

# Biblical Foundations *for* Healthcare Missions



**By Stan Key**

*CMDA Healthcare Missions Leadership Summit*

August 31–September 2, 2016

SIM USA headquarters

Charlotte, NC

—ANSWERS—



©2016 Stan Key. Reproduction of all or any substantial part of these materials is prohibited except for personal, individual use. No part of these materials may be distributed or copied for any other purpose without written permission.

Unless otherwise noted, scripture quotations are from The Holy Bible, English Standard Version® (ESV®), copyright ©2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

For information about these or other study materials, contact:

**Francis Asbury Society**

PO Box 7

Wilmore, KY 40390

859-858-4222

800-530-5673

[fas@francisasburysociety.com](mailto:fas@francisasburysociety.com)

[www.francisasburysociety.com](http://www.francisasburysociety.com)





## TABLE OF CONTENTS

INTRODUCTION .....	4
THE BODY: A BIBLICAL HISTORY .....	6
HOW JESUS DEALT WITH DISEASE.....	11
HOW THE EARLY CHURCH DEALT WITH DISEASE.....	16
ANSWERS .....	22
BIBLIOGRAPHY .....	23

*“I am a missionary heart and soul, God had an only Son, and he was a missionary and a physician. A poor, poor imitation of him I am.... In this service I hope to live, in it I wish to die.”*

*—David Livingstone*



# Biblical Foundations for Healthcare Missions

CMDA: Healthcare Missions Leadership Summit 2016

## INTRODUCTION

### I. What God has joined together!

A. Medical missions joins together two realities that many assume are irreconcilable.

- Soul and body.
- Faith and **medicine**.
- Religion and science.
- Getting people ready for **heaven** and enabling people to live on the earth.

B. When these realities are separated the results are most unfortunate:

- Either an understanding of ministry that that is almost exclusively “**spiritual**” (prayer, salvation, faith, heaven, holiness, etc.).
- Or an understanding of social action that is almost exclusively “**secular**” (physical needs, human aid, etc.).

### II. A Christian distinctive

What is it about the gospel that has given rise to the greatest efforts in health care that the world has ever seen? Why don't we see such an emphasis in other religions and ideologies?

A. Historically, one can discern various rationales that have been used to justify medical missions:

1. Member care. Many international medical endeavors began as a means of providing health care for the missionary community itself.
2. A **means** to an end. Medicine (treating bodies) is a means to a greater end (saving souls); it makes conditions conducive to receiving the gospel.
3. Obedience. Jesus **commanded** us to love our neighbor.
4. **Imitation**. I want to be like Jesus. Because he cared for the physical needs of others, then I should too.
5. **Guilt**. God has been so good to me and others are experiencing such deprivation and suffering. I ought to do something.

B. But these rationales tell only part of the story. A closer examination of the message of the New Testament and a deeper experience of grace, enable us to understand that caring for people's physical needs flows out of the very DNA of a Christian's character. It is a natural expression of **agape love**; the defining attribute of a child of God. When one is cleansed by the blood of Calvary and filled with the Spirit of Pentecost one can't help but aspire to lay down one's life in service to others.

### III. The purpose and outline of this study

This study aims to examine the Biblical foundations of healthcare missions. What is it about our faith that causes disciples of Jesus, at great personal cost, to reach out in love and, employing the best science possible, seek to extend care and comfort to those who are physically suffering, often when they have no ability to pay for such service? Answering this question will take us deep into the truth about **God** and the truth about **ourselves**. Our study will follow three basic topics:

A. The Body: A Biblical History.

Though most people assume that religion is interested only in the soul (heart, mind, spirit), many will be surprised to learn the biblical emphasis on the human body.

This chapter will survey the entire Bible, seeking to underscore what the Bible teaches about the body.

B. How Jesus Dealt with Disease.

As the embodied expression of God (incarnation), Jesus had a body and gave his body for others. Jesus focused much of his earthly ministry on the physical needs of those around him. The four Gospels highlight this healing ministry. This study will zero in on the healing of the paralytic (Mk. 2:1–12) as illustrative of Jesus' approach to dealing with disease.

C. How the Early Church Dealt with Disease.

Jesus sent his disciples into the world to preach, teach and heal. The book of Acts gives many illustrations of ministry to the physical needs of others. This study will look at how Christians responded to plagues in the Roman Empire as an illustration of Christian medical ministry. The healing of the lame man at the Temple (Acts 3:1–10) will be examined as a model for ministry.

## Four Quartets, East Coker IV

By T. S. Eliot

*The wounded surgeon plies the steel  
That questions the distempered part;  
Beneath the bleeding hands we feel  
The sharp compassion of the healer's art  
Resolving the enigma of the fever chart.*

*Our only health is the disease  
If we obey the dying nurse  
Whose constant care is not to please  
But to remind us of our, and Adam's curse,  
And that, to be restored, our sickness must grow worse.*

*The whole earth is our hospital  
Endowed by the ruined millionaire,  
Wherein, if we do well, we shall  
Die of the absolute paternal care  
That will not leave us, but prevents us everywhere.*

*The chill ascends from feet to knees,  
The fever sings in mental wires.  
If to be warmed, then I must freeze  
And quake in frigid purgatorial fires  
Of which the flame is roses, and the smoke is briars.*

*The dripping blood our only drink,  
The bloody flesh our only food:  
In spite of which we like to think  
That we are sound, substantial flesh and blood-  
Again, in spite of that, we call this Friday good.*



## Biblical Foundations for Healthcare Missions

CMDA: Healthcare Missions Leadership Summit 2016

### THE BODY: A BIBLICAL HISTORY

#### I. What is man?

**THE BIG IDEA:** Physicians are more than scientists and they are not veterinarians. Though their focus is usually on a specific disease and on a particular part of the body, they must not forget the **whole person**. At the risk of over simplification: it is more important to know what kind of fellow a germ has than what kind of germ a fellow has! Lest Job's accusation remains accurate today ("You are all worthless physicians!" Job 13:4), doctors must become experts in knowing what it means to be **a person**. "Healing has to do with soul and spirit as well as with the body" (Fountain, 20).

##### A. Who am I?

1. The riddle of the sphinx: *Which creature walks on four legs in the morning, two legs in the afternoon, and three legs in the evening?*
2. Jean Valjean. From the musical *Les Misérables* ("Who am I?").
3. Moses at the burning bush (Ex. 3:11). "Who am I?"
4. Psalm 8. "What is man?"

