

Topic

● I INTRODUCTION A:

- A Wilma at Alva
- B Bob & brain tumor

● II INTRODUCTION B: JESUS HEALED OTHERS

- A All four Gospel accounts clearly show Jesus healing
- B Why?

● 1 Not to impress us

● a Jesus does not minister to impress people with power

● (1) A natural reaction to a display of power is fear

● (a) 1-John 4:18*

- [1] There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love

● (2) Jesus came to remove all fear from religion

● (a) Jesus always rejects requests for a "sign"

● [1] Mark 8:12*

- [a] But He sighed deeply in His spirit, and said, "Why does this generation seek a sign? Assuredly, I say to you, no sign shall be given to this generation."

● [2] Matthew 12:38*

- [a] Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from You." 39* But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah."

● (b) Note: the demand for proof, for a display of power is

● [1] A mark of an "evil" generation!

● [2] "Evil," though natural

● (c) Evil because it offers a false image of God, an impression opposite to the actual essence and heart of our God

● 2 The correct view focuses upon the person being cured

● a Jesus heals because the Father loves the sick -- it's just that simple

● b Jesus reacts with "anger" to disease because it restricts and limits the one that He loves

● (1) Mark 9:25*

- [1] When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, "Deaf and dumb spirit, I command you, come out of him and enter him no more!"

● c God does not intend or will our illness

● d Rather, God creates us all we can be

● C The Gospels interpret the healing ministry of Jesus

● 1 The healings of Jesus are part of His teaching ministry

● a Mark shows us this truth in the strange responses offered by others to the healing acts of Jesus

● b Rather he shows they stood in awe of His teaching

● (1) Mark 1:27*

- (a) Then they were all amazed, so that they questioned among themselves, saying, "What is this? What new teaching is this? For with authority He commands even the unclean spirits, and they obey Him."

● c Matthew surrounds two sections of his Gospel with nearly the same phrase: an "inclusion"

● (1) At the start of His greatest teaching: The Sermon on the Mount

● (a) Matthew 4:23*

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- [1] And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.
- (2) And at the start of a collection of ten acts of power
 - (a) Matthew 9:35*
 - [1] Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.
- (3) Teaching and healing are identified as **parts of one ministry**
- 2 The healings of Jesus are also acts of obedience to will of Father
 - a Luke 4:16*
 - (1) *So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.*
 - (2) *17* And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:*
 - (3) 18* "The Spirit of the LORD is upon Me. Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; 19 To proclaim the acceptable year of the LORD."
 - (4) *20* Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.*
 - (5) 21 And He began to say to them, "Today this Scripture is fulfilled in your hearing."
 - b Therefore, a healing ministry is essential
 - (1) For Jesus
 - (2) For the Church also
- D One scene illustrates the love of Jesus for the sick in a surprising fashion
 - 1 **We miss the challenge the scene offers**
 - a We read into it our later knowledge
 - b We must hear what happens in the context in which we are told the story, not adding any details
 - 2 **Jesus sends The Twelve out**
 - a Mark 6:7*
 - (1) And He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits.
 - (2) *8* He commanded them to take nothing for the journey except a staff--no bag, no bread, no copper in their money belts-- 9* but to wear sandals, and not to put on two tunics.*
 - (3) 10 Also He said to them, "In whatever place you enter a house, stay there till you depart from that place.
 - (4) *11* "And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"*
 - (5) 12 So they went out and preached that people should repent. 13* And they cast out many demons, and anointed with oil many who were sick, and healed them
 - b He sends them out to preach and to heal
 - 3 **A confusing if not disturbing fact is hidden within the story**
 - a You're at home
 - (1) The doorbell rings
 - (2) You answer
 - (3) There's a man at your door
 - b He speaks, saying
 - (1) "Good afternoon
 - (2) "I'm Judas Iscariot

