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2021 ZOOM KINGDOM INTENSIVE QUESTIONS

Why does Jesus say that we are gods in John 10 or Ps 82??

In John 10 Jesus rebutted the charge of blasphemy from the religious leaders around him who wants to stone him by quoting from Psalm 82. In Old Testament Hebrew word for “god” (Elohim) can refer to God Himself, “gods” can refer to heavenly beings, but it can also refer to human judges who have the authority to decide on the fate of other people in matters of the law (see Exodus 21:6 and 22:8,9). This was a complex argument, but one of Jesus’ main arguments is to show his religious opponents that the idea of man and God being one was not alien to the Old Testament, containing types and shadows of himself, the real God-Man.

Is healing a gift given to certain people or is there an expectation that all can heal?

According to Jesus (John 14:2), anyone who believes in him can reproduce the works that he did, just like Paul teaches in 1Corinthians 14:31 that all Christians can prophesy. But as taught on this course, this does not mean that all Christians have either a healing or prophetic ministry.

Charismatic prophets in USA with contradictory prophecies about Trump.

Some were plainly listening to the desires of their own hearts rather than to the Lord! We see the same reality where Peter could confess Jesus as “the Christ, the Son of the living God” by the Holy Spirit, and shortly afterwards speak for the devil when he said “no Lord, this shall never happen to you!” In the latter case he was obviously expressing what his heart wanted for Jesus, rather than the purposes of God.

What is meant by fear of the Lord?

Having a deep reverence for him that puts him first in all our thinking and priorities. If we “fear the Lord” this way we have nothing else in life to fear!

Why was the gospel often described as ‘good news for the poor’ when others need it too?

The whole Bible bears witness to God’s special compassion for those who are struggling and deprived in life, and when the church makes the poor their priority,

everything else falls into place as well. However, it is also true to say that anyone who does not know the Lord or have a true relationship with him is truly "poor". This is why I believe the first of Jesus' Beatitudes in Matthew 5 – "Blessed are the poor in spirit for theirs is the Kingdom of heaven" applies to everybody. We won't come to Christ in any genuine way unless we acknowledge our poverty without him.

What does it mean that we are of his flesh and of his bones?

I'm not quite sure what particular text is being referred to here, but when Jesus, the Son of God embraced our humanity within the womb of Mary, he became truly human as well sharing in our "flesh and bones". This is emphasised by the writer to the Hebrews when he wrote - "For this reason he had to be made like his brothers in every way" (Heb 2:14-18)

Are there things that can steal the anointing for healing?

Yes - we can "quench" or "grieve" the Holy Spirit, and we can compromise our faith through doubts, having an unclear conscience, harbouring unforgiveness, anger, bitterness, resentment etc.

Are there dry seasons where you see no healings? What are the reasons for that?

Yes - there can be many reasons. The best thing to do is to ask the Lord to speak to us about it and lead us out of these "desert" times.

'They will do even greater things' - How do you define greater? Is it greater in quantity (do many miracles) and/or in quality (do unique miracle)?

I don't know of any miracles that are greater in quality than those worked by Jesus. However, ever since the coming of the Holy Spirit at Pentecost, the church has been able to reproduce Jesus' ministry all over the world.

How do we stay in healing, when pain has gone for example and then comes back?

Giving thanks for - and testifying to - healing when it has been received is a really important way of "sealing in" a healing. If symptoms return we can resist them in faith standing on what the Lord has already done, but if this doesn't work we should ask others in the church to minister again to us.

Can a person be healed if they can't hear us because they are in hospital with COVID?

Yes - the centurion's servant certainly wasn't able to hear Jesus when the Lord spoke healing into his life.

What are the barriers to healing when we are praying for people?

This is a big subject - some answers were given in Sessions 8 to 10.

Looking at modern times and all the kinds of spirituality that's out there. When going about doing ministry among people who are involved in these spiritualities, should we lead with signs and wonders or the message of the cross and its meaning?

I always try to explain the basis of faith that undergirds ministering healing (Jesus healed 2000 years ago, died on the cross for all our sins and "by his stripes we are healed", was raised from the dead, i.e. is alive now today, and is the "same yesterday, today and for ever"). Doing this means that we are automatically sharing the gospel with somebody before we pray for them, and when they are healed the Lord is confirming the truth of the gospel message given to them.

How do you balance healing as an incident and discipleship?

There is no "balance" here. Whenever we step out and are used by the Lord to heal somebody that event is an "incident". But if we are true disciples of the Lord, our willingness to be available to share the gospel and heal others around us whenever prompted by him to do so is a lifestyle choice of a true disciple.

Letters by the early church fathers when it comes to the miraculous we hear a lot about the success of exorcisms but not about anything else, why is this?

I don't know!

Why do we hear about the raising of the dead in other countries but not in the UK? I am encouraged by these stories of healing, but struggle with the sporadic nature of God's healing. I fail to understand how a loving God chooses to heal or maybe not heal.

