

LET'S MINISTER

**Salvation, Deliverance, Spirit Baptism,
Protection, & Healing**

[Ministering From Mark 16:15-18]

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*Reach out to Jesus and reach out
To one another with His love.*

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INTRODUCTION

This booklet is designed to aid you in ministering to yourself and to others. Ministry is more than handling a particular need at a particular time; it is a consistent and constant state of fellowship with and service for God. Therefore, sections I and III below, dealing with "Before Ministry " and "After Ministry" are just as important, if not more so, than section II, "During Ministry".

Jesus has met all of our needs at Calvary. He has carried our sins, our sorrows, and our sicknesses. He wants for us to walk in divine health and deliverance, and He wants for us to minister those blessings to others. This booklet offers some Biblical suggestions on how to fulfill the Great Commission in Mark 16:15-18, which will be considered in section II below.

I. BEFORE MINISTRY

There are five things we must do consistently to maintain close fellowship with God and to be ready for ministry of any kind, anytime, anywhere. The early church offers a good example of how to maintain a ministry-ready lifestyle in Acts 2:42: *and they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.*

A. STUDY THE WORD. Luke tells us that *they continued steadfastly in the apostles' doctrine.* The earnest minister agrees with the Psalmist: *Oh, how I love }our law! It is my meditation all the day.* (Ps. 119:97). We should study God's word daily, and spend as much time as possible gleaning its precious truths for our lives. Ultimately God should be our teacher, as John states in 1 Jn. 2:27: *But the anointing which you have received from Him abides in you, and you do not need that anyone teach you.* God teaches us through others also, particularly the pastor and teacher of the local church. (Eph. 4:11, 12)

B. FELLOWSHIP WITH OTHERS. The early church continued in *fellowship.* It is vital for our growth and our ministry to others that we

be in regular, active fellowship with other believers. The writer of Hebrews exhorts: And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching. (Heb. 10:24, 25). The early church fellowshiped in both formal and informal settings, and God blessed their fellowship and their lives: *So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.* (Acts 2:46, 47) This fellowship enabled them to be *with one accord* on the day of Pentecost and thereafter, enabling God to work powerfully through them.

C. CELEBRATE THE LORD'S SUPPER. The third characteristic of the early church was their continuing *in the breaking of the bread*. They remembered the Lord's death by partaking of the Lord's supper. They looked back on the sacrifice of His body, and His blood. They looked within, as they dealt with sins in their lives. They looked around to extend love to others. And they looked ahead, as they proclaimed His death until His coming.

D. PRAY TO GOD. Finally, the early church continued *in prayers*. Prayer, both corporate and individual, was vital to the life and growth of those early believers. No doubt they experienced what Paul did and stated: *what is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding.* (1 Cor. 14:15) We move in power as we pray and sing in tongues and our learned language.

E. WALK IN THE SPIRIT. As the church grew, it learned the necessity of walking in complete surrender to God. Paul warns of the need to **die to self**: I say then: *Walk in the Spirit, and you shall not fulfill the lust of*

the flesh. (Gal. 5:16) He advises of the constant need to *reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.* (Rom. 6:11) We must **yield to the Spirit**, allowing Him to develop the life and ministry of Jesus in and through us.

James tells us how to **resist the devil**: *Therefore submit to God. Resist the devil and he will flee from you. Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.* (James 4:7,8) We should **fast as directed by the Lord**. This will add power to our faith and prayer life. We should **return tithes and give offerings**, showing obedience and faith in God's direction and promises. In other words, we should be like those in the early church, whose lives are summarized by this description of Stephen: *And they chose Stephen, a man full of faith and the Holy Spirit.* (Acts 6:5)

II. DURING MINISTRY

The essence of the believer's ministry for the Lord is stated by Jesus in the Great Commission: *Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. 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.* (Mk. 16:15-18) The following are some suggested guidelines in how to minister in each of these five areas of ministry. As always, the Holy Spirit must guide in each and every detail of every area of ministry. We must never be enslaved to a program or methodology of man's making.

