

Divine Healing

A crown of thorns is positioned on the left side of a parchment-like background. The parchment is stained with several splatters of dark red blood. The text is centered on the right side of the parchment.

**BY
HIS
WOUNDS
WE ARE
HEALED**

ISAIAH 53:5

Dr. Michael D. Gross

5-Fold Global Ministries

What Every Disciple Ought to Know!

Divine Healing



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This work is dedicated to the memory of Rev Bob Swanger who graduated to glory in 1995. As my spiritual father and a true apostle to the nations, he wrote a discipleship series under the same title several decades ago. It is my prayer that the present work will meet with the same anointing around the world.

All Scripture quotations, unless otherwise noted, are taken from the New King James Version (NKJV) of the Bible.

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Introduction

The 21st Century presents us with the greatest opportunities to advance Christianity around the world. The calling and responsibility Jesus has placed upon the church is enormous. Much is riding upon the maturity of every believer. Spiritual leaders agree that we must do a far better job of properly laying the foundation of the Christian faith within believers than was done in the previous century - particularly in the past four decades. This foundation must be laid in an environment of grace, love, and spiritual freedom.

“What Every Disciple Ought to Know” has been developed to help **“thoroughly furnish”** the next generation of leaders with a resource for making disciples. The units of study that follow are word-centered and will provide the ongoing training necessary for each disciple to mature and move forward in faith and effective participation within the body of Christ. They also comprise a comprehensive teaching strategy that will heighten the unity and spiritual health of the local church.

The modern world has yet to see the true church in operation; full of spiritual life and vibrancy. They have seen the old legalistic righteousness of long-established religious traditions and for the most part, they have rejected it. But it's a new hour for the church. It's time for a new wineskin. Jesus is coming soon! We must make disciples while it is still day. We must teach others all that Jesus has commanded. This is the task of every Ephesians 4 leader around the world. Our prayer is that this resource will cause you to run with the vision to make disciples of all nations.

Michael D. Gross, General Editor

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. Matthew 28:19, 20

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Timothy 2:15 KJV

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. 2 Timothy 3:16, 17 KJV

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For I am the LORD who heals you. Exodus 15:26b

Introduction to Divine Healing

Divine healing continues to be prominent in every genuine move of God. Each generation declares and responds in their own way to the remarkable accounts of cures and recoveries by supernatural power from God above. Of course, not everyone attributes such healing miracles to God. Many leave it to chance, mystery, or, unfortunately, to good karma. In addition, a significant number of Christians no longer trust God for healing or emphasize His healing power. Much of today's church appears to be passive on the topic of divine healing. For this reason, believers are finding it increasingly difficult to seek God for healing or minister healing to others. This unit of study will help us understand and appropriate the healing God Himself has provided for us through Jesus Christ. In addition, it will answer many of the questions people ask and correct the errors that continue to be promoted within and without the Church.

What is His Name?

The best place to begin our study of divine healing is with God Himself. At the burning bush, Moses presented God with a very important question and God gave Moses a very important answer:

Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'" Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.'
Exodus 3:13-15

Notice that God established His name as a memorial to all generations. The name He gave Moses (from which we get the name *Jehovah*) literally means "to be, exist, and breathe." It's important to note in divine names that *Jehovah* is the spiritual **I AM** and is rich in majesty, power, and glory. What God was saying in His name was that He lives forever. Every generation must know that God is alive. This also means that His nature and character do not change. Both the Old and New Testament declare this fundamental truth.

- “For I am the Lord, I do not change; Therefore you are not consumed, O sons of Jacob. Malachi 3:6
- Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. James 1:17

What this means for us in the 21st century is that God, who has revealed Himself to us in Jesus Christ, is the same God who revealed Himself to Moses at the burning bush. He has the same attributes today as He had then. The following attributes revealed in some of the *Jehovah* names for God are just as relevant for us today.

Name	Attribute	Reference
Jehovah Shammah	Ever present	Ezekiel 48:35
Jehovah Jireh	Our provider	Genesis 22:14
Jehovah Nissi	Our banner	Exodus 17:15
Jehovah M'Kaddesh	Our sanctifier	Exodus 31:13
Jehovah Shalom	Our peace	Judges 6:24
Jehovah Raah	Our shepherd	Psalm 23:1, 6
Jehovah Hoseenu	Our maker	Psalm 95:6
Jehovah Tsidkenu	Our righteousness	Jeremiah 23:5; 33:16
Jehovah Tsebaoth	Lord of the battle	Isaiah 47:4; 48:2
Jehovah Rapha	Our healer	Exodus 15:26

God Provides Healing for His People

Once God brought His people out of Egypt, He revealed to Moses another identifying aspect of who He was for all generations.

