

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER TWO

Jesus the Healer

The Gospels as the Only Foundation for a Theology of Healing

"The Son can do nothing of his own accord, but only what he sees the Father doing."

John 5:19

TRAINEE MANUAL · VOLUME ONE

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2.0 Chapter Overview

This chapter builds the school's theology of healing directly from the Gospels, and issues the largest written assignment in the twelve weeks. Trainees are not given conclusions to memorise; they are given passages to read and a sheet on which to record what is actually there.

2.0.1 Learning outcomes

By the end of this session a trainee will be able to:

1. State and defend the governing rule: any theology of healing that could not have been derived from watching Jesus is not a Christian theology of healing.
2. Unpack Acts 10:38 under four headings and say why each matters for ministry.
3. Demonstrate from the Gospel record that Jesus used no fixed method, and explain what He used instead.
4. Show where faith appears in the healing accounts — and show that Jesus never used it as an accusation against a sick person.
5. Explain why John 5:1–9 is in the Bible and what it forbids us from claiming.
6. Receive from Smith Wigglesworth what is good and refuse what is harmful, from the same person, with reasons.
7. Cite the scriptural basis for sending a healed person back to their doctor.
8. Show from the commissioning passages why ordinary disciples pray for the sick at all.

2.0.2 Session plan

Time	Element	Reference	Lead
0:00–0:20	Worship and waiting	—	Worship lead
0:20–0:30	Report-back: “What is God actually like?”	Ch. 1 § 1.14.2	Facilitator
0:30–0:40	Issue the Gospel Healing Study; allocate teams	§ 2.2–2.3	Facilitator
0:40–1:20	Teaching	§ 2.1, 2.4–2.8	Teacher
1:20–1:35	Break	—	—
1:35–2:00	Table discussion	§ 2.9	Team leaders

Time	Element	Reference	Lead
2:00–2:25	Activation (two parts)	§ 2.10	Facilitator + trainers
2:25–2:30	Send-out and weekly practice	§ 2.11	Facilitator

Facilitator note

The temptation this week is to teach the findings in § 2.4 before the trainees have done the reading. Resist it.

The findings are far more durable when a trainee discovers them on the page than when they receive them from the front. Issue the assignment first, teach the framework second, and let the report-back at Chapter Four do the real work.

2.1 Jesus Is the Theology of Healing

Here is a rule that will save you from most of the errors in this field:

The governing rule

Any theology of healing that could not have been derived from watching Jesus is not a Christian theology of healing.

We do not build doctrine from a favourite verse, a conference, a testimony, or a teacher we admire. We build it from the four Gospels, read whole and read honestly — including the parts that do not fit the model we arrived with.

This chapter is therefore mostly a study assignment. The teaching frames it; the work is yours.

2.1.1 Peter's summary: Acts 10:38

...how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. Acts 10:38

Phrase	Observation	Why it matters
God anointed Jesus... with the Holy Spirit and with power	The healing ministry was empowered by the Spirit, not generated by His divinity operating independently	This is why the ministry is transferable to us at all
He went about doing good	Healing was not separate from goodness. It was goodness	Healing is not a department of ministry; it is love in action
...and healing all who were oppressed by the devil	Sickness is framed as oppression — something to be pushed back	We do not receive disease as a gift to be accepted passively
...for God was with him	The source is relationship	Chapter Four exists because of this clause

2.2 The Data: What the Gospels Actually Record

Over the next three weeks your team will read every healing account in Matthew, Mark, Luke and John. Not summaries. The passages. The complete list is below; your team's allocation is issued tonight, and the whole list is completed by the class collectively by Chapter Four.

2.2.1 Team allocations

Team	Gospel	Passages
A	Matthew	8:1-4; 8:5-13; 8:14-17; 9:1-8; 9:18-26; 9:27-31; 9:32-34; 12:9-14; 12:22; 14:14; 14:34-36; 15:21-28; 15:29-31; 17:14-21; 20:29-34; 21:14
B	Mark	1:21-28; 1:29-34; 1:40-45; 2:1-12; 3:1-6; 5:1-20; 5:21-43; 6:1-6; 6:53-56; 7:24-30; 7:31-37; 8:22-26 (two stages); 9:14-29; 10:46-52
C	Luke	4:31-37; 4:38-41; 5:12-16; 5:17-26; 6:6-11; 6:17-19; 7:1-10; 7:11-17; 8:26-39; 8:40-56; 9:37-43; 11:14; 13:10-17; 14:1-6; 17:11-19; 18:35-43; 22:50-51
D	John and Acts	John 4:46-54; 5:1-17; 6:2; 9:1-41; 11:1-44. Then Acts 3:1-16; 4:5-22; 5:12-16; 8:4-8; 9:32-43; 14:8-18; 19:11-12; 28:7-10

2.3 The Study Sheet

For every passage, record the following eight items. Column 8 is the important one — most bad healing doctrine is built from things we assume are in the text.

