

How to Have a Faith that Releases Healing

Rich Nathan

May 8-9, 2004

The Holy Spirit: Learning to Ride the Wave of God's Spirit

Acts 3:1-16

Have ever had an unmistakable God moment? Has something happened in your life that you are 100% convinced it could only have happened because God intervened? Can you point to some incident, some answer to prayer that you know would not have naturally occurred through the ordinary course of events that only happened because God intervened?

Some of you have had God-moments in your marriages. Your marriage was absolutely dead. You lost all hope. Maybe one or both of you had sought out attorneys. Perhaps there was an affair involved, an attachment to someone else. The only answer for you seemed to be a divorce or separation. But then God broke in. Perhaps he used a counselor. Maybe one or both of you got saved. Maybe God used our Begin Again Ministry. You received a miracle. And now your marriage is actually strong. It is actually loving. Feelings have totally changed. Your only explanation for the change is that God did something.

Have you ever had a God-moment for which there is no psychological or natural explanation apart from God breaking in? One of the places I have witnessed God-moments concerns God spontaneously healing people apart from medical intervention. The vast, vast majority of healings that I am aware of comes through medical intervention. Someone has appendicitis and they go into the hospital for the removal of their appendix. Someone has a psychiatric disorder and they are significantly helped through the assistance of a therapist and through medication. Someone has torn a ligament in his or her knee and his or her knee is repaired through arthroscopic surgery. I thank God that we are living in a time of the significant improvement of the quality of human life through medical intervention.

I went in for a root canal a few weeks ago. I sat in the chair and thanked God for Novocain. I thank God for doctors and nurses and physical therapists and occupational therapists, dentists, medical technicians, and scientists. But I also thank God for unmistakable God-moments, in which I've had the opportunity to watch people healed wholly apart from medical intervention.

About a decade ago I had the opportunity to watch a woman get healed from cancer that was in her bones. Her boyfriend approached me between church services and asked me if I would pray for his girlfriend, who had cancer in her bones. She was a medical professional. She was about to go the Mayo Clinic for a bone marrow transplant. Her life was hanging in the balance. I said, "Certainly, I will pray for you." They came back into my office. I inquired about

their spiritual condition. It turned out that this man had never taken the opportunity to respond to Christ's offer of salvation. He had never received Christ into his life as Savior and Lord. Before we prayed for healing, I saw a miracle worked in this man's life. He prayed a heart-felt prayer of repentance and received Christ as his Savior and Lord. His girlfriend did the same thing.

My faith was really built up at that point. They were both sitting on my couch. I gently placed my hand upon the woman's shoulder. I asked God to come and bring healing through her body. The woman began to bounce on my sofa like a basketball. She was seated, but she began bouncing under my hand. I thought, "That's different." After about five minutes of her bouncing, she settled down, and I again prayed healing for her body and then she left. I prayed one other time for this woman a few days later at our small group. She did the exact same thing. I asked her if she always bounced when she received prayer. She said, "Absolutely not. This is the only time this has happened."

To cut to the chase, she went in for a very painful operation, in which they drilled into her pelvis to discover the level of the cancer. When they drilled in, they discovered she was entirely cancer free. They called it a spontaneous remission. The woman called it a miracle.

I want to share with you a brief video of a 14-year old named Gretchen in our congregation, who struggled with pain for years until they discovered that one of her legs was significantly longer than the other. She had a lift put in her shoe. Listen to her story.

VIDEO

One thing that Gretchen did not mention is that when she came home from the conference, she was running and jumping around the house and then went for a walk with her family. Apparently, her dad did not believe her when she said that she was healed at this conference. It is hard for us to believe that someone, who has a chronic condition, someone like you and me, someone like a family member, someone like a dear friend who is in the hospital, can suddenly spontaneously be healed through God's intervention. It is hard for us to believe that God would do something through us and that we could see with a healing our own eyes.

I want to encourage your faith today. I'm asking God for an impartation of faith for you and for this church. I've called today's talk, How to Have Faith that Releases Healing. We going to look at Acts 3.

If you have a Bible, I'd like you to turn to Acts, chapter 3, beginning in verse 1:

Let me give you the setting of this extraordinary miracle. It says in verse 1 that

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One day Peter and John were going up to the temple at the time of prayer—at three in the afternoon.

