

A Healing Season

A DEVOTIONAL STUDY ON JESUS THE HEALER



OSL

A MINISTRY OF CHRISTIAN HEALING

*The Bible records 26 Miracles of Healing during the years when Jesus was teaching and healing.
This devotional study covers four and provides the basis for a more in-depth study of the ministry of healing.
Each miracle is presented as it was recorded in the Bible, including a reference to the book, chapter and verse.
Discussions and questions follow each narrative.*

Scripture taken from THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission. All rights reserved worldwide. OSL appreciates their generosity.

©2019 International Order of St. Luke the Physician. All rights reserved.

SESSION ONE

JESUS HEALS THE CENTURION'S SERVANT

Luke 7:1-10 (NIV)

1 When Jesus had finished saying all this in the hearing of the people, he entered Capernaum. 2 There a centurion's servant, whom his master valued highly, was sick and about to die. 3 The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. 4 When they came to Jesus, they pleaded earnestly with him, "This man deserves to have you do this, 5 because he loves our nation and has built our synagogue." 6 So Jesus went with them.

He was not far from the house when the centurion sent friends to say to him: "Lord, don't trouble yourself, for I do not deserve to have you come under my roof. 7 That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. 8 For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it."

9 When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, "I tell you, I have not found such great faith even in Israel." 10 Then the men who had been sent returned to the house and found the servant well.

There are a number of keys to seeing the miraculous power of God manifested on a consistent basis. One of the least understood, and therefore seldom practiced, is that healing is under the authority of the believer. **God has already provided His healing power and placed it on the inside of every born-again believer. It is up to us to release it. Understanding and using our authority is the key to seeing miracles happen.**

Look at how Peter and John ministered healing to the lame man in Acts 3:1-8 (NIV):

1 One day Peter and John were going up to the temple at the time of prayer—at three in the afternoon. 2 Now a man crippled from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts. 3 When he saw Peter and John about to enter, he asked them for money. 4 Peter looked straight at him, as did John. Then Peter said, "Look at us!" 5 So the man gave them his attention, expecting to get something from them.

6 Then Peter said, "Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk." 7 Taking him by the right hand, he helped him up, and instantly the man's feet and ankles became strong. 8 He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and praising God.

Notice that Peter didn't pray for this man. He also didn't ask God to heal him. He said, "Such as I have, give I thee." This didn't mean that Peter was the source of this healing. Notice what Peter said in Acts 3:12 (NIV):

12 When Peter saw this, he said to them: "Men of Israel, why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk?"

"It was God's power that healed this man, but that power was under Peter's authority. Peter went on to say in verse 16 that it was faith in the name of Jesus that had wrought this miracle. But Peter didn't ask God to heal this man. He believed the Lord had already done His part and had placed that power within him. Now it was Peter's responsibility to release that power, and that's just what he did." – Andrew Womack

SESSION ONE QUESTIONS, PART A

1. Can you relate to the authority of the centurion who is over 100 soldiers? Do you have a worldly authority in your career, your family? How do you demonstrate this authority?
2. How difficult is it for you to accept your own authority? Anyone in authority is also under authority. What is it like for you to be under authority?
3. In what ways have you seen God's power work in your life?
4. What do you think about the biblical idea that God's power can be exercised under your authority in Jesus' name?

JESUS SENDS OUT THE TWELVE

Luke 9:1-2 (NIV)

1 When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, 2 and he sent them out to proclaim the kingdom of God and to heal the sick.

Matthew 10:1 (NIV)

1 He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness.

Matthew 10:7-8 (NIV)

7 (Jesus instructed) "As you go, preach this message: 'The kingdom of heaven is near.' 8 Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give."

SESSION ONE QUESTIONS, PART B

1. For what purpose does Jesus give his followers power and authority?
2. How is authority to be demonstrated in light of the above passage?
3. What is most challenging to you about the above scripture?

PRAYER

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan, come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save, through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

FOR DISCUSSION

If Christ is in us and his authority is real for us today, how might that affect the way we respond to temptation?

SESSION TWO

HEALING THE MAN BORN BLIND

John 9:1-27 (NIV)

1 As he went along, he saw a man blind from birth. 2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

3 "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life. 4 As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work. 5 While I am in the world, I am the light of the world."

6 Having said this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes. 7 "Go," he told him, "wash in the Pool of Siloam" (this word means Sent). So the man went and washed, and came home seeing.

8 His neighbors and those who had formerly seen him begging asked, "Isn't this the same man who used to sit and beg?" 9 Some claimed that he was.