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- (3) **"Jesus of Nazareth sent me to you"**
 - (a) "To tell you God's help is here for you now
 - (b) "And to offer you that help by **healing you!**"
- (4) Jesus sends Judas Iscariot to you
- 4 This is exactly what Jesus did
 - a He sent Judas along with the other eleven
 - b Our question must be, "Why?"
 - (1) **The other eleven were almost as bad as Judas**
 - (a) All of them will fail
 - (b) They will betray and abandon and flee
 - (2) Worse: when Jesus sent them out, they had no knowledge of His real identity and mission
 - (3) **Jesus doesn't start to teach them who He is until later, as they journey to Jerusalem**
 - (a) **Mark 8:27***
 - [1] Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, "Who do people say I am?" 28* They replied, "Some say John the Baptist; others say Elijah; and still others, one of the prophets."
 - [2] 29* "But what about you?" he asked. "Who do you say I am?" Peter answered, "You are the Christ."
 - [3] 30 Jesus warned them not to tell anyone about him.
 - [4] 31 He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again.
 - [5] 32* He spoke plainly about this, and Peter took him aside and began to rebuke him.
 - [6] 33* But when Jesus turned and looked at his disciples, he rebuked Peter. "Get behind me, Satan!" he said. "You do not have in mind the things of God, but the things of men."
 - c There is an answer to our question
 - (1) And the answer is assuring, not disturbing
 - (2). **Jesus loves us so much, that He is desperate to touch our pain with healing**
 - (a) So desperate, He grabs at whatever is available
 - [1] **He can't wait for a "perfect," "knowledgeable" Christian -- then or now**
 - [a] He uses treacherous Judas
 - [b] He uses cowardly Peter
 - [c] He uses greedy James and John
 - [2] **He continues to use**
 - [a] Fallible priests and other clergy
 - [b] Greedy, phony, faith healers
 - [c] And ignorant Christians
 - (b) **If He waited for that perfect witness, we would go on hurting with no help available**
 - (c) **Jesus uses the Twelve (and the Church)**
 - [1] To announce His love
 - [2] To touch us with this love through them
 - (d) **He prays they'll carry out their mission**
 - E Healing is an essential part of the mission that Jesus received from the Father: He shows that the Father responds to all our needs
 - III THE SIGNIFICANCE OF JESUS' HEALING MINISTRY
 - A This healing ministry corrects an early and enduring heresy
 - 1 **The heresy taught that the whole material world is evil**

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- a It is untouched by a good God
- b God limits His love and concern to our spirits or souls
- 2 The healing ministry of Jesus and of the Church corrects this error
 - a Jesus cared about the physical health of people
 - b More than caring, Jesus gave Himself to the sick so that they might achieve health, wholeness
- 3 The healing ministry of Jesus certifies to the sacredness of the human body
 - a It prepares us to learn that our bodies are the Temples of the Holy Spirit
 - (1) 1-Corinthians 3:16*
 - (a) Do you not know that you are the temple of God and that the Spirit of God dwells in you?
 - (2) 1-Corinthians 6:19*
 - (a) Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?
 - b They are not evil: they are holy!
- B We need to grasp the significance of the healing ministry of Jesus
 - 1 Jesus does not heal because people ask to be healed
 - a Unasked, He gave life to widow's son
 - b Luke 7:11*
 - (1) Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd.
 - (2) 12* And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.
 - (3) 13 When the Lord saw her, He had compassion on her and said to her, "Do not weep." 14 Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise. 15 The dead man sat up and began to talk, and Jesus gave him back to his mother.
 - 2 Jesus does not heal because people believe in Him
 - a The Widow of Nain Story also reflects this truth
 - b At no point before the healing does anyone in Nain express a belief in Jesus
 - 3 He heals because God loves those who are ill and wants them whole
 - 4 Christianity would be revolutionized if we allowed God to be just as good as we are
- IV WHY, THEN, IS THERE SICKNESS?
 - A There is no single Biblical answer or explanation
 - B Several Biblical teachings which flow from the experiences of God shed light on the question
 - 1 Sickness is not the will of God
 - a Creation is viewed as and pronounced good, whole, by God
 - (1) Genesis 1:31*
 - (a) Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.
 - b God creates by bringing order out of chaos
 - (1) Sickness is disorder, bodily disorder
 - (2) It is not the result of God's action
 - 2 Sickness is not a punishment placed on us by God because of sin
 - a It is not listed in the "curses" pronounced upon Adam and Eve
 - (1) Genesis 3:14
 - (a) So the LORD God said to the serpent, "Because you have done this, "Cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat

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dust all the days of your life. 15 And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