A. MINISTRY OF SALVATION. Jesus has told us as believers to, *Go into all the world and preach the gospel to every creature.* God has chosen us to proclaim the good news of salvation through Jesus Christ. We have the privilege and responsibility to take this message to wherever we can. It is important to understand and be able to explain the basic

salvation message, which declares that salvation is available to all who call upon Jesus. The Hebrew word for *salvation* is *yeshuwah*. From *yeshuwah* comes the name of our Savior, *Jesus*. Strong's Exhaustive Concordance defines *yeshuwah* as *deliverance, health, help, salvation, save, saving (health), welfare*. The Greek word for *salvation* is *soteria*, which is defined by Strong's as *deliver, health, salvation, save, saving*. Jesus' very name reveals His person and work; salvation in its fullest sense is available to us through Him. We only need to claim Him as our Savior, Deliver, and Healer to receive His complete salvation in our complete being, spirit, soul, body, finances and relationships.

When sharing the Gospel, the following four statements and Scriptures may prove helpful.

1. Realize we are all sinners. *-For all have sinned and fall short of the glory of God. (Rom. 3:23)*

2. Repent of our sins. *Unless you repent you will all likewise perish. (Lk. 13:3)*

3. Recognize Jesus Christ's death for our sins. *But God demonstrated His own love toward us, in that while we were still sinners, Christ died for us (Rom 5:8)*

4. Receive Jesus Christ into our hearts by faith. *But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name. (Jn. 1:12)*

After reviewing and explaining these statements and Scriptures, if the person understands and wishes to receive salvation, you should try to lead the person in a prayer of commitment with wording such as the following: *Dear Father: I repent of my sins and receive Jesus Christ as my Savior, Deliverer, and Healer. Please save me spiritually, emotionally, physicalyl, financially, and relationally. Thank you, in Jesus' name Amen.*

If possible, try to exchange names and phone numbers, and try to follow up on the progress of the new believer, who is very much in the same position spiritually as a new baby is physically. (When ministering in our church, please provide this information to our secretary.) Encourage the new believer to be baptized by immersion as soon as

possible, as Jesus says: *He who believes and is baptized will be saved, but he who does not believe will be condemned.* This indicates that while baptism does not save, it is important to do it as soon as possible, and is thus mentioned by our Lord in the same breath as being saved. Encourage the person to study the Bible daily, pray to God daily, be in fellowship regularly, and serve as the Lord gives opportunity.

Jesus assured believers that God would confirm their preaching of the Gospel in four powerful ways, all of which are in His name: casting out demons; speaking with new tongues, being kept from harm; and healing the sick. (For a fuller description of this subject, consult our Let's Begin booklet.)

B. MINISTRY OF DEMONIC DELIVERANCE. Jesus promises believers that the first sign that will follow their ministry will be to overcome our chief enemies, Satan and his followers: *In My name they will cast out demons.* The following reminders may prove helpful in the ministry of deliverance.

Jesus advises us to **be protected** by casting out demons in His name. Peter advised us to **be watchful**, *because, your adversary the devil walks about like a roaring lion, seeking whom he may devour.* (1 Pt. 5:8) We should not fear, however, because Jesus has already defeated Satan and his demons, and has given us authority over them. Paul tells of the victory achieved through the cross at Calvary: *Having disarmed principalities and powers, he made a public spectacle of them, triumphing over them in it.* (Col. 2:15) We should **be confident**, *because we are more than conquerors through Him who loved us.* (Rom. 8:37) We should **be insistent** as we command a spirit to come out. If you know what kind of a spirit it is, speak to it specifically, such as Jesus did: *You deaf and dumb spirit, I command you, come out of him, and enter him no more!* (Mk. 9:25) You should **be brief**, knowing that the spirit has no right or ability to resist you as Christ's ambassador. **Be firm**, not allowing the spirit to speak or continue to be in control. If the enemy does tempt, defy, or argue with you, **be knowledgeable**, and quote the word of God

which is *the sword of the Spirit*. (Eph. 6:17) Finally **be assured** that as you bind the strong man, Satan, rebuke his spirits, and command them to come out, they must obey. Jesus has given His word on it!

