faulty diagnosis – like praying for deliverance when inner healing is needed.
7. Refusal to see medicine as a way God heals.
8. Not using the natural means of preserving health – such as rest and good food.
9. Now is not the time – healing may be progressive, or later.
10. A different person is to the instrument of healing.
11. The social environment prevents healing from taking place.

Note the very useful summary chart of four different kinds of healing in MacNutt’s chapter 11: “The Four Basic Kinds of Healing”.

Major Points of this Topic

Epistles have a different primary focus compared to the Book of Acts and the Gospels. It’s primary focus is on faith building and character formation

The gifts of the Spirit must be balanced out by the fruit of the Spirit

Love must be the motivating factor behind the power ministry of the Holy Spirit

There are four instances in the Epistles where healing does not occur.

Review or Discussion Questions



1. What is the primary focus of the Epistles in terms of signs and wonders?
2. What are the scripture verses on the gifts of the spirit?
3. Discuss: The fruit and the gifts of the Spirit are both significant in moving in signs and wonders.

Further Readings or Research

Wimber, John. 1986. "Not Everyone is Healed." Chapter 8 in *Power Healing*. London: Hodder & Stoughton, pp. 58-59. Wimber gives excellent applied theology and practical ministry examples.

Healing by Francis MacNutt.

Renewal Theology by Rodman Williams. 1996. Vol. 2. Ch.15: Christian Living.

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Topic 4 – The Cross

Introduction

Jesus Christ's cosmic, eternal victory over all evil on the cross is a central theme of the whole Bible. The Old Testament points to it, and is fulfilled in it. The Gospels announce and proclaim it with vivid details on Jesus' life, death and resurrection. The Epistles explain its importance. Christ's victory on the cross is the only basis for salvation in all its fullness, including the place signs and wonders have in demonstrating the power of the cross in all things.

From This Topic You Will Learn

1. There is a direct relationship between The Cross and the Power of God.
2. The significance of the cross is shown in how God reconciles all things and all peoples back to himself through Jesus' death and resurrection.
3. The death of Christ on the cross has overcome the powers of darkness and through belief in Jesus Christ and his death on the cross; we receive that same power over the devil and can live victoriously.
4. Isaiah Chapter 53, the prophetic word about the Suffering Servant and Messiah, was fulfilled by Jesus Christ during his ministry (Matthew 8:16-17).

Topic Notes

A. BIBLICAL FOUNDATIONS CONCERNING THE CROSS

1. Isaiah 53: The Messianic Prophecy of the Ministry of Jesus Christ

Isaiah chapter 53 portrays the character, ministry, sufferings, death, and exaltation of the Messiah. Isaiah's prophecy also anticipated the healing ministry of Jesus Christ. As a fulfilment of that prophecy Matthew wrote:

When evening had come, they brought to him many who were demon-possessed. And he cast out the spirits with a word, and healed all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He himself took our infirmities and bore our sicknesses." (Mt. 8:16-17, cf. Isaiah 53:4).

2. The Substitutionary Atonement of Christ on the Cross

Throughout the scriptures we find evidence of the supernatural and miraculous signs and wonders pointing to the power of the cross and authenticating the preaching of the Word of God. Interestingly, there is a significant relationship between the Gospel and the Atoning Work of Jesus Christ on the cross. “The substitutionary atonement of Christ on the cross is the heart of the gospel.” That is the reason why “we preach Christ crucified” and nothing else lest we nullify the message we proclaim. In fact, “Christ’s atoning work on the cross is the centre of gravity in the New Testament Faith” (Matt. 20:28; Mark 10:45; John 12:27,31-33; Rom, 3:22-25; 5:8,9; 2 Cor.5:21; Gal.3:13; Col. 1:21-22; 1 Tim.2:6; Heb. 2:14; 9:14, 26-28; 10:10; 1 Pet.1:18-21; 2:24; 3:18; 1 Jn. 2:2; 3:5, 8; Rev.12:11) (Greig & Springer 1993:22).

Furthermore, “the power of the cross is first and foremost in the atonement and the forgiveness of all sin that the cross provides” (1 Jn. 2:2). Christ’s atoning work is also the “basis for all God’s work in our lives” as he sanctifies our soul and restores us from the brokenness of sin to wholeness (Greig & Springer 1993: 22).

The apostle Peter applies Isaiah 53:5 to the forgiveness of sin. He says of Christ,

who himself bore our sins in his own body on the tree, that we, having died to sins, might live for righteousness – by whose stripes you were healed (1 Peter 2:24).

Jeffrey Niehaus explains this:

Just as Isaiah portrays sin as disease (Isaiah 1:5, 6), Peter uses Isaiah’s words to inform us that the “healing” of Isaiah 53; 5 is first and foremost a healing from sin. That is the healing we find in the atonement. In the same vein, Peter goes on to quote Isaiah 53:6: “For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls” (1 Peter 2:25). The work of the atonement is to heal us from sin and to return stray sheep to God, as Peter’s application of Isaiah 53:5, 6 makes clear. It makes physical healing possible (“He took up our infirmities” Isa. 53:4 and Matt. 8:16, 17) but does not necessarily guarantee it in this age to God’s people (Niehaus 1993: 50).

The atonement is central to our faith. Hence, if Christ and what he has done on the cross is the “cornerstone of Christianity” then the time of Christ’s incarnation, ministry, death, resurrection and ascension is the pivotal time in the Kingdom of God. Everything in the Old Testament – especially the sacrificial system – points to the cross, and everything since then looks back to it. That is the mystery of Christ’s death and the love of the Father for us (Wimber 1986:165).

3. The “Already-Not-Yet” Tension of Healing and the Miraculous

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According to Gordon Fee, “healing is made possible by the atonement of the cross but is not necessarily guaranteed to be fully experienced by believers in this age.” (Greig & Springer 1993: 22). Fee says:

Healing is provided for [in the atonement] because the atonement brought release from the...consequence of sin; nonetheless, since we have not yet received the redemption of our bodies, suffering and death are still our lot until the resurrection (Greig & Springer 1993:220.)

In other words, there is the “already-not-yet” tension of the kingdom of God in relation to healing and spiritual gifts, and the supernatural and the miraculous (Greig & Springer 1993:22; David 1993:125-127).

This raises the issue of whether “healing is in the atonement” or not. According to R. A. Torrey, “healing is in the atonement,” that is, “based on what Jesus has done on the cross, we may experience 100 percent healing on earth.” On the other hand, J. Sidlow Baxter asserts that “healing for our mortal bodies is not in the atonement.” Colin Brown agrees. He believes that “forgiveness of sins is based on covenant grace: God intends that *everyone* who trusts in him will experience forgiveness of sins. But, physical healing is different: many are healed, and many are not.” (Wimber 1986:166).

Both Brown and Baxter believe that divine healing is available today but the “atonement is the *basis* for physical healing.” Baxter explains: “it is still true, however, that divine healing for sickness comes to us through the atonement, just as all the other blessings of salvation do.” This explains why some people do not get healed (Wimber 1986:166-167; Niehaus 1993: 48-49).

Moreover, healing as a part of salvation does not rule out the place of suffering in the life of the believer. Suffering, when rightly and meekly borne for Christ’s sake will refine character and strengthen faith, thereby playing its part in producing wholeness (Rom. 5:3-5). The problem with this is that many Christians assert that because of the suffering aspect, disease is to be accepted as part of God’s perfect will them. The Lord can and does use disease and disaster to chasten his children in the short term (Ps. 119:67-71), but Peter definitely states that Christians should not regard this as God’s perfect will (1 Peter 1:24). In other words, by New Testament standards, *asking for and receiving healing is the norm not the exception* (MacNutt 1988:88).

4. The Power of The Cross

The Gospel could and would have been believed apart from any miracles for the Word of God is complete, not deficient. It is “the power of God to salvation”

(Romans 1:16). Christian miracles and healings are a gracious gift from God and may serve many functions including the authentication of the Gospel message, but they are not a necessity - on their own they mean nothing (Deere 1993:114; Greig & Springer 1993:23).

The cross of Christ is the solution to every problem on earth. However, healing and spiritual gifts are not the solution to every problem nor is the cross limited to or equivalent to spiritual gifts and healing. As mentioned earlier, the atoning work of Christ on the cross to forgive sin is the fountainhead, the cornerstone, from which all other blessings flow including healing and spiritual gifts (Greig & Springer 1993:23; cf. 2 Peter 1:3).

5. Love: The Motivating Power of the Cross

When we view ourselves as failures and unworthy of the love of God, we will not want to draw close to him. The fact is that he not only loves us but also cares and accepts us just the way we are. Not only did Christ die for our sins, he died *for us*. When we look at the atonement of Christ, we look not just to the work that was done but at the *Person* of Christ who is the embodiment of love for God is love. In doing so we get a better picture of the personhood, nature, and kingdom of God. Our Christian faith rests not only in what Jesus has done and will do but also in *who* he is.

Jesus is love and power at the same time. Jesus never used his power either to show off or to serve his own ends. Jesus' use of spiritual power was always a means, never an end. He used God's power always to demonstrate the love and nature of God. The purpose of spiritual power in Christianity then is to show love and compassion for others. It also gives us opportunity to serve them and God.

Jesus has the authority and power to forgive sins. Likewise he has given all believers the authority to forgive (John 20: 23). He also graces them to receive forgiveness anytime (1 John 1:9). Satan frequently uses guilt and condemnation to cripple Christians, even after they have supposedly repented and asked for forgiveness. Knowing that in Christ there is forgiveness and no condemnation, we can come boldly to him for we have access to God (2 Cor. 5:7; Rom. 8:1; Heb.10-19-23).

B. THE EPISTLES ON THE SIGNIFICANCE OF THE CROSS

The Apostle Paul emphasised the significance of the cross in many of his letters. These are some of the main passages on the cross from the epistles.

1. 1 Corinthians 1:17-18, 23-24

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For Christ did not send me to baptise, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect... but we preach Christ crucified, to the Jews a stumbling block and the Greeks, foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

There is a direct relationship between the cross and the power of God as well as the unfathomable wisdom of God – far beyond all human power and wisdom.

2. Galatians 6:14

But God forbid that I should glory except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

The Galatians had problems with legalism. Today, we also slide into rules and become legalistic. For example, we are ruled more by the clock rather than the promptings of the Spirit in our meetings.

3. Ephesians. 2:13-18

But now in Christ Jesus you who once were far off have been made near by the blood of Christ. For he himself ...has broken down the middle wall of division... so as to create in himself one new man from the two, thus making peace, and that he might reconcile them both to God in one body through the cross, thereby putting to death the enmity.... For through him we both have access by one Spirit to the Father.

In the New Testament time, this enmity was the division particularly between the Jews and the Gentiles. For them and for us today, the significance and importance of the cross is that it reconciles us back to God.

4. Philippians 2:5-11

Let this mind be in you which was also in Christ Jesus...a servant, and ... as a man, He humbled himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted him and given him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

In the biblical times, the cross was meant to be cruel and despicable yet God used it for his redemptive purposes. Here, the focus is not so much the individual salvation (which is very important to God) but it is about bringing the whole cosmos and universe back to God, himself through Jesus death on the cross.

5. Colossians 1:19-20

For it pleased the Father that in him all the fullness should dwell, and by him to reconcile all things to himself, by him, whether things on earth or things in heaven, having made peace through the blood of his cross.

The cross is the focus of how God reconciles all things to himself. The victory of the death of Jesus on the cross is far greater than salvation for people, although it includes that amazing triumph. It involves reconciling everything to God or bringing everything into harmony with him.

6. Colossians 2:13-14

And you, being dead in your trespasses and the uncircumcision of your flesh, he has made alive together with him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which as contrary to us. And he has taken it out of the way, having nailed it to the cross.

The legal right of the devil and his demons has been removed by the Cross. Therefore, we can repent and their legal right to afflict and torment and influence us is removed from our lives. To *experientially* know and understand this truth is important in moving in signs and wonders.

This is a paradoxical truth because most of the time, it is when we are most helpless, that God demonstrates his power and authority over the devil in our lives. For example, this can be seen in the life of Moses as the redeemer of Israel in the book of Exodus.

For us today, culturally, we can live lives independent of God. The cross rips all of this independence away and in our weaknesses we are strengthened by God. God

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comes to us in our weaknesses – *so quickly*. God is not so much impressed by our best strengths but in our frail weaknesses God comes to us *immediately* – right there and then. It is then that it becomes a *knowing* that it is *not us but it is God* working in and through us.

The volume of our emptiness determines our filling in...Heaven does not run out, earth just stopped being empty and hungry...When you get hungry, He gets close. Brokenness on earth opens heaven for He is near to those with a broken heart. – Tommy Tenney

7. Hebrews.12:1-2

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Jesus, who both was 100% God and 100% man, became incarnate. He took on a human body and all its weaknesses yet resisted temptation and remained sinless. He lived in holiness and outworked all that the first Adam had fallen from and he became the second Adam who is a life giving being and spirit.

Jesus through the cross conquered, overcome, triumphed and won the victory over all the forces of darkness, death, sin, sicknesses and diseases, and all the obstacles in obtaining salvation for all who would believe.

Reality is this: what he did on the cross provided redemption for mankind. It's a free gift for all. We simply need to appropriate it. Our understanding of who we are in Christ must be awakened and quickened to this reality. Only in understanding this reality will we be able to walk victoriously just as Jesus did who *is* the author and finisher of our faith.

The prayer of faith (James 5:15) can only be exercised in the light of God's will. Faith is based upon a word from God and not merely on positive thinking. It is not that we believing something so strongly that we make it come true - or that God must do what we believe will happen. The prayer of faith can only be prayed when God speaks to reveal his will and intention. Occasionally, God makes his will known clearly. In all the cases, it is exciting to pray a prayer of faith - and watch God work.

Major Points of this Topic

Jesus' death on the cross, validated in his resurrection, is central to all Scripture.

The victory of Christ Jesus on the cross has secured for us freedom, authority, and our victory over sin, death, and the powers of the evil one.

The cross focuses us on God's redemptive plan of reconciling all people and all things to himself.

Review or Discussion Questions



1. Explain the relationship between the cross and the power of God.
2. Give some of the Pauline scriptural verses that explain the significance of the Cross.
3. Why is the atonement the cornerstone of Christianity and the heart of the Gospel?
4. Discuss: The offence of the cross. Refer to 1 Cor. 1:17-18, 23-24.
5. Discuss Isaiah 53. Why is it called a Servant Song or the "gospel" chapter of the Old Testament?
6. Discuss: Salvation is in the atonement but healing is through the atonement.

Further Readings or Research

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A Theology of the New Testament by George Eldon Ladd. 1989. Chap 3#.

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Renewal Theology by Rodman Williams. 1996. Volume 1, ch.14: The Atonement.

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MODULE 2

Theological Foundations



Topic 5: The Supernatural

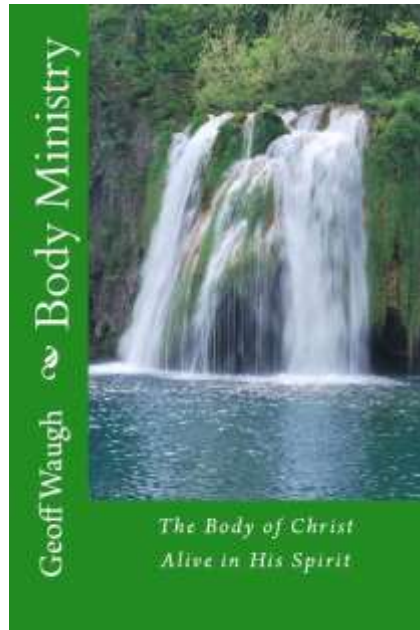
Topic 6: Worldview

Topic 7: The Kingdom of God

Topic 8: Spiritual Gifts

And these signs will follow those who believe: In my name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.

Mark 16:16-18



Body Ministry

The Body of Christ Alive in His Spirit

A resource for Signs and Wonders

Topic 5 –The Supernatural

Introduction

The supernatural spirit realm is very real. To most people living in the Two Thirds World awareness of the spirit world is a normal part of their existence. On the other hand, most Westerners are more conscious of their natural and material existence.

Today many people are becoming more spiritually minded but are getting into wrong occult practices including witchcraft and the New Age. Therefore, Christians need all the more to model true Christian spirituality by being Spirit-filled and Spirit-led and demonstrating with signs and wonders that there is a good God who loves people and has good plans for their lives while overcoming and exposing the evil and destructive influences of the devil in their lives.

From This Topic You Will Learn

1. The influence of the Enlightenment Movement on Christianity particularly on the Western worldview.
2. The importance of believing in the supernatural in order to move in signs and wonders.
3. Different styles of evangelism based on theologies of the supernatural.

Topic Notes

A. The Supernatural

The concept of ‘miracle’ implies interference, intervention, and the interruption of normalcy. So, for people with a materialistic perspective ‘miracle’ implies abnormality and the breaking of natural laws. However, those definitions of ‘normalcy’ and ‘natural law’ need to be examined for they come from our naturalistic worldview.

Jesus acted as if healings and other uses of spiritual power to overcome natural, human, or spiritual conditions ought to be normal occurrences. However, even though every problem was not to be automatically dealt with through ‘miracle’, Jesus seemed to expect the children of the kingdom, as a normal part of their lives, to be in constant contact with God. For us, as disciples of Jesus, to consult with the Father and do whatever he said should be a natural thing.

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The greatest wonder of all is not casting out the demons but the salvation of our souls (Luke 10: 20). That in itself is a spiritual miracle.

In Jesus, we have God's ideal demonstration of being supernaturally natural, and naturally supernatural. God works in and through a person within the socio-cultural matrix in which that person lives.

According to Kirk Bottomly, there are a number of reasons why many Evangelicals do not believe in signs and wonders. First, the Evangelicals, like most Westerners, have unconsciously imbibed the anti-supernatural and rationalistic assumptions of the culture surrounding them. Second, the faith of the church's own community has been corrupted by religious pride, a powerful spirit of unbelief, a fear of the supernatural, and a willingness to be open to the movement and work of the Holy Spirit. The Evangelical, while combating the deistic and rationalistic heritage of the Enlightenment, has largely succumbed to a rationalistic spirit in its evangelism and ministry.

An alertness and sensitivity to the prompting of the Holy Spirit and a readiness to move in supernatural ministry is generally foreign to the Evangelical church, so they may be suspicious of anyone expressing such an idea or wishing to demonstrate such a ministry. Consequently, the power dimension of the gospel, which is consistently present in the New Testament ministry, is often lacking in Evangelical churches for at least two reasons - practical and theological. Consequently, the power of the Holy Spirit for signs and wonders is usually missing in traditional Evangelical ministry. They do not expect it. They believe it as biblical truth (2000 years ago) for the establishment of the church, but not as existential truth now. They believe that God worked wonders through the apostles; that God works supernaturally on the mission field and in extraordinary local situations; but do not teach it or expect it as a normal part of their churches or their ministries.

B. The Enlightenment Influence on the Western Church

By the end of the eighteenth century, the western world was greatly influenced by 'the Enlightenment'. In general, it held a deistic view of God, acknowledging his existence as creator but leaving the conduct of life to humanity, science and reason.

Because the Enlightenment influence has become so strong in Western society, modern Westerners - both non-Christian and Christian - now find it extremely difficult to believe in angels, Satan, demons and even in a personal God. Whether or not real spiritual power can be exercised through prayer, then, is seriously questioned both outside and inside the church.

An increasing number of Western people seem to be coming to feel that the traditional naturalistic perspectives are not providing them with satisfactory answers to at least some of life's problems. Many are turning to the occult. Palm

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readers, spirit mediums, and the purveyors of the New Age are very active in most cities now. Within Christianity itself, charismatic and Pentecostal expressions are becoming more visible and acceptable explanations of the supernatural dimension of Christian belief and practice.

Under the unconscious influence of the worldview we have been taught, we naturally gravitate toward attempting to control whatever is around us, just as we've been taught to do in scientific investigation. Even in Christian matters, unless we know enough to curb our natural inclination, control is usually the aim and reason is the means. Very committed Christians often resort to it unwittingly by attempting to make even God predictable and controllable.

For example, we choose to be controlled by the clock. People can be very angry if a church meeting goes beyond the time we set for it, even if God's Spirit is moving in a powerful way, and people are responding for prayer and healing. Who is controlling what? Where is God in that – servant or Lord?

C. Learning to Move in Signs and Wonders

Kirk Bottomly gives some recommendations for those who want to “catch” power ministry, learn it, and grow in it.

One of his recommendations is to study the Scripture. The principal teacher on the subject of power ministry is the Word of God. It is important to read the Gospel of Luke and the Book of Acts and pay attention to the consistent connection between proclamation and miraculous signs.

His second recommendation is to do some homework. It is helpful to read a good theology of Kingdom ministry - the ministry of healing and deliverance from demonic oppression that Jesus linked to preaching the gospel of the kingdom of God. This unit will help you do that.

D. Considerations: Is Healing Scientific?

According to John G. Lake “*Divine Healing is Scientific.*” He explains:

Atonement through the grace of God is scientific in its application. Jesus used many methods of healing the sick. All were scientific. Science is the discovery of how God does things. Jesus laid his hands upon the sick in obedience to the *law of contact and transmission*. Contact of His hands with the sick one permitted the Spirit of God in Him to flow into the sick person... This is a scientific process (Lake 1995: 285, emphasis added).

The apostle Paul demonstrated the same law of contact and transmission through the use of handkerchiefs (Acts 19:12).

John Blacker says:

Extraordinary scientific advances in many areas of medical research and health care have been accompanied and balanced by an increase in holistic health practitioners. Spiritual healing, as illustrated by Scripture and other historical literature, comes into this arena of holistic approach to healing.

Most spiritual healers and practitioners of holistic medicine take the view that the causative factor present in many forms of human disease and dysfunction is found in systems imbalance. Holistic practitioners aim to restore such imbalances through natural and supernatural powers.

My own point of view is that health is natural but disease and dysfunction are unnatural. My aim, therefore, is to release by faith into suffering lives the appropriated supernatural power so that whatever has caused imbalances in physical, mental and spiritual ways will be overcome and corrected (*Renewal Journal*, No. 4: Healing, p. 18, <https://renewaljournal.wordpress.com/2011/05/15/spiritual-healing-by-john-blacker/>).