Col.	Question
1	Who came, and who initiated — the sick person, a friend, or Jesus?
2	What was the condition?
3	Did Jesus touch, speak, both, or neither?
4	Exactly what words did He use?
5	Was faith mentioned? Whose?
6	How long did it take?

Col.	Question
7	What did He say or do afterwards?
8	What is NOT said in this passage that we usually assume is there?

A blank reproducible version of this sheet is at Appendix 2A.

2.4 What You Will Find, and Why It Matters

Do the work first. But here is what the data will show you, and each finding dismantles a common error.

2.4.1 Finding one: Jesus had no method

He did this	Reference
Touched a leper	Mark 1:41
Spoke from a distance and never went to the house	Matthew 8:13
Made mud from spittle	John 9:6
Put His fingers in a man's ears	Mark 7:33
Took a girl by the hand	Mark 5:41
Rebuked a fever as though it were a person	Luke 4:39
Asked a blind man what he wanted	Mark 10:51
Healed a man who had no idea who He was and never asked	John 5:13
Prayed twice — after the first prayer, sight was only partial	Mark 8:22–25

No formula. No sequence. No technique.

This single finding is the strongest inoculation available against the gimmickry that recurs in every generation of healing ministry — the special anointing, the particular posture, the phrase that unlocks it, the man who must lay hands on you. If Jesus had a technique, He hid it well.

What He had instead was John 5:19: the Son does what He sees the Father doing. Not method — attention. This is why Step 4 of the Miracle Rooms model is a pause, and why we do not fill it.

2.4.2 Finding two: the initiative is usually with the sick, and sometimes with Jesus

In most accounts someone comes, or is brought. But not always. At Bethesda, Jesus walks into a colonnade full of sick people, heals one man, and leaves (John 5:1–9). At Nain, nobody asks Him for anything at all; He sees a widow burying her only son and acts (Luke 7:11–17).

Sit with Bethesda

It is one of the most uncomfortable passages in the Gospels for a healing minister, and it is in the Bible on purpose.

A multitude of sick people. One healed. John does not explain it. He does not apologise for it. He simply reports it.

Any theology that requires Bethesda not to be in the Bible is the wrong theology.

2.4.3 Finding three: faith appears, but not where our slogans put it

What the text shows	Reference
Faith belonging to friends, not to the sick man — “when Jesus saw their faith”	Mark 2:5
Faith belonging to a Gentile officer who met none of Jesus' standards for anything	Matthew 8:10
Faith commended after the healing has already happened	Mark 5:34
Healings where faith is never mentioned at all	Luke 7:11–17; John 5:1–9; John 9:1–7
Jesus doing little in Nazareth and marvelling at their unbelief	Mark 6:5–6
Jesus rebuking the faith of His disciples — the ministers, not the patients	Matthew 17:19–20

So faith matters. Jesus says so repeatedly. But faith is never used by Jesus as an accusation against a sick person who was not healed. Not once. The one time unbelief is named as a limiting factor it is the unbelief of a whole town — His own.

Read that again. In the Gospels, Jesus challenges the faith of the people doing the ministry. He does not challenge the faith of the people who are sick.

2.4.4 Finding four: compassion is the recurring trigger

The Greek verb *splanchnizomai* — from the word for the inner organs — appears again and again: Matthew 14:14; Matthew 20:34; Mark 1:41; Luke 7:13. He saw them, He was moved in the gut, and then He acted. Never the other way around. We build all of Chapter Seven on this.

2.4.5 Finding five: He was interruptible, and He was slow

On the way to a dying twelve-year-old, with a father beside Him in agony, Jesus stops for a woman who has already been healed — and holds up the entire procession to hear her tell the whole truth (Mark 5:21–34). He then arrives too late, and the girl dies.

Consider what that says about a healing ministry that processes people efficiently.

2.4.6 Finding six: “all” and “not all” both appear, and we must carry both

This is the finding trainees most often miss, because each half is quoted by a different camp.

