

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER FIVE

Is Healing God's Will?

Bold Prayer, Honest Theology, and the Passages We Do Not Skip

"Three times I pleaded with the Lord about this, that it should leave me."

2 Corinthians 12:8

TRAINEE MANUAL · VOLUME THREE

Document Control

Field	Detail
Document title	Chapter Five — Is Healing God's Will?
Series	Miracle Rooms Foundation School — Trainee Manual
Chapter position	Week 5 of 12. Opens the Theological Core (Chapters 5–6)
Prerequisite	Formation Block complete (Chapters 1–4); rule of life written and in use
Major output	Written personal answer to “Is it God's will to heal?” (§ 5.13)
Related safeguards	Chapter Nine non-negotiables; Chapter Ten referral boundaries
Status	Draft for leadership review
Review cycle	Annually, or upon change to safeguarding policy
Version	1.0

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5.0 Chapter Overview

This is the chapter where the school states its theology of healing plainly, and where trainees are required to engage with the biblical evidence that does not fit a tidy system. It is the most demanding chapter in the manual and the one that most often changes people's minds.

A warning before you begin

Some trainees find this chapter unsettling, and a few find it painful — particularly those who have prayed for someone who was not healed, or who have been told that an unanswered prayer was their own fault.

That reaction is not a problem to be managed. It is usually the beginning of something being set right.

Trainers: watch the room during § 5.4 and be available afterwards.

5.0.1 Learning outcomes

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

1. Present the biblical case for praying boldly and expectantly for the sick.
2. Explain James 5:13–16 as the ordinary, unspectacular practice of the local church.
3. Give an honest account of the four New Testament passages in which believers were not healed.
4. Describe fairly the four main positions on whether healing is always God's will, including the one they do not hold.
5. State the Miracle Rooms position and the reasoning behind it.
6. Explain the origins of the Word of Faith movement and distinguish what we receive from it from what we refuse.
7. Pray a bold prayer and give an honest answer to “Will God heal me?” without hedging or over-promising.

5.0.2 Session plan

Time	Element	Reference	Lead
0:00–0:20	Worship and waiting	—	Worship lead

Time	Element	Reference	Lead
0:20–0:30	Report-back: rules of life, one week in	Ch. 4 § 4.12	Team leaders
0:30–1:20	Teaching	§ 5.1–5.8	Teacher
1:20–1:35	Break	—	—
1:35–2:00	Table discussion	§ 5.11	Team leaders
2:00–2:25	Activation — bold prayer and honest answers	§ 5.12	Facilitator + trainers
2:25–2:30	Send-out and weekly practice	§ 5.13	Facilitator

Facilitator note

The temptation is to resolve the tension for the trainees. Do not. A trainee who has personally wrestled Romans and 2 Corinthians into a position they can defend will hold it under pressure. A trainee who has been handed a conclusion will drop it the first time a prayer fails.

Teach both columns of evidence with equal energy. If § 5.2 is preached and § 5.4 is merely mentioned, the chapter has failed and the trainees will notice.

5.1 Why This Chapter Exists

Sooner or later — usually within your first month in a room — someone will ask you a version of this question:

Is God going to heal me?

There are two easy answers and both are lies.

5.1.1 The two easy answers

The easy answer	Why people give it	What it costs
"Yes. Absolutely. God always heals — just believe"	It feels faith-filled. It is what the person wants to hear. It relieves the minister of an uncomfortable moment	When healing does not come, the person is left holding a promise God did not make — and the only available explanation is that they failed. This answer creates the exact wound described in Chapter Eleven
"Well, we can't presume. It's up to God. If it's His will..."	It feels humble and theologically careful. It protects the minister from being wrong	It asks for nothing, expects nothing, and quietly hands the person's sickness to God as though He sent it. The person leaves unloved and un-prayed-for, however many words were used

Both answers exist to make the minister comfortable. Neither is about the sick person.

5.1.2 The harder, truer answer

The honest position takes longer to say and requires you to have thought about it in advance — which is what this chapter is for. It runs roughly: God heals, He is good, He wants your wholeness, I will ask Him boldly and specifically, and I cannot promise you an outcome, and if nothing changes it will not be because you failed.