- (b) 16 To the woman he said, "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you."
- (c) 17 To Adam he said, "Because you listened to your wife and ate from the tree about which I commanded you, 'You must not eat of it,' "Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. 18 It will produce thorns and thistles for you, and you will eat the plants of the field.
- (d) 19 By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

- b God wills, wants, health, not sickness for all, including sinners

• 3 Disorder results from humanity's misusing freedom

- a Some of our suffering, sickness, results from our own abuse of freedom
 - (1) A diabetic eats too much sugar and suffers a coma
 - (2) Smoking and drinking harm and weaken a body
- b Some of our suffering, sickness, results from the sins of others
 - (1) They can expose us to weakness and illness
 - (2) Parents can harm children by giving them poor diets or sanitary habits
 - (a) Some times voluntarily because of poverty
 - (b) Sometimes involuntarily because they are unaware of good habits

• C It is important that we remember

- 1 **The Bible is not intended to be a catechism or theological treatise**
 - a It is not written to answer all our questions
 - b Nor is it written to resolve all our problems
- 2 **The Bible was written to share with us experiences of a saving God**
 - a He is the answer to all our needs
 - b Our experiences of Him will guide us through life's problems
 - (1) Including sickness
 - (2) And suffering

• V JESUS COMMISSIONED THE CHURCH TO CONTINUE HIS HEALING MINISTRY

• A In the Gospels, He shares His ministry

• 1 **Luke has a double sending**

• a **The Twelve**

- (1) Luke 9:1*
 - (a) When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases.
 - (b) 2 and he sent them out to preach the kingdom of God and to heal the sick
- (2) The Twelve symbolize the Church
- (3) We are to heal each other

• b **The Seventy (or Seventy Two)**

- (1) Luke 10:1*
 - (a) After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go. 2* Then He said to them, "The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest.
 - (b) ... 9* "And heal the sick there, and say to them, 'The kingdom of God has come near to you.'
- (2) The Seventy symbolize the world

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- 2 We are to heal the world including those in the church
- B The Bible shows that the early Church continued to carry on a healing ministry
 - 1 Peter heals immediately after Pentecost
 - a Acts 3:1*
 - (1) Now Peter and John went up together to the temple at the hour of prayer, the ninth hour.
 - (2) 2* And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple; 3 who, seeing Peter and John about to go into the temple, asked for alms.
 - (3) 4* And fixing his eyes on him, with John, Peter said, "Look at us." 5* So he gave them his attention, expecting to receive something from them.
 - (4) 6* Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk."
 - (5) 7* And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength.
 - (6) 8* So he, leaping up, stood and walked and entered the temple with them--walking, leaping, and praising God.
 - 2 1 Corinthians is most significant
 - a It lists healing as a charism of the Spirit that should be present in local Churches
 - b 1 Corinthians 12:7
 - (1) But the manifestation of the Spirit is given to each one for the profit of all: 8* for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,
 - (2) 9* to another faith by the same Spirit, to another gifts of healings by the same Spirit, 10 to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.
 - (3) 11* But one and the same Spirit works all these things, distributing to each one individually as He wills.
 - c The letter was written about 25 years after Easter
 - d Note, the Spirit offers some this ministry in a very special way
 - (1) But not as a result of their goodness or prayers
 - (2) Rather as a result of a need in the Church and the world
- C Our God must respond to the needs of His children
 - 1 The Father sent Jesus to heal
 - 2 Jesus, in turn, sent the Church to heal
 - 3 Sadly, during the Dark Ages, Churches lost this call
 - a They prayed, instead, that people learn to accept suffering!
 - b **People prayed for the strength to bear their illness**
 - (1) Jesus never accepted illness
 - (2) He rebuked it
 - c **Worse yet: to become like Jesus, some even sought discomfort and pain**
 - (1) The flagellants are an extreme example of this distorted view
 - (2) They whipped the body to the point of bleeding in order to please God!
 - (3) Jesus never sought unnecessary pain or suffering
 - (a) Rather He accepted these only when they were necessary by-products of His serving and helping others
 - (b) He's accused of enjoying life too much!

● [1] Matthew 11:19

● [a] The Son of Man came eating and drinking, and they say, 'Here is a glutton and a drunkard, a friend of tax collectors and "sinners." But wisdom is proved right by her actions.'

