

# The Fourfold Gospel

## PART 3: HEALER

### STUDY OVERVIEW

Christ Community Church is part of the Christian & Missionary Alliance, a denomination that grew out of the ministry A.B. Simpson in the late 1800s. Simpson developed the Fourfold Gospel, which became core to the DNA of the Alliance. These lessons provide an overview of that message: Jesus is our Savior, Sanctifier, Healer, and Coming King. Our identity in Christ is deeper when we understand his presence and power in these multi-dimensional ways.<sup>1</sup>

### STUDY OBJECTIVES

- To have a deeper love for Jesus and awareness of his multi-dimensional involvement in our lives.
- To have a deeper appreciation for the foundational beliefs of the Christian & Missionary Alliance.
- To love like Jesus, learn from Jesus, live like Jesus, and lead with Jesus.

### CONVERSATION STARTER

Have you ever known anyone who experienced or presumably experienced a “miraculous healing”? Tell the group about it.

### JESUS IS OUR HEALER

God desires for us to be healthy and whole—physically, emotionally, and spiritually. God designed a good and perfect world, one with no sickness or disease, but sin marred that reality. While living on this earth, we cannot escape the effects of sin or physical illness. But God’s kingdom purpose continues to make and remake all things new, and in the New Jerusalem after Christ’s second coming, all healing will be complete.

#### God’s character

Read some or all these passages from the Old Testament and note some characteristics of God.

- Exodus 15:26
- 2 Kings 20:1–7
- Psalm 30:2
- Psalm 103:3
- Psalm 116:1–9
- Isaiah 53:5
- Isaiah 57:17–19
- Jeremiah 17:13–14

When Jesus came to earth, he embodied God’s character (John 5:19–21). Jesus compassionately healed many people during his lifetime. But he didn’t just give physical healing—he also led those he encountered toward spiritual healing and forgiveness. He made what is broken whole again. The idea of wholeness or well-being goes beyond physical healing; it encompasses a flourishing life (*abundant life*, John 10:10).

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<sup>1</sup> [cmalliance.org/who-we-are/our-story](http://cmalliance.org/who-we-are/our-story)

In scripture, this idea is often expressed with the term *shalom* in Hebrew or *eirene* in Greek and is translated as “peace.”<sup>2</sup>

### Jesus' life on earth

Divide participants into four groups to review the below stories of Jesus healing people. Groups should identify methods (*How did he do it?*) and motives (*Why did he do it?*), as well as note similarities and differences between the two references. After the groups are done with their assigned passages, have each group share their discoveries. If not included by the group, share the subpoint that are noted below each reference.

#### GROUP 1

1. Mark 1:40–45
  - a. This healing is *not* dependent on the man's attitude or obedience.
  - b. The leper asks, “if you are willing...”, and Jesus is *indignant* (NIV) or *compassionate*.<sup>3</sup>
2. Mark 2:1–12
  - a. Jesus deals with the man's ultimate need of forgiveness, not just the immediate need for physical healing.
  - b. Jesus notes the faith of those who *brought* the lame man, not specifically the lame man's own faith.

#### GROUP 2

1. Mark 9:14–29
  - a. Jesus still healed the boy, even though his father had doubts (“I do believe, help me overcome my unbelief...”).
2. Mark 11:22–25
  - a. This passage is not specifically about healing but includes “*whatever* you ask for in prayer, believe that you have received it, and it will be yours...” (emphasis added).
  - b. This phrase “it will be yours” (verse 25) is tied to forgiving.

#### GROUP 3

1. Luke 8:1–56—“Your faith has healed you...” (woman)
  - a. “Don't be afraid, just believe” (the *father's* belief is tied to the *daughter's* healing).
2. Luke 9:1–6, 10–11—Jesus sends out the twelve disciples
  - a. The purpose was to drive out demons, heal the sick, and proclaim God's kingdom.
  - b. The group withdraws to report what had happened; yet when the crowds followed them, Jesus “welcomed them... and healed those who needed healing.”

#### GROUP 4

1. John 5:1–15—“Do you want to get well?”
  - a. Jesus bypasses the normal “method” of healing at this pool (getting into the water) and simply heals him. This relates to the story of Naaman in 2 Kings 5:1–14.
  - b. Jesus also reflects on the need for spiritual healing: “Stop sinning or something worse will happen.”

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<sup>2</sup> For more on the rich meaning of this word, see [youtube.com/watch?v=oLYORLZOaZE](https://www.youtube.com/watch?v=oLYORLZOaZE).