Holding all of that together at once is the skill. Chapter One gave you the sentence; this chapter gives you the evidence behind it.

The road you learned in Chapter One

Faith without presumption.

Hope without manipulation.

Expectation without entitlement.

5.2 The Case for Bold Prayer

Take this section seriously before you take § 5.4 seriously. The biblical weight is genuinely on the side of expectation, and a school that leads with the exceptions produces timid ministers who ask God for nothing.

5.2.1 The evidence

Text	What it establishes
Matthew 8:1–17	A leper, a centurion's servant, Peter's mother-in-law, and then an evening crowd — healed in a single sweep. Matthew reads it as fulfilling Isaiah 53:4
Mark 1:29–34	The whole city gathered at the door, and He healed many who were sick
Luke 4:38–41	He laid hands on every one of them and healed them. Not a selection — every one
Acts 3:1–10	The first recorded healing after Pentecost, through Peter and John, on a man crippled from birth
Acts 4:29–31	Under threat, the church prays for boldness and for God to stretch out His hand to heal. Healing is a normal apostolic expectation, not an occasional bonus
Acts 9:32–43	Aeneas healed and Tabitha raised, through Peter, in an ordinary pastoral round
Acts 14:8–10	Paul sees that a man has faith to be made well and speaks to him directly
Acts 19:11–12	Extraordinary miracles through Paul, described by Luke without embarrassment
Acts 28:7–10	On Malta, Paul prays for Publius's father and then for the rest of the island's sick
James 5:13–16	The church's standing instruction to its own members. See § 5.3

5.2.2 What follows from this

1. Healing is presented as normal Christian practice, not as an exceptional event requiring an exceptional person.

2. It is repeatedly done by ordinary disciples, not only by Jesus — established in Chapter Two § 2.6.
3. It is frequently public, verifiable and physical. The New Testament writers do not spiritualise it.
4. Nobody in Acts asks whether it is God's will to heal before praying. They pray.

Hold that last point. The apostolic pattern is not deliberation followed by cautious petition. It is confident prayer offered in the conviction that this is what God is like. Chapter One established why: healing flows from His character, and He attached it to His own name.

5.3 James 5: The Ordinary Practice of the Local Church

*Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed. **James 5:13–16***

5.3.1 Seven observations

Observation	Why it matters for us
The sick person initiates — “let him call”	Ministry is requested, not imposed. This is the biblical root of asking permission (Chapter Nine, Step 3)
The elders come to him	The sick person does not have to travel to a platform or a meeting. The ministry goes to the need
It is plural — elders, not an elder	The biblical root of ministering in teams. Nobody does this alone
It is ordinary church life, not a healing crusade	No special guest, no special venue, no special atmosphere required
Anointing with oil	A simple physical sign. Not magic, not a technique, and entirely optional in our practice
“If he has committed sins” — conditional	James allows that sin may sometimes be involved, and refuses to assume that it is. Note the word if, and note that nobody is interrogated
“Confess to one another” — mutual	Not confession to the minister. The direction is horizontal and reciprocal

5.3.2 The prayer of faith

The phrase has been made to carry more weight than James gives it. He does not define it as a technique, a formula, or a quantity of belief that must be reached. In context it is simply the prayer that the elders pray — offered in the ordinary confidence that God is good and that He heals.

Notice also that James goes straight on, in verses 17–18, to Elijah: a man with a nature like ours. His example of effective prayer is deliberately a flawed and ordinary human being.

5.4 The Passages We Do Not Skip

Now the other column. These four passages are in the New Testament, they concern believers, and three of them concern the personal circle of the apostle through whom extraordinary miracles were reported (Acts 19:11–12).

Any theology of healing that has to avoid these passages is not built on the Bible. It is built on a selection.

5.4.1 Paul's thorn – 2 Corinthians 12:7–10

Paul describes a thorn in the flesh, a messenger of Satan, given to keep him from becoming conceited after extraordinary revelations. He pleaded with the Lord three times that it should leave him.