C. MINISTRY OF THE BAPTISM WITH THE HOLY SPIRIT.

The second sign Jesus promises believers is, *they will speak with new tongues*. Every believer who believes in this promise should speak and sing with the unknown, unlearned language of prayer and praise, which the Lord gives to all who seek it. In 1 Corinthians 14 we find 7 blessings for us as we speak in tongues: (1) our spirits are speaking mysteries to God (v. 2); (2) we are being edified (v. 4); (3) our spirits pray, but our minds do not comprehend (v. 14); (4) we can pray or sing with our spirits, or we can pray or sing with understanding in our learned language (v. 15); (5) we can bless God with our spirits (v. 16a); (6) we can give thanks to God (v. 16b, 17); (7) in Acts 2: 11 we find the disciples speaking in tongues of the wonderful works of God. If the Lord chooses, He may also use our tongues in a message to an assembly, with an interpretation, according to 1 Cor. 12:10 and 14:5. This is known as *different kinds of tongues*.

To receive tongues, or to minister to another the receiving of tongues, the following may be helpful. **Share the word** regarding tongues and the baptism with the Holy Spirit. Jesus promised believers that after salvation they could receive the baptism with the Holy Spirit, to empower them to be witnesses for Him. We see disciples receiving the baptism with the Holy Spirit in the following three places in the book of Acts: (1) in chapter 2: 1-13 the 120 disciples experience the blessing on the Day of Pentecost; (2) in chapter 10:44-48 the Holy Spirit is poured out on Cornelius and the Gentile believers; (3) in chapter 19:1-7 Paul ministers the baptism to some Ephesian disciples. In each of these instances the initial physical evidence of the baptism with the Holy Spirit is speaking in tongues. The fourth instance where the baptism is received, though the particular sign is not mentioned, is in chapter 8:14-19.

It is helpful to **explain what to expect**. Tell them that God wants to

give the baptism with tongues now. Encourage the believer to **speak forth in the new language**, boldly and loudly making sounds with his own tongue, lips, and breath. As soon as he utters a sound, God will give him words of pray and praise. Some believers need to be **prompted and encouraged** to speak, and speak loudly enough so that you can hear and verify the gift. Only embarrassment or unbelief will hinder the speaking in tongues. If the person refuses to speak in a tongue, encourage him to try on his own without discouragement. Once tongues are spoken, encourage **thanksgiving**. (For a fuller description of this subject, consult our Lets Begin booklet).

D. MINISTRY OF PROTECTION. The third sign which Jesus promises believers is, *They will take up serpents; and if they drink anything deadly, it will by no means hurt them.* As we preach the Gospel, we can expect the Lord to protect us from any enemy of any sort. Paul proved this while on the Isle of Malta. While gathering sticks, a viper fastened on his hand. *But he shook off the creature into the fire and suffered no harm.* (Acts 28:5) In addition to the Lord's specific mention of protection from serpents and deadly drink, we might well apply the protection to any other area which might threaten our well-being, such as disease, demonic attack, natural disaster, accidents, lawsuits, etc. The implication is, of course, that we are not tempting the Lord in these areas, but simply going about the ministry of living for Him and sharing Him with the world around us. Jesus is simply saying, *serve me and I will take care of you.*

Should you find something harmful attacking you, simply **claim the promise of protection; rebuke the attack** in Jesus' name; and **thank the Lord** for deliverance.