“If you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am the Lord who heals you.” Exodus 15:26

Interestingly, the above passage appears in the context of God’s testing of His people at the bitter waters of Marah. Could God be testing us today to prove whether we are going to trust in His healing power? God’s people have the responsibility of hearing God and doing what is right in His sight in obedience to His commandments in order to appropriate the promised healing. Above all, the passage reveals that God provides healing for His people. Healing is a significant part of who God is. Healing is in His nature.

Healing is One of God’s Benefits

Rapha is the primary Hebrew word for healing in the Old Testament. Its root meaning is “to mend by stitching, to cure, heal, and repair in order to make thoroughly whole.” Several passages indicate that it is an identifying feature of God.

- ‘Now see that I, even I, am He, And there is no God besides Me; I kill and I make alive; I wound and I heal; Nor is there any who can deliver from My hand. Deuteronomy 32:39

- **Bless the Lord, O my soul; And all that is within me, bless His holy name! Bless the Lord, O my soul, And forget not all His benefits: Who forgives all your iniquities, Who heals all your diseases, Who redeems your life from destruction, Who crowns you with lovingkindness and tender mercies, Who satisfies your mouth with good things, So that your youth is renewed like the eagle's. Psalm 103:1-5**
- **He heals the brokenhearted And binds up their wounds. Psalms 147:3**

Notice in Psalm 103 that healing is one of a number of benefits God gives to those who follow Him. Let's take a moment to reflect on these acts of God's good will toward us.

- ✚ Forgives all iniquities
- ✚ **Heals all diseases**
- ✚ Redeems from destruction
- ✚ Crowns with love and mercy
- ✚ Gives good things
- ✚ Renews youth

How could anyone forget such benefits? How could anyone not pay attention to such benefits? These benefits represent how God treats us. He treats us this way because each benefit is a part of His nature and character. This is why He is and will forever be *Jehovah Rapha*, the Lord, our Healer.

There's a unique promise for those who remember and reverence God's name in this way.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Malachi 4:2 KJV

Discussion Questions:

1. "Much of today's church appears to be passive on the topic of divine healing." From your perspective, how has this passivity affected the ministry of the church?
2. What does it mean that "God has established His name as a memorial for all generations"?
3. Refer to the chart on page 2, which lists some of the names of God. Meditate upon these names and record your thoughts.
4. Consider God's benefits found in Psalm 103. Share how any one of these benefits has been evidenced in your own life. Thank God for His goodness to you!

CHAPTER 2

HEALING IN THE OLD TESTAMENT

He sent His word and healed them, And delivered them from their destructions. Psalm 107:20

God's Promise to Israel

In the Old Testament, disease and sickness is associated with sin and disobedience. However, God's promised Israel perfect health by walking in His ways. From the time God set apart Israel as the nation of promise, this is the promise He gave to them. He repeatedly showed them that His will for them was perfect health, and they could enjoy that health by walking in His ways.

Let's look again at what the Lord said to His people soon after they started for the Promised Land. Israel had been delivered from bondage in Egypt. Through the Lord's intervention, they crossed the Red Sea and had traveled toward their new homeland for only a few days when the Lord spoke to them.

"If you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am the Lord who heals you." Exodus 15:26

When God speaks here of "*putting diseases upon the Egyptians*," the Hebrew verb makes it clear that the diseases were allowed to happen to them rather than God being the cause of them. If Israel would listen to what the Lord had to say (real hearing involves doing), He would not allow the diseases which He had permitted to happen to their Egyptian masters to happen to them. As we learned in Chapter 1, this was because the Lord, *Jehovah Rapha*, was their healer. The Lord repeated His promise in Exodus 23:25-26:

"So you shall serve the Lord your God, and He will bless your bread and your water. And I will take sickness away from the midst of you. No one shall suffer miscarriage or be barren in your land; I will fulfill the number of your days. Exodus 23:25-26

As long as Israel walked in this agreement, there was no sickness among them. We do not find any records of premature deaths; no babies, no young people, no middle-aged people died. With sickness taken from their midst, the Israelites lived without disease and just fell asleep when their earthly life ended. It seems God design was, when it came time to die, a man called his children to his bedside, laid his hands upon them, blessed them, drew his feet up into bed, gave up the spirit and went home.