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- 4 When the charism of healing is not exercised in the Church
 - a **God will shower this gift upon those outside the mainline churches**
 - b He will even shower it upon those who use it for profit
 - (1) Why they heal is not of primary importance to God
 - (2) That they heal is what most concerns God
- 5 Tragically, some modern Churches don't want any of the charisms including the gift of healing
 - a They believe these gifts, such as the gift of speaking in tongues, were offered only to early Church
 - b The gifts died when this original church died
 - c This view seems to hint that God's concern for His suffering, sick children ended with the New Testament's completion
 - d It implies that God could look at a child in pain and want only that she or he accept Jesus as Lord and Savior
- D Today most Christian Churches want to save "souls" from eternal damnation
 - 1 Our God is a God of the Now who never used Heaven to justify the existence of disease, of private "hells"
 - 2 Jesus wants to heal people to make each of us whole
- E My personal experience
 - 1 I knew there were no healers in the Catholic Church of my youth
 - 2 I concluded Jesus healed only in rare cases to establish proof for canonization
 - 3 Then alcoholics entered my life with their love
 - a I was sick on many levels
 - (1) Body: diseased and weakened
 - (2) Soul: depressed and suicidal
 - (3) Spirit: empty of all love (filled with "sin")
 - b Sin led to emotional illness which led to disease
 - 4 I experienced healing
 - a Spiritually
 - b Then emotionally
 - c Then physically
 - 5 I came to know a God who needs to heal
 - a To heal fully
 - b To heal the whole person
- F Love heals
 - 1 Jesus, our God, is present in our lives; He heals
 - 2 **And God is love!**
 - a The ministering of Jesus establishes this
 - b The NT reflects it
 - (1) 1 John 4:16*
 - (a) And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.
 - 3 Prayer and/or the Sacrament do not heal: Jesus does
 - a If prayer and the Sacrament are expressions of love, there can be healing because they make it easier for the sick person to experience Jesus, (God's Love,) in their lives
 - b If they are not expressions of love, healing is more difficult but can occur
 - 4 **Often, prayer is an excuse not to have to love**
 - 5 If I pray for you, I don't have to get involved with you

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- G There is a strange reason why some remain ill
 - 1 Some people need their sickness!
 - a This is probably true of many physical illnesses
 - b A psychiatrist taught me that this need to be sick is true of all emotional and mental illnesses
 - (1) There is a primary level of pain
 - (2) And a secondary level of benefit
 - (a) The individual's mind hangs on to the illness because of this benefit
 - (b) Poor as it is, it's still the best way the person has learned to cope with painful reality
 - c Examples of ways emotional illnesses can help us:
 - (1) Depression: may keep a defenseless person from society and additional hurt until the ego recovers a little
 - (2) Psychoses: people may create their own painless worlds in which to live
 - 2 Solution: love that enables us to accept our defects
 - a I need my defects because I don't experience sufficient love
 - b **When I experience sufficient love, my defects become unnecessary**
 - (1) Example: smoking was taken out of my life
 - (2) It happened after five years of sobriety and acceptance
 - c **We usually add to the problem**
 - (1) Hate our anger
 - (2) Depressed over our depression
 - (3) Worry about our anxiety
 - d Some faith healers also aggravate our problems
 - (1) They suggest sickness is diabolic
 - (2) They can cause us to fear we are possessed
 - 3 **Actually, some defects may be gifts from God**
 - a Healing can enable us to drift from God
 - b **My defects can keep me humble.**
 - (1) I need to depend on God
 - (2) This need can help me accept weakness in others
 - c **My successes can make me proud**
 - (1) Independent of God
 - (2) Intolerant of human weakness in others
 - d **2 Corinthians 12:7**
 - (1) To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me.
 - (2) 8 Three times I pleaded with the Lord to take it away from me.
 - (3) 9 But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.
 - (4) 10 That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.
 - 4 I need to learn to love my defects
 - a Or rather I need to accept myself with my defects
 - b Jesus who died for our sins accepted us with our defects
 - c When I do, God can begin to remove them
- VI THE HISTORY OF THE SACRAMENT

