

**Pine Knoll Sabbath School Study Notes**  
**Fourth Quarter 2014: *The Book of James***  
**Lesson 12 “Prayer, Healing, and Restoration”**

**Read for this week’s study**

James 5:13–20; 1 John 5:14; 1 Cor. 15:54; Heb. 12:12, 13; John 8:43–45; Prov. 10:12.

**Memory Text**

“Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much” (James 5:16, NASB 1995).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. The Essential Christian Toolkit
- III. Prayer for the Sick
- IV. Healing for the Soul
- V. Models of Prayer
- VI. Restoration and Forgiveness
- VII. Further Study

**Questions and Notes for Consideration**

**Moderator: Jerry Winslow**

1. When Christians are seriously ill, one of the most cited biblical passages comes from James: “Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up.” (James 5:14-15) This has been done for my friend. She is suffering, her life is threatened by illness, and she has not yet been made well. **What should we tell the person of faith who is not healed from disease?**
2. This passage from James refers to “the prayer offered in faith” (5:15) and “the prayer of a righteous man.” (5:16) Are some people better at prayer than others? **Is the fact that many sick people who receive anointing and prayer are not healed, attributable to a lack of faith or a lack of righteousness on the part of the one who prays?**
3. Our passage for this lesson also indicates that members of the faith should “confess your sins to each other and pray for each other so that you may be healed.” (James

5:16) **Does it seem plausible that mutual confession of sins would enhance the likelihood that prayer for the sick would lead to healing?**

4. More than once in Scripture, there is a convergence of healing the sick and the forgiveness of sin. (In addition to James 5:15, see for example, Luke 5:20) **How do you understand the linkage of healing the sick and forgiving their sins?**
5. The story of Elijah praying about drought and rain is used by James as an illustration. **Can prayer affect the weather?**
6. James urges us to seek out those who have “wandered from the truth” and attempt to bring them back. (James 5:19) Most likely, all of us can think of such individuals. **What are the most effective ways to help those who have wandered from the faith?**
7. As we come to the end of the Book of James, review the overall message of this work. Why do you think James, under the influence of the Spirit, wrote this book? What do you see as its main thesis? What passage in this work do you think best expresses its fundamental purpose? **What does the Book of James tell us about the character of God, the Source of the work’s inspiration?**

### Thoughts from Graham Maxwell

We wouldn’t want prayer just to suggest that now it’s time to begin the meeting, and in sixty minutes we’ll do it again and then you will know when to go home. Unfortunately, prayer can deteriorate into that. Sometimes it is almost a signal to the choir to begin the final response.

Conversation about God can be prayerful all the way through, and we wanted the conversation to be that special. And if God were here, I would want Him to speak first, that’s for sure. And that is why we have all the texts of Scripture. We want Him to be speaking. I wish He could speak more of the time. And so conversation *about* God with the Scriptures before us can be conversations *with* God. And you know that familiar saying: Prayer is *conversation with God as with a friend*. But I’d like the one who raised the question to know we hope you will pray—because we are too, all the way through.

Lou: And I hear you saying that in a very real sense, the whole thing is in the atmosphere of prayer.

Graham: I hope so. {Graham Maxwell. Excerpt from the audio series, Conversations About God, session 3 with Lou Venden, “All God Asks is Trust” recorded January, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/3MMCAG>

Jesus said, after just three and a half years the Gentle One says, “It’s better that I go now.” Especially since they now recognized that He was God; and now the disciples would stop

thinking things through—they would simply run to Him and ask Him their questions; they would accept His answers on the authority of who He was. It seems like the right thing to do.

Yet in the great controversy God does not ask for that. So even gentle Jesus said, “It is better that I go, and I’ll send the Holy Spirit who will come as a still small voice. He’ll come to be a Teacher and a Guide to lead you into the truth. You won’t see Him. He won’t intimidate you. He only works with evidence. Most particularly He’ll help you understand the Bible.” For God does speak to us. He does answer our questions. But He does it through what we call His Word. We talk to God, and He talks to us as we study the Scriptures. That’s why I believe that really thoughtful study of the Scriptures is a form of prayer. That’s conversing with God as with a friend. Now some people pray a great deal, but never hear God speak back because they never spend much time reading the Bible.

But if one reads the Bible and then responds to God, there is conversation as one thinks along, and says to God, “That’s marvelous, what I’ve just read.” This is conversation with God as with a Friend, and that’s the meaning of prayer. {Graham Maxwell. Excerpt from the audio series, Conversations About God, session 4, “God’s Way of Restoring Trust” recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/4MMCAG>*

Lou: We talked about praying in Jesus’ name, wondering what that might mean? Is it that God is too holy and we need Jesus to kind of run interference—not against His anger, but in relationship to His holiness?

