

## Questions about Healing (Part 6)

by Bayless Conley

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Hello friend. I'm glad that you've joined me today, and let me give you a little challenge if I might. Invest the next 30 minutes with me. Sit down, stop whatever you're doing, and actually sit down and think about the things that I'm going to be sharing. We're going to be talking about God's Word, and these things are very important.

We're actually on the subject of healing right now. It's a bit of an interesting study because what we're doing is looking at questions the Scriptures ask in connection with healing. It might be a story where Jesus healed somebody, and the person asked a question, or the Lord Himself asked a question, or it might be a question that comes up in the body of Scripture that we're looking at. We're delving in and looking at the answers to those questions in connection with healing. You may not need healing right now, but at some point in your life, you will.

It's an important subject. You'll need it, or somebody that you love is going to need it, so it's important to feed along these lines and learn all you can about it because the truth is our God is a healing God. He is the Lord. He does not change. The Bible says Jesus Christ is the same yesterday, today, and forever. If He was a healer as He walked the shores of Galilee, He's still a healer today. If He's not, He has changed, but He does not change.

So, we've been looking at different questions over the last several weeks if you've been with us, and we come now to 1 Corinthians 12, where the apostle Paul is talking to the Corinthian church about the gifts of the Holy Spirit. There are nine different gifts or manifestations of the Spirit in all that are given to believers in the church. He asked an interesting question, and I begin reading to you from 1 Corinthians 12:7-11 NKJV. He said,

<sup>7</sup> But the manifestation of the Spirit is given to each one for the profit of all: <sup>8</sup> for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, <sup>9</sup> to another faith (or special faith as the Amplify Bible puts it,) by the same Spirit, to another gifts of healings by the same Spirit, <sup>10</sup> to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. <sup>11</sup> But one and the same Spirit works all these things, distributing to each one individually as He wills.

He distributes them throughout the body to individuals as He wills. Now, one of these gifts that is mentioned that the Holy Spirit gives to certain individuals in the church are the gifts of healings, and actually, in Greek, both are plural. Gifts of healings. Now, one person is not going to have all of the gifts of healings, but they may have certain gifts. It's like there's a bunch of gifts within this gift, like a bunch of grapes that are on one stock. One person may have great success in praying for people who have problems with their throat or skin disorders. Someone else may have great success praying for people who have cancers or whatever it might be. Now, the Bible says Jesus had the Spirit without measure. He healed all who came to Him. Everyone, the blind, the maimed, the dumb, every kind of disorder you can think of, Jesus healed them all. Jesus had the Spirit without measure. We, on the other hand, as individual members of the body of Christ, each have the Spirit by measure.

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Some of us have been given the gifts of healings. Now, you won't be able to heal all disease, or God wouldn't use you to heal every kind of infirmity, but there will be some people who have certain rates of success in certain areas because of the gifting that God has given them. God has given some the gifts of healings. We understand that there are certain people within the church whom God has gifted in the area of healing. We actually have a guy on our staff whom God has used in some miraculous ways to bring healing as he prays. He just gets an unusual amount of results in certain areas when he prays for people. He has a gift of healing. We come to verse 30, and actually, let me back up to verse 29 NKJV. He asks the question,

<sup>29</sup> Are all apostles?

Well, the answer is obviously no. Apostle means a sent one. Everyone doesn't stand in the office of an apostle.

<sup>29</sup> Are all prophets? (Answer obviously no.) Are all teachers? (No.) Are all workers of miracles?

No. That is another one of the gifts of the Spirit, working miracles. No, not everyone has that gift. The Holy Spirit distributes to individuals as He wills. We read it. Then, here in verses 30–31 NKJV,

<sup>30</sup> Do all have gifts of healings? (Answer no.) Do all speak with tongues? (No.) Do all interpret? (No.) <sup>31</sup> But earnestly desire the best gifts. And yet I show you a more excellent way.

Now, the more excellent way goes into 1 Corinthians 13, where it talks about love. That is the Spirit that should characterize their use. It doesn't displace the gifts. It's just the kind of attitude and character that should characterize the use of the gifts of the Spirit. He said earnestly desire the best gift. Now the best gift is the one that you need at the time. If you're sick, you don't necessarily need the gift of prophecy. You need the gift of healing. Earnestly desire the best gifts. He asks, "Do all speak with tongues?" The answer is no. But if you read that in context, he's not talking about the simple gift of speaking in other tongues whereby we speak unto God in our prayer language. The Bible said, "He that speaks unto men, he that speaks in an unknown tongue doesn't speak to men, but he speaks unto God." He builds himself up. He edifies himself and charges himself with energy.