But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." 2 Corinthians 12:9

What the text says	What it does not say
Paul asked repeatedly and specifically for it to be removed	That he lacked faith, or that he asked wrongly
The answer was no, and the answer was given directly by the Lord	That he should not have asked. He asked three times and records it without apology
A reason is given: to keep him from conceit	That every unhealed condition has a discoverable reason
Paul's response is contentment, not resignation	That God authored the thorn – it is called a messenger of Satan, and yet it serves God's purpose

Commentators dispute what the thorn was – illness, eyesight, persecution, opposition. That dispute does not affect the point at issue here: a believer asked God repeatedly for relief and did not receive it, and the New Testament records this without treating it as a failure.

5.4.2 Trophimus – 2 Timothy 4:20

Erastus remained at Corinth, and I left Trophimus, who was ill, at Miletus. 2 Timothy 4:20

One sentence, delivered as travel news. Paul — the man of Acts 19:11–12, whose handkerchiefs were carried to the sick — leaves a sick co-worker behind because he is too unwell to travel.

There is no explanation, no embarrassment, and no suggestion that anything has gone wrong. It is reported the way you would report the weather.

5.4.3 Epaphroditus – Philippians 2:25–30

Paul writes that Epaphroditus was ill, near to death, and that God had mercy on him — and on Paul, sparing him sorrow upon sorrow.

Detail	Implication
He was genuinely, dangerously ill while serving Paul	Proximity to an apostolic ministry did not prevent it
The recovery is attributed to God's mercy, not to a healing ministry	Paul does not describe commanding or claiming anything
Paul anticipated “sorrow upon sorrow” had he died	Paul expected grief as a real possibility and says so plainly. He does not speak as a man who regards death as always defeatable

5.4.4 Timothy – 1 Timothy 5:23

No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments. **1 Timothy 5:23**

Paul's advice to his closest protégé, suffering frequent ailments, is a practical remedy. Not a rebuke about faith. Not an instruction to claim his healing. A physical measure, given warmly.

The Miracle Rooms conclusion from this verse

The apostle Paul gave a sick man practical medical advice, and the Holy Spirit saw fit to preserve it in Scripture.

Anyone who tells a sick person that seeking physical remedies is a failure of faith is contradicting 1 Timothy 5:23.

5.5 More Honest Data

The four passages above are the standard set. The wider canon is no tidier, and trainees should know that.

Passage	What happens	What it prevents us claiming
2 Kings 20:1–11	Hezekiah is told he will die, weeps and prays, and God adds fifteen years and reverses the sentence	That God's stated intentions are never moved by prayer. Bold asking sometimes changes things, and this is a reason to ask
2 Kings 13:14	"Now Elisha had fallen sick with the illness of which he was to die"	That great prophetic power guarantees personal healing. The man who raised the dead — and whose bones later revived a corpse (13:21) — died of illness
Job 1–2; 42	A righteous man suffers catastrophically. His friends explain it, at length, and God rebukes them for it (42:7)	That confident explanations of another person's suffering are safe. God's anger in Job falls on the explainers
John 11:1–44	Jesus deliberately delays, and Lazarus dies before He arrives	That delay means refusal, or that God's timetable matches ours
John 5:1–9	A multitude of sick people; one is healed and Jesus withdraws	That a genuine move of God will reach everyone present
Galatians 4:13–14	Paul preached to the Galatians in the first place because of a bodily ailment	That illness is always an obstacle to ministry. Here it is the occasion of it
Philippians 2:27	"Indeed he was ill, near to death"	That believers in apostolic circles were routinely shielded from serious illness

The honest summary

The Bible contains a great deal of healing and a number of people who were not healed, sometimes in the same chapter and sometimes in the same household.

Hezekiah prayed and was given fifteen years. Elisha prayed all his life and died sick.

A theology that can only accommodate one of those two men is not big enough for the Bible.

5.6 Four Ways of Resolving the Tension

You will meet all four of these in the people who walk into your room, and in the churches your trainees come from. Describe each fairly before you evaluate it.