Moreover, David C. Lewis, a social anthropologist states that divine healing is not fiction but fact. He writes:

It is hard to escape the conclusion that many people have received through Christian prayer remarkable healings ... which are difficult or impossible to explain away in conventional medical terms. The available medical evidence and case histories indicate that the healings themselves have to be regarded as *facts*. Although some people might attempt to *interpret* those facts in a variety of ways, mounting evidence indicates that prayer in Christ's name seems to be an important factor in many medically inexplicable recoveries. (Lewis 1993:338)

The following is an interesting research reporting the benefits of the gift of tongues. According to this report, Dr. Carl Peterson, a brain specialist, of Oral Roberts University in Tulsa, Oklahoma, discovered significant correlation between brain functions and praying or speaking in tongues.

Through research and testing, Dr. Peterson found that as we pray in the Spirit or worship in the Spirit (our heavenly language) there is activity that begins in the brain. As we engage in our heavenly language, the brain releases two chemical secretions that are directed into our immune systems giving 35-40

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percent boost in the immune system. This promotes healing within our bodies.

Amazingly, this secretion is triggered from a part of the brain that has no other apparent activity in humans and we don't use it. It is only activated by our Spirit-led prayer and worship.

We need to pray in our prayer language more than we ever have before!

(Contributed by Dr. Margaret Court, 29th July, 2001.)

John G. Lake also investigated the significance of praying in tongues on brain waves, measured by an E.E.G. He noted that normal meditation and prayer increased certain brain waves, whereas during tongues the wave patterns dramatically increased. He also encouraged medical staff to measure the effects of laying on hands with prayer especially for healing. Lake opened medical and prayer rooms in Spokane, Washington, was known as the healthiest city in America during his ministry there.

E. Signs and Wonders and Church Growth

John Wimber coined the term Power Evangelism meaning evangelism that transcends the rational. It happens with the demonstration of God's power in signs and wonders and introduces the numinous of God. This type of evangelism presupposes a presentation accompanied with the manifest presence of God. Power evangelism is spontaneous and is directed by the Holy Spirit. The result of power evangelism is often explosive church growth, especially through the testimonies of people healed by God.

Traditional evangelism usually meant spreading the Gospel largely by one-way, message-centred communicators. The church has become accustomed to presenting Christ on the basis of rational arguments, often called apologetics. This message-centred, one-way communication has become a programmed style of evangelism. Much of the Western church is functioning with program evangelism only. The Western church also tends to evangelise other cultures with the same "mindset" regardless of that culture's worldview. This situation tends to westernise or secularise the ones who become believers in that culture.

In evangelism, it is important to aware that different people or cultures have different worldviews. People are taught by those who raise them certain socially acceptable patterns concerning what to focus on and how to interpret things. The basis for these patterns is a large number of underlying assumptions that channel, limit, and focus our perspective. These assumptions and the channels or guidelines we form based on them make up what we call worldview. In other words, worldview can be defined as the culturally structured assumptions, values, and commitments underlying a people's perception of reality.

Church growth writers discuss many different approaches to evangelism. These can be summarised as follows:

1. 3-P EVANGELISM + POWER (Adapted from C. P.Wagner)

Presence Evangelism (1-P) – good works (Mt 5:16)

Proclamation Evangelism (2-P) – words – hearing the gospel (Rom 10:14-15)

Persuasion Evangelism (3-P) – from decisions to disciples (Mt 28:19-20)

John Wimber adds between 2 and 3: Power Evangelism – demonstration of God's power.

2. PROGRAM AND POWER EVANGELISM

PROGRAM EVANGELISM - POWER EVANGELISM

- | | |
|-----------------------------------|---|
| 1. Method centred/focused - | 1. Methods subordinate to spontaneous initiation by God |
| 2. Proclamation centred/focused - | 2. Persuasion centred/focused: |
| Decisions are the goal | Disciples are the goal |
| 3. Initiated on a human level - | 3. Often divinely inspired: |
| 4. Emphasis on organizational - | 4. Often starts with an Individual orientation |

A biblical approach to evangelism must include power evangelism in the power of the Holy Spirit. This was the kind of evangelism normal in the early church.

F. Ministry & life application

We should be careful that we are not acting as though Western scientific methods for healing are more effective than prayer and make prayer secondary or even overlooked. God should not be our last resort. There will be many times when our faith is challenged. We need to start in the Spirit and continue in the Spirit, not rely only on human effort (Galatians 3: 3).

A word of knowledge concerning someone's health may be given through seeing a picture in the mind, feeling a strange pain in particular part of body, or receiving an impression concerning a physical condition of a particular person. However, these are just examples. God works in many more ways.

The spirit realm is so real (as many Eastern people are experiencing), but Jesus has given each believer power to trample on the evil spirits. This truth should be made known to others when we share the Gospel with them (especially when we share it with the people who dealt a lot in the spirit realm)

One of the reasons why the demonstration of the power of God can lead to rapid church growth is that God's power addresses the need of people for spiritual power

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and this power is so real that the people see for themselves the reality of the Gospel they heard.

Kraft believes that ministering in spiritual power was integral to Jesus' ministry and he did not seem to be very emotional about it. Jesus simply took the authority and exercised the power his Father gave him. Then he deliberately gave the same power and authority to his disciples (Lk.9: 1) and instructed them to teach their disciples to obey everything he had commanded them (Matt.28: 20).

When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick (Luke 9:1-2).

Who changed the task? Not Jesus. He commanded (not suggested) his followers to teach others *to obey everything* he had commanded them. That is still the Great Commission.

Major Points of this Topic

The supernatural and moving in the miraculous should be a normal occurrence for every believer.

Signs and wonders were integral to the ministry of Jesus Christ. Jesus moved in signs and wonders and he says we can do what he did and even greater works.

The western church has been influenced Enlightenment thinking which has hindered it from moving freely in signs and wonders.

There are different forms of evangelism which when coupled with the power of God brings church growth

Review or Discussion Questions



1. Compare Wagner's three P's of evangelism Wimbers 'Power Evangelism'.
2. What are the differences between program evangelism and power evangelism?
3. Define the term, "supernatural." Relate this to moving in signs & wonders.
4. Discuss the effect of the enlightenment movement on the Western worldview. Has it affected your own worldview? If so, what can you do to incorporate or increase the supernatural aspects in your life and ministry?

Further Readings or Research

Power Evangelism by John Wimber. 1985. Hodder & Stoughton

Power Healing by John Wimber. 1986. Hodder & Stoughton

Anthropological Insights for Missionaries by Paul G. Hiebert. 2000. pp. 148-157.

This is a particularly useful book if you do cross-cultural work or have an interest in or call for missionary work.

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Topic 6 – Worldview

Introduction

Everyone has a worldview. Worldview differs from one person to another, and from one culture to another. It is the underlying factor that determines our decisions and way of looking at everything in life consciously and unconsciously.

Did Jesus have a worldview? What is our worldview? These are some questions we can ask ourselves. We may find that our worldview is very different from Jesus' worldview. Guess who needs to change?

To be more biblical in our worldview we all need to make two shifts or changes. We need a paradigm shift in how we think, and we need a practice shift in how we act. That involves changes in our beliefs and practices.

From This Topic You Will Learn

1. What worldviews, paradigms, and cultures mean and signify.
2. Understanding worldviews helps in contextualising the Gospel and it helps make better and effective witnesses for Christ Jesus.
3. Shifts in both paradigms and practice are needed to change worldviews.
4. We need to have a worldview shaped by Jesus' teaching and ministry.

Topic Notes

A. REALITY AND OUR PERCEPTION

What is reality? The truth is that there is only One Absolute Reality and God alone sees and knows Reality as it really is. God's revelation of himself to Moses and Israel emphasised that he alone is the ultimate reality, the "I AM" (Ex. 3:14).

However, everyone has a perception of what reality is and this perception of reality is limited and biased because of our humanity. According to Paul, our perception of reality is really partial and hazy for "we all see through dimly lit" lenses, or just the blurred image as in a bronze mirror. And we only see and know in part (1 Corinthians 13: 12).

Therefore, our perceptions of what reality is varies. We see from different angles and through different lenses. What we perceive reality to be may be different from

another person's perceived reality. They may not be wrong, just different from our perception. They, or we, may not necessarily be false either, just distorted. They, or we, may be real and true, but not have the whole picture, just a partial picture. In fact, we all have only a partial picture (1 Cor. 13:9-10).

This then brings us to the conclusion that everyone and every society has different perceptions of reality which are determined by the angle they are looking from and by the lenses they are looking through. In other words, people have their own worldviews which are manifested by the different cultures and people groups in society.

What then are worldviews and cultures? Are they different or are they the same? Are they related?

B. DEFINITIONS

1. Culture

Culture is the more or less integrated systems of ideas, feelings, and values and their associated patterns of behaviour and products shared by a group of people who organize and regulate what they think, feel, and do (Hiebert 1985: 30).

Culture is made up of *surface level behavioural patterns* expressive of *the deep-level assumptions* people and society have.

For example, in Jesus' day, and in many cultures today, long hair including beards on men and especially grey hair were highly respected and valued as marks of maturity, experience and wisdom. In our culture many people, including elderly people, spend a lot of time and money to keep their hair coloured and short. Why?

Similarly, in all biblical cultures and in Eastern cultures today, loyalty to the community and the family has been a strong value. In Western cultures individualism is a strong value, which often shapes our decisions and actions. For example, where you live, rent, build or buy a house is affected by the values of your worldview. In many communities commitment to one another, especially to your family, takes priority over vocation and may determine vocation.

A society's culture is not merely the aggregate of human thought and behaviour, but it includes the systems of beliefs that lie behind specific ideas and actions and the symbols by which those ideas and actions are expressed. Cultures are seen as integrated wholes in which the many parts work together to meet the basic needs of their members (Hiebert 1985: 21).

2. Worldview

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These are the *basic assumptions* about reality which lie behind the beliefs and behaviour of a culture. These assumptions are *taken for granted* and are *generally unexamined* and therefore are implicit (Hiebert 1985: 45). In other words, our worldview is made up of our “core beliefs, feelings and values” (Hiebert 1985:43).

Therefore developing our worldviews is basically a learned process. Yet worldviews are not so much learned as absorbed. Those *significant others* influence us consciously or unconsciously as to what accepted or not.

It is a set of presuppositions (or assumptions) which we hold (consciously or unconsciously) about the basic makeup of our world.

In other words, our worldview gives us the “starting points from which we view things” and they differ. Thus we focus on what we perceive or conceive reality to be. We do not see everything we look at. We are “selective.” We accept what confirms what we have been taught and reject what contradicts what we have been taught.

Acts 14:8-18 gives an example where “taught focus” occurs. Paul and Barnabas at Lystra healed a lame man. The people’s basic assumption was that only gods could heal and concluded that Paul and Barnabas were gods. On the other hand, Paul and Barnabas’ basic assumption was that they were only carrying out what they were commissioned by God to do: heal the sick.

Furthermore, “Worldviews are made up of a large number of distinguishable perspectives or “paradigms.” (Kraft 1989:82). It is these perspectives that can be changed. And many of them get changed over a person’s lifetime.

A paradigm is a perspective on a sizable segment of reality (Kraft 1989: 82), such as individualism for westerners and supernaturalism for non-westerners. So in our attempt to describe worldviews and to discuss changing them, paradigms become important. So in order to have a worldview that closely reflects the kingdom of God and one that is close to the worldview that Jesus modelled, we need to replace many of our own paradigms with those that Jesus taught and lived (Kraft 1989:83).

Within paradigms, there are still smaller, less complex pictures of reality, technically called *models* (Kraft 1989:84). A model for a child in some homes is to be seen and not heard, whereas in others home the model child participates politely in everything – contributing to discussions and helping with the work.

C. OVERVIEW OF WORLDVIEW FUNCTIONS AND UNIVERSALS

Signs and Wonders

1. All worldviews seem to serve certain functions for the members of the society of which they are a part. These are worldview functions, which:
 - a. *Explain* reality.
 - b. *Evaluate* all aspects of life in socially approved ways.
 - c. *Validate* common perceptions and behaviours.
 - d. *Assign* commitment priorities that help people identify who and what aspects of life to pledge allegiances to.
 - e. *Interpret* things in ways that are consistent with those of the rest of the society.
 - f. Pursue life in a reasonably *integrated* fashion
 - g. *Adapt* to internal and external pressure for change.

2. All worldviews also seem to enable people to deal with at least five basic areas of life. These are *worldview universals*.
 - a. Categorization – all people classify, categorise, and think according to the logic of their worldview.
 - b. Person-Group – how people fit into groups is shaped by worldviews.
 - c. Causality – cause and effect are determined by worldviews.
 - d. Time-Event – relationships of activities to times are part of worldview.
 - e. Space-Material – how we handle space and things is shaped by our worldview.

For further reading see the Appendix A and B in *Christianity with Power*, by Charles Kraft. Note page 199 in Appendix B with its summary useful chart. Kraft (1989:199) says:

It is usually easier for non-Western peoples both to understand and to receive God's message directly from the biblical accounts than from Westerners. The Bible is more on their wavelength than we are for worldview reasons.

Note, however, that there is one major difference between the understanding of biblical peoples and that of contemporary non-Westerners with respect to the spirit realm. In the Bible, the focus is squarely on God while in two-thirds of the world's societies, the focus is usually much more on spirits than on God.

D. CHANGING OUR WORLDVIEWS

According to Kraft, we need to make two shifts or changes to become more biblical in our worldview:

1. A paradigm shift – change our perspective (what we think)
2. A practice shift – change our practice (what we do).

Kraft says that “people never change their whole worldview. Yet worldviews change because people change parts of them” (1989:82).

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To change any of our basic assumptions, there are at least two levels of change required. These are the deep-level of *belief* – including worldview, paradigm and models - and the surface level of cultural *practice*. True worldview change occurs when change in both belief and practice takes place.

Faith without works is dead. You need to act on and practice what you believe to have a radical transformation and change of worldview. In other words, “Practice confirms perspective” (Kraft 1989: 85; John 7:17; James 2:17).

Conversion to and growth in Christianity thus becomes a series of paradigm shifts from one perspective to another in a number of areas. The first is a change in one’s ultimate allegiance from the world and its values to God and his kingdom. It continues in a series of further paradigm shifts as one grows in the Christian faith. These are changes within one’s worldview from certain of the native worldview perspectives to those mandated in the Scripture. These changes or shifts are indeed crucial, but the vast majority of our paradigms that make up the assumptions and values distinguishing our worldview undergo little if any change. These remain pretty much the same as those of the non-Christians around us (Kraft 1989: 84).

This is why we need to renew our minds (Romans 12:1-2).

E. TODAY’S TENSION WITH THE MIRACULOUS

The worldview we have determines the way in which we theologise and participate in a signs and wonders ministry. James Sire states that a worldview is a set of presuppositions or assumptions which we hold (consciously or subconsciously) about the basic makeup of our world. If our worldview really includes the supernatural and miraculous then we will believe in and participate in signs and wonders.

The Western worldview has a blind spot which keeps most Westerners from dealing with or understanding problems related to spirits, ancestors, or anything supernatural. Thus, to become involved in a signs and wonders ministry, we should be ready for a paradigm shift. Many times in this ministry of signs and wonders our Western cultural worldview and ‘rational’ beliefs will be challenged. The Easterners start their worldview from a different perspective. Whereas Westerners try to find logical reasons behind the events, Easterners try to find spiritual reasons behind them.

A Christian Theology of the Middle Zone.

A Middle Zone between the eternal supernatural world and the empirical world of our senses is the area which is excluded by many of westerners. Included in this area are phenomena such as supernatural forces, angels, spirits, demons and ghosts

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active on planet earth. Scripture does not exclude the middle zone. For example, the theology of principalities, powers and rulers of the darkness is clear in Ephesians 6: 12, and angels are mentioned often in Scripture.

As Christians, we need to develop and practice a theology which includes this middle zone although it may require some hard work in receiving and acting upon these “new beliefs” that may not have existed before in our thinking except in vague ways which do not change our behaviour. This is what Paul Hiebert called “the flaw of the excluded middle” (Wimber 1985:82-88).

This chart summaries that worldview of the Excluded Middle:

<p>TRANSCENDENT WORLD BEYOND OURS Eternity, heaven, hell High god (African), gods (Hindu) Cosmic forces; karma Jehovah, angels, demons, spirits of other worlds</p>	<p>RELIGION Faith Miracles Other-worldly issues Sacred</p>
<p>SUPERNATURAL FORCES ON THIS EARTH Spirits, ghosts, demons, ancestors Earthly gods and goddesses in trees, rivers, hills Supernatural forces: mana, magic, witchcraft Holy Spirit on earth, angels, demons, gifts of the Spirit, signs and wonders</p>	<p>EXCLUDED MIDDLE Western rationalism</p>
<p>EMPIRICAL WORLD OF OUR SENSES Explanations based on empirical evidence Theories about the natural world, science Theories about human relationships Christian behaviour and practice, doing good</p>	<p>SCIENCE Sight & experience Natural order This-worldly issues Secular</p>

We constantly need to change our paradigms, renewing our minds. As Westerners and as Easterners, we will learn from each other to get a balanced worldview that is humanly practical and divinely resourced.

F. APPLICATION

Jesus had a worldview. That worldview provides for us the clearest picture of how God’s ideals are to be combined with human perspectives. And Jesus’ example is intended to be imitated by his followers (Phil. 2:5; 1 Cor. 11:1). In Jesus, then, we have God’s ideals combined with both a human worldview and fully human surface-level behaviour to provide the supreme example of how God wants to work in and through a person within the socio-cultural matrix in which we live. We are called to follow that model and combine his ideals with our own worldview and behaviour.

It is important that the person who would minister in power needs to start where Jesus started - with the filling of the Holy Spirit (Luke 3:22). When Jesus

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ascended to heaven, he told his disciples to wait until the Holy Spirit would come upon them and empower them before they went out to minister for him (Luke 24:49; Acts 1:8). They were not to do signs and wonders or witness to God's loving concern for humans until they were working under the complete control of the Holy Spirit.

Being Spirit-filled does not make us any more perfect than we were before or assure that what we sense as prophetic utterances or words of knowledge will always be right. And it certainly does not give us any right to boast or act haughtily. Indeed, it should make us more humble, loving, and in every other way more Christlike.

The fullness of the Holy Spirit brings his power (Acts 1:8) - the power to be like Jesus and to minister like him. We receive the privilege of this fullness of the Holy Spirit simply by asking for it (Luke 11:13). We receive the Holy Spirit when we accept Jesus as Saviour and Lord (Romans 8:2,4,16). At that time we have the potential of being filled with him. Most people, therefore, need at some later time to ask him to take over in his fullness, as the disciples did on the Day of Pentecost (Acts 2:1-4).

Realise that we do not receive the fullness and empowering of the Holy Spirit by being spiritual. We receive this fullness by asking for it, not by being spiritual about it. Being spiritual, or holy, is always meant to be an outflow of our relationship with God, never a condition for it.

Major Points of this Topic

Culture is the generally integrated systems of ideas, feelings, and values and their associated patterns of behaviour and products shared by a group. It is made up of surface level behavioural patterns expressive of the deep-level assumptions the society has.

Worldviews are the basic assumptions about reality which lie behind the beliefs and behaviour of a culture. Furthermore, they are made up of a large number of distinguishable perspectives or paradigms. It is these perspectives that can be changed. Many of them get changed over person's lifetime.

A "paradigm" is a perspective on a sizeable segment of reality

To change worldviews, one must have a change in paradigm and practice.

Conversion to and growth in our Christian faith requires a series of paradigm shifts over time and in many, if not all, areas of our lives.

We only see in part so it is important that we have a teachable spirit to learn from God and others.

Review or Discussion Questions



1. Describe the difference between an Eastern worldview and a Western worldview.
2. Is there a Christian worldview? A biblical worldview? How do they differ from our Western worldview?
3. Did Jesus have a worldview? What was it?
4. How can a person's worldview affect their ministry in signs and wonders?
5. What is your worldview?

Further Readings or Research

Power Evangelism by John Wimber (1985), Ch. 5: Signs and Wonders and Worldview.

Anthropological Insights for Missionaries by Paul G. Hiebert. 1985. Section 1-2, pp. 156-168

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Topic 7 – The Kingdom of God

Introduction

The signs and wonders in Jesus' ministry demonstrated the power of the kingdom of God. Scripture records how through signs and wonders the kingdom of God had been ushered into the lives of people through those led and filled by the Spirit of God.

Today we see the kingdom of God being demonstrated in the midst of God's people throughout the nations as they respond in obedience to the Holy Spirit, taking risks to do as he leads them to move in signs and wonders. We see this especially in Asia, in Africa, in Latin America and in places where Christians are subject to his Lordship.

From This Topic You Will Learn

1. What the kingdom of God is.
2. How the kingdom of God relates to Signs and Wonders.
3. That the kingdom of God was central to the ministry of Jesus Christ.
4. That Jesus had a perspective on the kingdom of God and we need to have the same perspective if we are to do what he commanded us to do.

Topic Notes

A. THEOLOGICAL FOUNDATION : THE KINGDOM OF GOD

The kingdom of God was the core focus of the ministry of Jesus (Mark 1: 14-15; Matt.4: 23; 9: 35) and there is a war between the kingdom of darkness and the kingdom of God. However, Jesus defeated Satan when he rose from death and ascended to heaven.

1. Old Testament and The Kingdom of God

To understand Jesus, one must understand the kingdom. In the Old Testament, the kingdom of God is related to Jewish messianic expectations. It is connected with Jewish eschatology, their hope for the future.

To understand this, we should note the importance of the Davidic kingdom and time. Messianic hopes were linked to the kingdom of David. After the kingdom of Israel was divided into two, prophets came to the scene with the promise that on the day of the Lord, there will be restoration of the kingdom (Amos 9: 14; Isaiah

11; Zech 8: 4-8). This appears to be what the Jews, in general, were looking for, and how they understood Jesus when He spoke concerning the kingdom (John 6: 15; Acts 1: 6).

2. The New Testament and the Kingdom of God

The term kingdom (*basileia*) in Greek means kingship and royal rule rather than a realm.

The kingdom of God refers to God's sovereign rule, not a geographical or political reign. It is a spiritual realm. It includes all peoples whose hearts are submitted to God's reign and rule as Lord and Saviour. It is the reign of God both present and future. It is both *now and not yet*.

The kingdom of God is God's rule in the individual, but also in the earth and in the whole cosmos and the heavens.

It is not only the future eschatological realm of salvation, but also the present redeeming action of God. The future kingdom has invaded the present order to bring to men the blessings of the Age to Come. Men need no longer wait for the eschatological consummation to experience the Kingdom of God; in the person and mission of Jesus it has become present reality (Ladd 1989: 121,131; Luke 17:20-21).