E. MINISTRY OF HEALING. The fourth sign promised by Jesus to His believers is, *they will lay hands on the sick and they will recover.* In ministering healing to yourself or to others it is important to remember that it is God who heals. Therefore, it is necessary to listen carefully to

the direction of the Holy Spirit as to how and what should be done to effect healing. On the other hand, remember that no matter what method is used, it is always God responding to our faith in His promise of healing for all believers. It is also important to be persistent in prayer, in standing on God's word, and trying any and every method which God provides. Remember, God wants to heal all who believe and He wants to heal them now: *Behold, now is the accepted time; behold, now is the day of salvation.* (2 Cor. 6:2)

1. Study Healing And Deliverance Scriptures. Paul tells us that *faith comes by hearing and hearing by the word of God.* (Rom. 10:17)

a) Study For Faith. Study the Scriptures in the Old and New Testaments which deal with healing and demonic deliverance. You will quickly realize that it is always God's will to heal His children who walk in faith and obedience. To aid you in this effort, get *God's First Aid Kit* with scriptures and commentary on healing. The Bible is clear that no healing will take effect without faith. Both the recipient and the person ministering healing need to have faith that God will, not may heal, and that He will heal you now. To be used in healing, you must be absolutely certain that Jesus has already provided healing in His atonement, and that He is no respecter of persons. He will grant healing to those believers who come with faith, and no unbelief, and with sins confessed and forgiven.

b) Study For Factors and Methods. As you study these same Scriptures, you will gain insight into the various factors and methods which were involved in various healings and deliverances.

1) Certain Factors. Some observations in studying the Scriptures in the Gospels and the Book of Acts concerning certain **factors** may be help-

ful. The factor of **faith** appears frequently, and is implied elsewhere, with either the faith of the recipient or a friend being mentioned. Jesus also refers to **sin** on several occasions, implying it is a factor in several cases, and it is not a factor in one other case. Another factor mentioned or implied is the **authority** which God has given His ministers. The important factor of the **number of healings** should be noted. It is clear that all that come to Jesus and His followers receive healing and deliverance. The **time frame** is another important factor, for they all seem to be healed instantaneously, or within several minutes. The factor of **God's willingness** to heal all who come is compelling. The mention on several occasions of **Jesus' compassion** in ministry is comforting. Also the mention of **the Holy Spirit's anointing** and empowering is very central to understanding the operation of signs and wonders.

2) **Certain Methods.** Concerning methods, you will notice the frequent references to the **laying on of hands, touching, and being touched.** **Anointing with oil** is mentioned, as well as Peter's shadow, and Paul's **handkerchiefs and aprons.** Observe that Jesus and His followers do not pray to the father when ministering, but **speak directly to the disease or the spirit.** The command or rebuke is authoritative and brief. There is no question that these ministers knew that they had absolute authority over any disease or any spirit, except for the time when through unbelief they failed to deliver the epileptic boy in Mark 9:14-29. We see Jesus' followers **using His name,** as He had told all of us to do, because it is only in that name that we have the authority. We see healing performed by Jesus through **long distance intercession** simply by speaking a word. We notice the frequent **requiring of action** on the part of the recipient as an indication of the exercise of faith. Sometimes these ministers simply tell the person to do something, such as stretch forth a hand, or go to the priest in testimony. At other times, the minister lifts the sick or dead person up into a standing position. Also we see the **speaking of God's word** by Jesus when resisting the temptations of Satan. While we do not see the quoting of the word employed by Jesus and His followers when healing and casting

out spirits, the knowledge of God's word is firmly in their hearts and minds, stimulating the faith to minister boldly. We find several references to **solitary prayer** at times other than when ministering, thereby providing communion with God and preparation for ministry. Several references are made to **fasting** as a method of strengthening prayer and faith. Finally, we find numerous references to glory being given to God as a result of the healing and deliverances, thereby indicating much about the **humility** whereby these people ministered for the Lord.