Position	Core claim	Strength	Difficulty
1. Healing is always God's will now	The atonement secured physical healing as a present right; unhealed believers have not yet appropriated it. Associated with the Word of Faith movement (§ 5.7)	Takes the healing texts seriously and refuses the passivity of Ditch One. Produces genuine expectation, and many are helped by it	Cannot account for § 5.4 without treating Paul, Timothy, Trophimus and Epaphroditus as failures. In practice it places the blame for unanswered prayer on the sick
2. Miraculous healing has ceased	The healing gifts belonged to the apostolic era and authenticated the gospel; they are not for today	Guards against manipulation, fraud and false promises, and takes seriously the uniqueness of the apostolic period	The New Testament nowhere announces an expiry date. It also has to explain away credible healings occurring now
3. It is purely sovereign, case by case	God heals whom He wills, when He wills; we should not presume to expect it in any given case	Preserves God's freedom and produces humility	Does not explain why Jesus and the apostles prayed with such confidence. Collapses easily into Ditch One — prayers that ask for nothing
4. The Kingdom has come and is not yet complete	Healing is a genuine sign of the Kingdom breaking in now, and its fullness awaits the resurrection. We see real foretastes and we do not see everything yet	Accounts for both columns of evidence without discarding either. Preserves bold prayer and honest disappointment together	Offers no formula and cannot tell you in advance what will happen in a given case. Some find that unsatisfying

5.6.1 The Miracle Rooms position

Where this school stands

Miracle Rooms holds position 4. Healing is a real and present sign of the Kingdom of God, given freely by a good God who has attached healing to His own name — and its completeness belongs to the resurrection, not to this age.

We therefore pray boldly, specifically and expectantly, because that is what Jesus and the apostles did and because God is good. And we promise nothing, because we are not God and because the New Testament itself records believers who were not healed.

We refuse absolutely to attribute an unanswered prayer to the sick person's faith, sin or confession. Chapter Eleven is devoted to this.

Trainees who hold another position are welcome here and will not be pressured. But every minister in a Miracle Room, whatever their private view, operates by the practice above — because the safeguards protect people, and they are not optional.

Chapter One called this the road between the ditches. Chapter Two found it running straight through the Gospels, where “he healed them all” and Bethesda sit a few pages apart. It is the same road.

5.7 From History: The Word of Faith Movement

Position 1 above has a history, and every trainee should know it — both because you will minister to people shaped by it, and because parts of it will be shaping you without your knowledge.

5.7.1 Origins

The movement is generally traced to E. W. Kenyon (1867–1948), a Baptist minister, whose writings shaped Kenneth Hagin Sr (1917–2003). Hagin is credited with founding and expanding the modern Word of Faith movement from the 1960s onward, and his teaching was closely tied to his own experiences of healing and to his reading of the biblical passages on faith and speech. From Hagin the movement spread widely, and much of contemporary charismatic language about confession, claiming and declaring descends from this stream.

Kenyon's phrase that confession precedes healing — and his instruction to watch the Word rather than the symptoms — captures the movement's central practical claim.

5.7.2 The critique, and how contested it is

Scholars have argued that Kenyon's theology was substantially shaped by the metaphysical New Thought movements circulating in America at the turn of the twentieth century, and that terms like positive affirmation were reworked into positive confession. D. R. McConnell's *A Different Gospel* argued this case and also alleged extensive plagiarism of Kenyon by Hagin. Others, including Robert Bowman, have disputed parts of McConnell's analysis while accepting others. Critics also argue that the movement's biblical method relies on selected texts read out of context.

You should know that the literature on this subject is unusually polemical in both directions. Read more than one side before forming a settled view, and be careful of sources whose purpose is denunciation rather than understanding.

5.7.3 Take and refuse

Miracle Rooms receives	Miracle Rooms refuses
The expectation. This movement recovered a confidence that God acts, at a time when much of the Western church had quietly stopped asking	The guarantee. No outcome is promised to anyone, ever
The seriousness about Scripture's healing texts. § 5.2 is not a small body of evidence and it deserves to be preached	The selectivity. § 5.4 and § 5.5 are Scripture too, and a theology must survive them

Miracle Rooms receives	Miracle Rooms refuses
The insistence that ordinary believers may pray with confidence	The diagnosis of the sick. "You have not received it", "check your confession", "don't speak that over yourself" — all forbidden here
The recovery of speech as significant — Scripture does treat words as weighty	Speech as mechanism. Words that operate on reality independently of the God who is being addressed is not prayer; it is incantation

The pastoral test

Ask of any healing teaching: what does this say to the person who was not healed?