Rebellion against God Brought Affliction and Early Death

It was when the people failed to walk according to God's Word and will that they experienced early deaths.

Because they rebelled against the words of God, And despised the counsel of the Most High,...Fools, because of their transgression, And because of their iniquities, were afflicted. Their soul abhorred all manner of food, And they drew near to the gates of death. Psalm 107:11, 17-18

This is just what happened when the Israelites refused to go into the Promised Land. God wanted the people to enjoy the land He had prepared for them. He led them safely through the wilderness until they were just outside its boundaries. Moses sent out twelve spies to report on the people living in the land. Ten spies reported the land was very good, but the people were strong, the cities were fortified and large, and besides, there were giants in the land. Although Joshua and Caleb did not deny these obstacles, they brought a good report and encouraged the people to take the land as the Lord directed (See Numbers 14:8-10). But the people refused to believe! They accepted the report of the majority. They rebelled against the Lord because of their fear. We must keep in mind that a major theme of the Scriptures is that God's people do not need to be afraid because God is with them. The Israelites did not know who they were and who was with them. They were beaten even before they went into battle. They cowered; they defeated themselves. The Lord was angry. He had heard the murmuring against Him. It was not only a refusal to fight but outright rebellion against the Lord's leadership. As a result, the Lord said that no one twenty years or older would see the Promised Land. They would have to spend forty years wandering in the wilderness until everyone who had rebelled was dead.

Why Israel's Shepherds Lost Their Jobs

There came a time in Israel's history when the spiritual leaders whom God set over His people were not leading and feeding the people as God wanted. One of the things they were neglecting was healing. This could very well be the case today! The Lord became so angry with them that He caused Ezekiel to prophesy against them.

And the word of the Lord came to me, saying, "Son of man, prophesy against the shepherds of Israel, prophesy and say to them, 'Thus says the Lord GOD to the shepherds: "Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks? You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the flock. The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them. So they were scattered because there was no shepherd; and they became food for all the beasts of the field when they were scattered. My sheep wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching for them." 'Therefore, you shepherds, hear the word of the Lord: "As I live," says the Lord GOD, "surely because My flock became a prey, and My flock became food for every beast of the field, because there was no shepherd, nor did My shepherds search for My flock, but the shepherds fed themselves and did not feed My flock"—therefore, O shepherds, hear the word of the Lord! Thus

says the Lord GOD: “Behold, I am against the shepherds, and I will require My flock at their hand; I will cause them to cease feeding the sheep, and the shepherds shall feed themselves no more; for I will deliver My flock from their mouths, that they may no longer be food for them.” Ezekiel 34:1-10

What was a shepherd supposed to do under the old covenant? They were to feed the sheep (teach the Word), strengthen the weak, heal the sick, cause the cripple to walk, seek the lost, and rule with love. As you can see, healing was a very significant part of God’s design in the Old Testament.

Significant Healings in the Old Testament

There are examples of both believers in God and unbelievers being healed in the Old Testament as well as in the New. One example is Naaman, the commander of the Syrian army. He is described as a very courageous and honorable commander, but he had leprosy. Everyone wanted to see him healed, especially his wife. It took a young Israeli girl and a strong letter from the King of Syria to get things moving in a direction to glorify the God of Israel.

And the Syrians had gone out on raids, and had brought back captive a young girl from the land of Israel. She waited on Naaman’s wife. Then she said to her mistress, “If only my master were with the prophet who is in Samaria! For he would heal him of his leprosy.” 2 Kings 5:2-3

The young girl in the above passage had apparently been taught that God heals. This raises the question: *What should the church be telling the world’s sick today?* We seem so enamored with the issues surrounding why some are healed and some are not that we have lost an alarming amount of our confidence in God’s healing provision. Well, the young girl emphatically tells Naaman’s wife there was healing to be appropriated and that God would use His prophet to heal her husband. She told her husband, who told the king of Syria, who then wrote a brief letter to the king of Israel.

Then he brought the letter to the king of Israel, which said, Now be advised, when this letter comes to you, that I have sent Naaman my servant to you, that you may heal him of his leprosy. 2 Kings 5:6

How would you like to get a letter like this? Most of us would be just as frightened as the king of Israel. If it were not for the intervention of the prophet, Elisha, there would have been little hope for Naaman. Elisha instructed the king of Israel to have Naaman, an unbeliever, sent to him.