Graham: Ah, you said two things there of consequence. Sometimes we do hear, “the Father is too holy to look on sin, so the Son came.” Are we implying the Son is not as holy as the Father? Forbid the thought! The Son is just as holy as the Father. I believe that to pray in Jesus’ name is a grateful recognition that if the Son had not come to reveal the truth, we wouldn’t know the Father. We wouldn’t know He is just as approachable as the Son. We wouldn’t be “bold to approach Him with confidence to the throne of grace,” as Hebrews 2 and 4 say. We would be afraid to do it. So we pray in Jesus’ name, saying, “Thank You for the whole costly revelation and demonstration.” And it certainly doesn’t mean: “Lord, I’m near the end of my prayer. In one minute when I say, ‘Amen,’ You’ll know I’m through.” That’s sad. Amen means: “I mean everything I’ve said, Dear God. I mean it!”

Lou: So “in Jesus’ name”, really means celebrating God’s gift. That’s beautiful.

Graham: I can approach You, God. {Graham Maxwell. Excerpt from the audio series, Conversations About God, session 11 with Lou Venden, “God’s Emergency Measures” recorded April, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/11MMCAG>*

The topic for our fifteenth conversation is “Talking to God As a Friend”—another opportunity to consider the meaning and purpose of prayer. As with all the topics in our conversations, **the way we pray depends upon the kind of person we believe our God to be.** {Graham Maxwell. Excerpt from the audio series, Conversations About God, session 15, “Talking to God as a Friend” recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/15MMCAG>*

So now, imagine that the Father appears visibly among us here at Loma Linda this evening. How would we speak to Him? Or to make it more personal, let us say that He is willing to meet us in the fellowship room. As many of us as could, would go over there and gather around Him, just as the crowds did around Jesus; and Mary loved to sit there at His feet. Supposing we should have the inestimable privilege of talking there freely with God the Father for a whole hour; would it be appropriate at the end for someone among us to arise and say, “This has been such a special occasion, don’t you think we ought to close this meeting with a word of prayer?” Or would it be correct to understand that talking, conversing, having conversation with our God as with a Friend for that whole hour actually is real prayer, and we have been praying the whole hour long? {Graham Maxwell. Excerpt from the audio series, Conversations About God, session 15, “Talking to God as a Friend” recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/15MMCAG>*

Now God is seated there and we are gathered around Him. What should we say? Should we be the first to speak? Once we have started speaking, would we talk all the time? Or would we let God speak for a while? Normally, when we pray we do all the talking, don’t we? And then we say Amen, and go about our business, or go to sleep. It would be like meeting in the room with our Heavenly Father, and talking to Him incessantly for several minutes, and then saying, “Amen, thank you very much,” and then going home. It wouldn’t make sense, would it? It certainly wouldn’t be conversation as with a friend. Conversation means at least two people speaking. But how do we converse with God when we can’t see Him just now, because of the present emergency? We all understand that emergency and why in mercy He does not reveal Himself visibly to us at this moment.

And so, the Bible is called the Word of God—God speaking to us. If we wish to hear God speak, except in most extraordinary occasions, God speaks to us through the Bible. We speak to Him in prayer. Truly, as someone has said, “We commune with God through the study of the Scriptures.” {Graham Maxwell. Excerpt from the audio series, Conversations About God, session 15, “Talking to God as a Friend” recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/15MMCAG>*

So, what language would you use? Then how would we address Him?

Jesus addressed His Father as “Abba, Father.” Abba is Aramaic for father. So it is almost like saying, “Father, Father,” although it is a term of endearment. Some versions translate “Abba, Father” as “Dear Father,” the way some of us like to start our public prayers and private too, Dear Father. You remember Paul in Romans and Galatians invites us to do precisely that. He says that when the Spirit of truth dwells within us, we will address the Father as “Dear Father.”

But most important, what would we talk about? Could you on such a precious occasion say, “Thank you, God, for today’s groceries and here is my list for tomorrow, amen.”, and then go on about your business? Or more seriously, right there with the Father, might you say, “Bless the missionaries as they carry the truth to the far-flung corners of the earth.” The Lord might say, “How sweet. How is it that you only think of these things when you are at the time of prayer?” Of course, if you are the mother of a missionary, how appropriate for you to talk to God about your loved ones. And missionaries, above all people, deserve and need our prayers. But if we are not thinking about them the rest of the time, just that when we talk to God, we feel that we should only mention the most lofty themes and not the things we have been really thinking about all day?