If the answer places the failure on them, the teaching is wrong — however many verses are attached to it, and however sincerely it is held.

That single test will sort most of what you will hear in this field.

5.8 Where the Line Is

This section is not optional and it is examinable.

5.8.1 The pastoral cost of guaranteed-outcome teaching

The damage is not theoretical. It arrives in your room as a person who has been told, sometimes for years, that their continuing illness is evidence of a defect in them — insufficient faith, unconfessed sin, a wrong word spoken over themselves, a failure to receive. They are sick and they are ashamed, and the shame is frequently the heavier of the two.

Some of these people have stopped praying. Some have left the church. Some have concluded that God is disappointed in them. You will meet all three.

Chapter Eleven teaches how to minister to them. This chapter's job is to ensure you never manufacture another one.

5.8.2 Recall Chapter Two: Wigglesworth's own house

The most quoted healing minister in the English-speaking Pentecostal world refused medical treatment, endured years of pain from kidney stones he declined to have treated, later suffered sciatica and a stroke, had a deaf daughter who was never healed, buried his wife, and lost a son young.

Every serious healing minister in history has unhealed people in their own household. Anyone who implies otherwise is either new or not telling you the truth.

5.8.3 The hard line on medical treatment

Situation	Miracle Rooms response
A person asks whether they should stop their medication now that they have been prayed for	"That is a conversation for you and your doctor. Please don't change anything without them"
A person says God told them to stop treatment	Do not affirm it and do not argue theology. Say that any change belongs with their doctor, and tell your duty leader
A person believes they have been healed	Rejoice — and send them to be checked. Jesus did the same (Mark 1:44)
A person wants prayer instead of, rather than alongside, medical care	We pray, and we say plainly that we are not an alternative to medical care

Situation	Miracle Rooms response
A parent or carer indicates they are withholding treatment from a child or dependent on faith grounds	This is a child-protection and vulnerable-person matter. Escalate to the duty leader immediately. Mandatory reporting obligations apply and are followed without exception

Stated plainly

No Miracle Rooms minister ever advises, encourages, hints at or affirms the discontinuation of medical treatment. There is no exception for a strong impression, a prophetic word, or a person's own conviction.

The last row of the table above is not a judgement call. It is a legal obligation and a moral one, and it overrides every other consideration in this manual.

5.9 Praying Boldly and Honestly

Theology becomes practice at the level of sentences. These are the sentences.

5.9.1 What a bold, honest prayer sounds like

Do	Don't
"Father, we're asking You to heal Margaret's hip completely. In the name of Jesus, we ask for pain to go and movement to be restored"	"Lord, if it be Your will, be with Margaret and bless her and be near her at this time"
Ask for the specific thing. Name it. Say what you actually want	Pray so vaguely that nothing could ever be identified as an answer
Speak in ordinary words at ordinary volume	Shift into a special voice, or work up intensity as though God responds to effort
Keep it under a minute, then check in	Pray at length, which usually serves the minister rather than the person
Thank Jesus at the end, whatever happened	Announce an outcome that has not visibly occurred

5.9.2 Answering "Will God heal me?"

Learn a version of this in your own words. Do not improvise it for the first time in front of a frightened person.

A worked answer

"I can't promise you that, and I won't — I'd rather be honest with you than tell you something I don't know.

What I can tell you is that God is good, that Jesus healed people constantly and still does, and that we are going to ask Him for exactly what you need, specifically and seriously.

And if nothing changes today, that is not on you. There is no condemnation here. We'll keep praying with you."

Note the structure: refuse the false promise, give real grounds for hope, commit to bold prayer, and remove blame in advance. That last clause is the one trainees forget, and it is the one that protects the person.