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- A The early Church continued the practice of anointing the sick for healing
 - 1 James 5:13*
 - a Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms.
 - [2] 14* Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.
 - c 15* And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. 16* Confess your trespasses to one another, and pray for one another, that you may be healed.
- B But the sacraments were experienced in a different order than they are today
 - 1 The order in which they are received today is:
 - a Reconciliation
 - b Anointing
 - c Eucharist
 - 2 The order in which they were received in the Church of the dark ages was::
 - a Reconciliation
 - b Eucharist
 - c Anointing
- C Remember that in the early Church, the rules for Reconciliation were very severe
 - 1 It could be received only once in a lifetime
 - 2 The circumstances of its reception led, in the Dark Ages, to a misunderstanding of the Sacrament of Anointing
 - a This Sacrament was intended for healing of the sick -- a sign of God's love for them in their sickness and His desire they be whole
 - (1) **It became a Sacrament preparing Christians for death**
 - (2) The meaning of the sign, the anointing with medicinal oil, was lost
 - b After receiving the Sacrament, some felt a responsibility to die!
 - c **This led to a debate**
 - (1) **Could a dead body be anointed?**
 - (2) The answer was a conditional "yes"
 - (a) We do not know when the "soul" left the body
 - (b) On the condition the soul was still present, the anointing was offered
 - (3) How far this debate deviated from the true sign of the Sacrament!
- D Because of the corruption of the purpose of the Sacrament, it has undergone a modern reformation
 - 1 Historians and liturgists began discovering how the Early Church experienced and practiced the Sacrament
 - a And they traced the historical loss of the real nature and practice of the anointing
 - b They even saw the reason the Sacrament was corrupted
 - 2 The practice of the Orthodox Church always reflected the original understanding of the Sacrament
 - a This practice shed more light for us in the Western Church as we began to study this Sacrament
 - b And it helped liturgists clarify what the focus of sacrament should be
- E The Sacrament has been revived by the Vatican II
 - 1 Its original purpose has been restored
 - 2 The Sacrament has become an action showing the healing concern of Jesus
- VII THE SIGN OF THE SACRAMENT
 - A The sign is anointing with oil
 - 1 **The sign needs interpretation and explanation**

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- 2 Four Sacraments include anointing with oil as part of the ritual
- B Obviously the meaning of the anointing differs in each of these instances
 - 1 So this sign always demands interpretation
 - 2 For the Anointing of the Sick this interpretation even more necessary
 - a Originally, the sign could have had a natural meaning
 - b **For centuries, sick people were rubbed with olive oil as a medication**
 - c Therefore the anointing represented a natural sign of medication
 - 3 The Church could change the sign to something whose significance our culture could better interpret but we have no such universally understood action
 - 4 We must remember that the sign is to be an action, not just a thing
 - a The sign should represent Jesus as a healer
 - b **We have no such universally understood action at the moment**
- C **So anointing is as good an action as any other**
 - 1 For centuries, the healing was done to prepare for death
 - a Each of the "five senses" were anointed
 - (1) Eyes
 - (2) Mouth
 - (3) Nose
 - (4) Hands
 - (5) Feet
 - 2 Oil is now used to symbolize the health that Jesus is offering
 - a The new rite calls for the forehead and the palms of the hands to be anointed
 - b I prefer to specialize with a third anointing
 - (1) Symbolically to touch the sickness
 - (2) To show this person Jesus would like her/him to experience His healing love touching their particular circumstances
- D If possible, the Sacrament should be conferred before the whole Church community
 - 1 **They are to be signs to the whole Church**
 - a Of what Jesus always is
 - b Not just what Jesus is at the moment of conferral
 - 2 **And they are Signs of what Jesus always is to everyone**
 - a Not just to the recipient
 - b But to the whole Church
 - c And to the whole world
 - 3 When observed, everyone present should be challenged to accept Jesus as their constant healer
 - 4 A communal celebration of this Sacrament offers an additional benefit
 - a Those receiving it have an opportunity to experience the community's concern
 - b There is a certain comfort, healing, in this concern
 - (1) [We should, of course, pray for ourselves at moment we are anointed]
 - (2) **If everyone present prays for themselves**
 - (a) There is a selfish attitude in the service
 - (b) A God of love is not able to be experienced
 - c Therefore, it is important that we all pray for each other, not for ourselves, during the ceremony
- VIII BUT WHY DOESN'T HEALING ALWAYS OCCUR?
 - A **There is a wrong answer**