Apparently the apostles continued to live as observant Jews. They made daily visits to the temple, which would have been the habit of observant Jews living in Jerusalem. There were three prayer services a day at the Jewish temple and observant Jews would try to go to at least one of them. There was one at 9 am, one at noon and one at 3 p.m. Sacrifices were offered at the morning and afternoon prayer services. Here we find Peter and John going up to the temple at 3 p.m. They encounter, it says in verse 2,

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A man crippled from birth who was being carried to the temple gate Beautiful where he was going everyday to beg from those going into the temple courts.

There was probably at the gate between the court of the gentiles and the court of women that this crippled man sat begging. And it says

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When he saw Peter and John about to enter, he asked them for money. Peter looked straight at him, as did John. Then Peter said, 'look at us'. So the man gave them his attention, expecting to get something from them. Then Peter said silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk.' Taking him by the right hand, he helped him up and instantly the man's feet and ankles became strong.

I don't know if you've ever been to a country in the Third World in which there is no physical therapy available for people who are paraplegics, or quadriplegics. But I have seen in different countries, in Haiti and India, people, who for one reason or another, are crippled. I remember in Haiti seeing a man pushing himself along the ground on a board. He had two things coming down from his hips that looked like a dog's tail, just a few inches in circumference. Those were his legs. When there is no therapy muscles atrophy, skin changes.

The reason this man began jumping around praising God and all the other people around began praising God was not only because the man stood for the first time in his life, it was because he physically must have been instantly transformed. These shriveled up appendages to his body finally got inflated and changed. People saw the breaking in of the kingdom of God. They were having a God-moment in which they were, perhaps for the first time in their lives, confronted by the reality of God's goodness and his power.

Peter prayed and the man was instantly healed. I need to immediately tell you that there are no guarantees of healing – that each and every time we pray for someone, the person will be healed. And there are no formulas for healing.

Sometimes in churches that teach about healing, the teachers can present people with a formula. "If you do A-B and C, if you repent of all your known sins, if you rebuke the devil, if you plead the blood of Christ, then God must heal you."

I do not see in the Bible that God has promised, or guaranteed perfect healing in this age before Christ's return. Here at the Vineyard we do not believe that the Bible promises that God must heal. In fact, I don't believe that God must do anything. The psalmist declares in Psalm 115:3,

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Our God is in heaven. He does whatever pleases him.

Whenever we approach healing, or any other subject, we need to hold on to this view that God is free to do what pleases him.

Now, I must immediately add that what pleases God always is to act in love towards us. He always chooses to bless his children. Listen now, God always chooses to bless us. But he doesn't always choose to make us happy. Blessedness is different than happiness. Over the last few years, God has been showing me the difference between blessedness and happiness. God, like a good sculptor, uses a pretty sharp chisel to knock off pieces of our lives and remake us. And when he allows the hammer to fall on us, it really hurts. We are not happy with life's hammer blows. Jesus says, "Blessed are they that mourn." "Blessed are you when people persecute you and say all kinds of things against you."

You say, "Well, I don't want to always be blessed. I want to be happy right now." And it is okay to pray for happiness—happy circumstances, happy finances, a nice healthy happy life. But there is no formula to guarantee your happiness in any area.

And there is no formula, or technique, that will guarantee your healing. You must not pin promises on to God, or limit God to what we believe would be helpful or good for us and for our eternal destinies. When we approach the subject of healing, we always enter into the mystery of our relationship with God. He is alone almighty, and all wise, and all kind. Our perspectives are limited. There are no musts in this healing business.

Well what is it that released this healing miracle? It certainly wasn't Peter's great prayer. Listen to Peter's prayer in verse 6.

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Then Peter said, "Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk."

When people hear of a miracle, an undeniable miracle, a miracle of the healing of infertility or the healing of a fatally ill child, the healing of someone from Hodgkin's or from cancer, they often believe that there must be some amazing prayer that produced that miracle. We don't see Peter performing some special ritual or special rites, praying a specially written prayer for this occasion. Peter's prayer, if you could call it that, was relatively brief, it was a simple prayer of command, "in the name of Jesus Christ of Nazareth, walk."

Now I would suggest that most of us do not know how to pray biblical prayers for healing or for miracles. We often pray precisely in the way that Jesus told us not to pray. Jesus in Matthew 6, verse 7 tells his followers,

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Do not pray like the gentiles do who believe that they will be heard for their many words.

Is it not the case that we fall into the trap of believing that God will release a miracle only through a lengthy prayer of ours? We think that if we pray longer or harder or more intensely then a healing will come. You know, if you were privileged to spend an hour with a great person – Nelson Mandela, Mother Theresa, Solzhenitsyn, Billy Graham – would you do all the talking? Why do we talk so much when we are in the presence of an infinitely great person, namely God?