##### B. The prevalence of Greek (gnostic) notions.

Greek philosophy tended to make a strong distinction between the body and the soul. This led to two opposite views of the body: some tended to **worship** the body giving it almost divine attribution while others tended to **despise** the body and treat it with contempt. What really mattered was the soul. The body was a prison house and at death the soul would be liberated (immortality of the soul). Many of these ideas were adopted by Christians causing many to think that their body (especially their sexuality) was a hindrance to spirituality. The result was a tendency to "spiritualize" the faith so that almost all emphasis was on the soul (spirit, heart, mind).

##### C. Genesis 1–2 gives an amazing statement about man's identity (personhood).

1. The pinnacle of creation (1:26–31).
2. The image of God—*imago dei* (1:26–27).
3. Male and female (1:27).
4. Dust and Spirit (2:7).
5. Able to talk—language, reason, communication.
6. Moral character (2:16–17).
7. Creative (be fruitful, have dominion, keep garden, name the animals).
8. Relational—made for others, not alone (2:18).

#### II. A theology of dis-ease.... There's a snake in the Garden!

**THE BIG IDEA:** Disease and death were not part of God's original design. Their presence in the world is the result of the fall (the presence of sin). Defining the relationship between sickness and **sin** is one of a Christian physician's greatest challenges. Furthermore, recognizing the **limits** of medicine is imperative.

- A. All religions and philosophies agree that something is wrong with the world. “Houston, we have a problem.” “Something is rotten in Denmark.”
- Philosophers. The problem is **ignorance**, lack of education.
  - Hinduism. The problem is **bad karma**.
  - Buddhism. The problem is **desire**.
  - Marx. The problem is unequal distribution of **wealth**.
  - Freud. The problem is our **subconscious** wounds.
  - Existentialists. The problem is **inauthentic** existence in an absurd world.

But if the diagnosis is wrong, then all efforts to make this world a better place will fall woefully short!

- B. Genesis 3 makes it clear that the presence of sin in the world and the inbred sin that now taints the human heart, has many tragic consequences, among which are **shame, guilt, fear** and **blame**. Those working in the field of medicine will notice that the consequences of sin have a tragic impact on issues relating to **health**:

*To the woman God said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children” ...And to Adam he said, “... cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you... By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.” (Genesis 3:16–19)*

Notice that the consequences of sin include:

1. Death.
  2. **Pain**.
  3. **Nature** gone wrong (Rom. 8:18–25).
  4. Paradise lost... human history is to be lived out “east of Eden” (Gen. 3:24; 4:16).
- C. The consequences of sin are passed on to the children of Adam and Eve. No longer are humans born in innocence with hearts that are pure. Though the image of God is still present, it is now severely distorted by the **bent** to sinning (autonomy, pride, ego-centricism) that now characterizes every human being (Gen. 5:1–3; 6:5; Jer. 17:9; Ps. 51:5; Rom. 3:23).
- D. Thus, the relationship between sin and disease becomes rather complex:
1. An **indirect** relationship. Because we live in a fallen world, we all equally suffer the consequences of a world that is broken. These consequences will only be remedied when Christ returns to establish his Kingdom (though he gives us glimpses of the coming glory along the way).
  2. A **direct** relationship. Some disease can be directly linked to personal sin so that a causal relationship can be established: alcoholism may produce cirrhosis of the liver, smoking may produce lung cancer, homosexual behavior may produce AIDS, etc.
  3. A **nuanced** relationship. Because sin affects the way we think, we must be careful lest we too quickly assume that all sickness is “bad” and all health is

“good.” Ever since the Garden of Eden, we have been confused about the knowledge of **good** and **evil** (Gen. 2:17; 3:4–5; 50:20).

- a. Hezekiah’s healing and the gift of 15 extra years may not have been “good” (II Kgs. 20:1–7).
- b. The psalmist’s illness was not a “bad” thing: “It was good for me that I was afflicted...” (Ps. 119:71).

E. This background for understanding the origin of disease gives us a philosophical and theological foundation for understanding the **limits** of human medicine. For example:

1. Some diseases are beyond the (current) ability of medicine to treat (Lk. 8:43; Mk. 5:25–26).
2. Medicine may slow the arrival **death**, but it has no ability to stop it from happening.
3. Medicine cannot forgive sin, establish a relationship with God, communicate salvation.
4. Medicine can only deal with the natural and physical causes of disease not the spiritual and **metaphysical** causes.
5. When lost sinners are cured by medicine, they remain **lost sinners**, returning to a hell-bound lifestyle of depravity and ruin.

### III. A Biblical History of the Body.

THE BIG IDEA: Because physicians focus so much of their attention on the body, it is imperative that Christian medical professionals have a robust understanding of what the Bible teaches about the body. Pope John Paul II has challenged the world to think in fresh ways in his promotion of “the theology of the body” which is primarily about human sexuality. However, a theology of the body has huge implications for medicine as well. A brief survey of Biblical history will outline what a **revolutionary** perspective the Bible brings to the way we think about and treat the body.

- A. Genesis 2:7. “...then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.”
  - Rather than speaking the body into existence as with everything else in creation, God made the body with his own hands, like a **potter** working with clay.
  - The body is made of **dirt** and filled with the **breath** of God (Spirit). Man is a sort of amphibian, made to inhabit two environments: material and spirit.
  - It appears more accurate to say that Adam **is** a body rather than Adam **has** a body. It is simply impossible to conceive of Adam in an incorporeal form.
- B. Genesis 18:1–2. “And the Lord appeared to Abraham by the oaks of Mamre, as he sat at the door of his tent in the heat of the day. He lifted up his eyes and looked, and behold, three men were standing in front of him.”

In the Old Testament, God (Yahweh) occasionally shows up in a **physical** form (theophany). He is not an impersonal energy like the Force in Star Wars nor is his appearance accompanied by an obvious aura of divine manifestations.

- C. In Deuteronomy 34:5–6 and II Kings 2:11–12 the deaths of **Moses** and **Elijah** are recorded. It is notable that for both of them their bodies disappeared. God himself

buried Moses and no one knows the place of his burial. Elijah went bodily up into heaven in a whirlwind, in a chariot of fire. This is important because:

- In the New Testament on the Mount of Transfiguration, both Moses and Elijah will appear in bodily form with Jesus in his glory!
- Apparently there is some sort of bodily existence after death and there is **continuity** between the body we inhabit now the body we will have after death.

D. John 1:1, 14. “In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”

- The enfleshment of God. Such a concept would be **blasphemous** for a Jew and **irrational** for a Greek.
- That God would have an incarnate existence means that the human body is not evil or unimportant. The body takes on inestimable value.