5.10 What This Means for a Miracle Room

Because...	Our room is...
Healing is normal in Scripture, not exceptional	Expectant. We ask for specific things and we ask seriously
Nobody in Acts deliberated before praying	Unhesitant. We do not investigate whether God wants to heal before we pray
James sends elders to the sick person's own situation	Local and unglamorous. No platform required
James says elders, plural	Team-based. Always three, never one
Paul asked three times and was refused	Free of blame. Persistent asking is not a lack of faith, and a refusal is not a verdict on the asker
Trophimus was left ill with no explanation	Comfortable with mystery. We do not manufacture reasons
Paul prescribed wine for Timothy's stomach	Pro-medicine. Prayer and care are partners, never rivals
God rebuked Job's friends for explaining his suffering	Slow to interpret. We do not tell people why this is happening to them
The Kingdom has come and is not yet complete	Honest. Real foretastes now; the fullness later

5.11 Table Discussion

Groups of three or four. Twenty-five minutes. Question 4 is the one that matters most.

1. Which of the two easy answers in § 5.1.1 is your instinct under pressure? Be honest — most people have one.
2. Read 2 Corinthians 12:7–10 aloud. If Paul walked into our room next week, what would we say to him?
3. Trophimus is left behind sick, in one sentence, with no explanation. Why do you think that verse is in the Bible?
4. Have you ever been told, or told someone, that healing did not come because of insufficient faith? What did it do? Take your time with this one.
5. Which of the four positions in § 5.6 did you arrive holding? Can you state the strongest version of the one you reject?
6. God's anger in Job falls on the friends who explained the suffering. What does that mean for how we talk in a Miracle Room?
7. Hezekiah prayed and got fifteen years. Elisha died sick. How do you hold both without flattening either?

5.12 Activation

5.12.1 Part A – Praying specifically

In your team of three. One person names a real physical need – theirs or someone else's. The other two pray for it aloud.

1. The prayer must be under sixty seconds.
2. It must name the specific thing being asked for. “Bless him” and “be with her” do not count.
3. It must be in ordinary words at ordinary volume.
4. It must end in thanks, whatever has or has not happened.

Rotate so all three pray. The team's feedback is on one question only: could an observer tell what you actually asked God for?

5.12.2 Part B – The hardest sentence

Each trainee writes, in their own words, what they would say to a person who has been prayed for many times over many years and is still sick. Use Appendix 5B.

Then read them aloud in your team. Critique gently and specifically: does it promise anything it shouldn't? Does it offer real hope? Does it remove blame? Would you want to hear it if you were the one who was sick?

Instruction to trainers

Listen for two failure modes. The first is over-promising, which is easy to spot.

The second is harder: a paragraph so carefully hedged that it offers the person nothing at all. Both need correcting, and the second is more common in trainees from cautious backgrounds.

5.12.3 Facilitator pre-session checklist

- ☐ Appendix 5A and 5B printed – one per trainee
- ☐ Trainers briefed that § 5.4 may surface personal grief; at least one trainer free throughout
- ☐ Duty leader identified; first aid kit located
- ☐ The medical-treatment line (§ 5.8.3) stated aloud and not merely referenced
- ☐ Mandatory reporting obligation restated – including the child and vulnerable-person row

- ☐ Follow-up allocated for any trainee visibly affected — contact within 24 hours
- ☐ Reminder that the written answer in § 5.13 is due at Chapter Six

5.13 This Week's Practice

1. Read all four passages in § 5.4 in their full context — not the verses, the chapters.
2. Written, one page, due at Chapter Six: Is it God's will to heal? State your position, give your reasons, and deal explicitly with at least two of the hard passages. This is the most important thing you will write in this school.
3. Memorise 2 Corinthians 12:9 and James 5:14.
4. Learn your version of the § 5.9.2 answer until you can say it without thinking.
5. Pray boldly and specifically for one sick person this week, in ordinary words, under a minute.
6. Continue your rule of life and your listening journal.

5.14 Sources and Further Reading

5.14.1 Scripture

Matthew 8; Mark 1; Luke 4; Acts 3, 4, 9, 14, 19, 28; James 5; 2 Corinthians 12; 2 Timothy 4; Philippians 2; 1 Timothy 5; 2 Kings 13 and 20; Job 1–2 and 42; John 5 and 11; Galatians 4.