The teaching given in Sessions 6-10 provides some important answers to your questions. My experience of ministry in many different parts of the world has convinced me that 'faith environments' are far better in developing nations than in our rationalistic so-called developed nations. And it is not that God sometimes chooses to heal and sometimes not (see Session 9 notes). He has commanded us to heal in His son's name, just like we have to preach the gospel. Both activities have to be done in partnership with the Holy Spirit, following the example of Jesus himself. And as taught in those sessions, we "know in part, prophesy in part" and also heal in part.

Why can we do even greater things if Jesus is filled with the same Holy Spirit as us?

See answer given above.

Were there women in the 72?

We don't know because the text in Luke doesn't tell us, but women travelled and ministered with Jesus so it is highly probable that they were amongst the 72. There's no reason why this should not be so.

Can every Christian prophesy?

Yes - this was explained in Sessions 4 & 5.

Should/can every Christian have all the gifts?

Yes - this was explained in Session 4. We would be "spiritually handicapped" if we couldn't fulfil John 14:12. As mentioned above any "born-again" Christian can use any of the gifts, but that does not confer every ministry upon them.

Expand or clarify what is meant by looking for the causes of the condition and dealing with that first before praying for healing.

This too was covered in the course. It was explained that if the cause of a condition is obvious (e.g. a knee damaged by a fall down the stairs) we don't need to ask for revelation concerning the cause. But if someone asks for healing of something like a stomach ulcer, the Lord may well want to reveal to us a cause such as chronic anxiety. We looked at this issue with the story of the woman with curvature of the spine in Luke's gospel. Jesus discerned that it was a spirit that was causing this problem. If we aren't open to receiving revelation like this, we might pray for the back to be healed with no, or limited success. We need to cultivate being open to the leading of the Holy Spirit whenever we minister.

What is the difference between prophecy and the word of knowledge?

Both are forms of revelation from the Holy Spirit. Words of knowledge relate to things that are true of a person/people/situations in the present or past. Prophecy speaks of things that are true of the present and very often may speak of future developments that the Lord wants to bring about.

Is speaking in tongues a sign of having the Holy Spirit?

Yes - provided the speaker professes Jesus as their Lord (there are counterfeit gifts from the evil one exercised by spiritualist people). But it is only one sign. Prophecy is another, but the evidence of a growing Christ-like character in someone who professes Jesus as Lord is also sure evidence that they have the Holy Spirit.

If you don't speak in tongues does that mean you don't have the Holy Spirit?

No - the apostle Paul urges Christians to use this lovely gift, but nowhere is it taught that speaking in tongues is the unique and essential evidence that you are a Spirit-filled person. This too was explained in Session 4.

Imparting gifts – can someone impart a gift to another? Can they impart it ‘stronger’?

Yes - we can impart gifts to others under the leading of the Holy Spirit. This is best done by, or under the pastoral oversight of church leadership. And we can only impart to others what we ourselves carry.

How can we use authority to heal ourselves? Can we heal ourselves, our own body pains?

Yes - if we feel a cold/flu or some other condition coming on, the first thing we should do is turn to the Lord, invite his Spirit to come upon us and then rebuke that cold infection and tell it to leave us. However, if this doesn't work, we need to seek the help of others in the church.

What about if we have spiritual resistance when we pray for healing? What we might we expect when stepping into authority?

If we encounter spiritual resistance when ministering healing we need to ask the Lord to show us where this resistance is coming from (e.g. from within the person we are ministering to, resistance from a demonic spirit, resistance from an authority figure close to the person receiving ministry, or their fear of such a person's reaction to their receiving ministry etc). We need to minister alongside people more experienced than ourselves, and also learn from our own experience over time as we grow in this ministry.

In Acts 3v16 that Matthew referred to - is it Peter's faith or the cripple's faith that is referred to?

Peter is referring to his own and John's faith in the situation. The only 'faith' the cripple had was an expectation of receiving money!

How do we cope with prayers of healing that are not answered? How do you deal with cases where people don't get healed?

First, we don't pray for healing when we are with people - this course shows how we need to learn to minister healing, exercising our God-given spiritual authority in Jesus name. Nevertheless, we all experience the pain of seeing people not healed and we need to be honest in saying that we have not yet seen what we expect to see in order to help them stay in a place of receiving the healing that the Lord wants for them. We never seek to "blame" somebody who is not healed, i.e. implying or saying that the problem lies with them. Even if there are blockages to healing within them, it is our responsibility to discern in the Lord what these blockages might be.

If all believers have authority to heal, why are we not all volunteering in hospitals?

The Lord healed all who came to him asking for healing. It is different when someone is not asking (like the man lying next to the pool in Jerusalem or the cripple

at the Beautiful Gate healed by Peter and John). In cases like these we need to be prompted to intervene by the Lord. We cannot therefore just go into a hospital uninvited and minister healing as we might wish. However, if we are working or volunteering in a hospital and the Lord prompts us to offer ministry to someone there, or we are asked by someone to minister to them then we should go for it!