E. Matthew 17:1–3. “And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. And behold, there appeared to them Moses and Elijah, talking with him.”

Jesus’ transfigured (Greek, **metamorphosis**) and glorified body as well as the presence of two Old Testament saints is a preview of the type of bodily existence we will have in the coming Kingdom.

F. Luke 24:36–43. “As they were talking about these things, Jesus himself stood among them, and said to them, “Peace to you!” But they were startled and frightened and thought they saw a spirit. And he said to them, “Why are you troubled, and why do doubts arise in your hearts? See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have **flesh** and **bones** as you see that I have.” And when he had said this, he showed them his hands and his feet. And while they still disbelieved for joy and were marveling, he said to them, “Have you anything here to eat?” They gave him a piece of broiled fish, and he took it and ate before them.”

Jesus’ resurrection was a **bodily** resurrection. He was no ghost or phantom. Though his body was different and had some “miraculous” powers (appear behind closed doors, etc.) it was a body of “flesh and bones.” While the Greeks believed in the **immortality of the soul**, the gospel proclaims the resurrection of the body!

G. Acts 1:9–11. “And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, ‘Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.’”

- Just as Jesus’ resurrection was bodily, so was his **ascension**. This was no vaporization into a spiritual influence.
- Now there is a bodily presence in the very throne room of heaven! The incarnation did not cease when Jesus ascended.
- When Jesus **returns**, it will also be a bodily return (Rev. 19:11–16).

H. Revelation 21–22 describes heaven (the new Jerusalem) coming down to earth, not citizens of earth going up to heaven. John sees a **new earth**. Though it is not a return to the Garden of Eden (it is a city!), the tree of life is in the city and “the leaves

of the tree are for the **healing** of the nations” (22:2). “Death shall be no more, neither shall there be mourning nor crying nor pain anymore” (21:4).

- I. I Corinthians 15:35–58. In describing the body that we will have in the resurrection Paul talks about a change that will occur in our existence. Paul describes our dead bodies not as cadavers placed in the earth but as seeds planted in the ground! “It is sown a natural body; it is raised a spiritual body.” (v 44). The term “**spiritual body**” sounds like an oxymoron but it is Paul’s way of emphasizing the continuity between our present bodies and our future bodies.

#### IV. The Gospel and the Body

**THE BIG IDEA:** God is not just interested in our souls; he wants our bodies! This has huge implications for both how we understand personal spirituality, how we treat the body, and how we preach the gospel to others.

- A. The human body is of **inestimable worth**; therefore, it should be treated with respect and cared for with compassion. In Session 2 and 3 we will see how Jesus and the early church dealt with the body.
- B. God wants not only our souls, hearts and spirits: he wants our bodies! In the key verse of Paul’s greatest epistle, his climactic challenge is this: “I appeal to you therefore, brothers, by the mercies of God, to present your **bodies** as a living sacrifice, holy and acceptable to God, which is your **spiritual worship**” (Rom. 12:1).
- C. Our bodies are a temple of God’s sanctifying Spirit: therefore, don’t be **sexually immoral**.

*The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. ...Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! ...Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body. (I Corinthians 6:13–20)*

- D. Our bodies are going to be **glorified** in the world to come.

*Though our outer self is wasting away, our inner self is being renewed day by day. ...For we know that if the **tent** that is our earthly home is destroyed, we have a building from God, a **house** not made with hands, eternal in the heavens. For in this tent we groan, longing to put on our heavenly dwelling, if indeed by putting it on we may not be found naked. For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be **further clothed**, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee. (II Corinthians 4:16–5:5)*

#### Questions for Discussion

1. Read again “The Big Idea” for each of the four major sections. Briefly share one or two thoughts about how each section impacted you.
2. What is the primary truth you want to remember from this lesson? How will this truth change the way you think and/or act?
3. What can we do to help medical professionals think biblically about the body?



## Biblical Foundations for Healthcare Missions

CMDA: Healthcare Missions Leadership Summit 2016

### HOW JESUS DEALT WITH DISEASE

#### I. Jesus Has a Body.

**THE BIG IDEA:** A ministry of healing does not happen from a distance! To bring health to others, the physician must be physically present. Jesus is the ultimate model, showing that an embodied presence is necessary to bring healing and hope to others. Though Jesus is fully God he is also fully human. He knows what pain and suffering is and thus is able to identify and sympathize with those who are hurting and bring comfort. The **incarnation** shows us how all effective ministry is to be done.

- A. Prior to Bethlehem, the second Person of the Trinity existed as the eternal Son, but he had no bodily existence. In Mary's womb, something happened that had never happened before: God took on **flesh** (the incarnation, the enfleshment of God).
- B. When God became man he did not cease to be God. Jesus was not part God and part man. He was fully God and **fully man**. He is the God-man, Emmanuel (God with us). He is like us in every way, except sin (Heb. 4:15).
  - “And the Word became flesh and dwelt among us...” (Jn. 1:14).
  - “For in him the whole fullness of deity dwells **bodily**...” (Col. 2:9).
  - “Every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the **antichrist**...” (I Jn. 4:2–3).
- C. Theologians explain that without the incarnation, salvation would have been impossible. “He cannot heal what he has not assumed” (St. John of Damascus). God had to take on flesh in order to redeem flesh. He had to become sin in order to redeem us from sin (II Cor. 5:21). Jesus thus becomes “the **wounded healer**.”

*Like Jesus, he who proclaims liberation is called not only to care for his own wounds and the wounds of others, but also to make his wounds into a major source of his healing power. (Nouwen, 82–83)*

#### II. Jesus Gives His Body.

**THE BIG IDEA:** Though Jesus died for sin, it is not untrue to say that there is **healing** in the atonement. When he gave his body on the cross, he was not just bringing salvation to the world; he was **modeling** how all effective ministry is to be done. Self-giving love in one person enables hope and healing to flow into another person.

- A. Matthew quotes Isaiah 53:4 (“He took our illnesses and bore our diseases”) to “explain” Jesus’ healing ministry (Matt. 8:14–17). Though the gospel is clear that Jesus’ death primarily relates to sin, it does not ignore the healing potential that resides in the atonement. The Greek term *sozo* can be translated “to save” or “to heal.” To be saved is to be **made whole**.
- B. “This is my **body**, given for you” (Lk. 22:19). Jesus did not just give his time, his wisdom, or his counsel... he did not just give his heart or his soul. He gave his body! No one took it from him, he freely offered it (Jn. 10:17–18). In the sacrament of Holy Communion, he intends that we remember the bodily nature of his sacrifice.
- C. Showing them his hands, Jesus said, “As the Father has sent me, even so I am sending you” (Jn. 20:20–21). The Father sent Jesus to **lay down his life** for others. Jesus sends his disciples into the world to do the same.

