

INSTRUMENTS OF HEALING

Part 16 of Foundations 260 - OT. Various Passages.

Peter Foxwell. The Cornerstone Church. June 7, 2026.

Dismiss the Middle School

STUDY GUIDE

As you came in this morning, you should have received a bulletin. Inside, you'll find a simple study guide you can use in a few different ways: to follow along with today's teaching, to reflect on during your personal devotions this week, or to spark conversation in your small group.

More resources are available online. [The link is in your study guide.](#)

Let's get started on today's teaching ...

A HEARTBREAKING REALITY

I received a text message the other day that shook me up. It said:

... our hearts break watching the sickness we have in church; I could barely see the Lord's supper on Sunday through tears, with my eyes on X.

The reality is that we're all sick or in pain, or we know someone who is. As your pastor, I feel the weight of our suffering. It's heartbreaking.

So... we need some insights into sickness, suffering, and divine healing. Today, I want to teach us how to be instruments of healing and to do something positive to help hurting people.

Here's where we're headed:

1. First, we should explore what the Bible teaches about healing
2. Then we need to know what to do about healing. How can we be instruments of healing?

OK? Let's go.

WHAT TO BELIEVE ABOUT HEALING

Let's put healing into its biblical context. There are three things we need to know:

1. We all need healing.

When Adam and Eve rebelled against God, the world fell under a "curse." The curse brought suffering, sickness, and death to everyone (Genesis 3:16-19). Sickness is not a natural process; it is a spiritual consequence.

In Romans 8, the apostle Paul describes the impact of the curse:

*Romans 8:20-22 (CSB) For the creation was subjected to **futility** — not willingly, but because of him who subjected it — in the hope 21 that the creation itself will also be set free from the **bondage to decay** into the glorious freedom of God's children. 22 For we know that the whole creation has been **groaning** together with labor **pains** until now.*

"Futility" means that things are not working as God originally designed them. Life is good and bad, easy and hard, productive and useless. We are successful and failing, happy and sad, healthy and sick, prospering and suffering, living and dying.

*When Kim was studying for her counseling degree, her professor called this human condition the **"doctrine of the groan."***

So, this is what we believe: We all need healing.

2. God is the healer.

God steps in to heal. There is a dramatic example of this in Exodus 15, where God identifies himself to Israel as **“the Lord who heals you”** (verse 26).

Later, Jesus Christ came, healing and casting out demons. He was reversing the curse and taking authority over the “groan.”

*Matthew 4:23-24 (CSB) 23 Now Jesus began to go all over Galilee, teaching in their synagogues, preaching the good news of the kingdom, and **healing every disease and sickness** among the people. 24 Then the news about him spread throughout Syria. So they brought to him all those who were afflicted, those suffering from various diseases and intense pains, the demon-possessed, the epileptics, and the paralytics. **And he healed them.***

Then, on the cross, Jesus sealed the deal - he canceled sin, sickness, and death. We live in a new situation where healing is a reality:

Galatians 3:13 (CSB) Christ redeemed us from the curse of the law by becoming a curse for us, because it is written, ‘Cursed is everyone who is hung on a tree.’

Isaiah 53:4-5 (CSB) ... he himself bore our sicknesses, and he carried our pains; ... 5 and we are healed by his wounds.

We believe this: God is the healer.

WAIT ... If healing is a reality, why are we still sick, suffering, and dying? Great question, and I’ll answer it next.

3. Most healing is in the future.

Theologians call this present age between the first and second coming of Jesus the “already, not yet” era.

Applied to healing, it means this: Yes, healing is already available, but it is not yet universally applied. We still get sick and die, but sometimes Jesus intervenes to heal us now.

1 Corinthians 12 describes how Jesus intervenes to heal: The passage mentions various grace gifts or abilities given to us by the Holy Spirit, and among those is “**gifts of healings by one Spirit**” (verse 9). The double plural indicates that it’s not a single person identified as “the healer,” but rather that the whole church is the place where healings break out.