Many of us, who have been praying for the sick for a decade or more, have discovered that we see more healing when we say less. There is actually an inverse relationship between lots of words and healing power. You see, the more you are talking, the less you are listening. One of the things that you want to do when you pray for healing is to dial down and listen to God. What is the Holy Spirit saying to you? Is the Holy Spirit leading you to pray in a direction you were not originally intending to pray? Is the Holy Spirit beginning to reveal to you some underlying issues? Perhaps this physical problem that you are praying for is linked to an emotional hurt, or a psychological trauma suffered in the past. The more the words, the less the listening, and the less the healing.

I know it is very uncomfortable to be a pray-er and to be quiet. You feel uncomfortable for the person you are praying for. My internal feeling sometimes is "My goodness, they are expecting something from me and I'm not saying anything." Sometimes to encourage the person I will simply say, "You know, it is just good to wait on God. I'm going to invite the Holy Spirit's presence, and then we are going to wait for a few moments."

I can't tell you how many times people have prayed for me a prayer that was well-meaning, it was meant to make me feel good, but it wasn't biblical prayer to God. Have you ever heard a prayer that goes like this, "Oh, Lord, Rich your

servant is in need. He's done so much good for others. He constantly labors. He's such a godly person." You know, when somebody prays like that for me, internally I feel worse. I think, "Oh, God, help me. You know that I'm not worthy of anything." The longer they go on about my holiness, as I stand before God, the more unholy I feel. By the end of one of these prayers that pumps me up before God I feel like falling on my face, you know, ripping my clothes and saying, "God have mercy on me, a sinner."

Do you know how to pray biblical prayers? Many people pray prayers as if God awarded us a miracle on the basis of our worthiness rather than simply as an act of his grace. Do not remind God of the recipient's goodness or worthiness. None of us deserve anything at the hands of God. We don't earn miracles. God's answers to prayers are acts of his grace, his loving kindness. And when you pray, you do not have to go into a lengthy prayer informing God of the specifics of the medical diagnosis. God knows better than the physician precisely what the medical condition is and what caused it. I often find it amusing when I listen to somebody pray a prayer that's informing God—"well, as you know, Lord, Joe seems to have cracked the upper portion of his tibia when he slipped skiing last Wednesday. There appears to be some collateral ligament damage, swelling around the knee, arterial involvement." You don't need to inform God.

I'll tell you something about medical information. If you aren't a doctor, you do not need to collect medical information from a person before you pray. A simple word, "where does it hurt," is sufficient. But I find my faith draining out of the bottom of my toes when someone goes into a lengthy description of why they have the condition they have, how many things they've tried, and how virtually impossible it is for them to get well. I would rather hear a simple answer to a question, "where does it hurt," than "there are physiological problems along with vascular problems, along with muscular problems..." I'm not a doctor and I can't do anything about it anyway.

And you don't need to beg God. As if God was a stingy person whose pity you had to invoke by getting on your hands and knees and begging. You know, our prayers reveal our thoughts about God. When someone is begging God, what is his or her image of God, that he's Ebenezer Scrooge? That he's the orphanage keeper in Charles Dickens' *Oliver* that we have to come before him trembling and, you know, "please sir, can I have some more." We pray unbiblically when we beg.

Sometimes people believe that they are being spiritual when they pray, "Father, if it be your will..." and then they pray for healing. Sometimes, the "if it be your will" prayer is not a prayer of faith and it can be a prayer of unbelief. Let me translate this prayer, "if it be your will," for some of us, not all of us, but for some of us what we are really saying is, "Lord, I know you aren't going to do anything. If you actually did something in front of me, I would have a heart attack. But it doesn't

sound particularly spiritual for me to say, 'I know you aren't going to do anything, God, so this is all a big waste of time.' Instead, I will cover my unbelief with the veneer statement, 'if it be your will.'"

You know, we have so many dodges around the issue of true faith.

And we pray unbiblically and unworthy of God when we beat around the bush. You note that Peter didn't say, "regarding the crippled man, Lord, help him to accept his position knowing that he is loved by you, knowing that you have his best in mind, and whatsoever occurs in the future whether you heal him or not, grant him the serenity to accept it and the perseverance to move on." So often instead of being direct with God, praying to him the way that Jesus has instructed us to pray. Ask! Seek! Knock! People beat around the bush, they believe they'll be heard for their many words. They believe that God first needs to be flattered for 25 minutes. We have to whip ourselves up into an emotional frenzy before we'll obtain something from the Lord.