- D. Paul also understood ministry in terms of **self-giving** love: “So death is at work in us, but life in you” (II Cor. 4:12). Jesus died so we can live. Now we get to die so that others can live. Commenting on II Corinthians 4:7–12, Newbigen says:

*Nowhere in the New Testament is the essential character of the church’s mission set out more clearly. It ought to be seen as the **classic definition** of mission... It is as Paul actually participates in the passion of Jesus, that he can be the bearer of the risen life of Jesus... (Newbigen, 24)*

### III. Jesus Comes to Minister to Broken Bodies.

THE BIG IDEA: The story of the paralytic (Mk. 2:1–12) is only one miracle of healing that Jesus performed and thus cannot convey everything, yet it contains enough elements to give us a surprisingly comprehensive picture of Jesus’ attitude toward disease and his desire to heal those who are sick.

*And when [Jesus] returned to Capernaum after some days, it was reported that he was at home. And many were gathered together, so that there was no more room, not even at the door. And he was **preaching the word** to them. And they came, bringing to him a paralytic carried by four men. And when they could not get near him because of the crowd, they removed the roof above him, and when they had made an opening, they let down the bed on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, “Son, your **sins are forgiven**.” Now some of the scribes were sitting there, questioning in their hearts, “Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?” And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, “Why do you question these things in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your bed and walk’? But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic—“I say to you, rise, pick up your bed, and go home.” And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God, saying, “We never saw anything like this!” (Mark 2:1–12)*

This is a story about how to install a skylight! It graphically describes what is involved in getting the light of heaven and the power of God into our disordered and broken world. There must first be an **opening**—to let God in!

- A. Jesus **sees** the sick man; he notices those who are overlooked.
1. In this case, Jesus couldn’t miss the sick man being lowered before him! And yet even here, we notice that Jesus was not upset by the interruption or angry at the men who were tearing up the roof! He *saw* the sick man; he felt the desperation; and he let the needs of others change the course of his day.
  2. Jesus *saw* people who others overlooked: the blind beggar, the stooped over old woman, the leper outside the village, the foreigner with a sick daughter, the woman with an embarrassing flow of blood, the man in church with the withered hand, etc. These people have names. They matter to God!
- B. Jesus does not believe that it is **God’s will** for the man to be sick.
1. Jesus believed that sick people ought to be well. He never said to someone who was ill, “You need to **accept** your condition as God’s will for your life.” Thus, he fought against disease, illness and even death.
  2. “Rabbi, who sinned, this man or his parents, that he was born blind?” (Jn. 9:2). The disciples assumed that blindness was caused by someone’s sin. Thus it was God’s will that this man was blind. But Jesus did not operate with these

assumptions. While God may **allow** illness, he should not be viewed as the *cause*! Jesus saw the man's blindness as an opportunity for God to manifest his glory (Jn. 9:3–5).

3. When you stop to consider Jesus' attitude, you realize how **revolutionary** his thinking is! Virtually every religion and philosophy in history has taught just the opposite: sickness is part of life and we should submit and accept it.
  - Hinduism—sickness is **punishment** for sins in a previous life (karma).
  - Buddhism—the four noble truths teach that all life is suffering and we suffer because of **desire**. If we cease to desire, we cease suffering. Apparently the desire for health only makes things worse!
  - Islam—**submission** to the will of Allah.
  - Darwinism—nature is red in tooth and claw; the law of the jungle; the survival of the fittest. This is just how things work—**get over it**.

*“The concept that afflictions are a just punishment for sin has proved a powerful deterrent to medical practice. When the modern Christian missionary movement began in India, there were many goshalas (homes for sick and aged cows) in that country, but no hospitals for people... Even the great Gandhi, in the early days of his dominance in India, denounced medical practice as an interference with God's plan of punishment and an encouragement to wrong-doing.” (Pickett, 35).*

C. Jesus has **compassion** on the sick man.

1. Though it is not specifically mentioned, we can feel Jesus' love for this paralyzed man and his friends. Jesus healed people not only because he didn't believe it was God's will; he healed them because he **cared**.
2. Jesus' compassion is emphasized in the healing (cleansing) of the leper (Mk. 1:40–45). “Moved with **pity**, he...touched him” (v 41). The word “pity” is *splanchnizomai*, a word used often in Jesus' ministry. The noun form can be translated “inward parts” or “bowels.” As a verb, it means to be moved in one's gut, to feel deeply (“the bowels of mercy” in KJV). Healing is no spectator sport. Jesus **felt** the pain of others. He was not emotionally detached.
3. The description of Jesus' **emotions** at Lazarus' grave (Jn. 11:33–38) reveal the depth of his personal involvement with those who suffer. “Jesus wept” and was “greatly troubled.” The verb in verse 33 (“deeply moved”) can also be used to describe the snorting of horses.

D. Jesus sees the man as a **whole person**; he does not separate the soul and the body.

1. When the paralyzed man is placed in front of Jesus, we expect him to say, “My son, your disease is cured.” Everyone is surprised when he says instead, “My son, your **sins** are forgiven” (v 5).
2. Though the four friends and the sick man assumed they knew what the problem was, Jesus had a different diagnosis. He knew that healing involves more than alleviating bothersome **symptoms**. He intends to get at our **root** dysfunctions and sin.
3. Notice Mark 1:32–39.

*That evening at sundown they brought to him all who were sick or oppressed by demons. And the whole city was gathered together at the door. And he healed many who were sick with various diseases, and cast out many demons. ...And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he*

*prayed. And Simon and those who were with him searched for him, and they found him and said to him, "Everyone is looking for you." And he said to them, "Let us go on to the next towns, that I may **preach** there also, for that is **why I came out**." And he went throughout all Galilee, preaching in their synagogues and casting out demons.*

Jesus is discovering that the essence of his ministry relates to preaching more than healing. **Sin** is a worse problem than disease (Jn. 5:14). This does not mean that Jesus will stop his healing ministry. Au contraire! It simply means he now sees his **priorities** more clearly. Notice how our story begins: a crowd gathers and Jesus is "preaching the word to them" (v 2).