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- 1 Often it is offered by some healers
 - a Some seem to offer it to protect their own reputations
 - b Others seem to suggest it because they focus upon particular Biblical passages
- 2 They credit all failures to heal on a lack of faith on the part of the recipient
 - a They put responsibility on the sick person for continuing in his/her illness!
 - (1) These sick people are already burdened by disease
 - (2) They came to the Sacrament with hope
 - b They return home more burdened than before
 - (1) They are still ill
 - (2) Now they must blame their own failures to believe for their continued illness
 - (3) Their guilt can be even worse when others were healed at service
- B Healing is always offered by Jesus
 - 1 Not on the level we first want
 - a We want
 - (1) Physical
 - (2) Then emotional
 - (3) Then intellectual
 - (4) Then spiritual
 - (5) [Usually not social]
 - b We need
 - (1) Spiritual
 - (2) Then social
 - (3) Then intellectual and emotional
 - (4) Then physical
 - (a) I visit many infirm who breathe the peace of God
 - (b) And many physically healthy who are
 - [1] Dead inside
 - [2] And depressed and anxious
 - 2 Jesus is offered us through the Sacrament
 - a And He is healing
 - b We simply need to accept Him as He is offered us, not as we want Him to come into our lives
 - c If we do, there is always healing
 - d As spiritual healing occurs, the rest of our person is slowly affected
 - (1) We can feel part of life
 - (2) Inner peace can be experienced
 - (3) Our bodies can know a bit more ease and strength and health
- C Sometimes we miss the physical healing offered
 - 1 Remember the story of the man in Alaska
 - a Bitterly, he said: "There is no God!"
 - b Asked why, he responded
 - (1) "I was hopelessly lost in a blizzard
 - (2) "I prayed to God for help and nothing happened
 - (3) "Prayer is useless; God doesn't exist"

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- c His listener, stunned asked how he escaped?
- d He responded, "Right after I finished praying, an Eskimo showed up with a dog sled and carried me to safety."
- 2 **God does use Eskimos**
 - a **Doctors and nurses and medicine and surgery**
 - b Usually we credit healing solely to them
 - c We miss the connection God wants us to make
- 3 It is dangerous to look for direct healing
 - a If I have a sudden appendicitis attack
 - (1) Don't take me to a Church
 - (2) Take me to a hospital
 - b God gave us a way to heal appendicitis: hospital surgery
 - c If I demand to be taken to Church, I am telling God to heal me the way I want, not the way He wants and established
 - d My God doesn't take orders very well from me
- 4 So healing and medicine are not "either/or;" they are "both/and"
- IX CONCLUSION
 - A How should we receive this Sacrament?
 - 1 By praying for others
 - 2 And by announcing our need for their help and concern
 - a We must not stand on macho pride
 - b But, rather, we must admit our concerns, weaknesses, fears, illnesses
 - (1) We must become big enough to admit our sickness and our communal need
 - (2) Remember, Jesus accepted human help carrying His cross
 - (a) Mark 15:21*
 - [1] Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross.
 - (3) This help was needed even after He had prayed to the Father
 - (a) Mark 14:35
 - [1] He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him. 36* And He said, "Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will."
 - [2] 37* Then He came and found them sleeping, and said to Peter, "Simon, are you sleeping? Could you not watch one hour?"
 - [3] 38 "Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak." 39* Again He went away and prayed, and spoke the same words.
 - (b) We think praying to God is all we need for relief
 - B Who should receive the Sacrament?
 - 1 Technically only Catholics should
 - a My experience shows otherwise
 - (1) Elgin
 - (a) Two weeks after a Mass of anointing a man approached me
 - [1] He asked: "Notice anything different?"
 - [2] I said, "No."
 - [3] He said "I'm not wearing my hearing aid. Before, even with it, I couldn't hear your sermons. Now I can hear you perfectly."
 - [4] [He didn't say if this was a blessing]
 - (b) And he wasn't Catholic