The texts that say all	The texts that say otherwise
“They brought him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick” (Matthew 8:16)	At Bethesda, a multitude of sick people lay in the colonnades. One man is healed and Jesus withdraws (John 5:1–13)
“All those who had any who were sick... he laid his hands on every one of them and healed them” (Luke 4:40)	At Nazareth “he could do no mighty work there, except that he laid his hands on a few sick people and healed them” (Mark 6:5)
“And he healed them all” (Matthew 12:15); “as many as touched it were made well” (Mark 6:56)	The disciples fail to heal the boy with a spirit and have to ask Jesus why (Mark 9:14–29)

Both columns are in the same four books, sometimes in the same Gospel a chapter apart. The honest conclusion is not that one column cancels the other. It is that Jesus healed generously and abundantly — and that even in His ministry the record is not a uniform sweep of every sick person in Palestine.

What this settles

You may expect a great deal. The texts in the left-hand column are not decoration.

You may not promise anything. The texts in the right-hand column are not embarrassments to be explained away.

This is the same road you learned in Chapter One: faith without presumption, hope without manipulation, expectation without entitlement. It runs straight through the Gospels.

2.5 From History: Smith Wigglesworth – Great Faith, Dangerous Method

Smith Wigglesworth (1859–1947) is probably the most quoted healing minister in the English-speaking Pentecostal world. He was a Yorkshire plumber with no education; his wife Polly, a Salvation Army preacher, taught him to read using the Bible after they married, and he claimed it was the only book he ever read. He banned newspapers from the house. He was, by every account, a man of astonishing conviction, and remarkable healings were reported through his ministry in both the press and the Pentecostal papers of the time.

He is also, and this is not usually mentioned from platforms, a serious warning.

2.5.1 The record, both halves

What is reported	What a training school must say about it
He frequently hit, slapped or punched the afflicted part of a person's body. People with stomach complaints were sometimes struck hard enough to be knocked across the room. Challenged on it, his reported reply was that he was not striking the person but striking the devil	There is no framing under which this is acceptable in a Miracle Room. We ask permission before touching a shoulder. If your theology requires violence, your theology is wrong
He described cancer as a living evil spirit and held that many diseases were satanic in origin	Diagnosing a disease as a demon is precisely why deliverance ministry is deferred to post-apprenticeship in this school (Chapter Twelve)
He told the sick he would pray for them only once, since praying twice would be unbelief	Place that beside Mark 8:22–25, where Jesus prayed twice for the same blind man because after the first prayer the man could only see partially. Wigglesworth's rule contradicts the practice of Jesus. He built a rule out of a conviction, and the rule was not in the text
He refused medical treatment throughout his life. When an X-ray in the 1930s revealed kidney stones requiring surgery he declined, reportedly saying no knife would touch his body while he lived, and endured years of pain. He later suffered sciatica and a stroke	We never advise, model or imply the refusal of medical treatment

What is reported	What a training school must say about it
His daughter Alice was deaf, travelled with him for years after Polly's death, and was never healed. He buried his wife, and one of his sons died young	The man who taught that faith heals lived a life in which faith did not heal everything. That is not an attack on him — it is the human situation, and he lived it with more integrity than most

2.5.2 Take, and refuse

Miracle Rooms takes	Miracle Rooms refuses
His expectation — he genuinely believed God would act, and that belief was not decorative	All physical force, under any framing
His refusal to be intimidated by the size of a condition	The “pray only once” doctrine
His conviction that ordinary, uneducated people can minister with real power	The refusal of medical treatment, and the instinct to diagnose a disease as a demon

The meta-lesson – the real reason this section is here

Wigglesworth's ministry produced real fruit and real harm, from the same convictions.

You will not be able to sort your heroes into the good ones and the bad ones. You will have to learn to receive what is good and refuse what is harmful from the same person — which requires you to think, rather than to follow.

That is the skill this school is actually trying to build.

2.6 He Delegated It

Everything so far has been about what Jesus did. But a healing school needs an answer to a prior question: why should ordinary people pray for the sick at all? If healing belonged to Jesus alone, this manual would be a history book.

The Gospels answer it directly, and they answer it early.

2.6.1 The three commissionings

Who is sent	Text	What they are told
The Twelve	Luke 9:1–2; Matthew 10:1, 8	He gave them power and authority over demons and to cure diseases, and sent them to proclaim the kingdom and to heal. “Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay”
The Seventy-two	Luke 10:1–9, 17–20	A much larger, unnamed group — not the inner circle. “Heal the sick in it and say to them, ‘The kingdom of God has come near to you’”. They return astonished that it worked
Those who believe	Mark 16:15–18; John 14:12	“They will lay their hands on the sick, and they will recover”; “whoever believes in me will also do the works that I do”

Notice the second row especially. The seventy-two are not apostles. They are not named. They are a crowd of ordinary followers, sent out in pairs with almost no training, and healing happens through them.