4. Note Mark 2:13–17. The calling of Levi makes it clear that Jesus has come to call sinners, not saints! When asked why, he replies: "Those who are well have no need of a physician, but those who are **sick**. I came not to call the righteous, but sinners." Healing disease points to the deeper work that Jesus came to do (dealing with sin).
- E. Jesus' **words** have healing power.
1. When Jesus said "Your sins are forgiven" (v 5) he was not asking the paralytic to *do* anything. This was a freely offered gift. It was to be received... by **faith**.
  2. However, when Jesus said, "Rise, pick up your bed, and go home" (v 11), he was calling for an active response. This command gave the sick man the chance to **participate** in his own healing. Notice that Jesus was commanding the impossible! But the authoritative word brought with it the gift of faith! "Faith comes by hearing the Word of God" (Rom. 10:17).
  3. Jesus often healed with words. "Be clean!" "Stretch out your hand!" "Lazarus, come out!" "Come out (to demons)!" At times his words were so tender they were preserved in their Aramaic form: *Ephphata* ("Be opened", to deaf ears. Mk. 7:34) and *Talitha cumi* ("Sweetheart, get up," to a dead girl. Mk. 5:41).
- F. Though not explicit in this miracle, Jesus often **touches** the sick.
1. To touch the sick (especially lepers) was **risky** (contagious disease, impurity, sexual harassment). Touching meant that Jesus was not "grossed out" by the disease or defensive about his own safety. Sometimes Jesus initiated the touch and at other times it was initiated by the one who was sick.
  2. The Old Testament teaches that when something unclean touches something clean, the clean thing becomes unclean, never the reverse (Hag. 2:11–14). Disease is **contagious** but health is not. But with Jesus the old order of things is reversed! With his ministry we see the contagion of **holiness**! He touches a leper... but rather than Jesus becoming unclean the leper becomes clean (Mk. 1:40–42)!
  3. Notice that in dealing with the **demonized**, Jesus does not touch them. Rather he speaks an authoritative word. "He cast out the spirits with a word" (Matt. 8:16). It was only *after* Jesus cast out the demon from a young boy that he took him by the hand and lifted him up (Mk. 9:25–27).
- G. Beyond using words and touch, Jesus occasionally employed **other methods** in his healing ministry, notably:
- **Spit** (Mk. 7:33; 8:23; Jn. 9:6).
  - **Oil** (Mk. 6:13).

- H. There is a **community** of faith that makes healing possible.

Healing does not occur in **isolation**. The real heroes in this story are the four friends who bring the sick man to Jesus. Jesus performed the miracle when he “saw *their* faith” (v 5).

- I. Though absent in this miracle, disease sometimes has a **demonic** element.

Healings and exorcisms in the New Testament are typically distinct. But there are occasions when Jesus dealt with disease only after first confronting the demonic element in the one who was sick (see Matt. 9:32–34; 12:22–32; 15:21–28; 19:14–21; etc.). Jesus had the **discernment** to see clearly which aspects of healing related to demons and which related to disease.

- J. **No disease** is beyond Jesus’ ability and **no person** is excluded from his care.

The New Testament emphasizes the fact that Jesus is able to handle any and every situation (even **death**) for anybody and everybody!

- “healing *every* disease and *every* affliction...” (Matt. 4:23–25; 9:35–38).
- “he healed *all* who were sick...” (Matt. 8:16–17; 12:15–16).
- “he gave the disciples authority to heal *every* disease and *every* affliction” (Matt. 10:1).
- “the lame, the blind, the crippled, the mute, and many others... and he healed them...” (Matt. 15:29–31).

### Questions for Discussion

1. The author states that incarnational ministry (bodily presence) is the *only* form of ministry that makes possible gospel transformation. Discuss this.
2. Jesus death on the cross is not only for personal salvation, it is the model for all authentic ministry. Discuss how healthcare providers should emulate this model of self-giving love.
3. Jesus saw people who were invisible to others (lepers, children, foreigners, etc.) and he ministered to their needs. Who is invisible in your world?
4. Talk about the points mentioned in this lesson on the healing ministry of Jesus that impacted you the most. For example: the way he felt other people’s pain, his touch, his words, God’s will for health, the whole person, the demonic element, etc.
5. Discuss the contagion of sin and disease and the contagion of holiness. How are we to apply these truths today?
6. How can medical missions imitate Jesus by healing bodies and yet remembering the priority of preaching (forgiveness of sins)?



## HOW THE EARLY CHURCH DEALT WITH DISEASE

### I. The Great Commission Revisited

THE BIG IDEA: Jesus makes disciples not just to send them to heaven... but to send them into a **dangerous world** with a message of Good News for all who are lost and suffering. As followers of Christ, we are the Sent Ones. Part of our sending involves ministries of compassion to those who are sick. But do we fully understand the mandate we have been given?

A. Long before he gave the “Great Commission” Jesus was training his disciples for ministry. This initial thrust into ministry highlights the place of **healing**.

- Matt. 10:1, 5, 8. “He called to him 12 disciples and gave them authority over unclean spirits... and to heal every disease and every affliction... These 12 Jesus sent out, instructing them... ‘**Heal** the sick, raise the dead, cleanse lepers, cast out demons...’”
- Mark 6:7–13. “He called the 12 and began to send them out two by two, and gave them authority over the unclean spirits... So they went out and proclaimed that people should repent. And they cast out many demons and anointed with oil many who were sick and **healed** them.”
- Luke 9:1–6. “He called the 12 and gave them power and authority over all demons and to **cure** diseases, and he sent them out to proclaim the kingdom of God and to heal... And they went... preaching the gospel and healing everywhere”
- Luke 10:1,9. “After this the Lord appointed 72 others and sent them on ahead of him, two by two... And he said to them... ‘**Heal** the sick and say to them, “The kingdom of God has come near to you.”’”

B. However, when it comes to the “Great Commission,” given at the end of Jesus’ ministry, this emphasis on healing ministries is subdued.

1. Matthew 28:18–20. “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations (Greek, *ethne*), baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have command you....”

The Core Mandate: **Make disciples** of all people groups (“go” is a participle, not the main verb). The way to make disciples is twofold: 1) baptize them, then 2) teach them obey all of Jesus’ commands.

2. Mark 16:15–18. “Go into all the world (cosmos) and proclaim the gospel to the whole creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents with their hands; and if they drink and deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover.”

The Core Mandate: **Proclaim** (preach, announce) the gospel. The gospel needs more than acts of compassion. It must be articulated; put into words! Whereas Matthew emphasizes the “nations” (peoples) as the target audience, Mark emphasizes “the whole creation.” This involves more than people. St. Francis preached to the animals! Because “the whole creation has been groaning until now” (Rom. 8:22), medical missionaries may see part of their role as proclaiming the Good News to sick bodies that they can be whole again!