Then Naaman went with his horses and chariot, and he stood at the door of Elisha’s house. And Elisha sent a messenger to him, saying, “Go and wash in the Jordan seven times, and your flesh shall be restored to you, and you shall be clean.” 2 Kings 5:9-10

Notice that Elisha doesn’t personally meet Naaman, but sends instructions for his healing. Naaman is furious with these instructions because he held that the rivers of Damascus were superior to those of Israel. But his servants gave him sound advice, which resulted in his healing.

And his servants came near and spoke to him, and said, "My father, if the prophet had told you to do something great, would you not have done it? How much more then, when he says to you, 'Wash, and be clean'?" So he went down and dipped seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean.
2 Kings 5:13-14

Another example of healing in the Old Testament is the case of King Hezekiah of Judah. He was 25 years old when he became king. He was very obedient to God and did what was right in the sight of God. In fact, Hezekiah ordered the cleansing of the temple, which was accomplished in only eight days (2 Chronicles 29:17). He also provided the leadership to bring the reforms necessary for Judah to return to the Lord (2 Chronicles 31:20-21). Although Hezekiah reigned from Jerusalem for 29 years, his reign would have lasted only 14 years if it were not for God's healing power. At 39, he became sick and was near death. The prophet Isaiah came to Hezekiah with a message from God.

In those days Hezekiah was sick and near death. And Isaiah the prophet, the son of Amoz, went to him and said to him, "Thus says the Lord: 'Set your house in order, for you shall die, and not live.'"
2 Kings 20:1

Hezekiah responded with very intense prayer and weeping. God answered with the promise to heal him.

And it happened, before Isaiah had gone out into the middle court, that the word of the Lord came to him, saying, "Return and tell Hezekiah the leader of My people, 'Thus says the Lord, the God of David your father: "I have heard your prayer, I have seen your tears; surely I will heal you. On the third day you shall go up to the house of the Lord. And I will add to your days fifteen years. I will deliver you and this city from the hand of the king of Assyria; and I will defend this city for My own sake, and for the sake of My servant David.'" Then Isaiah said, "Take a lump of figs." So they took and laid it on the boil, and he recovered. **2 Kings 20:4-6**

Notice that Isaiah didn't make it out of the court before God sent him back to the king with the healing word and instructions to appropriate the healing. There was also the command to go to God's house on the third day. Was this a test of obedience? It is interesting that Hezekiah would seek a sign to confirm the healing promise and that he was to go to God's house on the third day.

And Hezekiah said to Isaiah, "What is the sign that the Lord will heal me, and that I shall go up to the house of the Lord the third day?" Then Isaiah said, "This is the sign to you from the Lord, that the Lord will do the thing which He has spoken: shall the shadow go forward ten degrees or go backward ten degrees?" And Hezekiah answered, "It is an easy thing for the shadow to go down ten degrees; no, but let the shadow go backward ten degrees." So Isaiah the prophet cried out to the Lord, and He brought the shadow ten degrees backward, by which it had gone down on the sundial of Ahaz. **2 Kings 20:8-11**

The fact that God granted the sign in accordance with the details requested by the king is evidence that He desires us to have confidence in His healing provision. Hezekiah's healing included a

fifteen year extension of life after which he rested with his fathers. This is another way of saying he died peacefully at the appointed time.

What do we learn about divine healing from the examples of Naaman and Hezekiah?
Here are just a few things that are evident in these accounts:

- ✓ God desires to heal people.
- ✓ God desires people to seek Him for healing.
- ✓ God desires people to appropriate His healing provision.
- ✓ God's healing occasionally involves obedience to specific instructions.
- ✓ God often uses others to heal people.

The overall conclusion of healing in the Old Testament is that God's will includes healing. Now let us turn our attention to healing in the New Testament.

Discussion Questions:

1. Based on the book of Exodus, describe God's promise to the Israelites concerning protection from disease.
2. What things hindered the Israelites from experiencing the promises of blessing that they had been given by Jehovah? Do any of these same things hinder us today from experiencing God's healing power?
3. According to Ezekiel 34, what were some of the duties of the shepherds of God's flock? How do these duties apply to the shepherds in God's church today?
4. Consider the healing of Naaman and the healing of Hezekiah. Reflect upon their stories in the Scriptures and record your insights.