You see, for some of us, those well-worn phrases about the missionaries and other sorts of things we understand we *ought* to mention when we pray, might seem rather empty when we are talking face-to-face with God as with a friend. Or, if we should leave the meeting and walk through a garden in the community, wouldn’t it be natural, walking with God, to comment with admiration on the beauty and fragrance of a rose, and the beautiful sounds of the mockingbirds? Aren’t they magnificent right now? And then that lovely, lonely sound of the mourning dove. Why couldn’t we tell Him how beautiful it was to create things that way? Or walking through the garden, would we simply say, “We thank thee, Lord, for the beauties of nature that surround us,” and move on to some other topic? We do have well-worn phrases to cover these things. It seems to me that if God really were our Friend, we would take time to talk about these things and to be more specific about them, as we would with other members of the family. We might even venture to ask Him about the thorns on the rose. “Did you put them there? If so, why?” Or is it all right to ask questions of our God? Job did, and he honored God with his confidence. You remember how boldly, but reverently, Job agonized with God—to the consternation of his friends. They worried that God would surely smite Job for daring to talk to the Father like this.

The whole book of Job is on this subject. I have picked just one place. Look at Job 29:2-4 and 30:20. Job cries to God:

If only my life could once again be as it was when God watched over me. God was always with me then . . . and the friendship of God protected my home . . . [But now] I call to you, O God, but you never answer, and when I pray, you pay no attention. (GNB)

How that worried Job's friends! But was God offended? No, look at our next verse, Job 42:7. God said to the three friends, who were so worried: "You did not speak the truth about me the way my servant Job did." (GNB) You see, Job knew God, and He honored God with those cries. God was not talking to him just then. And Job was deeply upset because their friendship seemed to be at an end. So what upset the friends complemented God, and spoke well of their relationship. {Graham Maxwell. Excerpt from the audio series, Conversations About God, session 15, "Talking to God as a Friend" recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/15MMCAG>

It is most significant to know that the word salvation means, essentially, healing. To be saved is to be healed. In one very legal understanding of the plan of salvation, to be saved is more to be forgiven; almost to have your fire insurance paid up, so you can be admitted.

In the trust-healing model, salvation means healing the damage done. This is made plain in many places in Scripture. Look at the next two examples on the list, of Luke 18:42, in two different versions. Jesus said to the blind man: "Receive thy sight: thy faith hath saved thee." That's the *King James Version*. But the *New International Version*, right underneath: "Receive your sight; your faith has healed you." {Graham Maxwell. Excerpt from the audio series, Conversations About God, session 14, "God Can Completely Heal the Damage Done" recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/14MMCAG>

Suppose you had to keep rat poison. (We're having a lot of trouble with rats now.) So you had to keep rat poison in your house, and you have a young son. And if he touches it and then eats it, he could be very sick, even die. So you say, "Son, don't touch that rat poison." I'm going to put it on the highest shelf, the high and locked cupboard. A little later you hear a crash in the garage, and you run out, and there's your son lying on the floor. He's taken the rat poison and he's dying. Would it do any good to say, "Son, I forgive you, I forgive you!" He would just die forgiven, that's all. It wouldn't keep him from dying. Nor would it do any good to say, "Son, I don't want you to die, so let me drink the rat poison." And you both die. The boy doesn't need forgiveness. He needs an antidote. He needs healing. But God didn't wait for that. God has said, "You really don't take Me seriously, do you, that sin is like a poison and will lead to your death. Let Me take the poison." And Jesus dies. And we, like the son, say, "Dad, it's real, isn't it! And

nobody's killing you. Sin is really a poison, and you are dying. I will take you seriously from here on." The beauty is that God then was able to take His life back and come out living. I've made my point. There's still no legal requirement in that. There's an awesome truth to be revealed. There's nothing arbitrary in this thing. God does not want us to poison ourselves. We need healing. Better heed the warning. The results of sin is death, and don't do this thing. {Graham Maxwell. Excerpt from the audio series, Conversations About God, session 12, "God's Law is no Threat to Our Freedom" recorded April, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/12MMCAG>*

### **Recommended Listening:**

Conversations About God session 15 "Talking to God as a Friend" is available at: <http://pkp.cc/15MMCAG>

### **Further Study with Ellen White**

He who places himself unreservedly under the guidance of the Spirit of God, will find that his mind expands and develops. He obtains an education in the service of God which is not one-sided and deficient, developing a one-sided character, but one which results in symmetry and completeness. {1SM 338.2}

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy.—MH 115 (1905). {2MCP 452.1}

Sin brings physical and spiritual disease and weakness. Christ has made it possible for us to free ourselves from this curse. The Lord promises, by the medium of truth, to renovate the soul. The Holy Spirit will make all who are willing to be educated able to communicate the truth with power. {MM 12.2}

The soul that loves God, loves to draw strength from Him by constant communion with Him. When it becomes the habit of the soul to converse with God, the power of the evil one is broken; for Satan cannot abide near the soul that draws nigh unto God (RH Dec. 3, 1889). {7BC 937.5}

"Draw nigh to God, and He will draw nigh to you." Draw nigh to Him by prayer, by contemplation, by reading His Word. When He draws nigh to you, He lifts up for you a standard

against the enemy. Let us take courage; for the enemy cannot pass this standard (MS 92, 1901). {7BC 937.9}