In the book of Genesis it talks about us ruling over creation plus us stepping into the authority God has given us - can ministering for healing like this also be applied to the healing of polluted rivers, near-extinct animals, acidic oceans and other broken parts of non-human world?

This is a huge question! In the Bible we see Elisha healing 'bad water' and unproductive land (2Kings 2), and similarly Moses healing 'bitter water' (Exodus 15). I have seen animals healed through ministry in the Lord's name, a field infested with a terrible parasitic weed being cleared out of this weed when it was cursed in the Lord's name, and I have seen a storm stop when rebuked in his name at an event where the storm was hindering the Lord's purposes. John Wesley healed his horse when it became lame en-route to a place where he was due to preach. But healing of polluted rivers probably necessitates healing the causes of pollution which involves changing human behaviour, which is a much more complex issue.

Isn't faith given by God? Ephesians 2:8. Does Bruce mean that we have to protect our minds from doubt that comes from the evil one?

Jesus is the author and perfecter of our faith, and as explained in Session 8, we grow in faith as we come to know, understand and be convinced of the "seed" of God's truth in regard to healing. And we certainly have to protect our minds from the evil one stealing the truth that God has already sown into our lives. I believe that this is one reason why Jesus prayed in John 17 that the Father would protect his disciples from the evil one by sanctifying them in the truth of His word.

Healing has concentrated on the physical. Do you or the other hosts have a view on whether a person with a learning disability can be healed? (I know this is an ethical issue).

I must be honest and say but I have not seen this happen, but I have heard and read stories in which this has happened. Biblically speaking, I see no reason why we should not seek to grow in faith to see this happen.

Is healing a covenant promise to God's people? What scriptures would you take us to for this truth?

Healing, deliverance, salvation etc are all part of New Covenant ministry as modelled by Jesus. At the Last Supper, when Jesus took the cup, saying, "This is the new covenant in my blood, which is poured out for you", it is through this new covenant

that we can be born-again, filled with the Spirit and participate in Jesus' life and ministry. Healing is part of that New Covenant ministry, and is available to all people, whether they are believers or when we are reaching out to those who aren't yet Christians. I referenced Jesus saying to the Syro-Phoenician woman - "First let the children (God's Old Covenant people at that time) eat all they want". But she (a Gentile) received as well.

So is Bruce saying that we can all be healed but it is by our faith that heals us and that if we lack that or there is an environment that is not good that it will hinder the healing to be fulfilled?

I affirmed in Session 9 that all who sincerely ask for healing can receive it because God wants it for them. But I was emphasising primarily the importance of the faith of those who are providing ministry, rather than the faith of those receiving ministry. The latter are often very vulnerable in these circumstances. And I also showed how a negative faith environment impacted even Jesus' ministry.

When do we receive the Holy Spirit? We know for sure that we have received Him, but we are wrestling with the question because of our new baby girl. We think you mentioned it some weeks ago in one of the Kingdom Intensive teachings, but we need some clarification if you could help us with that? We have heard that some say that you receive Him through baptism. Others say you receive Him by salvation (Rom. 10:9). If it is through baptism, we would assume it is crucial to baptize our daughter? However, we do feel guided to let her self-decide when to be baptized.

The Holy Spirit partners with those who pray for, witness to, and preach the gospel to draw people to a living faith in Jesus. ("No one comes to me unless the Father draws him.") But we only get sealed in the Holy Spirit when we commit our lives to Jesus, believing in our hearts that God raised him from the dead and being willing to confess him as our Lord with our lips. (Rom 10:9). Many church denominations also baptise children of believing parents, just as circumcision initiated an eight-year-old boy into the faith in the Old Testament. This is followed later by 'confirmation' when the child/teenager is old enough and adequately instructed in the gospel to make a sincere profession of faith and commitment of their lives to the Lord for themselves. (OT children were included in the Passover Supper and regarded as full members of the Old Covenant people of Israel). Other church denominations prefer to dedicate children of believing parents until they are of age to profess Jesus for themselves. I'm personally convinced of the former approach, but deeply respect those who reject infant baptism. But this is too big a subject to deal within short notes here!

We've had a few recurring questions, but especially in different ways people have asked about praying for healing for people with mental health conditions.

Can we do it? Do we do it? Have we seen anyone healed?

This, too, is a huge subject which lies outside the scope what could be covered in the Kingdom Intensive. But the Lord came to minister to every aspect of human life - spiritual, mental, emotional and physical. People with more serious mental health conditions require skilful ministry from Christians who are properly trained for this ministry. I have personally seen a lot of people healed of emotional problems, and some of mental health conditions (which often also includes a need for emotional healing, counselling and occasionally deliverance ministry from authorised, mature practitioners).

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