You know, there was a quality to Jesus' prayers that was almost wholly lacking in the prayers of most of his followers. Jesus' prayers were simple. He knew who he was talking to. There was great intimacy. He is the first person that we have a record of in Judaism who addressed God simply as "Abba"—father, daddy. Simplicity and intimacy and directness in the prayers. Much of the prayer time that Jesus spent with God was he listening to the father, not speaking, just getting in touch with the heart of the father. Friends, train yourselves to stop talking so much when you pray and especially when you pray for another. Train yourselves to not pray prayers of flattery regarding the person you're praying for, whatever their position is in the church. Train yourselves to stop informing God as if he is ignorant or begging God as if he is stingy. Or flattering God or beating around the bush as if God doesn't know what you need ahead of time. Train yourselves to be brief and direct and to incline your heart to listen to the leading of the Holy Spirit. Most of Jesus' prayers were very short; they were prayers like, "Walk," "See."

It wasn't because of their great prayers that a miracle was released and it wasn't because of their "great persons." We read in versus 11 and 12

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While the beggar held on to Peter and John all the people were astonished and came running to them in a place called Solomon's Colonnade. When Peter saw this, he said to them, "Men of Israel, why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk.

If we don't believe God releases healings through special prayers, we almost always believe that the reason a healing occurred was because of a special person. Well there must be something about the person that prayed the prayer. They are specially and uniquely in touch with God. We always associate a

miracle with the instrument of the miracle. We stare at the person who did it. But the truth is a healer is just an instrument, a tool—it's not the axe that cut the tree down. Focus on the person who wielded the axe. It's not the man or woman who accomplished the healing, it's the God who wielded the man or the woman.

Peter does what all men and women of faith do; he deflects the glory away from himself. He points the glory to God. Let me tell you where the credit is due. It's not because I'm uniquely powerful, he says, or uniquely holy. Do you have to be a special person for a miracle to be released through you and your prayers? Most of you would say, "yes."

Now, there is a major difference between the way we in Vineyard understand healing and the way some other churches practice healing. In some churches, there is the unfortunate exaltation of one person who is celebrated as the "faith healer." The healing is done from the stage and unless that one person lays his or her hands on you, you have no hope of being healed. Here in the Vineyard, we don't believe in one divine healer other than Jesus. It's true that some people are more frequently used to heal the sick than others. We could say that those folks have healing ministries.

But the practice of healing has been given to the whole church. I want you to see this. In Matthew 28:18-20, we read what has become known as The Great Commission. These were some of the last words of Jesus before he ascended into heaven. I want you to underline in your bibles these words from verse 20:

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Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.

What does Jesus want every one of his followers to do? Jesus wants every one of his followers to obey everything that he commanded the original apostles. What did he command the original apostles to do? Of course, there were some things he commanded the apostles to do that were linked to their culture, their moment in history. But there were some things that were transcultural, and were part and parcel of their commission of extending the kingdom of God in the world.

Here is what Jesus commanded the apostles to do. Flip back in your bibles to Matthew 10:7,

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As you go, preach this message, the kingdom of heaven is near. Heal the sick, raise the dead, and cleanse those who have leprosy, drive out demons. Freely you have received, freely give.

He commanded the apostles to go through Israel healing the sick. And then he tells the apostles, "Teach your followers, people you are making into disciples, to obey everything I commanded you."

Here at the Vineyard we do not believe in one healer, we believe in a healing church. We believe in a church, in which every one of us gets to play the game. We are all called to ride the wave of God's Spirit. Pastors have a role of equipping you and encouraging you to go out there and play the game. We have the role of training you and assisting you to play the game. But then we say, "Go out there and heal the sick. Go, and you pray. Go, and you swing the bat. Don't just sit in the stands and wait for the Barry Bonds of healers to swing his or her bat. You get down on the playing field and you keep swinging."

If I could just get you to believe that God could use someone like you, little ordinary you, to release his miraculous powers, there would be no stopping the church in terms of its influence in the community.

Because we'd have thousands of people regularly taking risks, thousands of people believing God for a miracle in their marriage, thousands of people believing God for miracles for their kids, praying for co-workers, trusting that God would speak to them as they went through the line at McDonalds, talking with people about Jesus at work. Believing that God would use our simple words and our simple stories to save. If I could just get you to believe that God would use you, God's kingdom would come in so much of a greater way in this community.