Others said, "No, he only looks like him."

But he himself insisted, "I am the man."

10 "How then were your eyes opened?" they demanded. 11 He replied, "The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see. 12 "Where is this man?" they asked him. "I don't know," he said.

The Pharisees Investigate the Healing

13 They brought to the Pharisees the man who had been blind. 14 Now the day on which Jesus had made the mud and opened the man's eyes was a Sabbath. 15 Therefore the Pharisees also asked him how he had received his sight. "He put mud on my eyes," the man replied, "and I washed, and now I see."

16 Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath."

But others asked, "How can a sinner do such miraculous signs?" So they were divided.

17 Finally they turned again to the blind man, "What have you to say about him? It was your eyes he opened." The man replied, "He is a prophet." 18 The Jews still did not believe that he had been blind and had received his sight until they sent for the man's parents. 19 "Is this your son?" they asked. "Is this the one you say was born blind? How is it that now he can see?"

20 "We know he is our son," the parents answered, "and we know he was born blind. 21 But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself." 22 His parents said this because they were afraid of the Jews, for already they had decided that anyone who acknowledged that Jesus was the Christ would be put out of the synagogue. 23 That was why his parents said, "He is of age; ask him."

24 A second time they summoned the man who had been blind. "Give glory to God, they said. "We know this man is a sinner."

25 He replied, "Whether he is a sinner or not, I don't know. One thing I do know. I was blind but now I see!"

26 Then they asked him, "What did he do to you? How did he open your eyes?" 27 He answered, "I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?"

John 9:28-41 (NIV)

28 Then they hurled insults at him and said, “You are this fellow’s disciple! We are disciples of Moses! 29 We know that God spoke to Moses, but as for this fellow, we don’t even know where he comes from. The man asked. “Tell me so that I may believe in him.” 37 Jesus said, “You have now seen him; in fact, he is the one speaking with you.”

38 Then the man said, “Lord, I believe,” and he worshiped him.

39 Jesus said, “For judgement I have come into this world, so that the blind will see and those who see will become blind.”

40 Some Pharisees who were with him heard him say this and asked, “What? Are we blind too?”

41 Jesus said, “If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.

SESSION TWO QUESTIONS

1. According to the religious leaders present, what caused this man’s blindness?
2. In what ways might we have the same attitudes today toward the suffering, misfortunes or disabilities of others?
3. What is the reason Jesus gives for the man’s blindness? What does this mean to you in your own words?
4. Who are the real blind ones in this story? Explain.

FOR DISCUSSION

“You will see that it is not incidental to the story when Jesus says, precisely in this context (verse 5), “I am the light of the world.” We are not left in the dark about the meaning of darkness. God’s light has come into the world, and it is shining on disabilities and on everything else. God has not left us to be alone to despair of any meaning, or to create our own meaning. So, ask God to open your eyes, and let’s walk with Jesus, in the light, through this text of God’s word in John 9:1–4.” – John Piper

This story of Jesus describes not only the physical healing of blindness but also the progressive, spiritual healing of the man’s awareness of who Jesus is. Had this part of the healing not also been emphasized by the author John, then the man could have simply remained spiritually blind—even with physical eyes that could now miraculously see.

Today, people are born blind usually because the cornea is not fully developed in utero. Until fairly recently, this condition was irreparable. Blindness would be the daily reality of the sufferer from birth to death. However, thanks to modern medical procedures, a person born blind may receive a cornea transplant. A new cornea is taken from someone who recently died and is transplanted into the blind eye of the recipient. It is a very effective surgery. Technically, the person born blind receives in the replacement all the ocular machinery needed to see. But there is still a huge obstacle to overcome.

It’s not a medical issue but an educational issue that hinders the healing. The person born blind now sees. But what is it they are seeing? They have no idea. The person must process mentally a cascade of shapes, colors, images, etc. Physically, they may see perfectly; but their perception of what they are seeing is confusing. A husband might say, “I want to see my wife,” when his wife is right in front of him. It’s somewhat like the man who said to Jesus after receiving prayer, “I see men, but they look like trees.”

We are in the same situation. Jesus is with us, his light shines all around us, and his miracles adorn our path, yet still we cannot see the One who is right in front of our face. It’s not that we need healing from blindness. We have all we need to experience him fully. It’s not because of our failure to see but our failure to identify what we are seeing. Christ is actually in the midst of what we are seeing. He is God with us always, no matter how painful our circumstances are.