To be in the kingdom of God means to be under the rule of God. The kingdom was both a present reality and a future event. It means, that even in the Old Testament, God's kingdom was active. In such events such as the exodus and the captivity to Babylon, God was acting in his kingly power to deliver and judge his people.

Then the kingdom of God came into history in the person and mission of Jesus. Finally, Paul states that when the end comes, Jesus will deliver the kingdom to God the Father after destroying every rule and every authority and every power (1 Cor.15: 24).

In other words, the kingdom of God was central to the work and person of Jesus Christ. Jesus fulfilled the Old Testament promises by established the kingdom of God on earth. Jesus proclaimed that "in his own person and mission God has invaded human history and has triumphed over evil, even though the final deliverance will occur only at the end of the age." (Ladd 1989: 68; Mark 10:15; Luke 17:20).

B. SCRIPTURES ON THE KINGDOM OF GOD

Jesus' ministry and the ministry of the early church focused on the kingdom of God.

1. Jesus' strong emphasis on the kingdom of God

Mark 1: 14-15 - the kingdom is near; repent and believe.

John 3:3-5 - be born again to see the kingdom.

Matthew 6:10 - pray, your kingdom come.

Matthew 6:33 - seek first the kingdom.

Matthew 12:28 - the kingdom has already come.

Matthew 16:19 - the keys of the kingdom.

Matthew 19:14 - the kingdom belongs to the childlike.

Matthew 19:24 - difficulties of entering the kingdom.

Luke 6:20 - the kingdom belongs to the poor.

Luke 9:2,11,60 - demonstrating the kingdom.

Luke 12:32-34 - the Father gives the kingdom.

Luke 17:20-21 - the kingdom is within you.

2. The church's focus on the kingdom of God

Acts 1:3 - Jesus continued to teach on the kingdom.

Acts 8:12 - Philip preached and demonstrated the kingdom.

Acts 14:22 - entering the kingdom involves us in trials.

Acts 19:8 - Paul discussed the kingdom.

Acts 28:23,31 - Paul continued to preach the kingdom.

Romans 14:17 - the kingdom involves righteousness, peace and joy which the Holy Spirit gives.

1 Corinthians 4:20 - the kingdom is not just words but power.

1 Corinthians 6: 9-10 - evil does not inherit the kingdom.

1 Corinthians 15:24,50 - Jesus will hand the kingdom to the Father.

Galatians 5:21 - the kingdom life is pure and holy.

Ephesians 5:5 - the kingdom belongs to the righteous.

Colossians 4:11 - working together for the kingdom.

2 Thessalonians 1:15 - suffering for the kingdom.

Revelations 12:10 - the kingdom will triumph over all evil.

C. THE KINGDOM OF GOD AND THE CHURCH

The Kingdom of God and the church are not the same. The former refers to the rule of God and the latter to the fellowship of God's people.

Every believer, and therefore the church, needs to be witnesses to the kingdom. That is, our lives should point to the reality of the present kingdom of God and should give hope about the coming kingdom of God. As witnesses, we need to evangelise the world knowing we have the hope and power to overcome the world and the present darkness so that the kingdom of God would come on earth as it is in heaven.

Jesus called his disciples and the church to be also at war with the kingdom of Satan. When he left, Jesus told his church that they would be empowered to carry on the mission which he had begun doing and teaching (Acts 1: 1-4). It is to bring the reign of God in the earth through the preaching of the Gospel and the demonstration of power through signs and wonders (Luke 10: 8-10; Ephesians 6: 11-12)

“Thy kingdom come” was part of the prayer Jesus told his disciples to pray (Matt. 6:10). When Jesus preached on the kingdom, he explained it in a series of parables, likening it to a sower, a grain of mustard seed, leaven, a hidden treasure, a pearl of great price, a dragnet and a householder (Matt. 13). Jesus stunned the crowds with signs and wonders and startled them with His message.

Dutch theologian Herman Ridderbos, in his book, *The Coming of the Kingdom*, regards the signs and wonders in the ministry of Jesus as signs of the kingdom. He asserts, “This factual relation between the coming of the kingdom and Jesus’ miracles is also brought out not only by the casting out of devils but also by Jesus’ other miracles, for they all prove that Satan’s power has been broken and that, therefore, the kingdom has come” (Wimber 1986:97).

D. JESUS’ PERSPECTIVE ON THE KINGDOM OF GOD

(from Charles Kraft, *Christianity with Power*, 1989. Chap 9).

1. Jesus assumed the existence of God. He also had very definite assumptions concerning the nature and activities of God. He saw God as:
 - a. A Father with absolute authority over His children, but who always remains favourably disposed toward them, though demanding obedience and faithfulness.
 - b. One who is actively involved in and with His creation (Jn.5: 17)
 - c. One who stands against oppressors (such as the Pharisee) but who is tender and gentle toward victims (eg: woman caught in adultery)
 - d. One who value people with agape love
 - e. One who understands and relates to people on the basis of their motives rather than their surface-level behaviour or condition.
2. Jesus also assumed the existence of the spirit world; angels, demons and Satan (Matt.4: 11; 25: 31)
3. Jesus believed in two kingdoms, the kingdom of God and the kingdom of Satan, which are at war with each other (Matt.12: 22-29)
4. Jesus believes in power confrontation against the kingdom of Satan and sends His disciples to do the same (Jn.20: 21)
5. Jesus and His followers receive all their power from the Holy Spirit (Luke 3: 21-22; 24: 49; Acts 1: 8; 10: 38)
6. Jesus only does God’s works as he sees and does what the Father is doing (John 5: 19)
7. To Jesus is believing is seeing (Luke 8: 9-10)
8. Obedience to God brings knowledge (Jn.7: 15-17)

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9. Agape love is the appropriate human response both to God and to humans (Matt.22: 37-40)
10. Jesus assumed that forgiving others enables God to forgive us, while unforgiveness of others blocks God's forgiveness of us (Matt.6: 12; 14-15)
11. If we acknowledge our sin, God will forgive us (I Jn.1: 9)
12. Jesus believe of not take revenge or fight back (Lk.6: 29; Rom.12: 17-21)
13. Concern for the kingdom and faithfulness to God is the only worthwhile goal to aim at (Matt.6: 33)
14. As God's stewards, we are to risk with God rather than to preserve for God (Matt.25: 14-30)
15. To be great in the kingdom, become like a child (Matt.18: 1-5)
16. Jesus said that one who would lead should seek to serve (Matt.20: 25-28)
17. We should put into our perspectives Jesus' kingdom perspectives and living our lives in accord with them.

E. SIGNS OF THE KINGDOM

(From John Wimber, 1997, [*Renewal Journal, No 10: Evangelism*](#), pp. 4-5)

Evangelism is the proclamation of the Kingdom of God in the fullness of its blessings and promise, which has also been called 'salvation'.

Jesus did more than preach the Kingdom. He demonstrated its reality with 'signs of the Kingdom', public evidence that the Kingdom he was talking about had come. We believe that signs should validate our evangelism, too.

Since 'the reason the Son of God appeared was to destroy the devil's work' (1 John 3:8), he inevitably came into collision with the prince of darkness. The signs of the Kingdom were evidences that the devil was retreating before the advance of the King. As Jesus put it, once the strong man has been overpowered by the Stronger One, his possessions can be taken from him (Matthew 12:29; Luke 11:22).

The signs of the Kingdom reflect this. We list them in approximately the order in which they appeared, although this is not necessarily in order of importance.

1. The first sign of the Kingdom was, and still is, ***Jesus himself*** in the midst of his people (Luke 17:21; Matthew 18:20), whose presence brings joy, peace, and a sense of celebration (John 5:11; 16:33; Mark 2:18-20).
2. The second is the ***preaching of the gospel***. There was no gospel of the Kingdom to proclaim until Christ arrived. Now, however, that he has come, the Good News of the Kingdom must be preached to all, especially to the poor (Luke 4:18-19; 7:22). The preaching of the Kingdom points people to the Kingdom itself.
3. The third sign of the Kingdom is ***exorcism***. Evil powers are expelled. We refuse to demythologize the teachings of Jesus and his apostles about demons.

Signs and Wonders

Although the ‘principalities and powers’ may have a reference to demonic ideologies and structures, we believe that they certainly are evil, personal intelligences under the command of the devil. Demon possession, and influence, is a real and terrible condition. Deliverance is possible only in a power encounter in which the name of Jesus is invoked and prevails.

4. The fourth sign of the Kingdom was the ***healing and the nature miracles*** - making the blind see, the deaf hear, the lame walk, the sick whole, raising the dead (Luke 7:22), stilling the storm, and multiplying the loaves and fishes. We all agree that these were not only signs pointing to the reality of the Kingdom’s arrival, but also anticipations of the final Kingdom from which all disease, hunger, disorder, and death will be banished forever. We also agree that God is still free and powerful and performs miracles today, especially in frontier situations where the Kingdom is advancing into enemy-held territory. Some of us think we should expect miracles as commonly as in the ministry of Jesus and his apostles (e.g. John 14:12), while others draw attention to the texts which describe these miracles as authenticating their unique ministry (e.g. Hebrews 2:3-4; 2 Corinthians 12:12).

5. A fifth sign of the Kingdom is the miracle of ***conversion and the new birth***. Whenever people ‘turn to God from idols, to serve the living and true God’ (1 Thessalonians 1:9,10), a power encounter has taken place in which the spell of idols, whether traditional modern, and of the spirits has been broken. God’s power for salvation is displayed in the gospel (Romans 1:16), and converts who have been rescued from darkness to light and from the power of Satan to God (Acts 26:18) are said to have ‘tasted ... the powers of the age to come’ (Hebrews 6:5).

6. A sixth sign of the Kingdom is ***the people of the Kingdom*** in whom is manifested that cluster of Christlike qualities which Paul called ‘the fruit of the Spirit’. For the gift of the Spirit is the supreme blessing of the Kingdom of God. Where he rules, love, joy, peace, and righteousness rule with him (Galatians 5:22-23; Romans 14:17). Moreover, love issues in good works. Thus, if the gospel is Good News of the Kingdom, good works are the signs of the Kingdom. Good news and good works, evangelism and social responsibility, once again are seen to be indissolubly united.

7. The seventh sign of the Kingdom, we suggest, is ***suffering***. It was necessary for the King to suffer in order to enter into his glory. Indeed, he suffered for us, leaving us an example that we should follow in his steps (1 Peter 2:21). To suffer for the sake of righteousness or for our testimony to Jesus, and to bear such suffering courageously, is a clear sign to all beholders that we have received God’s salvation or Kingdom (Philippians 1:28-29; cf. 2 Thessalonians 1:5).

Major Points of this Topic

The kingdom of God is not a geographical realm or a political reign. It refers to God's rule and reign. It has a spiritual realm.

Jesus ushered in and established the kingdom of God on earth.

The concept of the kingdom of God was central to Jesus' ministry because Jesus preached and taught about the kingdom of God and, miraculous signs and wonders demonstrated and confirmed his proclamations about the kingdom.

Review or Discussion Questions



1. What is the kingdom of God?
2. Why was the kingdom of God central to the ministry of Jesus Christ?
3. What is the difference between the kingdom and the church?
4. Discuss the "already-not-yet" aspect of the kingdom of God with regards to healing and signs and wonders.
5. Discuss Jesus' perspective on the kingdom of God?

Further Readings or Research

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["Power Evangelism" by John Wimber](#), in Renewal Journal, No. 10: Evangelism, pp. 4-8.

Power Healing by John Wimber, pp 164-167.

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Topic 8 – Spiritual Gifts

Introduction

God had predestined that in the last days the Spirit of the Lord would come upon all flesh – both young and old, men and women and children – and grace them with spiritual gifts that they may show forth his power, presence, and glory. This was prayed for by Moses (Numbers 11: 26-30), prophesied by the Prophet Joel (Joel 3: 28-29), and fulfilled on the Day of Pentecost (Acts 2:16-21).

Today, this promise has not ceased, as some believe. The Holy Spirit has been given to fill and empower you and every Christian for ministry, including exploits in signs and wonders, to be effective witnesses for Christ Jesus. We need to believe, ask and receive, and fulfil God’s destiny for our lives.

From This Topic You Will Learn

1. The supernatural can be taught! The gifts can be developed and cultivated.
2. The Holy Spirit is the Third Person in the Godhead. He empowered Jesus to fulfil his ministry. Likewise, the Holy Spirit is given to every believer to be empowered for ministry and service to be effective witnesses.
3. The spiritual gifts are for everyone, not just a few.
4. Believers are commanded to eagerly desire the spiritual gifts.
5. The gifts are given for the building and edification of the body of Christ.
6. Ultimately gifts are given to us to glorify God.

Topic Notes

A. THE SUPERNATURAL CAN BE TAUGHT

Everyone can grow in every spiritual exercise and every spiritual gift. As Charles and Frances Hunter (1981:17-21) say, “*The supernatural can be taught.*” Christians can learn and be taught how to develop their spiritual gifts.

Christians are spirit-beings. Therefore, they can live naturally supernatural and supernaturally natural lives. Operating in the supernatural and being aware of the spirit-realm should be developed and learned so it becomes normal and second-nature to them even in this natural and material world. In fact, ignorance because of “lack of knowledge” (Hosea 4:6) in living a Spirit-filled life is one reason why many Christians are frustrated or defeated in their Christian walk.

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How then can we be Spirit-filled and empowered to do what Jesus did? The same way Jesus was, after he was filled with the Spirit and anointed at his baptism at around 30 years of age. His ministry following that was done in the power and anointing of the Holy Spirit.

B. THE HOLY SPIRIT

Important aspects of the life and work of the Holy Spirit relate specifically to his ministry in and through us by the gifts he gives us.

He is a Person

We cannot talk and teach about spiritual gifts without talking about the Holy Spirit. The Holy Spirit is the Third Person in the Godhead. He is a Person. He has emotions. He can be “grieved” (Eph.4:30) or “quenched” (1 Thess. 5:19) and he can fill a person with his joy (Rom. 15:13). He is our Helper and Comforter. He is the Spirit of Truth and our Teacher in all things (John 14:16, 17, 26).

The gifts of the Holy Spirit are the manifestation of the Spirit himself in and through us as a Person.

He does not give us ‘something’ and then stand off to watch how we use ‘it’! He gives himself. His gifts are manifestations of the Spirit himself. He is in us and works through us in an amazing unity or oneness with us.

Baptism in the Holy Spirit

Baptism in the Holy Spirit began with Jesus, and continues in us. John the Baptist used the term to describe what Jesus would do in us by his Spirit (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33-34). John the Baptist contrasted his baptising with the “One to come”: “I am baptising with water... He shall baptise in the Holy Spirit.” There is a shift in person: “I” to “He.” There is a shift in tense: present to future. There is a shift in medium: water to the Holy Spirit.

Being filled with the Spirit for effective witness and service should be normative for all Christians. Jesus Christ himself was filled with and baptized in the Holy Spirit (Luke 4:1; Matt.3:13-17; Mark 1:9-11; Luke 3:21-22; John1:32-34).

Before Jesus ascended, he specifically instructed his disciples to “wait for the promise of the Father” and said, “for John truly baptized with water, but you shall be baptized in the Holy Spirit not many days from now” (Acts 1:4-5).

Signs and Wonders

The Book of Acts reveals how the disciples and the early church were baptised and filled with the Holy Spirit, and how they went out with signs and wonders accompanying them, through which they glorified God (Acts 4:31; 6:1-8).

The same promise of the Father given to the disciples in the New Testament is just as much valid and essential for us today. Jesus is still saying to us:

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me ... to the ends of the earth (Acts 1:8).

Likewise, as on the Day of Pentecost, the word to us is the same:

And it shall come to pass in the last days, says God, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. And on my menservants and on my maidservants I will pour out my Spirit in those days; And they shall prophesy. I will show wonders in heaven above and signs in the earth beneath (Acts 2:17-21).

With the baptism in the Holy Spirit the power of God sooner or later becomes manifest through a person by means of their spiritual gifts such as speaking in tongues or bold proclamation of the gospel with words of wisdom, knowledge and prophecy. (Acts 2:1-41; 6:8; 7:1-60; 10:44-48).

C. SPIRITUAL GIFTS

Definition of Spiritual Gifts

Spiritual gifts are the expression of God's power at work in the world today. They are:

endowments, enablements, and energizings of God, which are given to individuals through which empowerings He grants capacities which allow for each one's serving his or her creative and/or redemptive purpose in the will of God (Hayford 1995:767).

Spiritual gifts are gifts. We do not earn them nor deserve them. God the Holy Spirit gives them freely to the believer and to the believing community, the church. Gifts of the Spirit are the spiritual equipment or tools we need to do the job God has given us to do. Without those tools we can never do what God has called us to do in the power of his Spirit. The Lord has given his church answers (gifts) to deal with human need. They express of God's love for us all.

The anointing of the Holy Spirit should not be confused with the gifts (gracelets) of the Spirit. The actualisation of the Spirit which empowers us for service occurs when ministry needs to happen through the gifts (tools) given to us to do what we

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have been anointed to do. The gifts of the Spirit are the tools which come with the empowering or the anointing to fulfil the ministry required.

The Source of Spiritual Gifts

Spiritual gifts are supernatural. They come from God. 1 Corinthians 12:4-6 distinguishes between those gifts provided by each person of the Godhead. The Holy Spirit gives the “gifts” (*charismata*), the Lord Jesus Christ provides “ministries” (*diakonia*), and the Father grants the “activities” (*energemata*) (Hayford 1995:767).

They are endowed on the basis of God’s favour, not our merit. Regardless of our circumstances or situations or moods, or even if we have failed morally, they will continue to function. Confusion arises when those who are seemingly “backslidden” or are spiritually deceived continue to exercise their gifts while failing God in their private lives. God does not recall our gifts “for the gifts and calling of God are irrevocable.” (Pringle 1994:71-72; Romans 11:29).

The Purpose of the Spiritual Gifts

Peter summarises the purpose of spiritual gifts (1 Peter 4:10-11):

1. To realise our individual purpose and destiny in God
2. To build and edify the Body of Christ
3. To be effective witnesses and ministers in reaching the lost and winning souls
4. To glorify God

The Use of Spiritual Gifts

Spiritual gifts reveal the source and giver of the gifts (God) but they do not necessarily reveal holiness (our character and spiritual relationship with God). This is sobering. Therefore, we should have an attitude of humility, love and service before God and others, for we will all give an account to God for how we handle the gifts entrusted to us (Romans 14:12).

The gifts are given through us to others only as we operate in obedience in doing the things we have been taught to do. They do not come in an academic setting. They are not a cerebral exercise. They are not discovered but are sovereignly given. The gifts are best developed in the climate of risk taking and willingness to fail. The best way to teach someone is to have them exposed to a model. They can see it, hear it, and then try it. They can think about it, have it reinforced and try it again. Finally, they will “be it” and “do it” for the rest of their lives.

The anointing plus ministry equals job description. As God graces us with the anointing and he increases the frequency of such gracing in our life, the ministry

begins to take shape. As the anointing from God increases within us, we learn how to participate more fully with God.

D. CATEGORIES OF SPIRITUAL GIFTS

Westerners like to categorise things and ideas. That maybe useful, but can be a trap. Gifts of the Spirit are more like streams of living water flowing in and through us, or like breezes of the Spirit blowing in the wind.

However, so long as we do not make our categories water tight doctrines, we can learn useful aspects of spiritual gifts by looking at how they are grouped in the New Testament.

1. Manifestation of the Gifts

The most commonly used list of ‘gifts’ is from Paul’s discussion of the ‘spirituals’ or manifestation of the Spirit in 1 Corinthians 12:1-11. Paul calls them ‘the manifestation of the Spirit’ (1 Cor. 12:7), then lists nine ‘gifts’ (1 Cor. 12:8-11).

Williams (1996 II:323-409) provides detailed discussion in his Part II, Chapter 13: The Gifts of the Holy Spirit, and Chapter 14: The Ninefold Manifestation. He points out how many commentators follow Paul’s order in a two-five-two category, these three groups linked by *hetero* (another) may suggest transition to another category:

Two: word of wisdom, word of knowledge,

Five: faith, gifts of healings, workings of miracles, prophecy, discerning of spirits,

Two: kinds of tongues, interpretation of tongues.

The main advantage of that two-five-two category is that it follows Paul’s order. However, in Pentecostal teaching, the ninefold manifestation of the Spirit is usually given in three categories of three gifts: vocal, revelation, power.

Vocal Gifts

There are three mouth gifts of gifts of utterances:

- a. The different kinds of tongues
- b. The interpretation of tongues
- c. The gift of prophecy.

Vocal gifts makes us aware of God’s Presence in our midst. They are:

- a. tools of inspiration that bring God’s NOW word that brings refreshing.
- b. ministries that bring the word of God to his people. We become God’s mouthpieces as we speak on his behalf.
- c. channels to bring whatever is needed to *be said* to those being ministered to.

Revelation Gifts

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There are three revelation gifts also known as gifts of knowing or seeing gifts:

- a. The word of wisdom
- b. The word of knowledge
- c. The discerning of spirits

Revelation Gifts:

- a. are vehicles of revelation. They open our minds to the spirit realm and we become God-conscious.
- b. bring the mind of God to his people. God's perspective regarding specific individuals, situations, problems and places, become known.
- c. provide whatever is needed for us *to know* to be effective ministers.
- d. are outworked through prophecy. In other words, vocal gifts help release the power of the revealed words.

Power Gifts

There are three power gifts:

- a. The gifts of healing
- b. The working of miracles
- c. The gift of faith

Power gifts:

- a. are avenues demonstrating the sovereignty and power of God over sin, the world and the devil.
- b. reveal God's works of creation and his kingdom, presence and power. They empower his people and ultimately, they reveal the personhood of Jesus Christ.
- c. are instruments to bring in whatever we need *to do* for those we are ministering to.

For further explanation see *Moving in the Gifts of Revelation and Prophecy* by Jonathan David (Kenneth Copeland Publications, 1994, pp. 5-20).

2. Lists of Gifts

There are various lists of different kinds of gifts of the Spirit in the New Testament. Some writers use the following categories for them.

1. **Motivational Gifts** – motivate us to serve. Romans 12:6-8.
2. **Manifestation Gifts** – manifesting the Spirit. 1 Corinthians 12:27-31.
3. **Ministry (Leadership) Gifts** – five-fold leadership. Ephesians 4:7, 11-13.
4. **Speaking & Serving Gifts** – two overall categories. 1 Peter 4:8-11.

The following summaries may be useful in identifying different kinds of spiritual giftings in your life and in your fellowship, e.g. in your home group.