“Come now, and let us reason together” is the Creator’s invitation to the beings He has made. Isaiah 1:18. God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God. {SC 43.4}

The victory is not won without much earnest prayer, without the humbling of self at every step. Our will is not to be forced into co-operation with divine agencies, but it must be voluntarily submitted. Were it possible to force upon you with a hundredfold greater intensity the influence of the Spirit of God, it would not make you a Christian, a fit subject for heaven. The stronghold of Satan would not be broken. The will must be placed on the side of God’s will. You are not able, of yourself, to bring your purposes and desires and inclinations into submission to the will of God; but if you are “willing to be made willing,” God will accomplish the work for you, even “casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:5. Then you will “work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.” Philippians 2:12, 13. {MB 142.1}

He bids you arise in health and peace. Do not wait to feel that you are made whole. Believe His word, and it will be fulfilled. Put your will on the side of Christ. Will to serve Him, and in acting upon His word you will receive strength. Whatever may be the evil practice, the master passion which through long indulgence binds both soul and body, Christ is able and longs to deliver. He will impart life to the soul that is “dead in trespasses.” Ephesians 2:1. He will set free the captive that is held by weakness and misfortune and the chains of sin. {DA 203.2}

The heart of Infinite Love yearns after those who feel powerless to free themselves from the snares of Satan; and He graciously offers to strengthen them to live for Him. {PK 316.3}

Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not desire to be set free, if we will not accept His grace, what more can He do? We have destroyed ourselves by our determined rejection of His love. 2 Corinthians 6:2; Hebrews 3:7, 8. {SC 34.2}

True sanctification comes through the working out of the principle of love. "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4:16. The life of him in whose heart Christ abides, will reveal practical godliness. {AA 560.1}

The paralytic found in Christ healing for both the soul and the body. The spiritual healing was followed by physical restoration. This lesson should not be overlooked. There are today thousands suffering from physical disease, who, like the paralytic, are longing for the message, "Thy sins are forgiven." The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can give, would impart vigor to the mind, and health to the body. {DA 270.1}

God would not have us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up and behold His dear face of love. The blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern Him. He longs to clasp our hands, to have us look to Him in simple faith, permitting Him to guide us. His heart is open to our griefs, our sorrows, and our trials. He has loved us with an everlasting love and with loving-kindness compassed us about. We may keep the heart stayed upon Him and meditate upon His loving-kindness all the day. He will lift the soul above the daily sorrow and perplexity, into a realm of peace. {MB 12.2}

Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked with our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power that works for the salvation of souls. {MH 100.2}

If we would give more expression to our faith, rejoice more in the blessings that we know we have,—the great mercy and love of God,—we should have more faith and greater joy. No tongue can express, no finite mind can conceive, the blessing that results from appreciating the goodness and love of God. Even on earth we may have joy as a wellspring, never failing, because fed by the streams that flow from the throne of God. {SD 122.4}

When you pray for temporal blessings, remember that the Lord may see that it is not for your good or for His glory to give you just what you desire. But He will answer your prayer, giving you just what is best for you. {HP 82.2}

When Paul prayed that the thorn in his flesh might be removed, the Lord answered his prayer, not by removing the thorn, but by giving him grace to bear the trial. "My grace," He said, "is

sufficient for thee.” Paul rejoiced at this answer to his prayer, declaring, “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me” (2 Corinthians 12:9). When the sick pray for the recovery of health, the Lord does not always answer their prayer in just the way they desire. But even though they may not be immediately healed, He will give them that which is of far more value—grace to bear their sickness. {HP 82.3}

Nothing can drown the soul’s desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard. You who feel the most unworthy, fear not to commit your case to God. {HP 82.4}

There is a mighty power in prayer. Our great adversary is constantly seeking to keep the troubled soul away from God. An appeal to Heaven by the humblest saint is more to be dreaded by Satan than the decrees of cabinets or the mandates of kings. {HP 82.5}

The very essence of the gospel is restoration, and the Saviour would have His servants bid the sick, the hopeless, and the afflicted take hold upon His strength. God’s servants are the channels of His grace, and through them He desires to exercise His healing power. It is their work to present the sick and suffering to the Saviour in the arms of faith. They should live so near to Him, and so clearly reveal in their lives the working of His truth, that He can make them a means of blessing to those in need of bodily as well as spiritual healing. {GW 213.1}

The poet and the naturalist have many things to say about nature, but it is the Christian who enjoys the beauty of the earth with the highest appreciation, because he recognizes his Father’s handiwork and perceives His love in flower and shrub and tree. No one can fully appreciate the significance of hill and vale, river and sea, who does not look upon them as an expression of God’s love to man. {SC 87.1}