<sup>3</sup> The idea of “indignant” is likely connected with Jesus' frustration at creation, which was good, but now sin is “horribly corrupting his work.” See more at [billmounce.com/monday-with-mounce/little-text-criticism-mark-1-41](https://billmounce.com/monday-with-mounce/little-text-criticism-mark-1-41).

<sup>4</sup> Often in scripture, salvation is connected to healing or wholeness (*sozo* in Greek); Young's Literal translation is “your faith has saved you.” See the notes on “peace” in footnote 4 above.

2. John 9:1–41—“...this happened so that the works of God might be displayed in him”
  - a. The purpose is giving glory to God.
  - b. This healing included both Jesus’ action (spit/mud/touch) and the man’s obedience (“go wash in the pool of Siloam”).
  - c. The conflict and disagreement with Pharisees over healing follows many other disputes in the previous chapter.

### **The church’s ministry**

Jesus also prophesies that his followers will “do greater works than these” (John 14:11–14). The Church is called to Jesus’ healing ministry! One example in the early church includes Peter and John healing in Jesus’ name, resulting in praise to God (Acts 3:1–10). Early believers prayed specifically for healing (Acts 4:30) and many were added to the Church because of the signs and wonders they saw (Acts 5:12–16).

In 1 Corinthians 12, gifts of healing are one expression of the “gifts of the Holy Spirit,” all of which have the purpose of building up the Church.<sup>5</sup> Paul recognizes that all gifts are for the “common good” and that each part exists on behalf of the others; none are expendable. The elders of the church are involved in the ministry of prayer and anointing with oil for healing (James 5:14–16). Note also that the confession of sin and forgiveness are linked with physical healing in the book of James (as they often are in stories of Jesus’ healings as well).

### **How might some of these realities play out in the church today?**

- Are we identifying those who have gifts of healing?
- Are we praying in faith?
- Do we expect and ask for healing?
- Do we invite our elders’ participation through prayer and anointing?

### **Does Jesus provide physical healing for all?**

One of the more challenging aspects of trusting Jesus as healer is the realization that as long as we live in a broken world, physical healing is no guarantee on this side of heaven. A.B. Simpson, founder of the C&MA, notes that divine healing “recognizes the will of God and bows in profound submission.”<sup>6</sup> We trust that Jesus *can* heal. We trust God’s sovereign authority and presence even when he does not. Like Job, we may feel God is absent when we suffer loss (Job 29:2). Like the psalmist, we may feel forsaken (Psalm 22:1), terrified (Psalm 90:7–10), or overwhelmed (Psalm 6:1–7). In all these situations, we must not presume to avoid suffering—in fact, both Jesus and Paul suggest we should expect it.<sup>7</sup>

The New Testament writings about Jesus and by Paul also suggest physical healing is not always promised. While there are no texts in which Jesus said “no” to someone who requested healing, we know that he didn’t heal every sick person in first-century Palestine, and that even those he healed would eventually die. In Mark 1, we see Jesus heal “many” but not “all” and then travel to another town. Jesus notes his priority of preaching, not just healing. Paul gives the example of his own “thorn in the flesh,” a torment that kept him from becoming conceited (2 Corinthians 12). Rather than being healed, Paul learned to lean more fully on God’s strength in his weakness.

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<sup>5</sup> The Christian & Missionary Alliance believes that all spiritual gifts are available to believers today, which is a *continuationist* view of miraculous gifts.

<sup>6</sup> [cdn.cmalliance.org/wordpress/cmalliance/the-fourfold-gospel.pdf](http://cdn.cmalliance.org/wordpress/cmalliance/the-fourfold-gospel.pdf), page 22

<sup>7</sup> John 16:33 and 2 Corinthians 4:7–11 are two examples.

We have no easy answers for the parents of a three-year-old battling leukemia, or the children of a forty-year-old dad killed in a car accident. But we do serve a God who is making all things new, a God who walks alongside us during our darkest times. We can choose to trust God's presence in the middle of the pain, in the middle of the doubt, in the middle of the suffering. In the New Jerusalem, when Jesus comes again to reign on earth, the river of life will finally, and *fully*, provide healing for all nations (Revelation 22:2).

## **RESPONSE**

Most of us can share examples of when we were suffering, and someone didn't know what to say—so they ended up saying “the wrong thing.” In those circumstances, what do you wish they would have known, done, or said? Share some tips for walking alongside someone who is in deep pain.

## **PRAYER**

Pray together for group members or people you know who need physical healing, spiritual healing, or comfort in suffering or pain. Close by giving thanks together for Jesus' compassionate healing and presence during dark times.