That is the biblical warrant for this school. We are not inventing a role. We are occupying one that Jesus created and filled with unqualified people.

2.6.2 What the disciples got wrong, and what He corrected

What happened	Reference	His correction
They came back thrilled that the demons submitted to them	Luke 10:17–20	“Do not rejoice in this... but rejoice that your names are written in heaven.” He redirects them from power to belonging on the same day it first worked

What happened	Reference	His correction
They could not heal the boy with a spirit, and were embarrassed in public	Mark 9:14–29	He does not tell them to try harder. He tells them this kind comes out only by prayer — pointing them back to relationship, not technique
They wanted to call down fire on a village that rejected them	Luke 9:51–56	He rebukes them. Authority over sickness does not confer authority over people
They argued about which of them was the greatest — immediately after a failed healing	Luke 9:46–48	He sets a child in front of them. Status competition follows healing ministry closely and He addresses it directly

Read that last row again

The disciples had a public healing failure and then argued about rank. In the same chapter.

This is not ancient history. It is the exact pattern a modern healing team falls into, and it is why Chapter Twelve is about character rather than power.

2.6.3 Acts: the pattern continues past the Twelve

Team D's allocation includes Acts for a reason. Watch who ministers healing once Jesus has ascended: Peter and John, yes (Acts 3) — but also Philip, who was appointed to wait on tables (Acts 6:5; 8:4–8), and Ananias, an otherwise unknown disciple in Damascus sent to lay hands on Saul (Acts 9:17–18). The circle keeps widening.

And note Acts 4:29–31. Under threat, the church does not pray for protection or for healing. They pray for boldness, and that God would stretch out His hand to heal. Their request concerns their own courage; the healing they leave with Him.

2.7 What Jesus Did Not Do

Read the Gospels for the absences. They are as instructive as the events.

- He never told a sick person they lacked faith. He said it to disciples; never to a patient.
- He never demanded a demonstration of faith as proof before praying. Nobody was asked to throw away a crutch to earn a healing.
- He never charged, took a collection, or made healing conditional on giving.
- He never publicly humiliated anyone. The bleeding woman told her story because He made space for it, not because He exposed her.
- He never told anyone to conceal their condition or “not confess” their symptoms. He asked a blind man to say plainly what he wanted.
- He never made healing the qualification for following Him. Nine of ten lepers never came back, and they stayed healed (Luke 17:11–19).
- He never contradicted the medical framework of His day. He sent the healed leper to the priest — the public health authority of the time — for verification (Mark 1:44).

The scriptural basis for a Miracle Rooms non-negotiable

Jesus sent healed people to get checked.

When someone believes they have been healed in a Miracle Room, we tell them to go back to their doctor. We are doing what He did.

2.8 The Jesus We Are Actually Imitating

Trait	Text	In your room
Watches the Father	John 5:19	We pause and listen before we pray
Is moved with compassion	Mark 1:41	We see the person before the condition
Uses no formula	Various	We hold our practice loosely
Asks people what they want	Mark 10:51	Step 2: "What would you like us to pray for?"
Touches the untouchable	Mark 1:41	Anyone may come, whatever their history
Is interruptible	Mark 5:21–34	We do not process people
Prays twice when needed	Mark 8:22–25	Step 7, with permission asked each time
Sends people for verification	Mark 1:44	We say: go and see your doctor
Restores dignity, not just health	Luke 8:48	We call people daughter and son
Leaves people unhealed at Bethesda	John 5:1–9	We are honest about what we do not understand

2.9 Table Discussion

Groups of three or four. Twenty-five minutes.

1. Present two passages from your team's list. What surprised you? What did column 8 turn up — what had you assumed was in the text?
2. Which of Jesus' methods would be unacceptable in a modern Miracle Room, and why? (Spitting. Mud. Touching lepers. Start there.) What does that tell you about the difference between His authority and our safeguards?
3. Read John 5:1–9 aloud. How do you feel about it? Do not tidy the feeling up.
4. Wigglesworth punched people, and remarkable healings were reported. How do you hold both facts at once?
5. Jesus never accused a sick person of lacking faith. Have you heard that accusation made? What did it do to the person?
6. What does it mean that Jesus stopped for one woman while a child was dying?
7. The seventy-two were untrained and unnamed, and it worked. What does that do to your sense of whether you are qualified to be here?
8. Luke 9 has a failed healing and an argument about greatness in the same chapter. Have you seen that sequence? What would prevent it in our room?