3. Luke 24:46–49. “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations (*ethne*), beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”

The Core Mandate: Luke puts the emphasis on the gospel’s content: **repentance** and **forgiveness**. Such a mission can be carried out only in the power of the Spirit.

4. John 20:20–23. “When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, ‘Peace be with you. As the Father has sent me, even so I am sending you.’ And when he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit. If you forgive the sins of anyone, they are forgiven; if you withhold forgiveness from anyone, it is withheld.’”

The Core Mandate: Here the emphasis is on the **manner** in which the mission is to be carried out. “As the Father sent me, so I send you.” Question: How did the Father send the Son? Answer: to freely give his life for others. We are now sent, in the power of the Spirit, to follow this model for ministry. Look at his hands!

5. Acts 1:8. “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses (Greek, *martus*) in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

The Core Mandate: Be a **witness (martyr)**. The command is not to “do witnessing” but to *be* a person who lays down his/her life for others. Begin at home (Jerusalem)!

Summary of our marching orders:

1. Make disciples (Matthew).
2. Preach the gospel (Mark).
3. Announce repentance and forgiveness (Luke).
4. Lay down your life (John).
5. Be a martyr... in the power of the Holy Spirit.

## II. Acts and Beyond.

**THE BIG IDEA:** The book of Acts tells the story of how the first Christians obeyed the Great Commission. Acts is the **missionary manual** of the church. Beyond Acts, church history gives many other illustrations of how disciples of Jesus have sought to impact their world with the gospel. Did they get it right? Note how **caring for the sick** has been intimately connected to world evangelism since the beginning.

- A. Written by a physician, Acts gives numerous illustrations of how the first Christians dealt with disease and physical need. For example:
  1. Acts 3:1–10. The healing of the **lame** beggar at the gate of the Temple. See below.
  2. Acts 5:12–16. The apostles do “signs and wonders”. People think Peter’s shadow has healing power. The sick and demonized come and “they were all healed.”

3. Acts 8:5–8. Philip preaches Christ in Samaria and does miracles. He cast out demons and “many who were **paralyzed** or lame were healed.”
4. Acts 9:17–19. After Saul’s conversion he is **blind**. Ananias places his hands on him and heals him. Saul is filled with the Spirit and is baptized.
5. Acts 9:32–35. Peter heals a man bedridden for eight years with paralysis. “Aeneas, Jesus Christ heals you; rise and make your bed.” Many in Lydda turn to the Lord.
6. Acts 9:36–43. Peter raises Tabitha (Dorcas) from the **dead**. “Tabitha, arise!” Many in Joppa put their trust in the Lord.
7. Acts 11:27–30. A prophet named Agabus predicts famine. The believers in Antioch collect an **offering** for relief of the brethren living in Judea.
8. Acts 13:9–11. Bar-Jesus (Elymas) opposes Paul and is struck **blind**. “Immediately, mist and darkness fell upon him... Then the proconsul believed...”
9. Acts 14:8–11. In Lystra, a man “crippled from birth” had faith to be made well. Paul spoke to him: “Stand upright on your feet.” The man leaped up and began to walk.
10. Acts 19:11–12. “And God was doing extraordinary miracles by the hands of Paul, so that even handkerchiefs or aprons that had touched his skin were carried away to the sick, and their diseases left them and the evil spirits came out of them.”
11. Acts 20:7–12. Eutychus falls asleep during Paul’s sermon and falls from a third story window and is pronounced dead. Paul examines him “and taking him in his arms, said, ‘Do not be alarmed, for his life is in him’ ....”
12. Acts 28:3–6. After a ship wreck, on the island of Malta, Paul is bitten by a poisonous **snake**... but survives.
13. Acts 28:7–10. On Malta, the father of Publius has fever and **dysentery**. Paul prays for him, puts his hands on him and heals him. “And when this had taken place, the rest of the people on the island who had diseases also came and were cured.”

B. Medical missions in Church history (one example).

In *The Rise of Christianity*, Rodney Stark offers a sociological explanation for the rapid growth of the early church: how they cared for the sick during **plague time**. In AD 165, the Roman Empire was hit by an epidemic (smallpox?) that lasted 15 years. From a quarter to a third of the population died. Another devastating plague (measles?) hit in AD 251. Three reasons help to “explain” the spread of gospel during these tragic times:

1. Pagan religions simply could not explain *why* the plagues occurred nor were pagan gods able to help those who were afflicted. Pagan priests and doctors (Galen, for example) typically fled town when the plagues hit. But the **Christian worldview** was able to account for disease in a fallen world and offer a bright hope for the future! In short, Christianity survived and thrived because its doctrines were better.
2. The plagues gave the world an opportunity to see **agape-love in action**. Typically, Christians remained and offered help not only to their own family and friends but also to their heathen neighbors. Often rudimentary care (food, water, etc.) was all that was necessary to save a life. The pagan emperor Julian lamented: “The impious Galileans support not only their poor, but ours as well,

everyone can see that our people lack aid from us” (quoted in Stark, 84). Pagan charities were no match for Christian compassion.

*It is our care of the helpless, our practice of loving kindness that brands us in the eyes of many of our opponents. “Only look,” they say, “Look how they love one another!” (Tertullian, quoted in Stark, 87)*

3. Numerous unsought benefits came to those Christians who stayed and helped their neighbors during plague time:
  - a. Their neighbors looked on them with a profound new **respect** and felt a debt of appreciation.
  - b. Those who fought the plague and survived, developed **immunities** and actually survived in greater numbers.
  - c. When the crisis passed, pagans realized two things: 1) the impotence of their own religion to help in such a crisis, and 2) the compelling beauty of the gospel. This made thousands of pagans **receptive** to the gospel.

- C. Is caring for the sick in a sustainable manner only possible where the gospel is preached and believed?