Then he goes down and talks about this gift of the Spirit that is not spoken up to God. It is spoken out to a congregation and is interpreted. That gift is not spoken up. It's spoken out. Someone gives an utterance in an unknown tongue, and someone has the gift of interpretation. They interpret it for the congregation's benefit. When he asks, "Do all speak with tongues? Do all interpret?" He's not talking about a personal prayer language that comes with the baptism of the Holy Spirit. The subject under discussion is this gift of an utterance of tongues that's spoken out to an individual or to the congregation. Then someone else interprets it, or that person, if they have both gifts, can speak the tongue out and interpret it. That one is spoken out, and not everyone is going to be used that way in the assembly. That is the context of asking the question. It's not applied in any way to a person's personal prayer life. To use it in that way rips the verse out of its context and leaves it wounded and bleeding.

He also asked, "Do all have the gifts of healings?" No. Not everyone is gifted by God with this gift or some gift of healing to be used to minister to the sick. No, not everyone has that. It's very

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clear. We read it. Yet, all believers are commanded by Jesus, according to Mark 16, to lay hands on the sick, and then the Lord will heal them. They will recover. They went out and preached everywhere. The Lord is working with them, confirming the Word with signs following. They went out, and performed His Word. They laid hands on the sick and the Lord went with them. He confirmed His Word. So, as a believer, I may not have the gifts of healings. I may not have a singular gift of healing to minister to particular infirmities. But as a believer, I can lay hands on the sick in faith and in obedience to Christ's command and trust Him to bring healing to a person. I can, on my own, put my trust in the promises of God and receive healing.

The book of James asks the question, "Is anyone sick among you? Let him call for the elders of the church. Let them pray over him the prayer of faith, anointing him with oil in the name of the Lord, and the prayer of faith will heal the sick, and the Lord will raise him up. If he's committed sins, they will be forgiven him." I can always call for the elders of the church to anoint me with oil and to pray the prayer of faith over me. It says the prayer of faith will heal the sick. Now, the gifts of healings are something different altogether. So, when it comes to these gifts of the Spirit, not everyone is given all the gifts. Again, Jesus had the Spirit without measure. We, as individuals, have the Spirit by measure. So, it's a question asked in connection with healing. I think it's a good one and worthy of our consideration.

We move on from here to something that, in my opinion, is alarming. It's very plain in the Scripture. I personally have never heard it taught on. I have taught on it in the past. I have read where some authors have tackled this subject, not in any kind of a recent book, but from generations gone by. Some of the old preachers who preached on healing wrote about this. But to me, this is one of the most alarming things you can find in all the New Testament. We're going to read from the same book, 1 Corinthians, beginning in chapter 10:16–17. If, at first, this does not seem contextually to have to do with healing, you just hang with me. Like I said, this is alarming. It is absolutely alarming. You need to have an understanding of it. So, in 1 Corinthians 10:16–17 NKJV, he's talking about communion. Right near the Corinthian church, he says,

<sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? <sup>17</sup> For we, though many, are one bread and one body; for we all partake of that one bread.

He goes on talking about receiving communion. He says metaphorically, as well as obviously representing the body of Christ that was broken on the cross where He shed His blood, when we partake of the bread, His broken body, the juice represents His blood that was shed, but the apostle Paul says that it also represents the body of Christ, though we, even though are many, we are one body. He goes on talking along this same line in 1 Corinthians 11:21–25 NKJV. In the very next chapter, verse 21, he's talking to the Corinthian church. In verse 20, he says,

<sup>20</sup> Therefore when you come together in one place, it is not to eat the Lord's Supper.

<sup>21</sup> For in eating...

Now he's actually chastising them. He says,

<sup>21</sup> For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. <sup>22</sup> What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you. (He goes on,) <sup>23</sup> For I received from the Lord...

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Now, he's talking about the way it should be done.

<sup>23</sup> For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; <sup>24</sup> and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." <sup>25</sup> In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."

He says, "All right, you've got this pretext of coming together to have communion and to celebrate the Lord's Supper the way the Lord taught that it should be done. Instead, you're shaming certain people who are in the church. You're neglecting certain people in the church. Some of you are getting drunk, and you're treating the Lord's Supper with no respect. You're treating communion without proper respect. You're despising the Church of God."