Speaking & Serving Gifts - 1 Peter 4:8-11:

Signs and Wonders

Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. *Whoever speaks* must do so as one speaking the very words of God; *whoever serves* must do so with the strength that God supplies, so that God may be glorified in all things through Christ Jesus. To him belong the glory and the power for ever and ever. Amen.”

SPEAKING GIFTS

1. apostle
2. prophet (prophecy)
3. evangelist
4. teacher (teaching)
5. pastor
6. exhortation
7. words of wisdom
8. words of knowledge
9. discernment
10. missionary
11. courage (martyrdom)
12. tongues
13. interpretation of tongues

SERVING GIFTS

14. service
15. mercy
16. helping (helps)
17. voluntary poverty
18. giving
19. leadership
20. faith
21. administration
22. celibacy
23. hospitality
24. intercession
25. healing
26. miracles
27. deliverance

Motivational Gifts - Romans 12:6-8

1. prophecy - receiving and giving words from God
2. serve/minister - finding ways of helping and doing it
3. teaching - imparting truth to help others know and grow
4. encourage/exhort - helping others to see and use gifts
5. giving - supporting others in their need and work
6. leadership - involving others in ministry and service
7. compassion - reaching out to others to help them

Ministry (Leadership) Gifts - Ephesians 4:7,11-13

apostles - general oversight; church planting

prophets - speaking words from God

evangelists - reaching others of Christ

pastors - caring for people; shepherding

teachers - helping people learn and grow

[Here the *person* is the Lord's anointed gift to his church]

Manifestation Gifts - 1 Corinthians 12:4-11

- a. utterance of wisdom
- b. utterance of knowledge
- c. faith
- d. healing
- e. working of miracles

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- f. prophecy
- g. discernment of spirits
- h. tongues
- i. interpretation of tongues

Manifestations & Ministries - Corinthians 12:27-31

apostles - general oversight; church planting
prophets - speaking messages from God
teachers - imparting truth to help growth
workers of miracles - see God step in suddenly
able to help others - serving or encouraging or both
administration/leadership - good at planning or organising
word/utterance of wisdom - clues from God to help others
word/utterance of knowledge - insight from God
faith - you know God will do it
discerning of spirits - awareness of spiritual powers
tongues - personal or occasional public prayer language
interpretation of tongues - sense of its meaning

Gifts & Love - 1 Corinthians 13:1-3

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, if I hand over my body so that I may boast, but do not have love, I gain nothing.

E. CULTIVATING THE SPIRITUAL GIFTS

We can all take steps to grow in our use of spiritual gifts.

1. Be convinced that the spiritual gifts are available today for everyone.
2. Pursue them with diligence.
3. Put your confidence in Christ.
4. Ask God for the gifts – be specific with what you believe he wants to give you.
5. Use them regularly – be bold and take risks. When you pray with people it is God who works in them, not you.
6. Study the gifts. Surround yourself with people who can help you grow in your gifts.

Identifying your gifts

Jack Deere (1993: 163-172) gives the following keys to discover your gifts:

1. The most obvious and practical clue is your degree of success in various attempts at ministry.

2. Your desires frequently indicate the gifts that you have or the gifts that the Lord want to give you.
3. The counsel of others can also be important.
4. The gifts can be given through the laying on of hands with the prophetic utterances (1 Tim. 4:14; 2 Tim. 1:6).

F. LOVE – THE MOTIVATING POWER FOR THE EXERCISE OF GIFTS

Spiritual maturity is not a matter of possessing a vast knowledge of the Bible nor is it a matter of possessing the most powerful spiritual gifts. It is having a passionate love and affection for God and his people, and discerning and obeying God’s voice. Only in love can any knowledge and spiritual gift achieve their divine purposes. Love for God is the key to spiritual power and success. And Love must be the motivating factor in exercising spiritual gifts (1 Corinthians 13) for God is love.

“Make love your aim, and earnestly desire the spiritual gifts” (1 Cor. 14:1).

Major Points of this Topic

Spiritual gifts are given to all believers by the power of the Holy Spirit.

Passionate love for God is the key to spiritual power and success.

Love must be the motivating factor in exercising spiritual gifts.

Review or Discussion Questions

1. Can the supernatural be taught? Explain.
2. Discuss, “The gifts and calling of God are irrevocable” (Rom. 11:9).
3. What is the baptism in the Holy Spirit? Why is it important? How does it relate to Acts 1:4-8 and the spiritual gifts?
4. What are spiritual gifts? Discuss their significance in terms of the individual, the church, and God.



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MODULE 3

Ministry Foundations



Topic 9: Church History

Topic 10: Case Studies

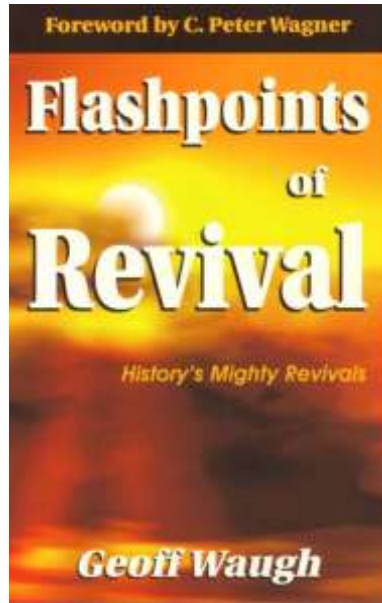
Topic 11: Practices and Pitfalls

Topic 12: Integrated Ministry

For whatever is born of God overcomes the world. And this is the victory that has overcome the world – our faith. Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

1 John 5:4-5

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Flashpoints of Revival

History's Mighty Revivals

See Renewal Journal

Topic 9 – Church History

Introduction

Signs and wonders did not cease with the early church in the New Testament Times. They have continued throughout the times of the Bible and throughout church history to the present.

Today, there are evidences of the move of the Spirit all over the world. Revival is breaking out in many towns and cities and the church is just beginning to see the power of God being demonstrated in unprecedented ways. This is a time when we as Christians need all the more to seek God's face and allow Him to use us in ways we can never fathom that He may be glorified.

From This Topic You Will Learn

1. Four different attitudes concerning healing and miracles in the history of the church.
2. The historical testimony of signs and wonders in the church throughout the ages.
3. Reasons and explanations for signs and wonders in history.

Topic Notes

A. SIGNS AND WONDERS IN CHURCH HISTORY.

Historical Testimony and Development

Signs and wonders did not cease with the end of the first century or with the completion of the canon of Scripture. They have continued to occur in each of the three major historical periods (patristic, medieval, reformation-modern).

When those in authority endorsed the gifts, they occurred openly and widely within the church. When those in authority did not endorse the gifts, there appears to be a decline in their usage and their occurrence. When anything happened outside the norm that might risk the power structure, the institution (power base) would usually try to stop the movement.

For approximately 1800 years we have had no full recorded accounts of signs and wonders in church history because of these reasons:

1. Fragmentation – only scattered fragments of reports have survived.

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2. Suppression – official rulers and leaders often burnt or destroyed reports.
3. Survival – people were often surviving persecution not writing reports.
4. Superstition – authentic reports were mixed with superstition (e.g. St Francis).

We must understand that the recording of church history is *not* the same as history itself. Many historical accounts were lost in history. The printing press was not invented till 1452. When it was, it was not as technologically advanced as it is today.

Some people involved in renewal and revival movements, including strong moves of the Spirit with signs and wonders, were simply busy trying to stay alive and to survive. Persecution was strong and many were being killed. What was recorded officially and preserved were mainly reports recorded by institutions which were mostly concerned with doctrine to prevent heresy. Thus signs and wonders and the move of God were often either suppressed or not recorded. The institutions were often also more politically bent than Spirit-led.

Nevertheless, we have the same Holy Spirit who was present throughout the early church history and today. The timeless truth is “Jesus is coming back – soon.” This may not necessarily be a *chronologically* simple concept, but the *urgency* of the truth applies to everyone.

Church Growth amongst the Pentecostal/Charismatic Movement

The following are some statistics of charismatic church growth:

1950 - 50 million
1970 - 72 million [36.5 m Pentecostal]
1980 - 158 million [59 m Pentecostal]
1990 - 376 million
1991 - 392 million
1992 - 410 million
1993 - 430 million
1994 - 467 million
1995 - 500 million
2000 - 600 million

(Based on research by David Barrett)

American Examples from the eighties:

St. Paul's Darien, Terry Fulham 1,000 on Sundays

Campus Church, Minneapolis –1,000 on Sundays

Melodyland, Ralph Wilkerson – 18,000 by 1972

Crenshaw Christian Center, Fred Price – 9,000

Now most of the largest churches in the world are charismatic/Pentecostal. These include churches in Korea including Yiodo Full Gospel Church of 800,000 with David Yonggi Cho. Latin America and Africa now have huge Pentecostal churches and movements.

Four Attitudes towards Healing and Miracles in Church History

- J. Sidlow Baxter identifies four different attitudes toward healing and miracles in the history of the church:
1. Signs and wonders stopped with the end of the Apostolic age. Any signs and wonders that happened are regarded as not from God.
 2. Signs and wonders ceased because they were no longer needed as “divine credentials” for the establishment of the church and only belonged to the earliest centuries.
 3. Signs and wonders faded out gradually as the condition of the organized church deteriorated.
 4. Signs and wonders have never ceased among true Christians believers, but have occurred from the Apostolic age until now.

From the Reformation era onward, leading Protestant theologians have popularised the view that the work of the Holy Spirit in evangelism after the Apostolic Age was limited to dynamic proclamation of the Word of God, rather than the exercise of spiritual gifts.

The dominant strand of Protestant biblicism, which Luther inaugurated, has continued into our own century. It combines an emphasis on proclamation of the Word with the Cessationist argument that the power gifts evidenced in the first-century Church were neither necessary nor functional after the New Testament had been completed. Cessationists argue that miracles had little to do with the gospel or were incidental to the proclamation of the gospel in the New Testament. Further, they insist that gifts of healing as well as the other charismata ceased at or near the end of the first century A.D.

Protestant Cessationists have been influenced by the Enlightenment, or Age of Reason, which has led many to deny the validity of anything in Christian history that falls outside accepted categories of rationality. This has resulted in a “cleaning up” of religious history, purging it of any taint of “enthusiasm” or non-rational behaviour and all reports of the supernatural. The results can be called a “demythologising” of the saints - an attempt to deny the many stories in the Christian tradition that are filled with charismatic gifting, miracles, signs, and wonders.

An example of this is still found in John Wesley’s Journals. The one volume editions have omitted his many references to signs and wonders and supernatural events. Some even omit the very significant Pentecost at Fetter Lane on 1-2 January, 1739 which immediately led into powerful revival manifestations that year with many healings and miracles.

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The experience of signs and wonders was not and will not be bound regardless of the denomination of the church. Rather, anyone who gives the room for God to move, will experience the power of God.

The Holy Spirit has produced many manifestations such as trembling and shaking, grief and mourning, joy unspeakable, falling and wailing. Many people had no means of anticipating what was going to happen to them. Some, like Paul, were vigorously opposed by people who believed it was all fraudulent, as Paul himself did initially.

If we doubt the genuineness of the whole thing, we should consider several factors. First, we must examine the teaching under which the manifestations occur. Then, we must observe the results in the lives of the people in whom they occur. Finally, we must not forget the element of surprise. People having no previous knowledge of what might happen, or who were under no kind of stress, or who may have been resisting what they saw happening around them - all have been affected.

It is better to judge the manifestation by the fruit - the effects on the life, the ongoing testimony, and the subsequent character of the person in whom the manifestation is observed.

B. EXAMPLES FROM CHURCH HISTORY

The Further Readings section gives many examples of signs and wonders throughout church history. Especially note the appendix in *Power Evangelism* by John Wimber, and *Rivers of Revival* by Neil T. Anderson & Elmer L. Towns.

In addition to the excellent examples in these books, especially the appendices in Wimber, the following are a few further testimonies gathered from church history, reproduced from *Living in the Spirit* by Geoff Waugh (1986). See also many accounts in *Flashpoints of Revival* by Geoff Waugh (1998).

Voices from history

1. **Irenaeus** (c. 125-202), a disciple of the Apostle John, wrote of the church in the in the second century:

For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe [in Christ] and join themselves to the Church. Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up and remained among us for many years. And what shall I more say? It is not possible to name the number of the gifts which the Church, [scattered] throughout the world, has received from God, in the name of Jesus Christ, who was crucified under Pontius Pilate, and which she

Signs and Wonders

exerts day by day for the benefit of the Gentiles, neither practising deception upon any, nor taking any reward from them [on account of such miraculous interpositions]. For as she has received freely from God, freely does she also minister [to others] (Wimber 1986:60).

2. **Tertullian** (160-220) was a brilliant Christian scholar and lawyer from North Africa. In commenting on baptism and the Spirit, he says: “Not that in the waters [of baptism] we receive the Holy Spirit, but cleansed in water, and under the angel we are prepared for the Holy Spirit.” Tertullian joined the Montanist movement because it expressed life in the Spirit, including prophecies (sometimes extreme) and healings.

3. **Augustine of Hippo** (354-430) wrote: “For when I saw in our own times frequent signs of old, I desired that narratives might be written, judging that the people should not be ignorant of such things.” Often healing miracles accompanied the celebration of the sacraments and were supported by a dedicated life of prayer within the Christian community. He wrote, “Today miracles still go on happening in our Lord’s name, through the sacraments he instituted and through the prayers and memoriae of his saints.” Augustine believed that miracles build up faith, writing that “the world believes, not because it is convinced by human argument, but because it has been faced with the power of divine signs.”

4. **Cyril of Jerusalem** lived about 315-386; he was Bishop of Jerusalem from about 349. He likened Christian initiation [baptism in water] to the experience of Christ in the river Jordan. “As the Holy Spirit in substance lighted on him, like resting upon like, so after you had come up from the pool of sacred waters, there was given to you an unction [anointing], the antitype [a pattern of the way things happen in the future] of that wherewith he was anointed and this is the Holy Spirit.” In other words, Cyril of Jerusalem held that Jesus’ experience of water baptism followed by anointing by the Spirit was a Pattern that Christians were meant to follow. That is to say, people would become Christians, enter the water of baptism and then receive empowerment for service by the filling of the Holy Spirit.

5. **Gregory the Great** (540-604) became Pope in 590. The times were wracked by war, famine and devastation. Nonetheless, it was a time of intense missionary activity accompanied by the overt manifestations of the gifts of the Spirit. Gregory was a prolific writer, and in his Dialogues and sermons we read of many accounts of prophecies, healings, and visions that people were currently experiencing. He believed that such phenomena should be integrated into the life of the church, and in the Dialogues he says, “Every act of our Redeemer, performed through his human nature, was meant to be a pattern for our actions.” After describing a healing, he said, “If anyone would ask you how this happened, tell him simply that the Lord Jesus Christ was here doing his work.”

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6. **Augustine** the missionary to Britain and first Bishop of Canterbury (died 604), was sent by Gregory the Great, who described his work: “By the shining miracles of his preachers, God has brought faith even to the extremities of the earth. ... The tongue of Britain, which before could only utter barbarous sounds, has lately learned to make the Alleluia resound in praise of God.” Gregory wrote that Augustine and his fellow missionaries “seemed to be imitating the powers of the apostles in the signs which they displayed.”

7. **Francis of Assisi** was born in that typical Italian town of the thirteenth century. It had a hierarchy, at the bottom of which were peasants, believing in the power of miracles, relics and pilgrimages, but knowing little of the power of Christ in their lives, or even of the facts of the gospel story. Then came prosperous citizens, the higher clergy and the land-owning gentry. Assisi had its wars, such as that which made such a deep impression on Francis, the war with the neighbouring city of Perugia. Into this world came Francis, renouncing his family’s prosperity and proclaiming the excellence of a life of poverty, peace, love, and labour. He has been called the Mirror of Christ, God’s Jester, the Little Poor Man of Assisi. He took Christ seriously, reminding his world that love is more than an abstract virtue about which to preach sermons and write poems; it is something that has to be hammered out in the painful realities of daily living. He saw many people blessed and healed through prayer. He told how the power of Jesus’ Spirit changed him:

I remember the first victory of my new heart. All my life I’d panicked when I met lepers. Then one day on the road below Assisi, I did one of those surprising things that only the power of Jesus’ Spirit could explain. I reached out and touched a leper, a man the very sight of whom nauseated me. I felt my knees playing tricks on me, and I was afraid I would not make it to the leper. The smell of rotting flesh attacked all my senses – as if I were smelling with eyes and ears as well. Tears began to slide down my cheeks because I thought I wouldn’t be able to do it. Then, as I began to lose my composure, I grabbed the man’s hand and kissed it. In doing so, I received more than I gave. In finding that leper, I found Christ.

8. The authority of the Bible was a key issue in the Reformation. **Martin Luther** (1483-1546) also distinguished between the Spirit and the letter in Scripture, “for nobody understands these precepts unless it is given to him from above... Therefore, they most sadly err who presume to interpret the Holy Scriptures and the law of God by taking hold of them by their own understanding and study.” Luther argued that the Holy Spirit is hidden in the letter of Scripture, since the letter itself may proclaim only the Law, or the wrath of God. The Holy Spirit conveys the word of grace, the gospel. So the true reading of Scripture involves a continual process of bringing faith to birth, or constant renewal and re-creation of spiritual awareness.

9. **Richard Baxter** (1615-1691) was an English clergyman of Reformed persuasion who made a deep impression on English Christendom. He left nearly

two hundred writings, breathing a spirit of unaffected piety and love of moderation. Near the end of his life, writing his autobiography, he says:

I am now, therefore, much more apprehensive [have more perception] than heretofore of the necessity of well grounding men in their religion, and especially of the witness of the indwelling Spirit; for I more sensibly perceive that the Spirit is the great witness of Christ and Christianity to the world. And though the folly of fanatics tempted me long to overlook the strength of this testimony of the Spirit, while they placed in it a certain internal assertion or enthusiastic inspiration, yet now I see that the Holy Ghost in another manner is the witness of Christ and his agent in the world. The Spirit in the prophets was his first witness; the Spirit by miracles was the second; and the Spirit by renovation, sanctification, illumination, and consolation, assimilating the soul of Christ and heaven is the continued witness to all true believers. And if any man have not the Spirit of Christ, the same is none of his (Romans 8:9).

10. **Nicholas Ludwig of Zinzendorf**, known as Count Zinzendorf (1700-1760) hosted and led the refugee Moravian community on his estates which experienced powerful revival. One of them wrote that church history “abounds in records of special outpourings of the Holy Ghost, and verily the thirteenth of August, 1727, was a day of the outpouring of the Holy Spirit. We saw the hand of God and his wonders, and we were all under the cloud of our fathers baptized with their Spirit. The Holy Ghost came upon us and in those days great signs and wonders took place in our midst. From that time scarcely a day passed but what we beheld his almighty workings amongst us. A great hunger after the Word of God took possession of us so that we had to have three services every day, at 5 and 7.30 am and 9 pm. Every one desired above everything else that the Holy Spirit might have full control. Self-love and self-will, as well as all disobedience, disappeared and an overwhelming flood of grace swept us all out into the great ocean of Divine Love.” Zinzendorf gave this account many years later: “This firm confidence changed them in a single moment into a happy people which they are to this day, and into their happiness they have since led many thousands of others through the memory and help which the heavenly grace once given to themselves, so many thousand times confirmed to them since then.”

11. The strong motivation for evangelism in **John Wesley** (1703-1791) came at a conversion experience at the age of 35 while hearing Martin Luther’s Preface to the Epistle to the Romans read at a meeting in Aldersgate Street, London, on 24 May, 1738. “About a quarter before nine while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed, I felt I did trust in Christ, Christ alone for salvation, and an assurance was given to me that he had taken away my sins, even mine, and saved me from the law of sin and death.” John and Charles Wesley and George Whitefield with 60 of their friends experienced a powerful impact of the Holy Spirit at a meeting on 1-2 January, 1739. Wesley wrote: “About three in the morning, as we

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were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of his majesty, we broke out with one voice, ‘We praise Thee, O God, we acknowledge Thee to be the Lord’”

12. **Charles G. Finney** (1792-1875) entered the Presbyterian ministry after his conversion in 1821. As Professor of Theology at Oberlin, Ohio, he concentrated on one of his major concerns: how to combat the decline of faith that so often followed the initial experience of conversion. Finney himself experienced several profound spiritual experiences after his conversion, and these led him to teach that in addition to justification there were further outpourings of the Spirit. In a book called *Thoughts on Revival* (a handbook for those concerned with preaching and spreading Christian faith), Finney devotes a chapter to the work of the Spirit in the life of the believer and points out the necessity for each Christian to be filled with the Spirit.

13. **Dwight L. Moody** (1837-1899), an American evangelist, was active in Sunday school work both locally and nationally and worked with the Y.M.C.A. during the Civil and Spanish wars. He toured widely, with his companion, Sankey, conducting missions both in the U.S.A. and Great Britain. Moody believed there was a need for the filling of the Spirit and in one of his sermons he referred to the day of Pentecost in this way: “Now I believe the gift of the Holy Ghost that is spoken of there [Acts 2] is a gift for certain, but one that we have mislaid, overlooked and forgotten to seek for. If a man is only converted and we get him into the Church, we think the work is done. We let him go right off to sleep instead of urging him to seek the gift of the Holy Ghost that he may be anointed for the work. The world would soon be converted if all such were baptized with the Holy Spirit.” Moody could only say that after a long period of discontent with his spiritual life, he entered into a new and far deeper experience of the Spirit in the 1870s through prayer and searching.

14. **William Seymour** (1870-1922), an African American (then called Negro or coloured) holiness preacher led the Azusa Street revival in Los Angeles at the Apostolic Faith Mission from Easter 1906, following a powerful cottage prayer meeting on 9 April where he and others spoke in tongues. That revival emphasised conversion, being baptised in the Spirit, and spiritual gifts including tongues, healing and miracles. It strongly influenced the world-wide Pentecostal movement. Seymour led a mixed race eldership and congregation where Frank Bartleman, its first historian, declared, “the colour line is washed away in the blood.” Seymour eventually repudiated the teaching that tongues is the ‘initial evidence’ of Spirit baptism because that doctrine provided “an open door for witches and spiritualists and free loveism.” He taught that “baptism in the Holy Ghost and fire means to be flooded with the love of God and Power for Service.”