*The Bible has been the greatest humanizing force in history. It drove the movement for the abolition of slavery and promoted care for the weak, such as widows, orphans, the handicapped, and leprosy patients. From liberating and rehabilitating temple prostitutes to reforming prisons and bringing sanity and morality to wars, the biblical tradition has been the most powerful civilizing force. Today, secular ideology has taken over institutions like the Red Cross. Commercial interest has captured practices like nursing care. New Age groups have become champions of the prevention of cruelty to animals. And historians have forgotten the origin of human rights and the justification of civil disobedience. Originally these were all expressions of what the Bible calls the fruit of the Spirit...*

*Greek, Roman, Indian, and Islamic civilizations produced great physicians and surgeons; however, they did not develop modern medicine partly because they could not create **caring cultures**. For that reason, over time they lost their technical expertise and their advantage of a head start in medicine to biblical civilization. Western civilization was able to learn from preceding cultures and develop modern medicine because the Bible informed it that real sickness in human society was **selfishness**. Human community was intended to reflect the image of a triune God—to be a community of love—but it chose to follow the diabolical temptation to put self-interest first.... What (non-Christian cultures) lacked was the knowledge that God loved this sinful, rebellious world full of sickness and suffering; he loved it enough to send his son to suffer in order to save others. (Mangalwadi, 300–02)*

- D. It is true that most healings in the New Testament are miraculous events, carried out by preachers, not doctors. However, the Bible does recognize that sometimes medical or psychological knowledge is also important. For example:
  - Elisha healed a child by lying on top of him, “putting his mouth on his mouth, his eyes on his eyes, and his hands on his hands” (II Kgs. 4:34).
  - Hezekiah’s healing involved placing a “**cake of figs**” on the boil (I Kgs. 20:7).
  - Old Testaments prophets refer to **oil** and balm for healing (Isa. 1:5–6; Jer. 8:22).
  - A **joyful heart** is “good medicine” (Prov. 17:22).
  - Jesus asked the paralytic if he *wanted* to be well (Jn. 5:6).

- Jesus must have believed that **spittle** had some medicinal value (Mk. 7:33; 8:23; Jn. 9:6).
  - Sometimes **oil** was used in treatment (Mk. 6:13; Jm. 5:14).
- E. Missionary evangelist E. Stanley Jones insisted that God heals “in various ways through **various methods**. But in every case it is God healing. We clear the way; God does the healing” (Jones, 260–63). Jones mentions the following ways that God may bring about healing:
1. Through physicians and surgeons.
  2. Through **mental suggestion**.
  3. Through climate.
  4. Through deliverance from underlying **fears**, loneliness, self-centeredness, purposelessness, resentments, and guilt.
  5. Through the direct operation of the Spirit of God upon our bodies.
  6. Through the final cure—**resurrection**.

III. A Model to Follow (Acts 3:1–10).

THE BIG IDEA: Placed first in the book of Acts, the healing of the lame man at the Temple, seems to be intended as a **model** to follow for all gospel ministers.

*Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. And a man lame from birth was being carried, whom they laid daily at the gate of the temple that is called the Beautiful Gate to ask alms of those entering the temple. Seeing Peter and John about to go into the temple, he asked to receive alms. And Peter directed his gaze at him, as did John, and said, “Look at us.” And he fixed his attention on them, expecting to receive something from them. But Peter said, “I have no silver and gold, but what I do have I give to you. In the **name of Jesus** Christ of Nazareth, rise up and walk!” And he took him by the right hand and raised him up, and immediately his feet and ankles were made strong. And leaping up he stood and began to walk, and entered the temple with them, walking and leaping and praising God. And all the people saw him walking and praising God, and recognized him as the one who sat at the Beautiful Gate of the temple, asking for alms. And they were filled with wonder and amazement at what had happened to him. (Acts 3:1–10)*

When the book of Acts begins, there are 120 believers meeting behind closed doors. When the book ends, the gospel has reached Rome and there are believers in Caesar’s household (Phil. 4:22). The story begins with Peter and John going to the Temple to pray. It’s an ordinary day. But these two men are the spear point of a movement about to change the world! What does it take to **change the world**?

- A. **Beautiful feet**. Though not specifically mentioned in our text, apostolic feet are prominent later (Acts 4:35, 37; 5:2, 10; 10:25; 13:51; etc.). It was the feet of Peter and John that enabled them to be where they needed to be for the miracle to occur. They were simply going where they believed the Lord was asking them to go. Changing the world is really that simple!

*How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, “Your God reigns.” (Isaiah 52:7)*

- B. **Opened eyes**. Notice how the text emphasizes the eyes: “Peter directed his gaze at him, as did John, and said, “Look at us.” And he fixed his attention on them...” (vv 4–5). Though they have walked this way many times and though the beggar has

been sitting there for years, Peter and John have never “seen” him before. But now that the Spirit of Jesus (Pentecost) has filled their hearts, they see things they have never seen before! To change the world, our eyes must be opened by the Spirit of God!

*From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. (II Corinthians 5:16–17)*

Not only do Peter and John see the cripple, they see his **true need!** The beggar wants money. But the apostles look beyond his felt need to the deeper root issue.

- C. **Outstretched hands.** Peter stretches out his right hand and raises him up (v 7). The physical contact demonstrates that these disciples are not practicing disengaged benevolence (toss a few coins in a cup, say a prayer, etc.). No, they are willing to get involved, to risk the contamination that comes with touch (Father Damien of Molokai, missionary to lepers).
- D. **Words of power.** Without their words, their help would have been only humanitarian aid, social service. It was their words that made all the difference! “I have no silver and gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk!” (v 6). Notice:
- How **few** were his words. Just a few, well-chosen, Spirit-inspired, words can make all the difference. “Only say the word and my servant will be healed” (Matt. 8:8). “One word of truth outweighs the whole world” (Solzhenitsyn, 1970).
  - The **authority** of Peter’s word. “Rise up; walk!” See also: “Aeneas, get up!” (9:34), “Tabitha, get up!” (9:40). The Word and Jesus are inseparable!
  - Peter names **the Name!** Only a few weeks before, Peter had denied the Name three times. But now, he can’t say Jesus enough! (3:6, 16; 4:7, 10–12, 18–20, 30).

### Questions for Discussion

1. Are medical missions included in the Great Commission? How?
2. How does the book of Acts help us better understand how ministering to people’s physical needs (disease, hunger, etc.) is part of our mission to the world?
3. What struck you the most as you learned about how the early church responded to plagues in the Roman Empire? How can these insights be applied in our ministries today?
4. Is it helpful to think of healing happening in various ways (doctors, mental suggestion, death, etc.)? Discuss this.
5. Think about your feet, eyes, hands and words. As one called to change the world, what is the Holy Spirit saying to you? What is he saying to your organization?