In other words, we must change our perceptions of our circumstances and not react to the circumstances. For one person, listening to Bach is an ear numbing and boring waste of time. But to another person, the same music is beautiful and provides joy, meaning and inspiration.

These two have the identical machinery of hearing. Their ears are alike. The music is also the same actual sounds coming to both. However, the perception of the circumstance is hugely different. One man tells himself, "This is Hell!" Another tells himself, "This is Heaven!"

We can change our perceptions by what we are telling ourselves. If I align what I tell myself with the Word of God, then I will "see Jesus" amid my every circumstance.

DISCUSSION QUESTIONS

1. Do you see a progression in the way the formerly blind man described Jesus? How does his perception of Jesus change?
2. As the Pharisees continue to question him, what does the man begin to understand about Jesus?
3. What is the climactic response of this man to Jesus in verse 38?
4. What is Jesus' conclusion about the Pharisees in verses 40 and 41?
5. What is blindness according to Jesus in this account?
6. What does sight really mean in this account?

SESSION THREE

JESUS HEALS A MAN WITH LEPROSY

Luke 5:12-16 (NIV)

12 While Jesus was in one of the towns, a man came along who was covered with leprosy. When he saw Jesus, he fell with his face to the ground and begged him, "Lord, if you are willing, you can make me clean." 13 Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" And immediately the leprosy left him. 14 Then Jesus ordered him, "Don't tell anyone, but go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them."

15 Yet the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses. 16 But Jesus often withdrew to lonely places and prayed.

A quote from *Fearfully and Wonderfully Made* by Paul Brand, MD, a famous missionary doctor in India who treats patients with leprosy (Hanson's Disease):

"I have sometimes wondered why Jesus so frequently touched the people he healed, many of whom must have been unattractive, obviously diseased, unsanitary, smelly. With his power, he easily could have waved a magic wand. In fact, a wand would have reached more people than a touch. He could have divided the crowd into affinity groups and organized his miracles--paralyzed people over there, feverish people here, people with leprosy there raising his hands to heal each group efficiently, en masse. But he chose not to. Jesus' mission was not chiefly a crusade against disease (If so, why did he leave so many unhealed in the world and tell followers to hush up details of healings?), but rather a ministry to individual people, some of whom happened to have a disease. He wanted those people, one by one, to feel his love and warmth and his full identification with them. Jesus knew he could not readily demonstrate love to a crowd, for love usually involves touching."

Rev. Josh Acton gives an example of the importance of touch in the healing ministry: I remember a moment when the simple act of receiving touch from another person immediately relieved me of intense pain. I was in my early forties and had an earache that rapidly became a life-threatening condition. It started with a dull pain in my ear. I went to the doctor, and he prescribed a low-level antibiotic and ear drops. That night, I woke up in intense pain with a high fever. I got up, looked at my face and saw the left side of my head and ear were swollen! I panicked! I called a friend of mine who was a well-known Dallas physician on his personal cell phone. I reported my symptoms; and he said he'd meet me in 30 minutes at his friend's office, who happened to be an ear, nose and throat specialist. Thank God for church connections!

The ENT doctor had me lie down, as he used an instrument that blew a burst of air into my ear to open it up. Ouch! That hurt! It was so swollen and infected he couldn't open the ear. I was in so much pain I wanted to cry! What he did next put me in a whole new realm of physical pain I have never experienced before or since. He said, "We have to put a wick into your middle ear. It's going to feel like giving birth through your ear canal!" I braced myself. When he inserted the wick into my inner ear, I immediately cried out to God. I'd lost all sense of appropriateness and self-consciousness. I always thought of myself as stoic and self-controlled when in pain, this was not the case. I yelled out to God, then let loose the loudest, crudest litany of expletives imaginable. It would have made a rapper blush! My friend who brought me in was a valued parishioner, and I was his pastor; but I was cursing with words he probably never expected to hear from me. There I was cursing with

words he probably never expected to hear from me. It really hurt more than I can say, like an ice pick with barbs extending outward, thrust into my ear.

My hand instinctively went out to hold my friend's hand. "Could you hold my hand?" I asked him. He said he would and grabbed my hand. Suddenly, all the white-hot pain shooting through me was then unloaded into that hand. It was shared. I felt immediate relief! Human touch took the pain from me. I know God was present to do this, but it was a human being that was the point of contact between God and me. I will never forget that!