15. Acclaimed by *Time* magazine as one of the nine best known religious leaders in North America, **David du Plessis** (1905-1987) was a humble man who dared to love others. A group of Catholic and Protestant editors included his name in a list of eleven religious giants who have challenged the assumptions and changed the thinking of the Christian community. This gracious Pentecostal pioneer lectured at Princeton, Yale, Union, and leading Catholic seminaries in America and Europe as well as at the Ecumenical Institute of the World Council of Churches. He was an official observer at the Vatican Council and involved in the Catholic Pentecostal dialogue in Rome where Pope Paul VI greeted him with, ‘So you are Mr Pentecost?’ He earned that nickname through his untiring efforts to bring the Pentecostal message to the whole church. Known as the boy preacher at fifteen where he was involved in the despised Pentecostal movement in South Africa, David du Plessis lived to see that movement grow to a hundred million Pentecostal/Charismatic Christians worldwide by 1980 and to over a hundred and fifty million by 1985.

The forthright English Pentecostal evangelist, Smith Wigglesworth, gave a remarkable and heretical (for a Pentecostal!) prophecy to young David in 1936. The Lord would pour the Spirit upon the established church, he said, and the ensuing revival would eclipse anything the Pentecostals had experienced.

At an ecumenical leaders conference, he was asked, “What is the difference between you and us? We quote the same Scriptures you do, and yet when you say those words they sound so different. We say the same things that you do, but there seems to be a deeper implication in what you say.” Referring to 2 Corinthians 3:5-6 (‘the letter kills but the Spirit gives life’), he replied:

Comparisons are odious, and I do not wish to injure anyone’s feelings or hurt your pride. But the truth as I see it is this: You have the truth on ice, and I have it on fire... My friends, if you will take the great truths of the gospel out of your theological freezers and get them on the fire of the Holy Spirit, your churches will yet turn the world upside down.

These examples are reproduced from [*Living in the Spirit: The Holy Spirit and the Christian Life*](#), by Geoff Waugh.

Major Points of this Topic

Four attitudes concerning healing and miracles in church history:

- The cessationist view that signs and wonders have ceased with the early apostolic church; they have ceased because they belong only to the earliest centuries;

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- they have faded out due to the deterioration of the organized church; and signs and wonders have never ceased and still continue today The Enlightenment influence has led to the rationalization that has pervaded the church mentality that denies or disregards the supernatural.
- It is better to judge the fruit of the Spirit in the lives of those touched by the power of God rather than the physical manifestations of the Holy Spirit's activities and power in people's lives.
- God will use anyone who is yielded to His Spirit to demonstrate his power in signs and wonders.

Review or Discussion Questions

1. Describe four different attitudes concerning the charismatic move of the Holy Spirit in church history.
2. Discuss how the Enlightenment Period has influenced the Western church in regards to signs and wonders
3. Discuss: Church growth is related to the charismatic activities of the Holy Spirit. Give illustrations.



Further Readings or Research

["Divine Healing and Church Growth" by Donald McGavran.](#)

Surprised by the Power of the Spirit by Jack Deere (1993), pp. 71-76: "The Miraculous Gifts in Church History."

Power Evangelism by John Wimber. 1985. Appendix.

Rivers of Revival by Neil T. Anderson & Elmer L. Towns. 1997. Appendix 3 on "The History of Revival".

Churchquake! by Peter Wagner. 1999.

Waugh, Geoff. 1985, 2014. [*Living in the Spirit: The Holy Spirit and the Christian Life.*](#)

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Topic 10 – Case Studies

Introduction

It is hard to escape the conclusion that many people have received through Christian prayer remarkable healings which bring glory to Christ and which are difficult or impossible to explain away in conventional medical terms. The available medical evidence and case histories indicate that the healings themselves have to be regarded as facts. Although some people might attempt to interpret those facts in a variety of ways, mounting evidence indicates that prayer in Christ's name seems to be an important factor in many medically inexplicable recoveries.

Today, believers are experiencing and receiving testimonies after testimonies of the remarkable healings and signs and wonders. In this topic we will give reports of several case studies. Where do you stand with regard to divine healings?

From This Topic You Will Learn

1. Divine healings are to be regarded as facts.
2. Most Westerners have an incomplete view of God which paints Christianity as powerless whereas most other peoples in the world believe in the all sufficiency of God who provides enough power for daily living and to ward off evil tormenting spirits in their lives.
3. The preaching of the word through healing campaigns accomplishes more than divine physical healings. Many receive salvation and many lives are transformed regardless of the physical healings they receive or not.

Topic Notes

A. SOME CONSIDERATIONS FOR DIVINE HEALING

1. Public Word of Knowledge

The specific public “word of knowledge” cannot be explained away as due to “coincidence” or human manipulation, but seems to indicate a source of knowledge beyond that of the person receiving the revelation. Many words of knowledge are associated with healings, but in other cases they can be of a moral nature, intended to lead a person to repentance. This seems to indicate that the source of the revelations possesses consciousness and not only cares about healing and wholeness but is also morally concerned to move a person toward godly, biblical norms.

2. Allegiance to God

The Scriptures are clear that we are not to worship any God but the true God for, God says, “I am the Lord your God and I tolerate no rivals” (Exodus 20:3,5). For most of the world, however, including the Western world, traditional Christianity has presented an incomplete God, a God who created and redeemed but whose current activity is difficult to validate. Though large number of Westerners seem relatively satisfied with this God, who is less than the God we see in Scripture, most of the rest of the world is not. They, like biblical people, expect God to be a God of the here and now, a God who provides enough spiritual power for daily living, including power to ward off the evil powers that torment them.

A lot of Christians, though they have pledged allegiance to Jesus, still maintain an allegiance to other powers. This powerless Christianity is not just a result of doctrine which does not accept the supernatural. It also comes from committed, born again, Bible-believing Christians who have most of the Christian message right but have, because of worldview blindness, missed the spiritual power dimension of biblical Christianity. This serious problem in worldwide Christianity can be called as “*dual allegiance*” or “*bifurcated Christianity*.” It happens either:

1. When people come to Jesus but continue to depend on other spiritual powers for protection, healing and guidance.
2. When people add to their Christian commitment a dependence on occult powers.

Many who have been brought up in Christian churches have become disillusioned because of the lack of power in the churches. They, therefore, have become vulnerable to contemporary movements (e.g. New Age) that promise and demonstrate spiritual power. A Christianity that talks about and promises spiritual power but leaves out the experience that Jesus demonstrated and promised his followers (e.g. Acts 1:8) is a great disappointment to many.

3. Church Growth and The Miraculous

Case studies all around the world show a strong connection between church growth and divine healing campaigns. This pattern happened in the time of the Apostle Peter. The book of Acts records that all people in the villages of Lyda and Sharon turned to the Lord in one day, just after Peter healed Aeneas. However, often Westerners take the phenomena of divine healing more “lightly” than Easterners. We should be careful that our thinking should not be so saturated by scientific and logical thinking that we do not expect miracles or divine healing.

As Christians, Scripture provides our foundation for belief and practice. For example, James 5: 14-16 requires that the sick should be prayed for with faith by

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the elders of the church with anointing with oil. It also reminds us of the importance of mutual confession.

However, we should not limit God concerning the method of healing or praying for the sick. God may use medicine and prayer to bring healing. Paul reminded Timothy to use wine for his stomach ailments! It is important for us not to take the matter to extremes. The key is sensitivity and obedience.

Another hindrance to experiencing divine healing is the thought when seeing someone has been healed that “this person may not be really sick in the first place” or “this person has temporary feelings of well being induced by the excitement of the moment due to crowd psychology”. These sceptical attitudes can be a big hindrance for the ministry of healing.

Those who have been healed during healing meetings, should also be followed up. These people should be taught the truth about Christianity, such as repentance, forgiveness, obedience and service.

B. CASE STUDIES OF THE MIRACULOUS

Study the excellent address by Dr. Donald McGavran on [“Divine Healing and Church Growth”](#) presented to the Christian and Missionary Alliance Missionaries at Lincoln, Nebraska in 1979. It contains powerful case studies of signs and wonders (especially healings) linked with explosive church growth.

For further case studies of the miraculous look in the [RenewalJournal.com](#). The following examples have been drawn from accounts in the *Renewal Journal* and *Flashpoints of Revival*.

The Welsh Revival

The story of the Welsh Revival is astounding. Begun with prayer meetings of less than a score of intercessors, when it burst its bounds the churches of Wales were crowded for more than two years. A hundred thousand outsiders were converted and added to the churches, the vast majority remaining true to the end. Drunkenness was immediately cut in half, and many taverns went bankrupt. Crime was so diminished that judges were presented with white gloves signifying that there were no cases of murder, assault, rape or robbery or the like to consider. The police became ‘unemployed’ in many districts. Stoppages occurred in coal mines, not due to unpleasantness between management and workers, but because so many foul-mouthed miners became converted and stopped using foul language that the horses which hauled the coal trucks in the mines could no longer understand what was being said to them, and transportation ground to a halt (Orr 1973:193).

T. L. & Daisy Osborn

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In September 1947 the Osborns attended a meeting where William Branham healed the sick and cast out demons, including deliverance of a deaf-mute girl who then heard and spoke perfectly. T. L. Osborne reported:

When I witnessed that and many other miracles, there seemed to be a thousand voices whirling over my head, saying over and over, “You can do that! That’s the Bible way! Peter and Paul did it that way! That’s the way Jesus did it. That proves that the Bible works today! You can do that! That’s what God wants you to do!”

We went home in total awe and reverent exuberance. **We had witnessed the Bible in action.** It was the thing I had always longed for. At last, I had seen God do what He promised to do **through a human person.** Our entire lives were changed that very night (Osborne 1986:397).

Then the Osborns ministered to millions, preached to crowds of 20,000 to 250,000 in crusades, and led tens of thousands of people to Jesus Christ. Vast numbers have been healed, including the deaf, blind, and crippled. Body organs have been recreated and restored, cancers die and vanish, lepers healed and the dead raised. Their ministry saw around 400 independent churches established each year across Africa, Asia and India.

Indonesia

A rebellious young man had received a vision of the Lord who commanded him to repent, burn his fetishes, and confess his sins in church. He did. He attended the Reformed Church in Soe, a mountain town of about 5,000 people, where the revival broke out at that service on Sunday 26 September 1965. People heard the sound of a tornado wind. Flames on the church building prompted police to set off the fire alarm to summon the volunteer fire fighters. Many people were converted that night. Many were filled with the Spirit including speaking in tongues, some in English. By midnight teams of lay people had been organised to begin spreading the gospel the next day. They gave themselves full time to visiting churches and villages and saw thousands converted with multitudes healed and delivered. In one town alone they saw 9,000 people converted in two weeks.

Another young man, Mel Tari witnessed this visitation of God and later became part of Team 42. Eventually, about 90 evangelistic teams were formed which functioned powerfully with spiritual gifts. Healings and evangelism increased dramatically. Specific directions from the Lord led the teams into powerful ministry with thousands becoming Christians. They saw many healings, miracles such as water being turned to non-alcoholic wine for communion,

some instantaneous healings, deliverance from witchcraft and demonic powers, and some people raised from death through prayer.

Cambodia

Revival broke out in the war torn capital of Phnom Penh and rapidly spread to surrounding areas in 1973. During September Todd Burke mounted a three day crusade in a stadium where thousands attended and hundreds were saved and healed supernaturally. A powerful church spread through a network of small house churches. Todd met with the leaders of these groups at early morning prayer meetings every day at 6 a.m. Most pastors were voluntary workers holding normal jobs. Some cycled in from the country and returned for work each morning. Healings, miracles and deliverance from demonic powers were regular events, attracting new converts who in turn were filled with the power of the Spirit and soon began witnessing and praying for others. When the country fell to the communists in 1975 the Burkes had to leave. They left behind an amazing church anointed by the power of God before it was buried by going underground to survive. They recorded their story of those two years of revival in *Anointed for Burial* (1977).

China

In 1950, missionaries expelled from China left behind one million evangelical Christians, and three million Catholics. Conservative figures run from 50 to 80 million Christians in China now and some Asian researcher's report 100 million Christians estimated out of 960 million population. This underground revival spread through thousands of house churches. Miracles, healings, visions and supernatural interventions of God marked this outpouring of the Spirit.

Many suffered and died in persecution. David Wong tells of a pastor imprisoned for over 22 years who left behind a church of 150 people scattered through the hill villages in northern China. On his release in the 1980s he discovered the church in that area had grown to 5,000. Three years later it had trebled to 15,000.

In 1989 preachers from Henan province visited North Anhul province and found several thousand believers in care of an older pastor from Shanghai. On the first night of their meetings that winter with 1,000 present 30 people were baptised. First was a lady who had convulsions if she went into cold water. She was healed of that and other ills and found the water warm. A twelve year old boy, deaf and dumb, was baptised and spoke, "Mother, Father, the water is not cold - the water is not cold." A lady nearly 90, disabled after an accident in her twenties, was completely healed in the water. By the third and fourth night over 1,000 were baptised.

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A young man who has been leading teams since he was 17, reported in 1990 at the age of 20: “When the church first sent us out to preach the Gospel, after two to three months of ministering we usually saw 20-30 converts. But now it is not 20. It is 200, 300, and often 600 or more will be converted.”

In 12 March 1991, the *South China Morning Post*, acknowledged there were one million Christians in central Henan province, many having made the previously unheard of decision to voluntarily withdraw from the party. “While political activities are cold-shouldered, religious ones are drawing large crowds.”

Cuba

1988 saw astounding revival in Cuba. The Pentecostals, Baptists, independent evangelical churches and some Methodist and Nazarene churches experienced powerful revival including healings and miracles. One Assemblies of God church had around 100,000 visit it in six months, many coming in bus loads. One weekend they had 8,000 visitors, and on one day the four pastors (including two youth pastors) prayed with over 300 people.

In central Cuba, a miraculous healing took place at a 150-seat chapel at the beginning of a nine-day mission. The repercussions were so astounding that at one time 5,000 people crowded into the chapel. During those nine days, 1,200 people became Christians, and there were further healings. The two pastors were put in prison, but Cuban believers commented, “Although the authorities stopped this crusade, they cannot stop the Holy Spirit.” Revival spread to the rest of Cuba.

In many Pentecostal churches the lame walked, the blind saw, the deaf heard, and people's teeth were filled. Often 2,000 to 3,000 attended meetings. In one evangelical church over 15,000 people accepted Christ in three months. A Baptist pastor reported signs and wonders occurring continuously with many former atheists and communists testifying to God's power. So many have been converted that churches cannot hold them so they must meet in house churches.

In Cuba in 1990, an Assemblies of God pastor whose congregation never exceeded 100 people meeting once a week suddenly found himself conducting 12 services per day for 7,000 people. They started queuing at 2.00 a.m. and even broke down doors just to get into the prayer meetings.

Latin America

Tommy Hicks was involved in revival in Argentina in 1952. After he made an appointment with the Minister of Religion, wanting to see the President, he prayed for the Minister's secretary who was limping. He was healed. So the Minister made an appointment for Hicks to see the President. Through prayer the President was healed of an ugly eczema and gave Hicks the use of a stadium and free access to the state radio and press. The crusade was a spiritual breakthrough lasting two

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months in the packed 110,000 seating Huracane Football Stadium where 300,000 filled out decision cards. Every night people testified to miracles and healings.

Brazil also had revival. Edwin Orr visited each of the 25 states and territories in Brazil in 1952 seeing powerful moves of the spirit in his meetings which were supported by all denominations. The evangelical church council declared that the year of 1952 saw the first of such a general spiritual awakening in the country's history. Many meetings had to be moved into soccer stadiums, some churches increased in numbers by 50% in one week, and the revival movement continued in local churches in Brazil.

Many congregations in Latin America now are huge. By the eighties the Brazil for Christ Church in Sao Paulo seated 25,000 on a mile and a half of benches. The Jotabeche Methodist Pentecostal Church of Santiago in Chile has over 90,000 members. One of the largest fellowships in Argentina is the Vision of the Future church pastored by Omar and Marfa Cabrera and a committed team of leaders. They had 30,000 in 1979. That grew to over 145,000 by 1988. The Cabreras have a powerful personal and mass deliverance ministry, taking authority over demons in areas and in people.

Africa

Reinhard Bonnke, a German evangelist called to Africa, has led amazing crusades filled with the power of God in which thousands are converted, healed and delivered of evil spirits. His multi-racial team in Christ For All Nations crusades from 1975 ministered in a 10,000 seater tent which was often too small. In 1980 alone 100,000 people made commitments to Christ in his crusades, and those huge numbers have continued and increased each year since. In 1983 he began using a 30,000 seater tent for missions from Cape Town to Cairo. However, now the crowds are so great, even to 600,000 or more, he has to use open fields. Always, the signs and wonders of miracles and healings accompany his ministry.

Major Points of this Topic

Signs and wonders continue to day. Innumerable case studies bear witness to this current powerful outpouring of the Holy Spirit.

Regarding the gifts of healing, it must be emphasized that much as it is available to all who believe, some are more graced with the gift compared to others; some will receive incomplete, limited or temporary healings; they may attract crowds and there is often opposition to moving in the healing ministry.

All over the world, there are recorded evidences of divine healings and the miraculous and they must not be negated or considered as coincidences but

considered as facts that acknowledge that there is a superior and divine source – God.

Review or Discussion Questions



1. Describe certain truths that need to be emphasized with regards to the gifts of healing.
2. Illustrate the relationship between divine healings and church growth.
3. Regarding divine healing and moving in the miraculous where do you stand? What do others say and what does the Bible about it?

Further Readings or Research

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Topic 11 – Practices & Pitfalls

Introduction

Living victoriously as Spirit-filled Christians who minister in signs and wonders takes time, mentoring, learning from the past and from the mistakes of others, growing in the knowledge of our Lord Jesus and developing spiritual maturity. It is a life-long quest and the key to success is walking with God and developing and maintaining an intimate relationship with him. It involves spiritual disciplines, faith and obedience to God, the empowerment of the Holy Spirit, and fellowship with believers in the community of God among other things. In this topic we look at the practices and pitfalls in ministering in signs and wonders. It will include a study of some notable Christians from whom we can glean wisdom and learn valuable lessons.

From This Topic You Will Learn

1. Five basic principles about the healing ministry.
2. Characteristics of those who had healings and signs and wonders in their ministries.
3. Practices and pitfalls of certain notable men and women who moved in signs and wonders in their ministries.

Topic Notes

A. CHARACTERISTICS OF THOSE WHO MOVED IN SIGNS & WONDERS

1. They took the risk and attempted to minister.
2. They based their life on the truth of the Scripture and prayer.
3. They had simple child-like faith.
4. They did not draw attention to themselves or take the glory for themselves.
5. They kept standing during the hard times and persecutions.

Signs and wonders take place through the ministry of those who will take the risk and attempt to minister. While theological education is essential for maintaining balance, it is not the primary crucible by which one may become a minister of signs and wonders. The gifts are given through us to others and are best developed in a climate of risk taking and willingness to fail.

B. LESSONS FROM THOSE WHO MOVED IN SIGNS & WONDERS

- **Fr. Edward McDonough** shared his method in praying for healing, “If you are sick, *the first thing you should do is pray*, not just as a last resort.” He believes that many people become overly concerned about how to pray for healing. “It is not as important how you pray, but that you, in fact, pray and trust that the three persons of the Trinity know how to work together.” His simple philosophy has brought him amazing success in praying for the sick.
- **Fred F. Bosworth** based his healing ministry on the understanding that *healing is for all*. His conviction are clearly stated in the following: “The greatest barrier to the faith of many seeking bodily healing in our day is the uncertainty in their minds as to it being the will of God to heal all. Nearly everyone knows that God does heal some, but there is much in modern theology that keeps the people from knowing what the Bible teaches - that healing is provided for all. It is impossible to boldly claim by faith a blessing which we are not sure God offers, because the power of God can be claimed only where the will of God is known.”
- **Charles S. Price** used the method of putting *faith into action*. “When someone comes up to me with a problem in their elbow, while they are saying, ‘It was hurt ten years ago, I can’t bend it and it has pain in it,’ I touch the elbow (laying on of hands) and say, ‘In the name of Jesus,’ then quickly say to them, ‘Move your elbow, bend your elbow!’ When they instantly respond and bend it, even though they are still telling me what is wrong with it, the elbow is totally healed the majority of the time ... *Three ways of healing are involved here: laying on of hands, plus a command, plus an action of faith.*” This was his principle method of healing, although he did employ other methods such as anointing with oil, letting the sick touch him, prayer clothes and intercessory prayer.
- **Fr. Ralph Di Orio** emphasises **five basic things about the healing ministry**:
 1. Healing is *holistic*. It involves spiritual, psychological, and relational healings as well as physical healings.
 2. Healing is *not always instant*.
 3. Healing is a *power encounter* with Satan.
 4. Healing does not bring about a separate movement, but it is simply one *phase of the Christian Church*.
 5. Healing is *one part of ministry*.

C. QUOTATIONS FROM SOME NOTABLE PERSONALITIES

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“When the Holy Spirit speaks with so much power, we can do no otherwise than listen to His teaching; critical analysis is out of the question.” (Samuel Zeller)

“The secret of the way to have a strong faith is to think nothing for yourself” (Pastor Blumhardt).

“Healing is wholistic, psychical, psychological, spiritual, and relational. Healing is a power encounter with Satan.” (Father Di Orio)

“The greatest barrier to the faith of many seeking bodily healing in our day is the uncertainty in their minds as to it being the will of God to heal all.” (Fred F Bosworth)

“If you will be sincere, and can get the people to believe you, nothing shall stand before your prayer, not even cancer.” (revealed to William Branham)

“Think young in your faith” (T. L. Osborn)

“I do not claim to possess a single gift of the Spirit nor to have the power to impart any gift to others ... all are being received.” (A. A. Allen)

These quotations were reproduced in the class notes for MC510: Healing Ministry and Church Growth, Fuller Theological Seminary, 1983.

D. HINDRANCES TO MOVING IN SIGNS & WONDERS

1. Apostasy. (Ps 74:9-11; 77:7-14).

Jack Deere (1993: 147-150) explains that God withdraws his beneficial presence and miraculous power from an individual, a group, or a nation when they turn from God and idolize and pursue other things before him.

2. Legalism and Lukewarm Faith (Isaiah 29:13).

Legalism is more than simply following man-made rules or keeping a correct external behaviour while letting our heart wander away from God. These are both forms of legalism, but the essence of legalism is far worse than either of these. The essence of legalism is trusting in the religious activity rather than in God. It is putting our confidence in a practice rather than in a Person. And without fail this will lead us to love the practice more than the Person ... a direct challenge to the greatest of all the commandments.