2.10 Activation

2.10.1 Part A – Slow reading, in threes

Each person reads one healing account aloud, slowly. The team then sits in silence for two minutes and asks one question only: Jesus, what do You want us to see here? Share briefly.

Same rule as last week: nobody interprets anyone else's experience.

2.10.2 Part B – First contact with the model

Do not attempt the full Miracle Rooms process yet; that is Chapter Nine. Practise only Step 2.

1. One person names something they would like prayer for.
2. The other two do NOT pray. They ask only: "Can you tell me more about that?"
3. They then listen for three full minutes without speaking, except to ask another question.
4. Swap. All three take a turn.

Debrief: How did it feel to be listened to and not prayed for? How hard was it not to fix?

What we are training

Most of you will find three minutes of listening very difficult.

That difficulty is the thing we are training out of you.

2.10.3 Facilitator pre-session checklist

- ☐ Study sheets printed — one per passage, per team (Appendix 2A)
- ☐ Team allocations confirmed and passage lists distributed
- ☐ Due date for the Gospel Healing Study stated aloud: Chapter Four
- ☐ Timer available for the three-minute listening exercise — trainees will stop early otherwise
- ☐ Trainers briefed to interrupt any team that begins praying during Part B
- ☐ At least one trainer free to sit with anyone who becomes distressed

2.11 This Week's Practice

1. Complete your team's assigned Gospel passages on the study sheet. This is the largest piece of written work in the school and it is due at Chapter Four.
2. Daily: read one healing account slowly before you do anything else with your day.
3. Memorise Acts 10:38 and John 5:19.
4. Journal, one page: Where has my picture of Jesus been shaped by teaching rather than by the Gospels?
5. Practise listening once, outside class. Ask someone a question and do not offer advice.

2.12 Sources and Further Reading

2.12.1 Scripture

The Gospels. There is no substitute and there is no shortcut.

2.12.2 Tools

A Gospel harmony or synopsis, so you can compare parallel accounts of the same event.

2.12.3 Biographical note

Details of Wigglesworth's life, methods and health are drawn from standard reference accounts and biographical summaries of his ministry, including his reported responses to criticism of his physical methods and his refusal of surgery for kidney stones.

2.12.4 Standing instruction

Whenever you read a biography of a healing minister, find out how they died and who in their household was never healed. It is the fastest available cure for hero worship.

Appendix 2A – Gospel Healing Study Sheet

Reproduce one sheet per passage. Complete columns 1–8 from the text only – not from memory, commentary or previous teaching.

Passage reference	
1. Who came / who initiated?	
2. The condition	
3. Touch, speech, both, neither?	
4. His exact words	
5. Faith mentioned? Whose?	
6. How long did it take?	
7. What He said or did afterwards	
8. What is NOT said that we usually assume is there?	

Appendix 2B – Trainee Self-Check

Complete before Chapter Three. Not collected, not marked.

- ☐ I can state the governing rule of § 2.1 from memory
- ☐ I can unpack Acts 10:38 under four headings
- ☐ I can give five examples of Jesus using different methods, with references
- ☐ I can explain what Jesus used instead of a method, from John 5:19
- ☐ I can show where faith appears in the healing accounts, and state what Jesus never used it for
- ☐ I can explain why John 5:1–9 is in the Bible and what it forbids me from claiming
- ☐ I can name what we take from Wigglesworth and what we refuse, with reasons for both

- ☐ I can cite Mark 1:44 as the basis for sending a healed person back to their doctor
- ☐ I can name the three commissioning passages and say who was sent in each
- ☐ I can explain how Jesus corrected the disciples after their first successful healings
- ☐ I have begun my team's Gospel passages
- ☐ I listened to someone for three minutes this week without offering advice

Chapter Two – Summary Card

Retain and review

Jesus is the theology of healing. Anything that could not be derived from watching Him is not ours.

Acts 10:38 – anointed, doing good, healing the oppressed, God with Him.

Jesus had no method. He had attention: the Son does what He sees the Father doing.

Faith appears everywhere in the Gospels, and never as an accusation against a sick person.

Compassion comes before the miracle, every time.

Bethesda is in the Bible on purpose. “All” and “not all” both appear – expect much, promise nothing.

He delegated it. The seventy-two were untrained and unnamed, and it worked. That is our warrant.

The first thing He corrected after it worked was their excitement about power.

Wigglesworth: take the expectation; refuse the violence, the “pray once” rule, and the rejection of medicine.

Jesus sent healed people to be checked. So do we.

Presence → Transformation → Ministry.

End of Chapter Two