To assist you to pray for the sick with confidence and competence, we have a healing seminar coming up in two weeks on Thursday and Friday evenings, May 21-22.

John Wimber, who I've quoted before, used to tell the story of the triumphal entry of Jesus into Jerusalem on Palm Sunday from the perspective of the donkey upon which Jesus rode. You remember the story: Jesus got on the donkey and rode on the donkey into Jerusalem and as Jesus rode into Jerusalem, people along the roadway put down palm branches and their cloaks and garments and they bowed down as Jesus rode in and they said, "Hail to the King, save us, oh, Lord."

Well John Wimber used to tell the story from the perspective of the donkey. As the donkey is walking into Jerusalem, he sees these people putting palm branches before him and crying out "Save us, oh Lord. Hail to you King." And the donkey thinks to himself, "I didn't even know anybody knew me here. I haven't been here for years. I can't believe that everyone is calling me 'king.' This is incredible. I didn't realize my reputation had traveled this far." Well, the point is it's not you, donkey, it's who's on your back. And, if I might say this gently to those of you who are sitting here. It's not you, donkeys, your holiness,

your power—it's who's on your back. Miracles are worked by Jesus, not as a result of you.

Here's how Peter explains the miracle. In verse 12, he says,

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Why does this surprise you? [In other words, Why do you stare at us donkeys?] As if by our power or godliness we made this man walk. The God of Abraham, Isaac and Jacob. The God of our fathers has glorified his servant, Jesus.

And then down in verse 16,

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By faith in the name of Jesus this man whom you see and know is made strong.

It is in Jesus' name. And the faith that comes through him that has given his complete healing to him as you can all see. Stop looking at the instrument, stop looking at the technique or the prayer. This miracle came about by Jesus' name.

So how is it then that we see healing released? Our part in the whole transaction is faith. Verse 16,

We need to be clear what is meant by faith in the name of Jesus. Often, when we approach a situation of need, a person is sick, a person is out of work, a person is struggling in their marriage, a person is struggling with an addiction, we look inside of ourselves for a feeling of believing. How confident do I feel right now that what I am praying about is going to happen. And then we try to stir up that feeling, as if by stirring up that feeling of faith, we will have paid God enough to give us what we are seeking. Our aim is to look at feelings of faith like quarters that we are going to put into a Coke machine. "My goodness, I don't have enough feelings of faith, I don't have enough quarters to put in the Coke machine, so the Coke probably won't come out. I'd better search around for more quarters."

Have you ever done that? Have you ever tried to convince yourself that you really do believe? Faith is not primarily something that is addressed to your feelings. Faith is primarily something that is addressed to your will. At the simplest level, faith is simply being obedient to God's commission that you are called to heal the sick. Remember Matthew 28:20. The apostles were told to teach us to obey everything that Jesus commanded them to do. We are to carry on the apostolic work in the world. It is not just the pastor's job to carry on the apostles' work in the world. It is not just the missionary's job to carry on the apostles' work in the world. It is not the great Christian's job – it is your job!

At its simplest level, faith is choosing to obey Christ's command to go and heal the sick. Will you go and heal the sick? Will you get in the game? Stop

introspecting. Stop asking whether you have enough quarters to obtain what you are looking for from God's Coke machine. You can have at least enough faith to obey Christ's commands.

Faith releases God to do what he wants to do. See, this is such a fundamental principle of the Christian life. I believe I don't teach on faith enough. But understand that in the way that God had set up the universe, and the way that God has set up the kingdom of God, he has determined to work together with us in accomplishing his purposes. God is highly relational. And he has decided to not do everything by himself. He has designed life to be a cooperation between himself and us.

God could have healed the lame man totally apart from Peter but he didn't. He chose to use Peter's prayer and Peter's faith to bring about the miraculous healing.

And God chooses to use your prayer and your faith to bring about healing. God does not want to work around you, or in spite of you, but through you. Do you believe that?

In that way faith is very much like the clutch in a car. You know, as you release the clutch, the power of the engine kicks in. If you're driving a sports car, you release the clutch and the engine engages. When you walk out into the parking lot of the church and someone had this really cool Lamborghini, which before they get into their car, they put on their leather gloves. They put on \$200 designer sunglasses. You look at their car and you look at them and you say, "WOW! I'll bet you have an incredible clutch in that car." You don't say that. You say, "How many liters do you have under the hood? How fast can she go from 0-60?"

