



RCCG OCEANIA

Holy Spirit & Power

RECEIVING HEALING THROUGH JESUS' POWER

AT A GLANCE

BIG IDEA

Scripture presents healing as part of Jesus' ministry and the outflow of God's power and compassion. From people who pressed in to touch Jesus, to a crippled man lifted up in His name, the Bible shows faith responding to God's Word and power. This study traces how healing is revealed, received, and expressed through Jesus—and how believers are called to keep trusting His Word.

PRIMARY PASSAGES

Acts 10:38

Psalms 107:17-20

Luke 5:17

Mark 5:25-34

Mark 10:46-52

Acts 3:1-8

KEY TAKEAWAYS

- Jesus' ministry consistently included healing and deliverance by the power of God (Acts 10:38).
- God sends His Word to heal and deliver from destruction, calling us to respond to what He speaks (Psalms 107:17-20; John 1:1-3).
- Healing is often received through faith expressed in action—pressing in, asking, crying out, and refusing to quit (Mark 5:25-34; Mark 10:46-52; Matthew 15:21-28).
- The power of the Lord can be present to heal, and God's power can flow to those who reach to Him (Luke 5:17; Luke 6:19).
- Believers are called to continue Jesus' works as they act in His name and trust His promise (John 14:12; Acts 3:1-8).
- Spiritual growth includes a strong desire for God's Word, which nourishes faith and steadies us in seeking Him (1 Peter 2:2).

INTRODUCTION

This study explores “healing virtue” (healing power) as seen in Jesus’ ministry—how sickness entered the human story, how God heals by sending His Word, and how that healing virtue can flow through believers by faith, prayer, and anointing with oil. It also highlights the importance of being a child of God, walking in obedience, and responding to God’s instructions.

SCRIPTURE READING

- **Luke 6:17-19** — Jesus stands on a plain with His disciples. A great multitude comes from Judea, Jerusalem, and the coastal regions of Tyre and Sidon to hear Him and be healed. People press to touch Him because “virtue” goes out of Him and heals them.
- **Genesis 1:26-31; Genesis 3:1-19** — Humanity was created “very good,” but sin brought a curse and death. After the fall, the once-perfect body began to malfunction; sickness functions as an agent of death in a fallen world.

SCRIPTURE READING (CONT.)

- **Psalms 139:14** — Human beings are fearfully and wonderfully made—uniquely designed by God.
- **Psalms 107:17-20; John 1:1-3** — When people repent and cry to God in distress, He sends His Word and heals. Jesus is identified as “the Word,” the Creator through whom all things were made—therefore the One who can “repair” what He made.
- **Acts 10:38; Luke 5:17** — Jesus’ ministry included healing “all” oppressed by the devil. Even while teaching, God’s power is present to heal.
- **Mark 5:25-34** — The woman with the issue of blood touches Jesus’ garment by faith; Jesus identifies that “virtue” has gone out of Him.
- **Mark 10:46-52; Matthew 8:5-13** — Healing can come through the spoken word: Bartimaeus receives sight when Jesus speaks; the centurion asks for healing by “Speak the word only,” and Jesus honors that faith.
- **Matthew 10:5-8; Mark 16:17-18; Acts 3:1-8** — Jesus delegated healing authority first to the twelve, then to believers generally—healing virtue can flow through the hands of those who believe.

SCRIPTURE READING (CONT.)

- **John 14:12; Acts 19:11-12; Acts 5:14-16** — Believers are called to do Jesus' works and "greater works." God worked unusual miracles through Paul's handkerchiefs/aprons, and even Peter's shadow brought healing.
- **1 Peter 2:24** — Healing is connected to Christ's atoning work: sins borne on the tree, and healing received through His stripes.
- **James 5:14-15; 1 Peter 2:2; 1 Corinthians 12:28; Acts 9:36-42** — If a believer is sick, the instruction is to call for the elders of the church for anointing with oil and the prayer of faith, with forgiveness of sins connected where relevant. "Elders" emphasizes spiritual maturity. There are "gifts of healings." In Acts 9, when Dorcas (Tabitha) died, they sent for Peter.
- **Matthew 15:21-28** — Jesus describes healing as "children's bread," emphasizing that belonging to God's family matters when seeking covenant benefits.

KEY POINTS

1. Healing virtue is real and transferable

2. God's design was "very good," but sin introduced death and sickness

3. God heals by sending His Word—Jesus

4. Healing is part of gospel ministry and teaching

5. Faith "touches" Christ even when physical access is limited

6. Jesus delegated healing authority—first to the twelve, then to believers

GROUP DISCUSSION

Tip: Use these questions to guide the group from seeing → understanding → applying.

OBSERVATION

- In Luke 6:17-19, what actions do the crowds take, and what result follows when they touch Jesus?
- Across the passages studied (Mark 5:25-34; Mark 10:46-52; Matthew 8:5-13), list the different ways people received healing (touch, spoken word, faith, etc.).
- In James 5:14-15, who initiates the response to sickness, and what are the steps described?
- From Acts 19:11-12 and Acts 5:14-16, what unusual channels of healing are described (handkerchiefs/aprons; shadow), and who receives the healing?

INTERPRETATION

- What does “virtue went out of him” (Luke 6:19; Mark 5:30) communicate about Jesus’ healing ministry and the nature of healing power?
- How do Psalm 107:17-20 and John 1:1-3 connect healing with the identity of Jesus as the Word?

INTERPRETATION (CONT.)

- James 5:14-15 mentions forgiveness connected with healing. How should this shape a believer's self-examination without turning suffering into automatic condemnation?
- Why does Jesus call healing "children's bread" in Matthew 15:21-28, and what does that imply about covenant relationship and faith?

APPLICATION

- Identify one area where you need to "touch" Christ by faith (not merely wish). What specific promise or passage will you hold onto while praying?
- If you are facing sickness, how will you apply James 5:14-15 practically (calling for elders, anointing with oil, prayer of faith, and honest self-examination)?
- What would it look like for healing virtue to flow through you to others (Mark 16:17-18; John 14:12) in your normal responsibilities—family, workplace, community?

APPLICATION (CONT.)

- The teaching emphasizes that overworking the body can be a problem. What changes to rest, pace, and obedience might be necessary so your body is cared for wisely?
- If you are not confident you are a child of God, what step will you take to become part of God's family, so that "children's bread" becomes yours by covenant?

PRAYER FOCUS

- Ask for fresh faith to trust God's Word for healing in Jesus' name.
- Pray for the Lord's healing power to be present and active as the Word is taught.
- Pray for wisdom and humility to follow biblical instructions for prayer, anointing, and repentance where needed.
- Ask God to make you a safe, obedient vessel through whom His compassion and healing can flow to others.

NEXT STEP

Choose one healing passage to meditate on daily and take a concrete step of faith by praying in Jesus' name and, when appropriate, asking mature church leaders to pray and anoint with oil.

CONCLUSION

Healing virtue flowed from Jesus to the crowds, and Scripture presents healing as a major part of His ministry. God heals by sending His Word, and Jesus delegated healing authority to disciples and to believers. The biblical response includes faith that "touches" Christ, receiving His Word, calling on mature spiritual leaders for anointing and prayer when sick, and walking in obedience as God's children.