Person-to-person touch breaks down the power of pain. It also demonstrates Jesus' desire for personal and intimate contact with what is broken and the most unpresentable in you, whether physical pain or moral weakness. Jesus reaches to touch the areas of your life where you carry the most pain, shame, fear, anger and so on, for the purpose of absorbing the negative experience you're having into himself, taking every burden upon his own shoulders.

SESSION THREE QUESTIONS

1. Why do you think the man, "begged Jesus, 'Lord, if you are willing, you can make me clean'"? Why would the willingness of Jesus be a question?
2. How might a misunderstanding of the perfect love and compassion of Jesus inhibit sufferers of all kinds, perhaps the person next to you, from seeking healing?
3. What is your initial reaction to hitting your arm or hand on something or stubbing your toe? You hold it, touch it and put your hand on it. Can you think of a time where the touch of another person helped you get through a painful event? Has a hug, a hand holding, or hand on the back or arm ever ministered comfort to you?
4. What do you think is the benefit of touching people when we pray for them? Why do you think the Bible tells us to pray for the sick and "lay holy hands on them"?
5. What causes us perhaps to resist touching someone or resist being touched by them? Does Jesus show us why?
6. In what way has personal touch affected you in praying for others or in receiving prayer?

PRAYER

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways and bring them again, with penitent hearts and steadfast faith, to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

FOR DISCUSSION

What might Jesus say or do in response to those areas within us which we feel are unpresentable or untouchable?

Do you think there is a connection between embracing Jesus and embracing those who are in pain? If so, how?

SESSION FOUR

DO YOU WANT TO BE MADE WELL?

John 5:1-15 (NIV)

1 Some time later, Jesus went up to Jerusalem for a feast of the Jews. 2 Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. 3 Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. 5 One who was there had been an invalid for thirty-eight years. 6 When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, “Do you want to get well?” 7 “Sir,” the invalid replied, “I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me.”

8 Then Jesus said to him, “Get up! Pick up your mat and walk.” 9 At once the man was cured; he picked up his mat and walked. The day on which this took place was a Sabbath, 10 and so the Jews said to the man who had been healed, “It is the Sabbath; the law forbids you to carry your mat.” 11 But he replied, “The man who made me well said to me, ‘Pick up your mat and walk.’”

12 So they asked him, “Who is this fellow who told you to pick it up and walk?” 13 The man who was healed had no idea who it was, for Jesus had slipped away into the crowd that was there.

14 Later Jesus found him at the temple and said to him, “See, you are well again. Stop sinning or something worse may happen to you.” 15 The man went away and told the Jews that it was Jesus who had made him well.

Reflections on John 5:1-9

The man had been lame for 38 years when Jesus asked him, “Do you want to get well?”

We can become so used to our painful life struggles (addictions and unhealthy behaviors) that to be healed would mean a change in our identity. “Of course I want to be healed, as long as I can keep who I am.” God often says, “Trust me. Let me become your identity.”

Waiting For The Water to Be Stirred

All the blind, lame and paralyzed were there for someone to stir the water for healing. So often, we (the body of Christ) are in that same place. God calls us as a body to gather together and wait. Our healing may take year; other times, healing only takes minutes. Regardless, until God stirs the water we wait. He calls us to wait together. A healing community is an ideal place to wait and watch for God to move in power, bringing healing and blessing. Along the way we are to encourage, pray for and support one another.

No One To Help

Jesus asked the lame man an extremely important question, “Do you want to get well?” It’s heartbreaking to hear the man respond that there was no one to help him get to the water when it was stirred. There is something doubly tragic about his being in obvious pain and having no one notice or reach out to help him. It compounds the pain with a loneliness that bears down on the afflicted person with the awful force of an unspeakable sadness.

Called to “Stir the Waters”

Henri Nouwen, in his book *The Wounded Healer*, describes our role in the body of Christ as one that brings healing to others from our own place of wounding. He has called us as a body to encourage, minister and pray for one another regardless of our current situation or infirmity. We are called to “stir the waters” for each other.

How Can We Stir the Waters For Those In Need of Healing?

God moves mightily when we “expect healing and begin to orient our lives around our identity as people made well in Christ, even before we actually see the healing happen.”

SESSION FOUR QUESTIONS

1. Why is healing on the Sabbath day such a controversy to the religious leaders of Jesus' time?
2. Does religious custom or law ever get in the way of healing? If so, how?
3. Why do you think Jesus asked if the man wanted to get well?
4. Do you think some illnesses are chosen? If so, in what way?
5. Why are all those people unwilling to help? Why are any of us unwilling?
6. Why do you think so many people just keep their need for healing a secret?
7. Why do you think the man had to pick up his mat and walk before the healing occurred?