When faith releases the work of God to do miracles in the world, we don't say "Oh, you man or woman of ever increasing faith, aren't you something." We say what a wonder working God we serve. But I tell you, if you don't release the clutch, the power of the engine is never going to move the car forward. And if you don't exercise faith, if you don't ask God for a miracle, you'll never see healing released in the world. We don't glorify our faith, we glorify God. Yet it's so amazing to me that God's sovereignty is great enough to work in cooperation with us. That God has chosen to restrict himself to our prayer, to our faith, to what we choose to release in the world.

So let me ask you a personal question. How much of God are you releasing in your world? How many of God's purposes for other people flow through your life – God's grace, God's kindness, God's mercy, God's encouragement, and God's gospel? How much of God's healing do you allow to be released through your life?

Faith not only releases God, but it also responds to God. Listen, in all my talk about faith today, I never want to give you the least indication that faith somehow takes the initiative or control away from God. Faith releases God, yet but faith is always responding to God's lead and God's initiative. God is always the one in control. God is always the leader.

Friends, God never turns control over to us. He is always the Almighty, always the Sovereign, always the Lord. Yes, faith releases God, but it releases God to do what God wants to do, not what we want to do. God is always pursuing our blessedness, making us look more and more like Jesus, not necessarily our happiness. Can you imagine what kind of monster you would be or I would be if God gave me the power or you the power to do what you or me wanted to do? The power is always in God and is never entrusted to people. The power is released through us. So we don't boast about ourselves. We don't write tickets with God by faith and we don't boast about our own faith. Faith releases God but it always responds to God's initiative.

Now today as I'm talking about believing God for a healing, I believe one foundational matter that needs to be placed in your life if you are to see God's healing power released through you. Here is one thing you need to build on. We read in verse 16,

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By faith in the name of Jesus this man whom you see and know was made strong.

Faith in the name of Jesus. To the ancient Jews the name of a person signified all the person was. Abraham was named Abraham, not just because God liked the name. He could easily have been called "Stanley," or "Marvin." The name Abraham means "Father of Many Nations," which was Abraham's destiny. Jesus was named Jesus because his name means "Savior."

So when Peter says:

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[It is] By faith in the name of Jesus, this man whom you see and know was made strong.

He means it was by faith in all that Jesus is that this man was healed. In other words, you need to know who Jesus is. You're praying for someone who is obviously ill, but you look at yourself and you say, "Oh, my goodness, who am I that God should work through my life? My faith is so weak; it's not been that long since my last big sin. I don't know very much of the Bible. I'm not very smart. I'm not good enough. I'm not wise enough." Encourage yourself with this thought, "It's not about me, the donkey, it's about who's on my back. Who is this Jesus who's riding on us donkeys? Look at the titles given him. Verse 14, "You

disowned the holy and righteous one.” Peter is accusing these listeners of constantly contradicting God’s verdict. God’s verdict about Jesus was that he was a holy and righteous one. I’m not holy, but you who are on my back, you’re holy and righteous. These people instead asked for a murderer. They acquitted the guilty and condemned the innocent.

I feel so unspiritual, so dead inside. Who is Jesus who is riding on my back. He is the author of life. God raised him from the dead. You don’t feel very smart? In Him are hid all the treasures of wisdom and knowledge (Col. 2:3). You don’t feel very righteous? Christ Jesus has become for us our righteousness, holiness and redemption. (1 Cor 1:30) Get your eyes off yourself fellow donkeys. Remember who’s on your back.

You will never grow your faith by considering your faith. As you consider your faith, to you it will feel tissue thin. You grow your faith by meditating upon Christ. Look at how wonderful Jesus is. Look at how he relates to the sick. Consider how Jesus related when someone cried out to him. Consider him. Fix your eyes on him. Let’s pray.

How to Have a Faith that Releases Healing

Rich Nathan

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The Holy Spirit: Learning to Ride the Wave of God's Spirit

Acts 3:1-16

I. Things That Are Not Required To Release Healing (Acts 3:1-10)

- A. No Special Guarantees Or Formulas
- B. No Special Prayers
 - 1. No Lengthy Prayers
 - 2. No Informational Prayers
 - 3. No Begging Prayers
 - 4. No "Beating Around The Bush" Prayers
- C. No Special People

II. The One Thing That Is Required To Release Healing Faith (Acts 3:12-16)

- A. Faith Obeys God
- B. Faith Releases God To Do What God Wants To Do
- C. Faith Responds To God
- D. Faith Recognizes God