5.14.2 On the positions

Read a serious defence of at least one position you do not hold. A trainee who can only argue against a caricature will lose the argument to the first articulate person who walks into the room.

5.14.3 On the Word of Faith movement

Origins in E. W. Kenyon and Kenneth Hagin, and the New Thought influence thesis, are set out in D. R. McConnell's *A Different Gospel*; Robert Bowman's *The Word-Faith Controversy* offers a more measured treatment and disputes parts of McConnell. Scholarly summaries of the movement's development are available in standard reference works. Trainees should note that much of the accessible literature is written to denounce rather than to understand, and should read accordingly.

5.14.4 Standing instruction

Before you accept any teaching on healing, ask what it says to the person who was not healed. If the answer blames them, the teaching is wrong.

Appendix 5A – The Hard Passages Worksheet

Complete one row per passage from the text itself, before consulting any commentary or teaching.

Passage	Who was ill	What was asked / done	What happened	What this passage forbids me from claiming
2 Cor 12:7–10				
2 Tim 4:20				
Phil 2:25–30				
1 Tim 5:23				
2 Kings 13:14				
John 5:1–9				

Appendix 5B – “Will God Heal Me?” Script Builder

Write it in your own words. Read it aloud to your team. Revise until all four boxes are true.

DRAFT YOUR ANSWER

Line 1 – Refuse the false promise. What will you say instead of “yes, definitely”?

Line 2 – Give real grounds for hope. What is true about God that this person needs to hear?

Line 3 – Commit to bold, specific prayer. What exactly are you going to ask for?

Line 4 – Remove blame in advance. Say now, before you pray, that a lack of change is not their fault.

Check	Yes / No
Does it promise an outcome? (Must be NO)	
Does it offer genuine hope rather than hedging? (Must be YES)	
Does it name something specific we will ask for? (Must be YES)	
Does it remove blame before prayer, not after? (Must be YES)	
Would I want to hear this if I were the one who was sick? (Must be YES)	

Appendix 5C – Trainee Self-Check

Complete before Chapter Six. Not collected, not marked.

- ☐ I can present the biblical case for bold prayer from at least six passages
- ☐ I can explain James 5:13–16, including why it says elders in the plural
- ☐ I can give an honest account of Paul's thorn, Trophimus, Epaphroditus and Timothy
- ☐ I can explain why Elisha's death and Hezekiah's fifteen years both belong in my theology
- ☐ I can state all four positions in § 5.6 fairly, including the one I reject
- ☐ I can state the Miracle Rooms position and the reasoning behind it
- ☐ I can name what we receive from the Word of Faith movement and what we refuse
- ☐ I know the five rows of § 5.8.3 and what to do in each situation
- ☐ I have learned my answer to “Will God heal me?” and can say it without hesitating
- ☐ I have written my one-page answer to “Is it God's will to heal?”
- ☐ I prayed boldly and specifically for someone this week, in under a minute

Chapter Five – Summary Card

Retain and review

Two easy answers exist and both are lies. One creates shame; the other asks for nothing.

The biblical weight is on expectation. Nobody in Acts deliberated about God's will before praying — they prayed.

James 5: the sick person calls, the elders come, they pray together. Ordinary church life, plural ministry, no platform.

Paul asked three times and the answer was no. He records it without apology and without blame.

Trophimus was left sick in one sentence, with no explanation offered.

Paul prescribed wine for Timothy's stomach. Practical remedies are not a failure of faith.

Hezekiah got fifteen years; Elisha died sick. A theology must hold both.

God's anger in Job fell on the friends who explained the suffering.

We hold position 4: the Kingdom has come and is not yet complete. Real foretastes now; fullness later.

The pastoral test for any healing teaching: what does it say to the person who was not healed? If it blames them, it is wrong.

We never advise, encourage, hint at or affirm stopping medical treatment. Ever.

Faith without presumption. Hope without manipulation. Expectation without entitlement.

End of Chapter Five