2. Know Your Authority. Jesus promised believers, *In My name... they will lay hands on the sick and they will recover.* (Mk. 16:17,18) This is an absolute covenant promise from Jesus to you, and it has all of the force and effect of a provision in a last will and testament to a beneficiary. Mark 16:20 says, *and they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs.* This statement, the Book of Acts, and the history of the Church reveal that God has kept the promise of Jesus in His Great Commission regarding demonic deliverance, speaking with new tongues, protection from all harms and healing. The authority of the believer is more than just a delegation of power by our Lord. It is the promise of His standing behind that delegation, and of His actually releasing the power to heal through us by the power of the Holy Spirit. You are Jesus' hands, feet, and lips. Jesus dwells within you, and His power to heal flows through you as you minister on His behalf. Be confident that Jesus will approve your ministry, as He did the disciples, by working signs and wonders, including healing. Don't be overwhelmed by the disease or it's symptoms, because it wants to oppress you as well as the sick person. Your authority in Jesus' name covers any and all kinds of diseases, for the scriptures declare that *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. Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed,*

epileptics, and paralytics; and He healed them. (Mt. 4:23-24) Also do not be overwhelmed by the nature or the number of symptoms of the disease. Know that the disease is oppressing the person illegally, for Jesus has already carried all diseases and has made payment for them at Calvary, The disease of aids or cancer is no more difficult for God to heal than a sore throat. And multiple symptoms are no more difficult to heal than a single one. While it is important to command the symptoms to depart, you and the person prayed for may not know all of the symptoms. The important thing is to concentrate not on the symptoms, but on getting at the source of the problem, the disease itself, or the demonic spirit which has placed the disease on the person. Incidentally, not all diseases are caused directly by a spirit. But those diseases which are deemed incurable, which are inherited, or which provide symptoms which come and go, strongly suggest demonic influence. Remember the old adage: *when in doubt, cast it out.*

3. Ask Some Questions. Ask the person being prayed for several questions concerning the condition being prayed for. Some details about the disease or problem, and its symptoms can be helpful in commanding it to go. Generally the more specific you can be in commanding, the better. Ask about the person's knowledge of and faith in God's willingness and ability to heal the condition.

4. Teach On Healing. If the person is not absolutely sure of God's willingness and His ability to heal the condition, share several Scriptures to stimulate faith. Advise that it is always God's will to heal, and to heal now. We must come, though, in faith, with sins confessed.

5. Listen To The Holy Spirit. Jesus said that *the Holy Spirit will guide you into all truth.* (Jn. 16:13) No matter how many times you have ministered healing, it is always wise to pause, wait for the Holy Spirit to guide you in how to minister, and then to proceed accordingly. It takes only a few moments for the quiet, humble heart to hear the familiar voice

of God. Of course, we should always be maintaining a listening ear to the direction of the Spirit.

6. Employ The Appropriate Method Or Methods. The Holy Spirit may indicate a particular method to employ. In the absence of a direct indication, proceed as seems appropriate in the light of Scripture, or past healing experiences. If one method does not bring immediate results, try another. There is always more than one way to get someone healed. We should expect the results which Jesus and His followers obtained, the healing of all who came, and healing instantaneously. These results may not be forthcoming, but that should be the expectation, because that is the example afforded us by Scripture. Some healing may take time, and some may not be forthcoming. More will be said about this in No. 8 below.

a) Praying For Yourself. Before discussing various methods of praying for others we should observe that the first and perhaps best way to receive healing is for the sick person to go directly to God, believe, and receive. This is done by knowing and trusting in God's word for healing. Jesus said, *Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.* (Mt. 7:7, 8)

b) Laying On Of Hands. Jesus promises believers *that they will lay hands on the sick and they will recover.* Obviously this is a good method to employ when the person being prayed for is present. When praying for someone by telephone, have that person lay hands on himself. Laying on hands accomplishes several things: it fulfills Scripture; it indicates identification and association with the recipient; it conveys the power of the Holy Spirit from the minister into the body of the recipient (sometimes evidenced by a feeling of heat or warmth); it also serves as a point of contact for releasing a person's faith for healing.