When we stop wanting more, we enter into a complacent state and become what Jesus calls lukewarm (Rev. 3:16)...Whereas apostasy is the loss of purity, legalism and lukewarm faith result in the loss of intimacy with God and

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unity with one another. Intimacy with God is absolutely essential for ministry. Remember that Jesus only did what he saw his Father doing (John 5:19). The miraculous ministry of Jesus was absolutely dependent on his intimacy with his Father. Likewise, the ministry of the apostles was absolutely depended on their intimacy with Jesus, for without him they could do nothing (John 15:5).

The loss of intimacy with God invariably leads to the loss of unity among believers. Unity rests on the foundation of hearing God's voice and following his present priorities in our lives (Deere 1993:151-152).

3. Unbelief (Matt. 13:58; Mark 6:5-6)

Jesus always looked for faith in people. Again and again he said that their healing was linked to their faith. In Nazareth, his hometown, he could do no mighty works because of their unbelief. Francis MacNutt in *Healing* observes that in all the thousands of healings he has seen a child-like faith is present with wide-eyed wonder.

4. Fear.

To move in the supernatural requires faith and risk taking while learning listening to God and to minister to people. The fear of being wrong is a powerful obstacle, but God seems to bless more when we start out in faith in spite of our fear. Then when we make mistake, we pick ourselves up and try again. Faith is built through practicing. The more we exercise our faith, the stronger our faith becomes.

Our praying for guidance in our ministry has to be a two-way conversation with God. Listening in private and listening in ministry are crucial to working effectively with God. We should practice listening to and waiting for God at every available opportunity. The parable of talents (Matt.25: 14-30) teaches that if we are not willing to risk what God has given us, it will be taken away from us and given to someone who knows that God expects use, not preservation.

See "Prelude to listening" from Chapter 11 of *The Elijah Task* by John & Paula Sandford, 1977.

5. Ignorance (Hosea 4:6).

Ignorance is not a valid excuse. We must do all we can to grow in the knowledge of our God and in being effective witnesses and ministers of the Gospel. Kraft suggests some characteristics we can learn to develop as ministers of the Gospel. He also gives some elements needed in ministry as well as the need to minister in love and power.

See *Christianity with Power* by Charles Kraft. 1989. Chapters 11-13 for more details.

See “Kingdom Killing Attitudes” from Chapter 4 of *Rivers of Revival* by Neil Anderson & Elmer Towns, 1997.

E. ANTIDOTE TO THE HINDRANCES

The personal and intimate knowledge of the Personhood of God himself, his Son, and his Spirit, is the essential key to success and to overcome these hindrances. As Jack Deere states, “The antidote for these sins is the pursuit of a Person” (1993:158-159).

The Lord gave Solomon a promise that is still applicable and valid today:

If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. (2 Chronicles 7:14).

In relations to revival where there is transformation of the individual, the communities, and the nations, which is an objective of moving in the Spirit and in signs and wonders, Roy Fish says,

If revival is to be sustained, God’s people must remain humble before, Him; they must continue to be steadfast in prayer; they are to be ever seeking the Lord; and they must live lives characterized by repentance of constantly turning from any wicked way. To a degree, the requirements for securing revival become the requirements for sustaining revival. (Cited by Wagner 1998:27).

In studying the Scriptures and church history we can learn about the principles and practices we need to follow and the pitfalls we need to avoid. The following is a check list we can gauge ourselves with in maintaining success and avoiding being shipwrecked in our lives and ministries. Although it is written for a prophetic ministry, it is applicable to everyone serious about their walk with God.

10 M's FOR MATURING AND MAINTAINING MINISTRY

Determining Prophetic Ministers True/False Status

(Bill Hamon. 1991. *Prophets, Pitfalls and Principles*, pp. 66)

1 MANHOOD

Gen.1:26-27 God makes a man before manifesting mighty ministry

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Rom.8:29 Man apart from position, message or ministry
Heb.2:6, 10 Per-son-al-ity - evaluating person not performance
1 Tim.2:5 Jesus - manhood 30 years; ministry 3 1/2; 10:1 ratio

2 MINISTRY

2 Cor.6:3 No offence to ministry; 1 Cor.2:4, 5-power & demonstration
Mt.7:15-21 By their fruits you shall know them-anointing, results
Deut.18:22 Prophecies or preaching productive-proven, pure, positive

3 MESSAGE

Eph. 4:15 Speak the truth in love; present-truth, and life-giving
1 Tim.4:2 Message balanced, scriptural, doctrinally & spiritually right
Mk.16:20 God confirms His Word-not person, pride or reputation

4 MATURITY

Jas.3:17 Attitude right; mature in human relations; heavenly wisdom
Gal.5:22 Fruit of the spirit, Christlike character, dependable, steadfast
1 Cor. 13 Not childish; biblically knowledgeable and mature

5 MARRIAGE

1 Tim.3:2, 5 Scripturally in order. Personal family vs. God's family
1 Pet.3:1, 7 Priorities straight-God 1st, wife & family, then ministry
Eph.5:22-23 Marriage to exemplify relationship of Christ & His Church

6 METHODS

Tit.1:16 Rigidly righteous, ethical, honest, integrity-upright
Rom.1:18 Not manipulating or deceptive, doesn't speak "evangelistically"
Rom.3:7-8 Good end results do not justify unscriptural methods

7 MANNERS

Tit. 1:7; 3:1, 2 Unselfish, polite, kind, gentleman or lady, discreet
Eph.4:29; 5:4 Proper speech and communication in words & mannerism

8 MONEY

1 Tim.3:6AMP "Craving wealth and resorting to ignoble dishonest methods"
1 Tim.6:5-17 Luke 12:15. Love of money and materialism destroys

9 MORALITY

1 Cor.6:9-18 Virtuous, pure and proper relationships, Col.3:5
Eph.5:3 Biblical sexual purity in attitude & action, 1 Cor. 5:11
Mt. 5:28 Wrong thoughts with desire to do-without opportunity to act

10 MOTIVE

Mt.6:1 To serve or to be seen? Fulfil personal drive or God's desire?
1 Cor.16:15 True motivation:...To minister or to be a Minister?

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Prov.16:2 To herald the truth or just to be heard by man?

1 Cor. 13:1-3 Motivated by God's love or lust for power, fame, name, etc.

See *Maturing and Maintaining Ministry*, by Bill Hamon.

Major Points of this Topic

We can learn from the practices and pitfalls of others who have learned from experience and effective ministry in signs and wonders. God moves in many people, in many ways, with many results, including the blessing of his presence in signs and wonders such as in healing.

Healing is holistic. It is not always instant, and it is a power encounter with Satan, it is not a separate movement of the church but it is a part of total ministry of Jesus and the church.

Moving in the healing and power ministry requires risk-taking, child-like faith, belief in the truth of the Word of God, giving God all the glory, and persisting and standing strong in the midst of persecution and opposition.

Apostasy, legalism and lukewarm faith, and unbelief, fear and ignorance are some hindrances to moving in the power of God.

A passion and love for God is the key to moving and maintaining revival and the ministry of signs and wonders.

Review or Discussion Questions



1. Discuss the significance of 2 Chronicles 7:14 in regards to moving in signs and wonders. How can this be an antidote to the hindrances to signs and wonders in the believer's life?
2. Explain why people can be hindered in moving in the power of God.
3. Describe the qualities that characterize a person who moves strongly in the healing and miraculous ministry of God.
4. What significance does prayer and fasting have in being effective ministers of Christ? Give examples of some Christians who have prayed and fasted.
5. Discuss the 10 M's of Ministry.

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Topic 12 – Integrated Ministry

Introduction

God desires people to be whole – physically, emotionally, psychologically, socially, spiritually - in all aspects of human life (John 10: 10; 3 John 2). Through God’s grace, we can experience healing, deliverance, and wholeness. As such God wills that we partner with him, and use every means which he puts at our disposal not only to receive but also to impart wholeness to others here on earth.

From This Topic You Will Learn

1. God desires for all people to enjoy good health and to be whole in all aspects of life.
2. Humans are tripartite beings with spirit, soul and body. As such healing of the whole person – spirit, soul and body – should be an objective in ministry.
3. It is God’s desire that we receive and impart God’s grace and divine healing and deliverance to others.
4. There are different kinds of healings and different methods of healing.

Topic Notes

A. THE IMPORTANCE OF AN INTEGRATED APPROACH

Ministry in the supernatural, especially healing, is a complex issue and is often a mystery; therefore, a simplistic approach must be avoided. Different healing ministries have different emphases. Often, “new truths” are discovered and over-emphasized at the expense of other equally valid truths. This should not be.

The aim of developing an integrated and balanced approach to healing is to effectively bring healing to the whole person.

God is the source of all healings and signs and wonders and he uses all things, both natural and supernatural, to heal and deliver people. A word of caution is to discern any psychic, spiritistic, occultic and witchcraft practices that are not from God. They are counterfeits, evil, and destructive and must be rejected (MacNutt 1988: 297-300; Sandford 1992: 307-353; Andersen 1990:153-169).

An integrated approach also needs to embrace God’s sovereignty. “By New Testament standards, it should be *normative* for the Christian to pray for the removal of sickness rather than its acceptance. Redemptive sickness is the exception, not the rule” (MacNutt 1988:88).

However, not everyone will be healed. Regardless of the reasons, God is sovereign. He alone knows what is best. This is where the whole counsel of God must come in. Hope, faith and love in the context of the community of believers must be practiced by walking alongside and encouraging “one another” and carrying one another’s burdens which has a healing effect in many ways (Colliver 1994: 33-36).

B. TWO WORLDVIEWS/MODELS OF APPROACH TO HEALING

The approach to healing which we take is determined by our view of the nature of humanity. According to John Wimber there are at least two models of approach:

1. The Fragmentary Model

This is a Grecian view of dualism - the body and the soul/spirit. This view has led to the treatment of various aspects of the person without reference to other aspects.

2. The Whole-Person Model

The Hebraic view of humanity regarded mankind as an integrated whole – body, soul and spirit. In Hebrew and biblical thought, the total person is treated as an “inbreathed-by-the-breath-of God” kind of a body (I Thess.5: 23). You cannot affect one part without affecting the whole.

C. KINDS OF HEALING

1. Healing of the spirit (spiritual sickness is mainly caused by sin).
2. Healing of past hurts (memories and emotions).
3. Healing of the body (organic and functional problems).
4. Healing of the demonised (often seen as psychic or mental illness).
5. Healing of relationships (the social aspect of man).
6. Healing of the dying and the dead (comforting and strengthening the dying).

D. CATEGORIES OF SOME ILLNESSES

1. Spiritual Illness: At salvation, our spirits are healed and made alive by God’s Spirit and we become new creatures (I Cor.6: 17; 2 Cor.5: 17). The first and deepest kind of healing is the forgiveness of our sins through Christ. Depending on the depth of our repentance, sickness of the spirit can take hold of us again through wilful sinning, unconfessed sin, certain bondages to sin, and neglect of our relationship with God and his people. Spiritual illness is to be dealt with by: confronting the sin, confessing the sin in prayer, repentance, and receiving God’s forgiveness. Example in the Bible: Saul (I Sam.15: 1-34; 16: 14; 18: 5-19; 31: 1-6), the paralytic (Mark 2: 1-12), the impotent man (John 5: 1-17).

2. Psychic or mental illness appears to be one of the most common ailments dealt with in the New Testament. Generally described as *demonization*, it can manifest with spiritual, emotional, and/or physical symptoms which can be classified as:

- a. **Psychosis** : A person's mind may retreat from reality to such a degree that they cannot function. Their illness may be marked by states of wild frenzy or catatonic stupors. Jesus is seen as healing people with this condition by expelling demons from the person (Matt.8: 28; 15: 22-28; Mark 1: 23-27).
- b. **Psychoneurosis**: A person may not break with reality, but experience an extremely troubled mind characterized by anxiety, compulsiveness or depression. These people may be "afflicted" or "oppressed" by demons (Acts 10:38, Luke 6:18).
- c. **Hysteria**: These are purely psychogenic physical states such as blindness or paralysis, e.g. Matt.9: 32-33.

Healing from demonization means the expulsion of the demonic influence/s and the restoration of all affected areas. Depending on the nature of the problem, confession and repentance of known sin or spiritistic involvement is important for the one receiving healing.

3. Organic Illness: In this kind of sickness the structure or tissue of the body is damaged in some way. Jesus cured many afflicted of these kind of sickness.

Examples:

- a. The lepers with their various skin diseases (Matt.8: 2-4)
- b. Paralysis or lameness in the body (Mark 2: 2-4; John 5: 2-7).
- c. Fever of Peter's mother in law (Mark 1: 30-32)
- d. Blindness (Bartimeus, Matt.10: 46-52).
- e. Dropsy or edema (Luke 14: 1-14)
- f. Injury (Malchus's ear in Gethsemane, Luke 22: 50-51).

4. Functional Illness: Results from a malfunction of one organ or part of the body (e.g. heart diseases, high blood pressures, diabetes, allergies). Regarding these type of sickness, there were many references to big crowds being healed by Jesus and one may assume that many functional disorders were healed (Matt.4: 24; 8: 16; Mark 1: 32, 39; Luke 4: 41).

Physical healing means changing and restoring the physical condition of the body so it functions properly. This healing is sometimes progressive and involves a process. This implies that spiritual, mental, emotional and relational areas are also involved. Therefore, in praying for physical healing, it is important to discern and determine the root cause of the physical illness and the need for prayer.

5. Past Hurts: Healing of past hurts deals mainly with our emotional life. It is called "inner healing" in many circles, but the term "healing from past hurts" describes the nature of the healing more accurately. This sickness develops from

traumatic wounds and hurtful experiences in our past. It brings sickness not only to the emotions, but to every other aspect of the human personality, including our relationships. Conversely, the healing from past hurts brings renewal, not only to our emotions but to other affected areas of our lives.

Healing from past hurts can take place through:

- a. Receiving or giving forgiveness from God and others (Col.3: 12-17).
- b. Allowing Jesus to reinterpret and heal our bad memories in prayer and conversation through the light of Scripture and his purposes (Romans 8:28).

E. MODELS AND METHODOLOGIES OF MINISTRIES

1. Evangelical

Many Bible-believing Evangelicals for the most part do not view healing as God's expressed will. This view limits the widespread practice of healing. The predominant belief is that the gifts were given to confirm the preaching of Gospel in the early years of the church, so once the Word of God was complete, the signs ceased and were no longer needed.

2. Liturgical/ Sacramental Model

This view adopts a wholistic view of healing. The ministry of healing includes the practice of medicine and psychology. Healing comes through the Holy Eucharist, anointing, laying on hands, absolution or exorcism (expulsion of demons).

3. Pentecostals

The primary biblical texts which the Pentecostals use for their healing ministries are: Hebrews 13: 8; Isaiah 53: 5; Matthew 8: 16-17; Exodus 15: 26; John 14: 12-14; James 5: 14-15. They believe that God can break in at any moment. Healing is ministered primarily through healing revivalists or evangelists and they often associate healing with programs, such as altar calls or healing evangelism.

4. Charismatic (Neo-Pentecostal)

Healing is ministered through individuals and trained teams. Healing takes place in pastoral settings like healing retreats, special conference, churches and homes. Prayer is the central theme and primary agent of healing. Healing is ministered with word of knowledge, laying on hands, and sacraments.

5. Psychological - Spiritual and Inner

They hold a "wholistic" approach to healing, viewing the "human being as an inter-related, interconnected and interdependent unity of body, soul (mind, emotions and memory) and spirit." Inner healing is a primary focus and physical healing is secondary. They deal primarily with the sub-conscious such as the healing of memories, past hurts, deeply embedded resentments and guilt.

6. Deliverance - Pentecostal

This view believes that it is most important for a person to be born again (repentance and acceptance of Christ). It sees **stages of demonic control:**

Oppression: this occurs in the mind realm such as the influence of the devil so that the people may not believe the word of God and to live a worldly life. **Obsession:** in this step Satan seeks to draw an individual under deeper influence so that he loses control in his delusion and does not wish to be freed.

Possession: the stage when Satan has taken control of one or more areas of a person's three-fold being.

Finally, this view believes that the commission given to the disciples includes the ministry of deliverance (Mark 3: 14-15; 6: 13; Matt.10: 1; Luke 10: 1-2; 10: 17).

7. Deliverance - Charismatic

This view believes that conversion should be accompanied by total deliverance particularly with regard to people who have had previous exposure to occult practices. Demonic activity can penetrate in someone's life through anger, hatred, bitterness or unforgiveness. Moreover, this view also believes that the body of Christ has the authority of Christ but needs to be educated to use it.

8. Integrated Model

This view is based on five underlying values:

Holy Spirit (Acts 13: 1-4; 16: 6-10; 18: 9),

relationships (Romans 12: 10; 13: 8),

individual (John 5: 6-15; 7: 23),

healing (Matt 10: 1) and

body ministry and priesthood of all believers (I Cor.14: 26; Gal.6: 2; James 5: 16; I Peter 2: 9; 4: 10).

In this view, the priorities are placed on a healing environment (Mark 5: 35-42), specific ministry time (Luke 10: 1-18), training (Ephesians 4: 11-12) and developing lifestyles so that healing becomes a natural and integral part of life (Acts 9: 32-35). Finally, in this view, every believer is given opportunity and encouragement to heal the sick as they are open to the Holy Spirit.

John Wimber proposes basic steps for an integrated approach to praying with people in a loving, supportive environment. These steps are explained in detail in Section 3: "How does Jesus heal through us?" of his book *Power Healing*. The procedure may be summarised as follows:

1. Interview – what's the problem?
2. Diagnosis – what's the need?
3. Prayer selection – what's the best approach?
4. Prayer engagement – what's happening now?
5. Post-prayer direction – what's needed in future?

We often do these things, almost automatically, when we pray with people. We need to be led by the Spirit, not just stuck with a method, when we pray. Notice

how wonderfully varied Jesus was in his ministry of healing and signs and wonders.

Major Points of this Topic

An integrated approach to signs and wonders allows for the many ways God uses many people in many different situations to reveal his grace and glory. There is no one right way. Jesus' healing, for example, was incredibly varied.

Healing is complex and is often a mystery, therefore a simplistic approach must be avoided.

The aim of developing an integrated and balanced approach to healing is to effectively bring healing to the whole person.

God uses both the supernatural and natural means to heal. However, psychic, spiritistic and occultic practices are not from God but are counterfeits and are evil and destructive and must be rejected.

There are different models of healing and deliverance ministries as seen throughout the body of Christ and valuable lesson can be learned from each one.

Review or Discussion Questions



1. Describe the two models of approaches or worldviews to healing.
2. Discuss: God desires people to enjoy good health in all aspects of life but why do some people do not receive healing?
3. What is the importance of an integrated approach to healing?
4. What are the different kinds of healings? Describe each briefly.
5. Briefly identify some of the different models of healing ministries in the body of Christ.

Further Readings or Research

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Signs and Wonders

Come, Follow Me. An Introduction to Leadership in the Catholic Charismatic Renewal by Fr. Robert DeGrandis S.S.J. pp. 87-94.

The Bondage Breaker by Neil T. Anderson. 1990. Chap. 10, 12-13.

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[Renewal Journal, No. 4: Healing. 1994, 2010](#)

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Appendix

Class Testimony

A student we prayed for one morning in class went to her doctor that afternoon for a final check before having a growth removed from her womb. That afternoon her doctor could find no trace of the growth after checking with three ultrasound machines, so he cancelled the scheduled operation.

“My class at college laid hands on me and prayed for me,” she explained to her doctor. “I believe God healed me, and that’s why you can’t find the growth any more.”

“I don’t know if God healed you,” he responded. “But I do know that you don’t need an operation.”

Our class studied this Signs and Wonders subject. We usually began each class with prayer, and that day our prayer included praying for specific needs such as that woman’s health. One of those praying in class was Cecilia, a medical doctor. She prayed with strong faith, joining us in laying hands on the ‘patient’ student, knowing that God heals through prayer as well as through medicine. What rich resources we have for ministry – right there in the group.

See an article (a former subject assignment) by that student Cecilia.



Dr Cecilia Estillo Oliver prayed in the class group.

I love hearing medical people pray for healing. They have medical skills as well as faith in God. A nurse in one of our week night meetings prayed for another lady who had severe back pain.

“L4, be healed in Jesus’ name,” the nurse commanded as she lay her hand on the woman’s back. It takes medical knowledge plus the revelation of a ‘word of knowledge’ to be able to pray like that. All pain immediately left the lady being prayed for. Apparently the problem was in the Lumbar 4 (L4) section of her spine.

Signs and Wonders

Many people are not healed so quickly. Perhaps most are not healed so quickly in our materialistic Western society. There are many reasons for that, including our Western scepticism, lack of compassion or faith, and our sinfulness such as jealousy, competition or failing to forgive others freely as God has forgiven us.

We all can learn more together about effective ministry. That learning is enhanced and expanded rapidly when we share our experiences and learning together. The 'teacher' usually shares from his or her experiences, but others can do also. So the more that our ministry education fosters mutuality, the more we can learn from one another.

We call this ***open education***, or ***open ministry education***. It is open to everyone and everyone can be involved. It is not just for leaders. Our leaders can help us, but their main job is to equip the saints for the work of ministry for building up the body of Christ (Ephesians 4:12). We can do these things in classes, small groups, seminars, training courses and home or church groups.