The Corinthians used to go to **the shrines of Asclepius** to seek healing, but now the Holy Spirit of Jesus is healing people in the church through the church. **God’s people are the instruments of healing today.**

And yet, we still get sick. That’s because, in the already-not-yet age, full, total, complete, universal healing is in the future. It will happen in the new creation when Jesus returns. Revelation 21 and 22 describe what it will be like:

*Revelation 21:4 (CSB) He (God) will wipe away every tear from their eyes. **Death will be no more; grief, crying, and pain will be no more, because the previous things have passed away.***

*Revelation 22:1-3 (CSB) Then he showed me the river of the water of life... 2 The tree of life was on each side of the river, bearing twelve kinds of fruit, producing its fruit every month. **The leaves of the tree are for healing the nations,** 3 and there will no longer be any curse.*

2. WHAT TO DO ABOUT HEALING

Now, let's talk about WHAT TO DO about divine healing. How can we be instruments of healing?

Suppose you have a loved one or friend who is sick and suffering, whether physical or emotional. Here are quick guidelines:

- **Under-promise and over-deliver.** Tell your friend that sometimes God heals us right now as we pray, but it's not guaranteed. Tell them that God is good and loving, and he is with us in our pain, helping us.
- **Point them to the many ways God heals today,** such as diet, exercise, medicine, and medical professionals. And also through prayer.
- **Offer to pray for healing.** Pray gently - no need to shout: *"Lord, you are our healer; please touch XYZ with your healing power in the Name of Jesus."*
- **Thank God** for hearing your prayer and for his constant love and care.
- **In some situations, you might want to bring your friend to an Elder** for anointing with oil and healing prayer. That's what the apostle James commends in James 5:13-15.

We can all be instruments of healing. All it takes is compassion and prayer. Next time you have a sick friend, step out of your comfort zone and offer to pray.

If you're sick or suffering here today, please come for prayer after the blessing.

PERSPECTIVES ON HEALING

Written with AI assistance.

God's healing work is not just about getting better from an illness; it's part of his big story to fix everything that sin has broken. From the Garden of Eden to the new creation, the Bible shows that our real loss is shalom—deep peace, wholeness, and friendship with God—and that loss is why we live in a world of pain, disease, and death.

At the center of this story stands Jesus. His death on the cross is the solid ground of every good gift we receive, whether spiritual or physical. We don't have "healing in the atonement" as a guaranteed right now, but "healing through the atonement." In other words, Christ's sacrifice has already secured our future resurrection and complete healing, and any physical healings we see in this life are precious previews of what's coming—not promises that we'll never be sick now.

When Jesus healed people in the Gospels, he wasn't putting on a show. His miracles were signs pointing to who he is and to the deeper salvation he offers. In John 5, for example, after Jesus heals a lame man, he goes back to him and says, "Sin no more, that nothing worse may happen to you," reminding us that eternal separation from God is far more serious than any disease.

So where does that leave us today? The New Testament invites us to call the elders, be anointed with oil, and pray boldly for healing—while resting in God's wise and loving will. Not every sickness is tied to a specific sin, but Scripture calls us to honest confession and mutual prayer because hidden sin can damage our fellowship and our joy. And when God chooses not to heal right now, it doesn't mean he has turned his face away; he is using our weakness to deepen our faith, grow our compassion for others, and keep our hope fixed on the day when our bodies will be raised and shalom will be fully restored.

SMALL GROUP GUIDE

Review

- Review Peter's June 7th teaching and study guide.
- What were the main insights of Peter's teaching?
- What questions do you have about the passage or Peter's teaching?
- What were the main applications or takeaways for your life?

Discuss

1. How does understanding the fall (Genesis 3) shape the way you think about sickness, suffering, and death? Do you agree with Peter that sickness is not a natural process but a spiritual consequence?
2. Have you ever struggled with unanswered prayers for healing? How does this sermon help you think about those experiences? Why is it important to hold both truths: that God can heal now and that full healing awaits the future?
3. Peter emphasized that healing happens "through the church," not just a special "healer." What does that look like in a practical, everyday sense?
4. The phrase "under-promise and over-deliver" was used. Why is this approach wise when talking to someone who is hurting?
5. What encouragement would you give to someone struggling with confidence in praying for the sick?

Prayer Focus

- 247: "Lord, please add daily to the Cornerstone those who are being saved."