Lay your hands as close to the area of the body which needs healing as is possible and appropriate. Avoid laying hands on *private* parts of another's body. When in doubt lay hands on the shoulder or forehead, or simply speak to the disease.

c) Anointing With Oil. Mark advises that the twelve disciples *cast out many demons, and anointed with oil many who were sick, and healed them.* (Mk. 6:13) James also tells the elders to use this method. The oil represents the presence and power of the Holy Spirit, who is our Healer. The anointing serves as a point of contact for releasing a person's faith to receive healing.

d) Commanding Not Praying. The examples of healing in the Gospels and the Book of Acts reveal that Jesus and His followers did not pray when ministering healing. When dealing with sickness and disease, they would usually speak a command. Frequently they spoke to the disease or demonic spirit, cursing it, rebuking it, and casting it out. At other times they spoke to the person, giving a direction to perform some action indicating the exercise of faith, or speaking an affirmation that the person was granted healing on the basis of exercising faith. Speaking directly to the situation rather than praying to the Father evidences the exercising of the authority that God has given believers as His agent, of ministry. As we speak, we show God, demons, others, and ourselves that we know that we have authority over that situation in Jesus' name, and that at the name of Jesus the knee of every disease, demon, or whatever must bow. When speaking to a disease or an evil spirit, be bold and be brief. Usually the bolder we are the more brief we will be. Note that Jesus and His followers used only several words in casting out disease or demons.

e) Calling For The Elders. James gives instruction for believers in fellowship: *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. 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. (Jas. 5:14, 15) Notice that the elders are to anoint with oil in the name of the Lord and are to offer *the prayer of faith*. This will be a prayer to God in fullness of faith, and will probably include speaking directly to the disease or spirit, thereby exercising the authority granted to believers in general and, in this case, to elders in particular.

f) Praying With Others. There is great value in having one or more believers pray for healing for someone, provided they are believers in God's will to heal. Praying with others builds faith, provides protection from the enemy, and offers other channels through whom God can work. Jesus promises, *Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them.* (Mt. 18:19, 20) James offers similar counsel: *Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.* (Js. 5:16)

g) Interceding For Others. The ministry of healing is not limited to space. We can pray for others to be healed now, though they are not present. Jesus demonstrated this by healing the centurion's sick servant, as well as the Gentile woman's demon-possessed daughter, neither of whom were present.

h) Receiving Through Communion. The communion service is an opportunity for the believer to focus on the sacrifice of Jesus, especially as it relates to healing. Isaiah says, *Surely He has borne our griefs [sicknesses] and carried our sorrows [pains] ... and by His stripes [blows that cut in] we are healed.* (Isa. 53:4,5) Matthew and Peter also quote this passage. Matthew relates it to physical healing: *He Himself took our infirmities And bore our sicknesses.* (Mt. 8:17) Peter applies it to healing in general, spirit, soul, and body: *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 Pt. 2:24) As the believer receives the elements, he should take the bread, representing the body of the Lord Jesus, and remember the stripes Jesus received from the whipping, the wounds from the crown of thorns, the beating of His face and body, and the wounds suffered on the cross. He should believe that these wounds were suffered for him as payment for the healing of his body and soul. He should likewise regard the cup, representing the blood of Jesus, and remember Jesus' payment for his sins and healing for his spirit. Therefore the eating of the bread serves as point of contact for releasing faith to receive healing in one's body, as drinking the cup releases faith to receive healing in one's spirit, the forgiveness of sins. Paul advises us on how to take communion. *But let a man examine himself and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep. (1 Cor. 11:28-30)* We are to confess all known sins. Then we are to discern the Lord's body, or believe that His body was beaten for our physical healing. Failure in the area of either sin or unbelief will block the receiving of healing.

i) Applying Prayer Cloths. Throughout the centuries in the Church, many have applied cloths which had been prayed over, and sometimes anointed with oil, to the diseased areas of bodies. The scriptural authority for this practice is found in Acts 19:11,12: *Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.* This cloth can serve as a point of contact for releasing faith, and can be used particularly when the person who is sick is at some distance from the one praying.