Appendix: Books

Appendix: Books

Renewal Journal Publications

See

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for Blogs on each book

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[Transforming Revivals](#)

[Renewal and Revival](#), comprising:

[Renewal: I make all things new](#), and

[Revival: I will pour out my Spirit](#)

[Anointed for Revival](#)

[Church on Fire](#)

[God's Surprises](#)

Renewal Books

[Body Ministry](#), comprising:

[The Body of Christ, Part 1: Body Ministry](#), and

[The Body of Christ, Part 2: Ministry Education, with Learning Together in Ministry](#)

[Great Commission Mission](#) comprising:

[Teaching Them to Obey in Love](#), and

[Jesus the Model for Short Term Supernatural Mission](#)

[Living in the Spirit](#)

[Your Spiritual Gifts](#)

[Fruit & Gifts of the Spirit](#)

[Keeping Faith Alive Today](#)

[The Leader's Goldmine](#)

[Word and Spirit](#) by Alison Sherrington

Study Guides

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[The Holy Spirit in Ministry](#)

[Revival History](#)

[Holy Spirit Movements through History](#)

[Renewal Theology 1](#)

[Renewal Theology 2](#)

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[*Christian Passover Service*](#), and

[*Risen: 12 Resurrection Appearances*](#)

[*Risen: Short Version*](#)

[*Risen: Long version & our month in Israel*](#)

[*Mysterious Month – expanded version Risen: Long version*](#)

[**Kingdom Life series**](#)

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[*Kingdom Life in Luke*](#)

[*Kingdom Life in John*](#)

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[The Resurrection of Jesus](#)

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[Discovering Aslan - comprising:](#)

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[Discovering Aslan in Prince Caspian](#)

[Discovering Aslan in the Voyage of the 'Dawn Treader'](#)

[Discovering Aslan in the Silver Chair](#)

[Discovering Aslan in the Horse and his Boy](#)

[Discovering Aslan in the Magician's Nephew](#)

[Discovering Aslan in the Last Battle](#)

General Books

[*You Can Publish for Free*](#)

[*My First Stories* by Ethan Waugh](#)

[*An Incredible Journey by Faith* by Elisha Chowtapalli](#)

Biographical:

[*God's Surprises*](#)

[*Looking to Jesus: Journey into Renewal & Revival - Geoff's autobiography*](#)

[*Journey into Mission*](#) – Geoff's mission trips

[*Journey into Ministry and Mission*](#)

[*King of the Granny Flat* by Dante Waugh](#)

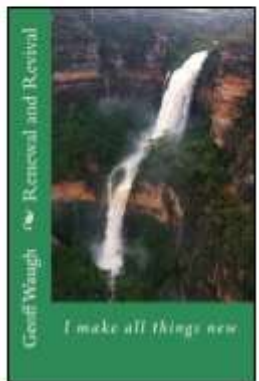
[*Exploring Israel*](#) – Geoff's family's trip

[*Light on the Mountains*](#) – Geoff in PNG

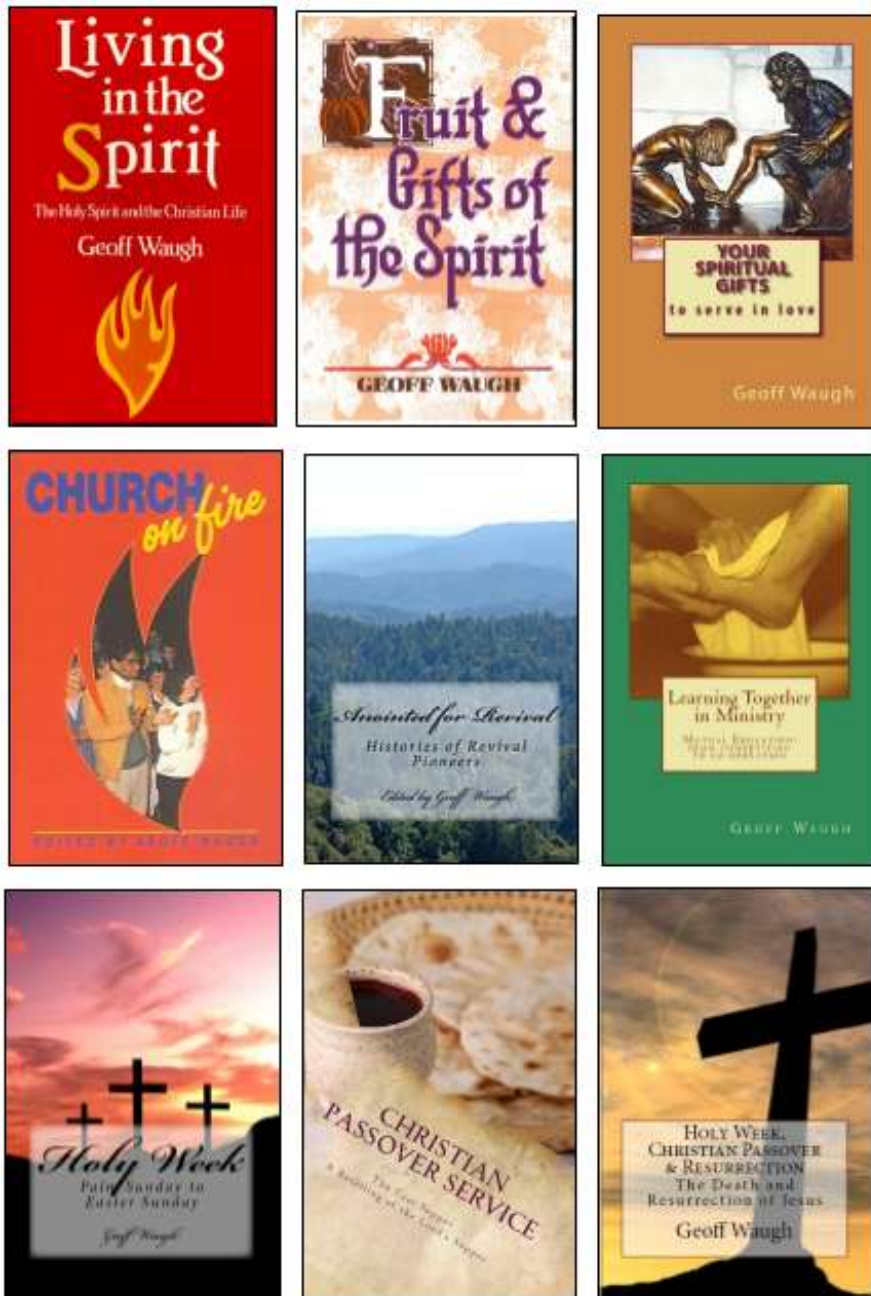
[*Travelling with Geoff* by Don Hill](#)

[*By All Means* by Elaine Olley](#)

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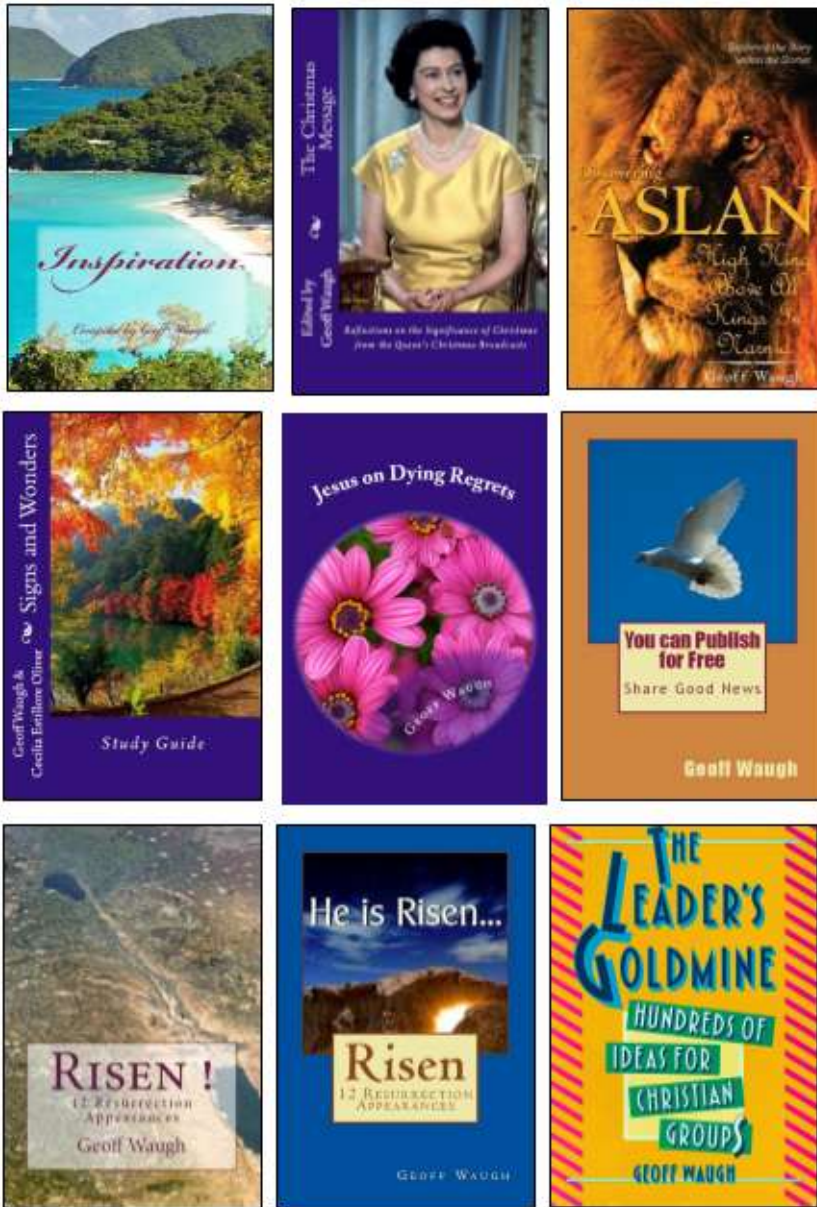


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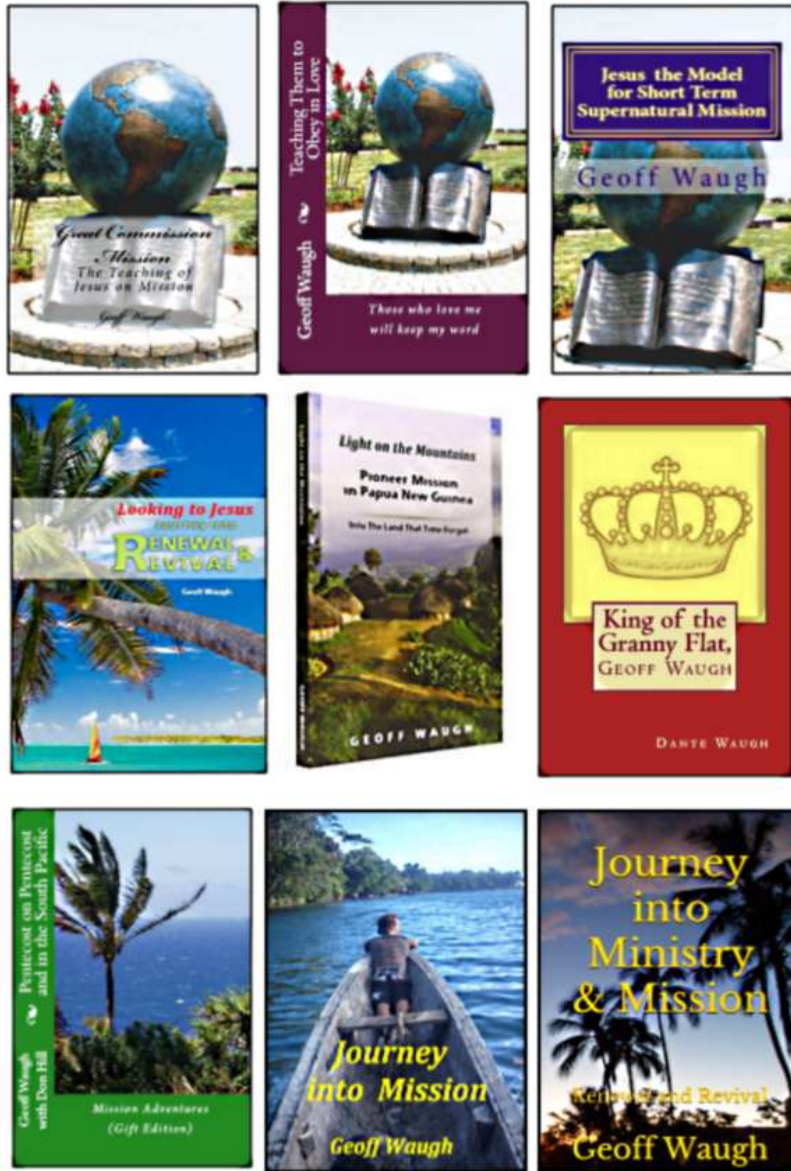
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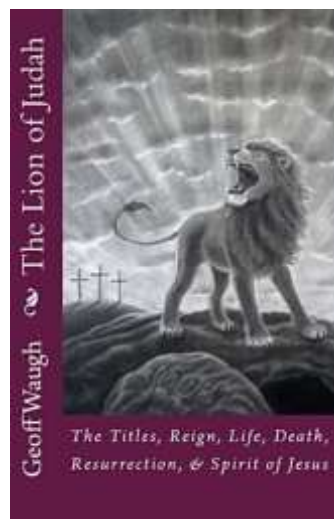
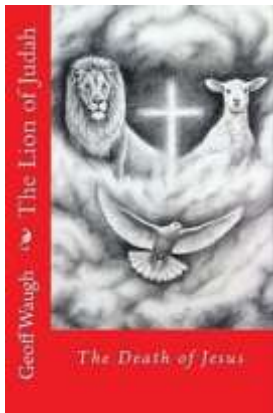
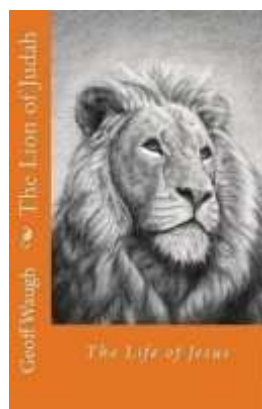
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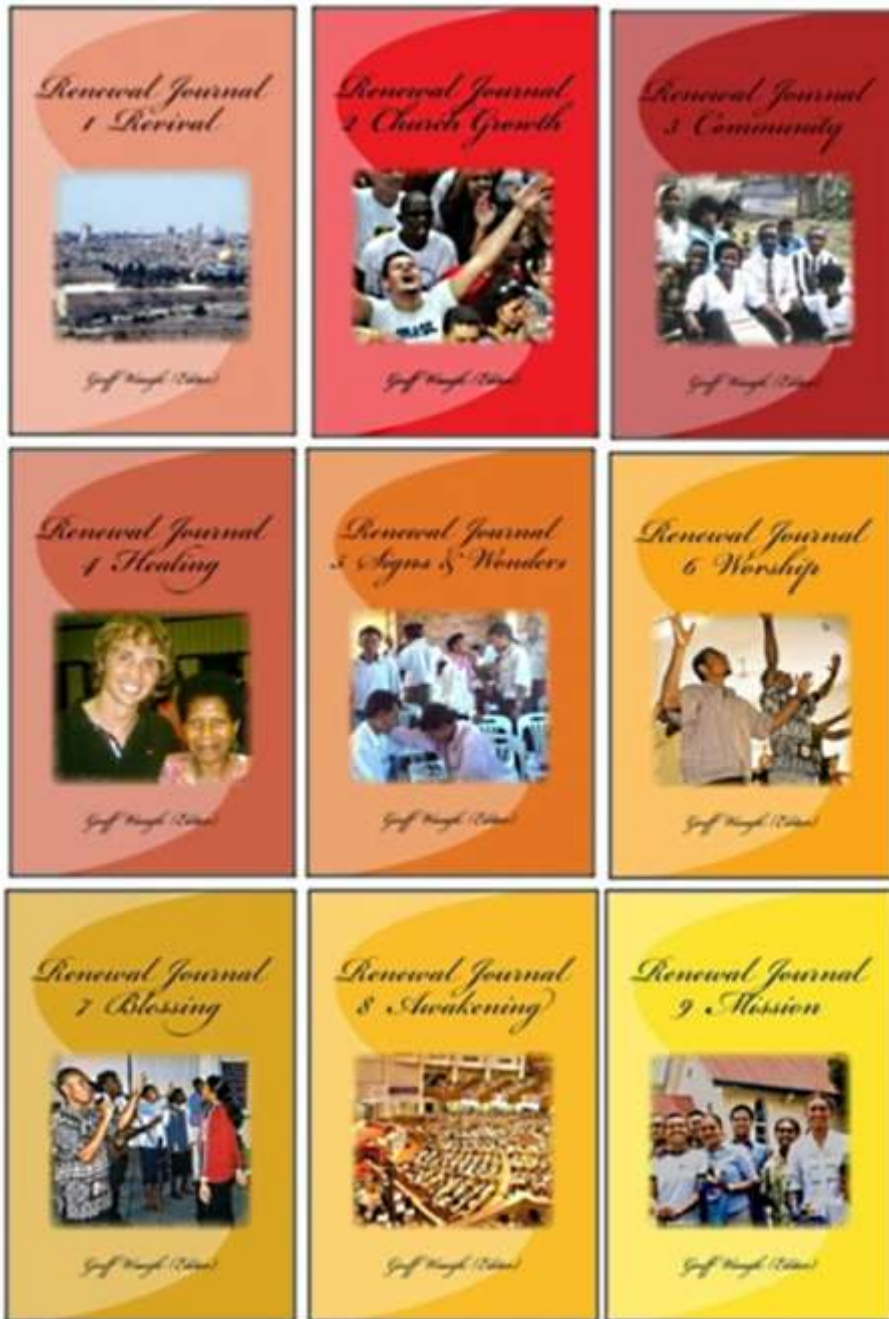
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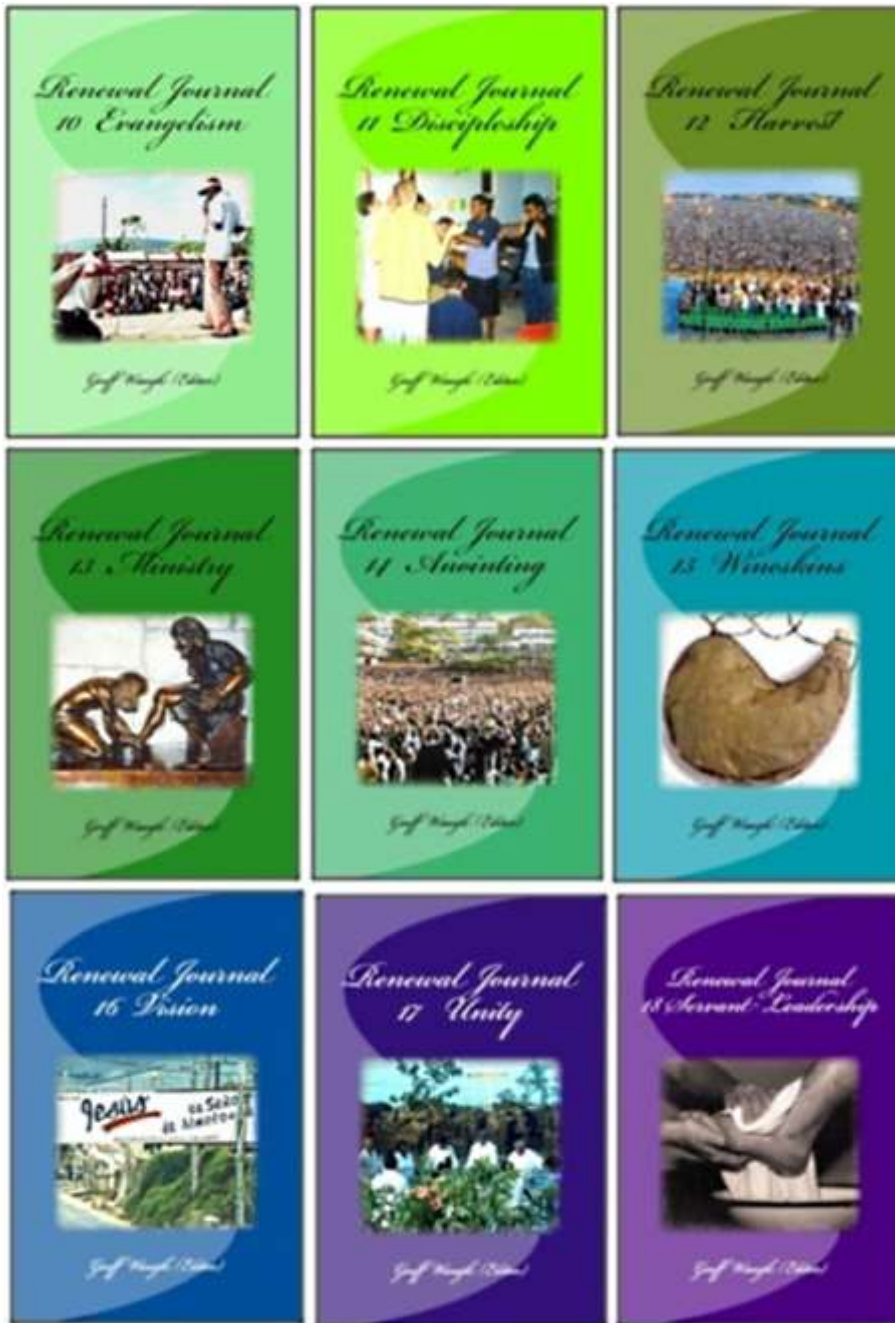
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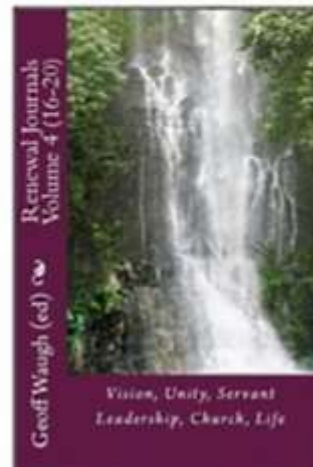
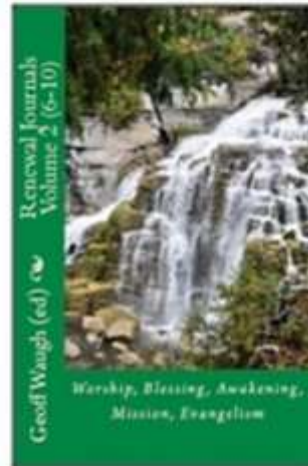
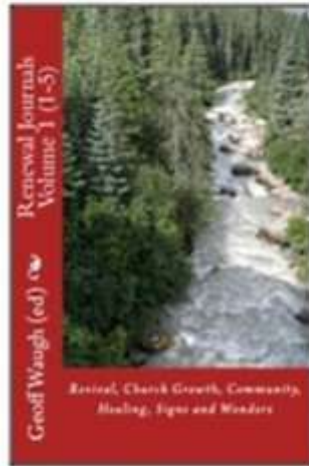
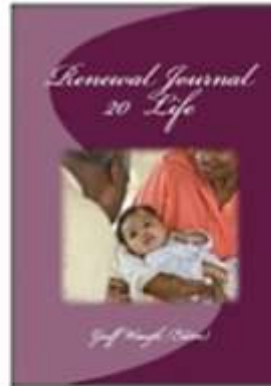
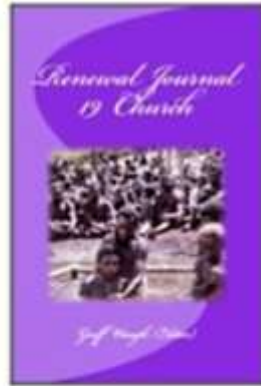
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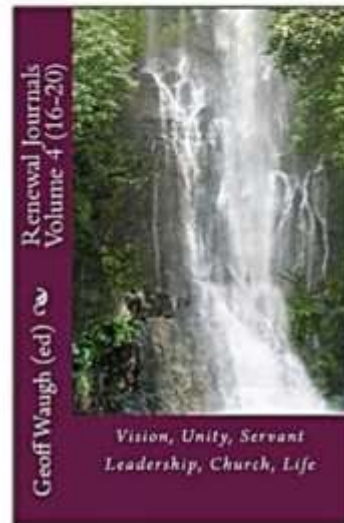
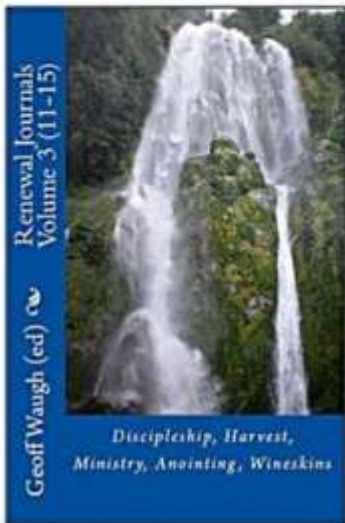
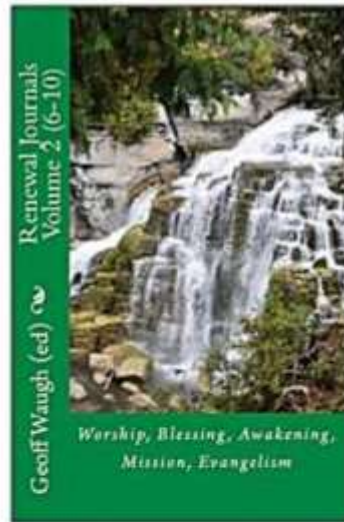
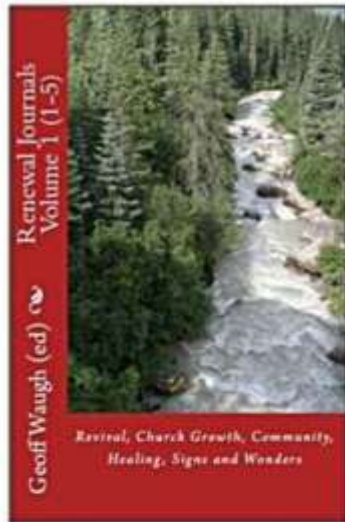