PRAYER

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Savior Jesus Christ. Amen.

SESSION FIVE

JESUS HEALS TO MAKE PEOPLE WHOLE

John 4:6-18 (NIV)

Jesus Ministers to the Woman at the Well

6 Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour. 7 When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" 8 (His disciples had gone into town to buy food.) 9 The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.)

10 Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water." 11 "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water? 12 Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?"

13 Jesus answered, "Everyone who drinks this water will be thirsty again, 14 but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life." 15 The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

16 He told her, "Go, call your husband and come back."

17 "I have no husband," she replied. Jesus said to her, "You are right when you say you have no husband. 18 The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."

So far in this healing series, we have seen Jesus heal people's physical diseases or conditions. Jesus' intense love had the power to do that. The power of love that created us can also recreate us. Jesus' ministry demonstrated that intense love.

We also reflected that such power and authority were given to the followers of Jesus. To all who make a commitment to carry on the ministry of Jesus and open themselves to his love, the healing gifts are given.

Jesus' healing power was not limited to physical healing. Jesus ministered to the whole person, the physical, emotional and spiritual. In this story of the woman at the well, Jesus demonstrates his care for her emotional and spiritual well-being.

It was the custom of that time for women of the town to go together to the well early in the morning to get water for the day.

Jesus moves the conversation in a way that gives him an opportunity to offer her "living water". In the Old Testament flowing water is a symbol of God's unconditional love. This is the love that heals. Jesus invites the woman to drink this "living water" to heal the inner wounds which she carries. Feeling Jesus' personal love and hearing his voice of assurance give us the security to let go of accumulated wounds in our story.

The healing stories throughout the Gospel demonstrate Jesus' desire to give the "living water," his personal love, to every person. This is the same love that cured people. If the person responded with a commitment to enter a relationship with Jesus, they were spiritually healed; they were made whole, a wholeness that is only possible when we are connected to our Creator. We see this most clearly in the healing of the ten lepers (Luke 17:11-19). Ten lepers were cured, but only one came back and "threw himself on his face at the feet of Jesus." This gesture of surrender and praise displayed his faith commitment. Jesus responds to his gesture by saying, "your faith has made you well." Every cure that Jesus offered was an invitation to a faith relationship with him, a relationship that would make them well forever.

In this story of the woman, Jesus offers the same invitation. He offers her inner healing as a means of bringing her spiritual wellness. He asks her to call her husband, because inner healing involves the person's participation. She must be willing to make some changes and allow this new, unconditional love to heal her wounded heart. The evidence that she was willing to change is that she put down her water jar, went back into the town and invited the people to come and meet Jesus. His love was giving her a new identity and power to relate in a healthier way. She was willing to reach out to the people she had avoided earlier that day. Jesus' healing love allowed her to view herself in a new way.

The story tells us that many people came out to see Jesus.

Many people today need some inner healing. Unlike many physical cures, inner healing often takes time. Jesus took time with those townspeople; and as a result, many came to know that he was the "Savior of the world." They were made well.

This story assures us that Jesus wants us to live free of inner woundedness. He is there to walk with us. It is important to have a loving community that demonstrates his love and helps us to deal with the pain within each of us.

SESSION FIVE QUESTIONS

1. Why do you think Jesus asked this woman for a drink?
2. What did he see in her that we might not have seen?
3. What can we learn about listening to person's hearts and unspoken needs?
4. Why do you think this woman was alone at the well at noon?
5. What has separated her from her community?
6. Have you ever taken time to feel God's personal love for you? Share.
7. Have you noticed how God's personal love for you increases your self-worth, illuminates your true identity and empowers you to overcome old voices that have kept you down?
8. Would you have followed that woman out to the well? Why? Why not?
9. Do you think a change in her was evident?
10. Do you have inner voices or memories that keep you from living every day as a daughter/son of the Father?
11. Are you willing to let the loving voice of Jesus change you? Who could help you?
12. Why do you think so many people go out to the well at the woman's invitation?
13. Do you have a healing community that will surround you in Jesus' non-judgmental, unconditional love as you process your wounded memories and emotions?

OSL is an international, inter-denominational, Christian healing organization made up of healing communities dedicated to offering healing prayer in Jesus' name. If you wish to know more about the healing ministry of Jesus or if you seek a healing community, visit our website at www.OSLToday.org



A MINISTRY OF CHRISTIAN HEALING

www.OSLToday.org   OSLToday