j) Operating In The Gifts Of Healings. Paul advises that the Holy Spirit gives certain members of the Church gifts for the benefit of all. He

writes, *But the manifestation of the Spirit is given to each one for the profit of all:... to another gifts of healings by the same Spirit.* (1 Cor. 12:7,9) While the methods of healing already mentioned are available to any and all believers as part of the Great Commission, this method appears to be restricted to the Holy Spirit's discretion as to when, how, through whom, and on whom He chooses to place His healing touch. We should all be open, however, to the working of the Spirit through us in this special method.

k) Avoiding Practicing Medicine. Unless you are a licensed medical physician, you, your lawyer, and your insurance company will want you to avoid doing or saying anything which may be construed as *practicing medicine*. Do not give any advice regarding a person coming off of, staying on, or going on medication. If they ask *what would you do?*, simply respond, *I'm not in your position, but ask the Lord, and He will direct you*. This is because each of us must be led by the Lord and at his particular level of faith. Do not remove any medical apparatus, such as neck or leg braces. If a person desires to be free of any medical apparatus, including crutches or a wheel chair, let him perform such action on his own. Do not manipulate any part of the person's body. Any movement, such as in the neck, arm, pelvic area, or legs, should be done by the individual being prayed on.

7. Give God The Glory. God tells us, *I am the Lord, that is My name; and My glory, I will not give to another.* (Isa. 42:8) As soon as you finish ministering, encourage the person to thank the Lord, such as, *Thank You Jesus* This not only gives glory to God, but also demonstrates faith in having received the healing, whether the healing is evidenced immediately or not. Failure to give praise to God and testimony to others could cause faith to be weakened and healing to be lost. As testimony for the healing, it is vital that all glory be given to God, not His instrument. We did not pay for that person's diseases, Jesus did. As you minister healing, word will travel, and people will seek you out. Be careful to walk in humility, point-

ing them to Jesus, or your ministry will be short-lived.

8. Don't Be Discouraged. You and the person you are praying for need to remember that not all healings occur instantaneously. Realizing that God is ready to heal you now, since He has already provided it at Calvary, failure to realize the healing now lies with us, not God. Among the various factors which may account for a lack of healing now, or later, include principally Satan, unbelief, unconfessed sin, or ignorance of God's word on the subject.

Stand In Faith. If healing does not occur immediately, encourage the person to believe that he is receiving it, and he will have it. The healing will be manifested as full faith is achieved. Jesus tells us how faith operates: *Have faith in God. For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them.* (Mk. 11: 22-24) We know that healing is God's will for us. Therefore, we can claim with confidence John's promise: *Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.* (1 Jn. 5:14,15) Paul tells us the process for being saved in any sense of the word: *that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.* (Rom. 10:9) The word *saved* is the Greek word *sozo*, which means among other things, *to save a suffering one (from perishing), i.e. one suffering from disease, to make well, heal, restore to health*, according to the Enhanced Strong's Lexicon. So this verse can apply to physical healing, as well as emotional and spiritual healing.

Notice the two steps necessary for being saved or healed. First, you must *confess with your mouth the Lord Jesus*. The word *confess* is the Greek

word *homologeō*, which means *to say the same thing as another, i.e. to agree with, assert, to declare openly, speak out freely*, according to the Enhanced Strong's Lexicon. You need to proclaim what the word says, that Christ is your healer, and that He carried your sicknesses, and *by His stripes we are healed*. But confession alone won't save or heal you. Second, you must *believe in your heart that God has raised Him from the dead*. You must *believe* in your heart. *Believe* is the Greek word *pisteuo*, which means *to place confidence in; to trust in Jesus or God as able to aid either in obtaining or in doing something; saving faith*, according to the Enhanced Strong's Lexicon. The same source defines *kardia*, the Greek word for *heart*, as the *center of all physical and spiritual life; the soul or mind; the fountain and seat of thoughts, passions, desires, appetites; the understanding; the will and character; the middle or central most part of anything*. When the confession with the mouth and the believing with the heart become one, faith is full, and the work is realized. Faith will then become sight. Sometimes confessing and believing happen simultaneously, and healing is instantaneous. At other times, there is a time gap, during which the person must continue to confess with the mouth (and the thoughts), until the believing with the heart catches up. When the whole being is absolutely convinced that God's word is true that Christ carried that sickness at Calvary, and the person refuses to allow that sickness to inhabit his body illegally, healing will be fully manifested.