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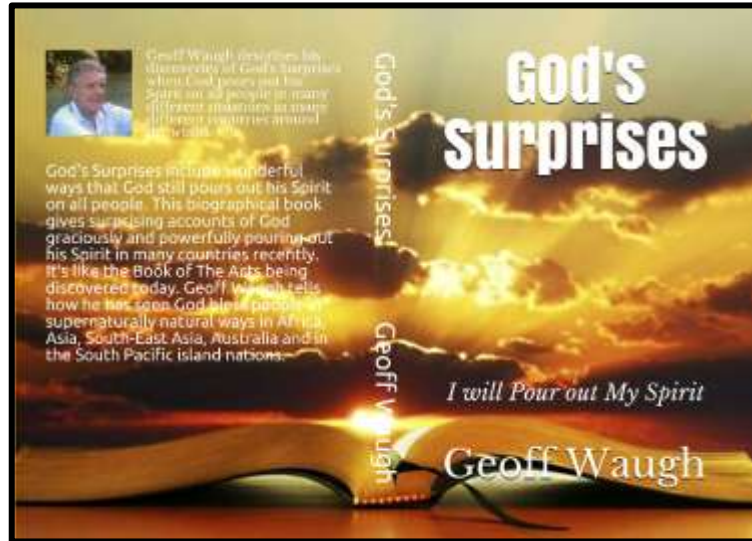
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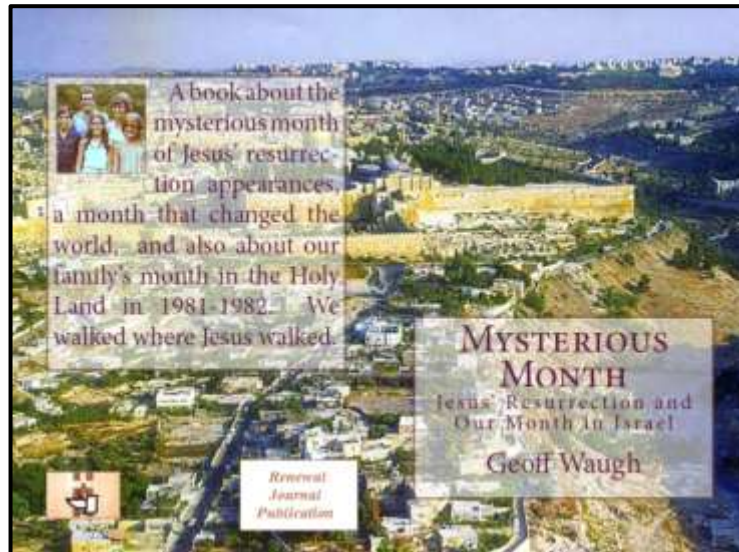


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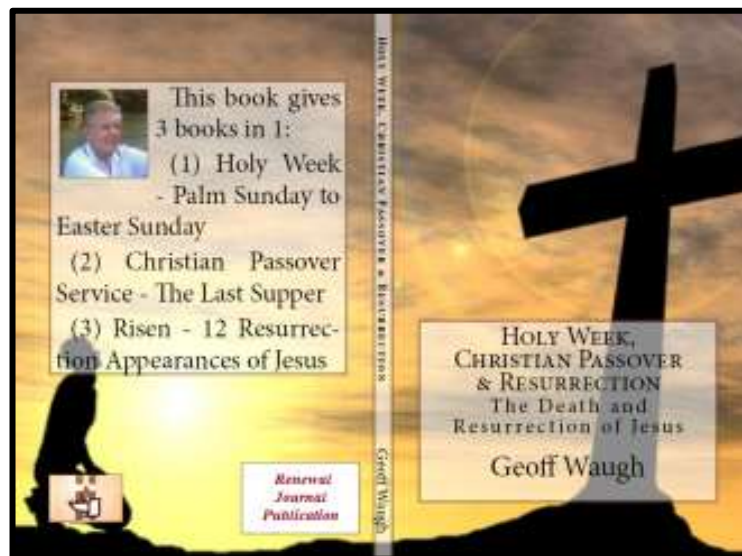


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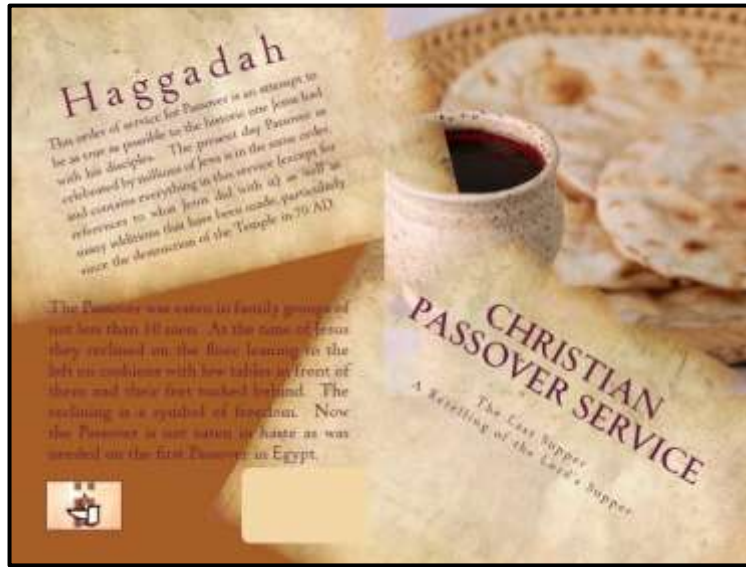
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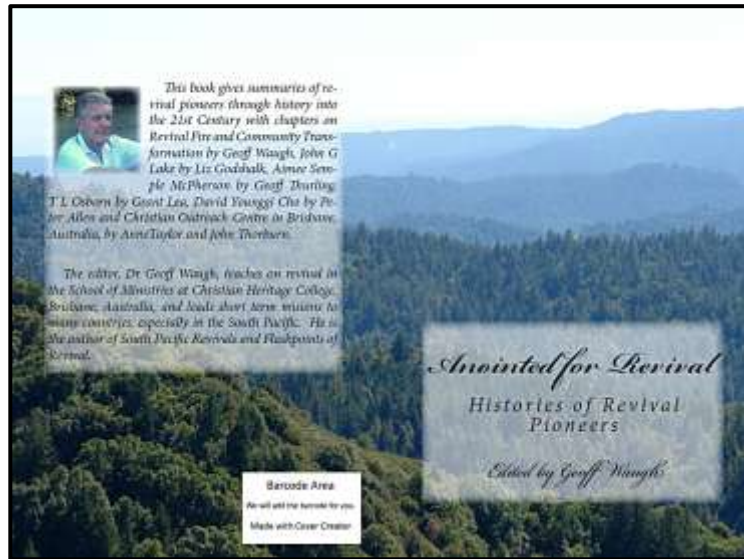


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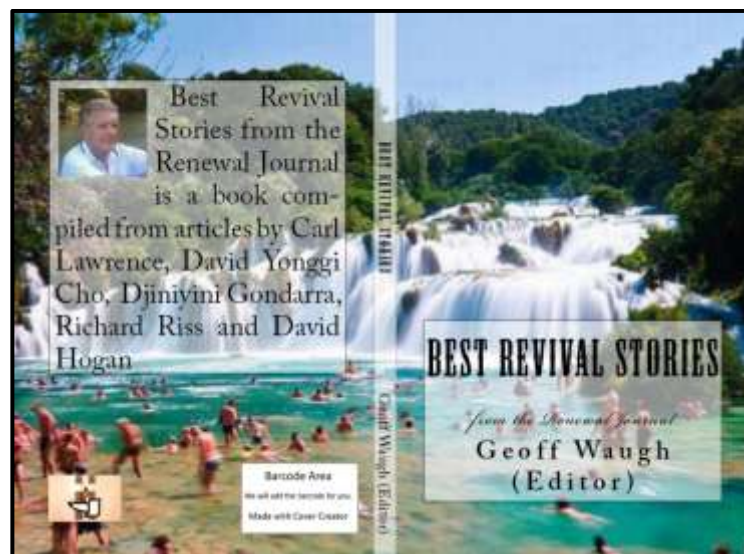


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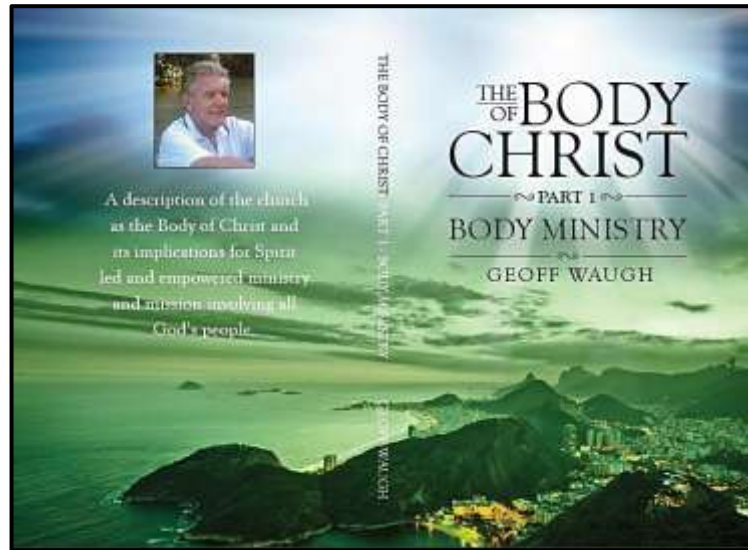


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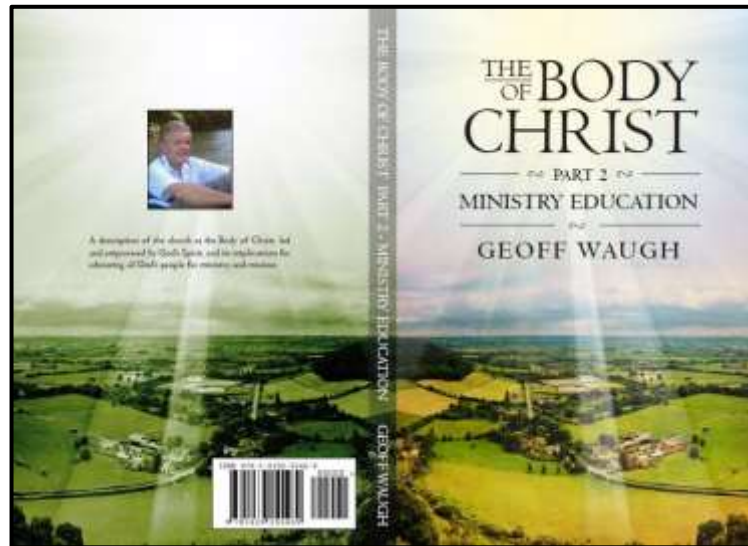


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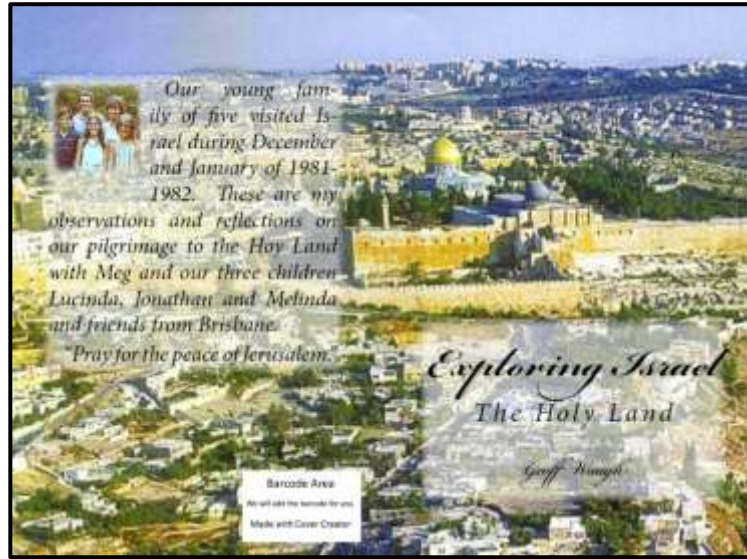


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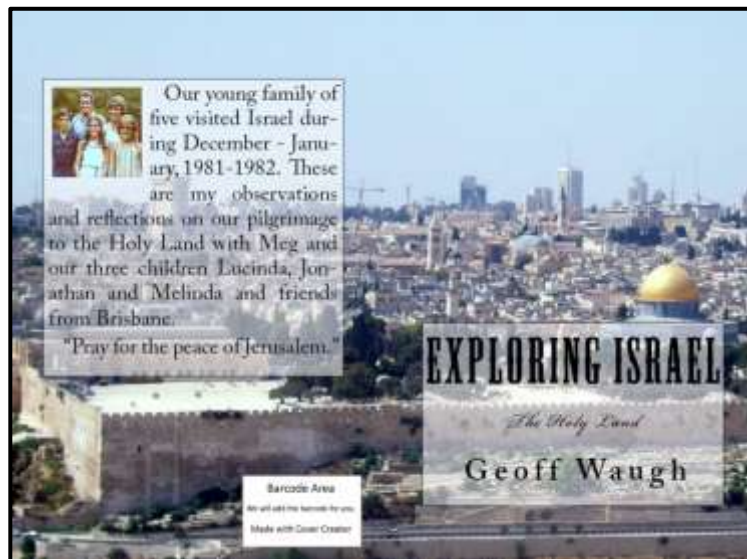


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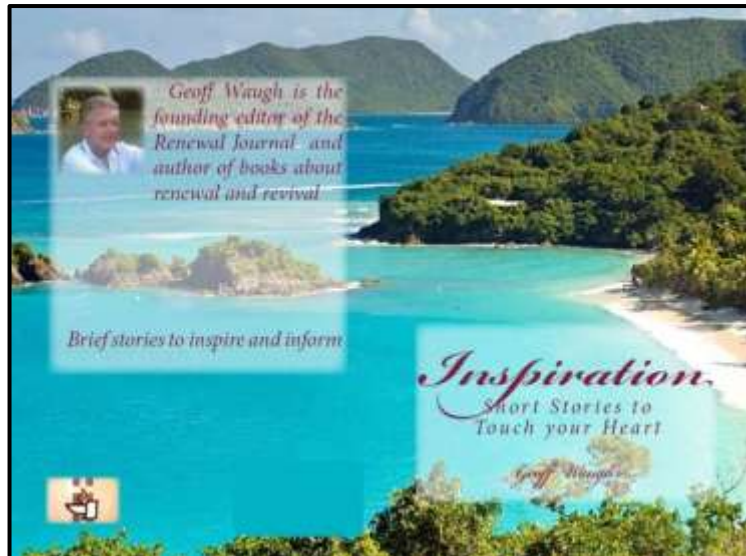


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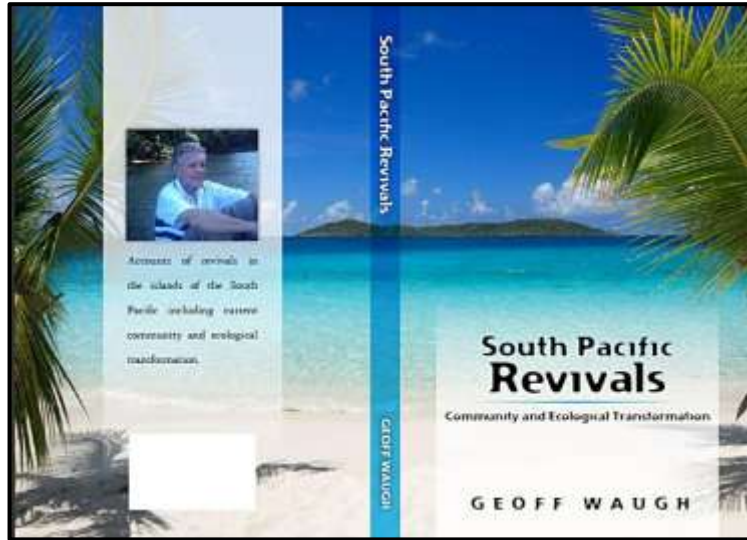


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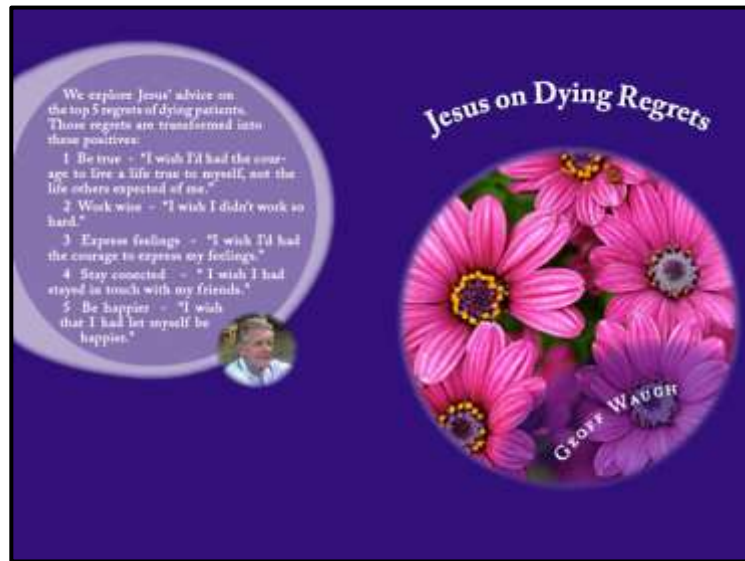


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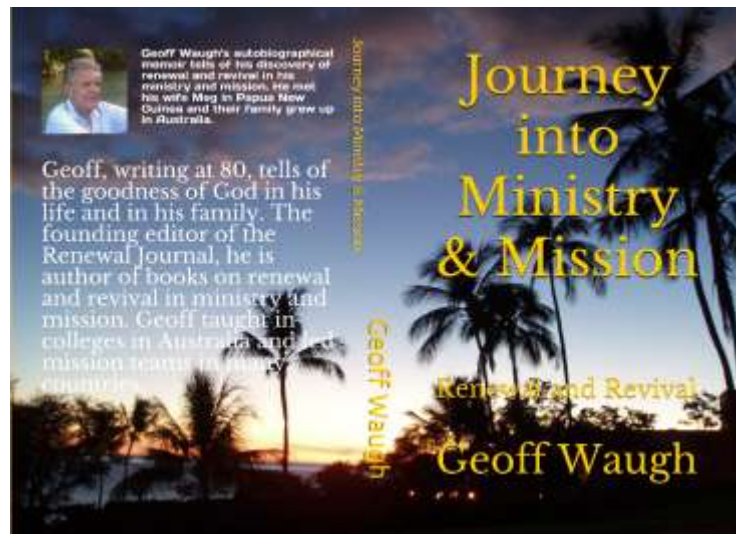
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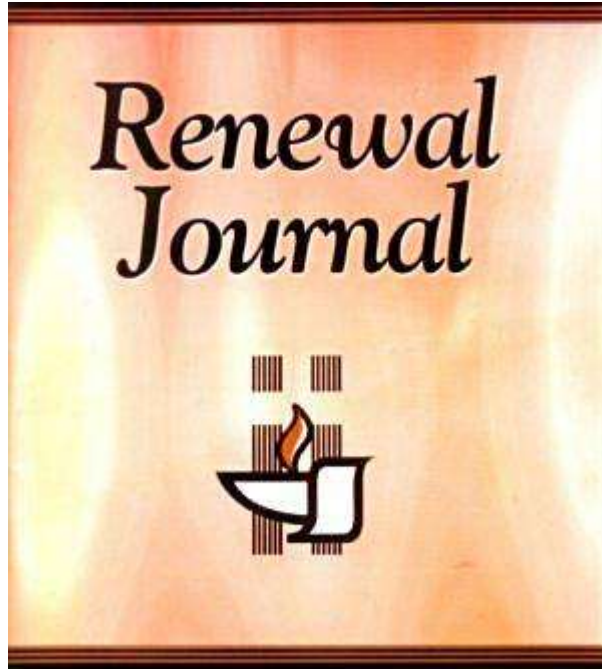
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