## ANSWERS

### ***Introduction***

- I. (A) medicine; heaven; (B) spiritual; secular
- II. (A2) means; (A3) commanded; (A4) Imitation; (A5) Guilt; (B) agape love
- III. God; ourselves

### ***The Body: A Biblical History***

- I. whole person; a person; (B) worship; despise
- II. sin; limits; (A) ignorance; bad karma; desire; wealth; subconscious; inauthentic; (B) shame; guilt; fear; blame; health; (B2) Pain; (B3) Nature; (C) bent; (D1) indirect; (D2) direct; (D3) nuanced; good; evil; (E) limits; (E2) death; (E4) metaphysical; (E5) lost sinners
- III. revolutionary; (A) potter; dirt; breath; is; has; (B) physical; (C) Moses; Elijah; continuity; (D) blasphemous; irrational; (E) metamorphosis; (F) flesh; bones; bodily; immortality of the soul; (G) ascension; returns; (H) new earth; healing; (I) spiritual body
- IV. (A) inestimable worth; (B) bodies; spiritual worship; (C) sexually immoral; (D) glorified; tent; house; further clothed

### ***How Jesus Dealt with Disease***

- I. incarnation; (A) flesh; (B) fully man; bodily; antichrist; (C) wounded healer
- II. healing; modeling; (A) made whole; (B) body; (C) lay down his life; (D) self-giving; classic definition
- III. preaching the word; sins are forgiven; opening; (A) sees; (B) God's will; (B1) accept; (B2) allow; (B3) revolutionary; punishment; desire; submission; get over it; (C) compassion; (C1) cared; (C2) pity; felt; (C3) emotions; (D) whole person; (D1) sins; (D2) symptoms; root; (D3) preach; why I came out; Sin; priorities; (D4) sick; (E) words; (E1) faith; (E2) participate; (F) touches; (F1) risky; (F2) contagious; holiness; (F3) demonized; (G) Spit; Oil; (H) community; isolation; (I) demonic; discernment; (J) No disease; no person; death

### ***How the Early Church Dealt with Disease***

- I. dangerous world; (A) healing; Heal; healed; cure; Heal; (B1) Make disciples; (B2) Proclaim; (B3) repentance; forgiveness; (B4) manner; (B5) witness (*martyr*)
- II. missionary manual; caring for the sick; (A1) lame; (A3) paralyzed; (A4) blind; (A6) dead; (A7) offering; (A8) blind; (A12) snake; (A13) dysentery; (B) plague time; (B1) Christian worldview; (B2) agape-love in action; (B3a) respect; (B3b) immunities; (B3c) receptive; (C) caring cultures; selfishness; (D) cake of figs; oil; joyful heart; spittle; oil; (E) various methods; (E2) mental suggestion; (E4) fears; (E6) resurrection
- III. model; name of Jesus; change the world; (A) Beautiful feet; (B) Opened eyes; true need; (C) Outstretched hands; (D) Words of power; few; authority; the Name



## Biblical Foundations for Healthcare Missions

CMDA: Healthcare Missions Leadership Summit 2016

### BIBLIGRAPHY

- Fountain, Daniel E. *God, Medicine & Miracles: The Spiritual Factor in Healing* (Colorado Springs: Waterbrook, 1999).
- Grundmann, Christoffer H. *Sent to Heal! Emergence and Development of Medical Missions* (Lanham, MD: University Press of America, 2005).
- Hauerwas, Stanley. *God, Medicine, and Suffering* (Grand Rapids: Eerdmans, 1990).
- Jones, E. Stanley. *The Way* (New York: Abingdon-Cokesbury, 1946).
- Larchet, Jean-Claude. *The Theology of Illness* (Crestwood, NY: St. Vladimir's Seminary Press, 2002).
- Mangalwadi, Vishal. *The Book that Made Your World: How the Bible Created the Soul of Western Civilization* (Nashville: Thomas Nelson, 2011).
- Murray, Andrew. *Divine Healing* (Springdale, PA: Whitaker House, 1982).
- Newbiggin, Lesslie. *Mission in Christ's Way: A Gift, a Command, an Assurance* (New York: Friendship Press, 1987).
- Nouwen, Henri. *The Wounded Healer: Ministry in Contemporary Society* (New York: Doubleday, 1972).
- Pickett, J. Waskom. *The Confirmation of the Gospel: The Authenticating Role of Good Works* (Wilmore, KY: Asbury University, 2016).
- Smith, Timothy L. *Revivalism & Social Reform: American Protestantism on the Eve of the Civil War* (Baltimore: Johns Hopkins University Press, 1957).
- Stark, Rodney. *For the Glory of God: How Monotheism Led to Reformations, Science, Witch-hunts, and the End of Slavery* (Princeton: University Press, 2003).
- . *The Rise of Christianity: A Sociologist Reconsiders History* (Princeton: University Press, 1996).
- . *The Victory of Reason: How Christianity Led to Freedom, Capitalism and Western Success* (New York: Random House, 2005).
- The New International Dictionary of New Testament Theology. Vol. 1. Article on "Body" by S. Wibbing. (Grand Rapids: Zondervan, 1971).
- West, Christopher. *Theology of the Body for Beginners: A Basic Introduction to St. John Paul II's Sexual Revolution* (West Chester, PA: Ascension Press, 2004).

## **Touché\***

By Stan Key

*My story would not matter much  
If I had lived without his touch;  
But when he came into my town  
He turned my world all upside down.  
Nothing's ever been the same  
Since I first called his holy Name.*

*If you had looked inside my soul  
You would have found a gaping hole.  
And in that pit of dark despair  
I felt I didn't have a prayer.  
My doctors tried in vain to find  
A cure to bring me peace of mind.*

*But when my options all were tried,  
And faith was gone and hope had died,  
I felt that I had reached my end,  
The grave would be a welcomed friend.  
"Just let me die," I weakly said,  
"Things would be best if I were dead."*

*And then he stepped onto my street;  
I almost thought he hoped we'd meet!  
My friends said he had power to save;  
The words gave strength and made me brave.  
I said a prayer and made a vow,  
"I'll try this Jesus . . . try him now!"*

*I crept in silence through the crowd  
My lips were sealed, my head was bowed.  
My desperation now was such,  
Nothing mattered but the touch.  
When I made contact, then I knew  
What faith in Jesus Christ can do!*

*If you, dear friend, are here today  
With hopes and dreams all swept away.  
There's one more option left to try  
Reach out as he is passing by.  
Nothing really matters much  
Until you feel the Master's touch!*

\* The imagined testimony of the woman who found healing by touching the hem of Jesus's garment.



**Francis Asbury Society**

PO Box 7

Wilmore, KY 40390

859-858-4222

800-530-5673

fas@francisasburysociety.com

www.francisasburysociety.com