I remember, previously, he said, "Look, this represents the body and blood of Jesus, but it also represents the fact that we are one." Now, somebody says, "Okay! All right. We understand that there was stuff going on in the church there. They weren't esteeming certain church members. They were neglecting the poor. They were getting drunk. They weren't treating the Lord's table with due respect. What does this have to do with healing?" Let me show you. Here is where it gets very alarming. So there's division, there's strife in the church, and there's stuff going on between members of the church that shouldn't be happening. We come to verse 29 in the same chapter. Again, talking about the Lord's Supper, actually, in verse 28. I'll back up even a little more.

<sup>28</sup> But let a man examine himself, and so let him eat of the bread and drink of the cup.

<sup>29</sup> For he who eats and drinks in an unworthy manner (which the Corinthians had been doing,) eats and drinks judgment to himself, not discerning the Lord's body.

Now, obviously, that word discern, it means "to understand." It means "to place a proper judgment or estimate upon." So, yes, it refers to the body of Christ that was broken for us. He wore the crown of thorns on His head to bring us peace. The Bible says that His back was laid open with a Roman whip to bring us healing. By His stripes, we're healed. When we don't discern that, there's a problem there. In 1 Corinthians 11:29–30 NKJV, he said,

<sup>29</sup> For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning (not properly estimating) the Lord's body. <sup>30</sup> For this reason many are weak and sick among you, and many sleep.

Now, in context, partaking in communion of the Lord's Supper, and perhaps you do that in your church. You partake of the host, and you drink the juice. It's something that we're told to do. Jesus said, "Do it in remembrance of Me. Do it in remembrance of what I have done." It's actually called by some theologians, the great preacher. It's actually a sermon that we enact. Metaphorically saying, "We believe that Jesus shed His blood for us. We believe that He was striped on His back for our healing." Contextually, and probably the main points that the Apostle Paul brings out here is that the body of Christ is one. These Corinthians were not placing a proper estimate on different members of the church. If we actually even carry it on into the 12th chapter, the 13th chapter, and the 14th chapter and look at these chapters, chapters 10 and 11, Paul talks a lot about the body of Christ. How God sets different gifts within the body, sets leadership within the body, and that every member of the body is valuable and should be highly esteemed because we're all one body.

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When we don't properly discern, if we don't recognize the leadership God has put in the body, if we don't recognize the giftings that God has put in the body, when we allow dissension and looking down upon a brother and sister to enter into our ranks, we've got trouble. He said for this reason. What reason? When we don't realize that the body of Christ is one. He said, "You are one bread, and you are one body." There are people who you listen to, and they think that their little group has it all. And if you're not a part of their group, you're not part of the body of Christ. I've heard preachers say, "Well, if you don't adhere to our rules and regulations, you're not part of the body of Christ, and you're going to hell. It's our little group."

When you have that exclusive idea about the body of Christ that your little group has it all, and you don't recognize the universal body of Christ, that all of those that name the name of Christ, that every person that's repented of their sin and put their trust in the precious blood of Jesus and been born again, they're part of the body of Christ. When you don't realize that, Paul says this is what happens. 1 Corinthians 11:30 NKJV,

<sup>30</sup> For this reason many are weak and sick among you, and many sleep.

The ERV says,

<sup>30</sup> That is why many in your group are sick and weak, and many have died.

Again, not a few, but many. The Message Bible says,

<sup>30</sup> That's why so many of you even now are listless and sick, and others have gone to an early grave.

Because you're not properly discerning the Lord's body. Now, that is alarming to me. Do we believe when the Scriptures say there were many in the Corinthian church who were weak, who were sick, and who went to an early grave and died before their time because they didn't place a proper estimate and value on the members of the body of Christ and the leadership in the body of Christ and the giftings that God had put in the body of Christ? They allowed strife within their ranks. Discerning, esteeming, and recognizing the body of Christ. He goes on in 1 Corinthians 11:22 NKJV,

<sup>22</sup> What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you.

He says this and asks the question again, still talking about the body of Christ. It flows right into this from what we just read. 1 Corinthians 12:21–23 NKJV says,

<sup>21</sup> And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you." <sup>22</sup> No, much rather, those members of the body which seem to be weaker are necessary. <sup>23</sup> And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unrepresentable parts have greater modesty.

So, you should never say to somebody in the body of Christ, "Well, they're not valuable. They have no value. I'm not going to esteem them." To do so is to invite sickness and disease into your midst. I believe that just like there were many in the church at Corinth who were weak and

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listless, many who were sick, and many who died early. It was because of their attitude toward other members of the church. My friend, you cannot afford to get in strife with members of the body of Christ. You cannot afford to talk badly about members of Christ's body. You cannot afford to get something stuck in your craw and get an attitude towards church leadership. You cannot afford to dismiss as unimportant the gifts that God has put in His body. To do so is to invite illness into your life. Now, I didn't write that. As I said, to me, this is absolutely alarming.