b) Be Persistent. This counsel may seem contrary to the above, for we are to confess God's word and stand in faith until the victory is manifested. The full exercise of faith means to *think* faith, *speak* faith, and *act* faith without seeing the manifestations of the healing with the five senses. But another principle operates in the prayer realm, persistence. Persistence should be applied in thanking God for the healing, and in confessing healing Scriptures. But if a person is struggling in unbelief and doubt, and he feels the need to go forward for prayer again for the same condition, he should not hold back, or feel guilty.

Obviously while he may be confessing with his mouth, he is not believing with his heart. He should exercise persistence in asking again for healing, exercising his faith again, and allowing the faith of others to support his faith. If he continually asks for prayer and fails to stand on God's word that he is healed, however, he is not walking in faith, and needs to examine his will to trust in God's word.

III. AFTER MINISTRY

Ministry is really a lifestyle, not a series of isolated events wherein God uses us for the moment, and then allows us to go our own way until the next time we are needed. The following are some important points to remember as we maintain a constant state of fellowship with God and readiness for service.

A. Be Humble. As mentioned immediately above, it is vital to remember the words of Jesus: *for without Me you can do nothing.* (Jn. 15:5) You may find yourself being used very successfully in healing or deliverance, and you should. But remember the words of Paul: *For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it?* (1 Cor. 4:7) You are simply God's instrument, and should conduct yourself accordingly at all times.

B. Be Non-Competitive. Along the same lines, we have a tendency to compare ourselves favorably with others. Paul again offers wise council: *For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it? But "he who glories, let him glory in the LORD. " For not he who commends himself is approved, but whom the Lord commends.* (2 Cor. 10:12,17,18)

We are not in competition with each other. Like differing parts of the body, each of us has a vital part to play in the Body of Christ. No two parts perform the same function. Rather they support and complement

each other.

C. Be Thankful. We should express much gratitude to God for using us, for keeping His promise to support our ministries with signs and wonders, and then one day to reward us. Remember that when Jesus and His followers performed their ministries, the people responded by giving glory to God. We and those who witness our ministries should do the same.

D. Be Confidential. Use discretion and the leading of the Spirit as to what you can share with others about how God has worked through your ministry to bless other people. Some healings can be shouted from the housetops, while some demonic deliverances may require the approval of the person prayed for before you testify. If the person healed and the Holy Spirit so approve, then testify and give God the glory. Usually, however, it is best for the person healed to give the testimony.

E. Be Consistent. There is a tendency after successful ministry to relax, and even to balance our walk in the Spirit with a seemingly innocent diversion which can lead us into a walk of sin. We are most vulnerable to the enemy of our sin nature, or Satan, after successful ministry.

F. Be Focused. Don't become preoccupied with ministry for the Lord. Rather, be preoccupied with the Lord. The writer of Hebrews exhorts us to, *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.* (Heb. 12:1,20) Ministry opportunities will come and go, and come again, but the Lord will always remain.

G. Be Sober. Some ministry opportunities are not expected, nor even hoped for, but we must be ready when they do come. Peter warns of such opportunities: *Be sober, be vigilant; because your adversary the*

devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. (1 Pt. 5:8,9)

H. Be Joyful. In Jesus' name you will be victorious over the enemy. Jesus promised it: *Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. "Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven. (Lk. 10:19,20)* While we should be grateful for the wonderful ways God uses us in ministry, our real source of rejoicing should be in the Lord and in the knowledge that we are His forever.