Topic

- [1] He was the only person at the service who experienced a dramatic healing
- [2] Jesus answered the question about who should be anointed
- (2) Lawton
 - (a) I anointed a Protestant friend, Dell Hanks
 - (b) He enjoyed a full remission from his hopeless cancer
 - (c) He, his wife, and I credited it to the Anointing
- b So God twice gave me His answer
- 2 Technically babies also shouldn't be
 - a [I'm not sure why]
 - b My experience shows otherwise
 - (1) Friends brought their baby from Lawton to Pauls Valley
 - (a) The child's skull was not expanding properly
 - (b) The child was scheduled to enter the hospital the following week for the first of a series of cranial surgeries
 - (2) A whole group of family friends just happened to be in Pauls Valley at the same time
 - (a) We all gathered in a circle of love
 - (b) And we offered anointing to the child
 - (3) When the child entered the hospital, the doctors discovered the skull had expanded
 - (4) Years later the problem has never returned
- C Remember: Jesus is God's healing love asking to touch us
 - 1 He does this always
 - 2 He does this with a love that seeks complete healing
 - 3 When we experience Him, we can know relief from all defects
 - a Spirit
 - b Soul
 - c Body
- D The Sacrament sheds additional light on the social dimensions of the Church
 - 1 Remember: every Sacrament is intended for
 - a The individual
 - b Also the whole Church
 - c And the whole world
 - 2 What are the implications of this Sacrament for the Church and the world when any individual is anointed?
 - a It reminds us that the love of our God is intended for the entire person
 - b Our God desires that the whole person know fullness and healing
 - c We can't confine God's love or concern to
 - (1) The "spirit" of any individual
 - (2) The "soul" of any individual
 - (3) The "eternal salvation" of any individual
 - d God's love embraces the entire person, "body, soul, and spirit"
 - (1) The healing ministry of Jesus and this Sacrament prove God's love is concerned with each person's welfare NOW!
 - (2) It is not reserved for just after death
 - e We are commissioned to continue the earthly ministry of Jesus
 - (1) Jesus was concerned with more than salvation after death

Topic

- (2) He was concerned with the salvation, the welfare, of people in the here and now
- (3) He showed us that such salvation and welfare included
 - (a) Forgiving the spirit
 - (b) Preaching and teaching the soul, the "mind"
 - (c) Healing and feeding the body, the "flesh"
 - (d) Cleansing the whole person
- (4) Our mission must mirror the mission of Jesus
 - (a) A. We cannot localize our concern to convincing people to accept Jesus as Lord and Savior
 - (b) B. We cannot focus it upon salvation after death or after the return of Jesus
 - (c) C. Our mission clearly embraces the welfare of all God's children
 - (d) D. We are called to meet them on the level of their needs -- as Jesus did
 - [1] 1. Forgiving (accepting)
 - [2] 2. Preaching and teaching
 - [3] 3. Also: healing and feeding -- we must respond to their physical needs
- (5) If we ignore the physical hurts and needs of others and concentrate upon a ministry of spiritual healing,
 - (a) We are not acting with the spirit of Jesus for we are not doing what He was sent to do
 - (b) We can actually use a spiritual ministry to escape the full mission of Jesus
 - [1] Praying for others is easier than sharing our resources to feed them
 - [2] Praying for others is than offering all of ourselves to others to help heal them
 - (c) Jesus gave all of Himself to others, to others as the whole persons they were
 - [1] He didn't just pray for them
 - [2] He ministered to them
 - [3] He died for them
- f Our mission is to do the same
- g We are commissioned to continue the earthly ministry of Jesus
 - (1) Jesus was concerned with more than salvation after death
 - (2) He was concerned with the salvation, the welfare of people in the here and now
 - (3) He showed us that such salvation and welfare included
 - (a) Forgiving the spirit
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 - (d) D. We are called to meet them on the level of their needs -- as Jesus did
 - [1] 1. Forgiving (accepting)
 - [2] 2. Preaching and teaching
 - [3] 3. Also: healing and feeding -- we must respond to their physical needs
- E Finally, one day we will all know complete health, complete and eternal Love
- F We will be all that the Father created us to be

Topic

- 1 Accepting love for all we are
- 2 Returning complete love
 - a To God
 - b To others, all others
 - c And to ourselves as we are