Many people in the church have gone to an early grave. They've died before their time because they've allowed bitterness and strife in their heart and because they have not properly esteemed the church, Christ's body. They've allowed division to enter into their heart and into their ranks. They've talked negatively. I mean, some people sit in church and then go home, gather around the dinner table, and tear apart the pastor and tear apart the church.

They talk about his sermon. They don't have a good thing to say. There are people who sow strife among brothers in the church. They carry gossip from this person to that person. They create division in the church. My friend, that is dangerous. If you have held contempt for the church or for members of the church, if you've allowed bitterness or a grudge to somehow lodge in your heart toward leadership in a church or toward members of the church, or you maybe dismiss people who are not part of your group, because they don't see everything eye to eye with you. So, you talk down about them and think your little group has everything.

Listen, if you're sick, you will not get healed until you repent. I, for one, don't want to go to an early grave. I, for one, do not want to be sick. I, for one, don't want sickness in my family. You are not going to catch me talking bad about members of the church or this pastor or that pastor, even if I may not agree with them 100 percent doctrinally. There's plenty of people that I don't. You'll find me, from the pulpit, addressing certain doctrines, but I never talk about names. I never name names, but I will talk about a doctrine.

I'll say, "Look, this is what the Scripture teaches. You will find this is being taught, but here's what the Scripture says." People are growing, and people are changing. I'm not going to get up and denounce somebody. God's the one that sees in their heart. That's a dangerous position to take. I remember some friends I had. They had been out with a young evangelist, and I knew the evangelist. I had just met him. This is years and years ago. I was a new Christian, and they're out to dinner with him. They went to some coffee shop after a meeting one night, and they started talking badly about certain members of the church. Just bad-mouthing them in a way that they shouldn't have been talking.

What that evangelist did—He's sitting at the table, and there's four or five of them. He stood up. He picked up his chair, turned it around, and sat back down with his arms folded and his back to them. They got absolutely quiet. They got the message. They told me. They said, "Man, he told us in no uncertain terms that he was having no part of our discussion. He was not going to enter into cutting down, and talking smack and talking bad about people in Christ's body." They said, "When we got quiet, without saying a word, he picked his chair up, turned it back around, and then faced us at the table." Said, "It shut our conversation down." Well, hey, my hat's off to that evangelist. Good work! You may have saved those guys from getting sick.

Now, again, I didn't write that. I didn't write it. It's in the Scripture. For this reason, and again, contextually, not discerning, not properly esteeming the Lord's body, not placing proper value upon Christ's body. He talked about leadership in the body. He talked about gifts in the body. He talked about all members being one. He talked about that. You can't say to this member, you're not necessary. You can't say that. The eye can't say to the ear, I don't need you. No,

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all the members are necessary. When we get an attitude that says they're not, and especially if we start yapping about it, the Bible says many, many are sick, many are weak, and many are going to an early grave because of it.

There are many people, many in the church today, who are sick, who are weak, and who are at death's door, and they will not recover until they repent and get their hearts clean. Somebody says, "Pastor Bayless, you are scaring me." I hope so. This absolutely alarms me, but it's in the Bible. If I'm going to believe John 3:16, I'm going to believe these verses as well. I'm going to believe the fact that God is love, but I'm going to believe these verses as well. It's a warning that we should take to heart.

So, let me just encourage you right now. If, for whatever reason, maybe somebody hurt you, they may have done it on purpose, or maybe they did it accidentally. Maybe they have no idea how deeply they wounded you. All right, you've been wounded. Forgive. Forgive others the way God in Christ has forgiven you. That doesn't mean you have to trust people again. Trust and forgiveness are two different things. But for you to harbor unforgiveness and to harbor a grudge in your heart, it's dangerous to you. Unforgiveness is like acid. It does more damage to the vessel in which it's stored than it does to the object upon which it's poured. It will poison your life. It will open the door to sickness and disease.

That's not to minimize how badly you were wounded or how badly you were hurt by someone. But you need to forgive for your sake. Again, that doesn't mean you trust that person. Trust has to be earned. Forgiveness is a gift that is given. You'll find out that when you give the gift of forgiveness, you're not only giving it to that person, but you're giving it to yourself. It's a gift that is given to you. Well, I hope that you've got something from today's message. I think it is so important. You're going to need to join us next time. We got one more along this line. We're going to cover some important things. Until then, I pray God's richest and best would be yours always. See you again.

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