CHAPTER 3

HEALING IN THE NEW TESTAMENT

And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. Matthew 4:23

A Better Covenant with Better Promises

We have just examined divine healing in the Old Testament. Do you think God has said that the people in the Old Testament were more blessed than those who are a part of the Church of Jesus Christ, which is the body of Christ? Certainly not! The Bible declares that the new covenant is better than the old because it is enacted on better promises.

But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. Hebrews 8:6

If God provided healing for Israel under the Old Covenant, then He certainly doesn't want His sons and daughters to be sick today or tomorrow under the New Covenant. We need to live today knowing and being fully convinced of this truth.

Healing Words of the New Testament

Two primary Greek words are used for healing in the New Testament. The first is *therapeuo*, which means "to serve as an attendant in order to care for the sick, to treat, to cure, to heal." This word appears frequently in the gospels of Matthew and Luke and is used at least 40 times in the New Testament. On the other hand, the Greek word, *iaomai*, meaning "to heal, cure, make whole," occurs 28 times. It's interesting to point out that 22 of those occurrences are in relation to physical healing.

Occasionally the healing words of the New Testament are used interchangeably. Here is an example from Luke, which occurred after Jesus had prayed all night and in the morning had chosen the 12 disciples and named them apostles.

And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed [*iaomai*] of their diseases, as well as those who were tormented with unclean spirits. And they were healed [*therapeuo*]. And the whole multitude sought to touch Him, for power went out from Him and healed [*iaomai*] them all. Luke 6:17-19 [Emphasis added]

Another occurrence of these words being used together is in the book of Acts.

And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and prayed, and he laid his hands on him and healed [*iaomai*] him. So when this was done, the rest of

those on the island who had diseases also came and were healed [*therapeuo*]. Acts 28:8-9 [Emphasis added]

The extensive usage of these healing words demonstrates that God's healing provision continues and is even expanded in the New Testament.

Jesus Shows Us God's Will

We have learned in this study that God's will includes healing. In the New Testament, we see Jesus as the Father's will made obvious. If you want to know what the Father is like, take a look at Jesus. Jesus came doing the Father's will, and His Father's will includes healing. Peter and the early church also declared this to the Gentiles.

...how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. Acts 10:38

After seeing Jesus perform one healing miracle after another, it remains surprising that Philip was still not completely satisfied that he was seeing the Father.

Philip said, "Lord, show us the Father and that will be enough for us." Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves. John 14:8-11 NIV

Did Jesus go about making people sick? No! The Bible says He went about "**doing good.**" When the sick came to Him to be healed, He never said, "*Suffer longer for it is the Father's will that you be sick.*" Instead, He healed them! If Jesus was with us physically right now, what would He do if you were sick? Surely, Jesus shows us that God's will includes healing.

Significant Healings in the New Testament

There are many healing examples in the New Testament, including accounts of multitudes being healed. Although we will examine a number of these accounts in the ensuing chapters of this study, we have selected only two for closer examination at this point. The first involves a leper who came to Jesus seeking healing.

Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, "If You are willing, You can make me clean." Then Jesus, moved with compassion, stretched out His hand and touched him, and said to him, "I am willing; be cleansed." As soon as He had spoken, immediately the leprosy left him, and he was cleansed. And He strictly warned him and sent him away at once, and said to him, "See that you say nothing to anyone; but go your way, show yourself to the priest, and offer for your cleansing those things which Moses commanded, as a testimony to them." However, he went out and began to proclaim it freely, and to spread the matter, so that Jesus could no longer openly enter the city, but was outside in deserted places; and they came to Him from every direction. Mark 1:40-45 (See also Luke 5:12-16)

The posture of the leper is important. The fact that he knelt before Jesus indicates some degree of reverence for Him. Notice that he does not approach Jesus with a demanding attitude, but with a genuinely seeking spirit. The use of the term *“if”* by the leper is not a lack of faith as some teach today. In fact, the leper appears to have a *“can do”* attitude when it comes to the possibility of Jesus healing him. Such reverent and humble seeking, coupled with the belief that Jesus has the power to heal, is a most proper way to appropriate God’s healing provision. Jesus’ compassionate response, ***“I am willing; be cleansed”*** reveals that He is fully representing His Father’s will on the matter. Jesus deeply desires to heal him, and then does it. In this case, the healing was forthright and immediate. The fact that Jesus instructs the man to have the healing verified by the priests, which was the custom of the day, is comparable today with having a healing verified and documented by a licensed physician. Again, some continue to teach that this is a lack of faith, but the purpose according to the Scripture, is not to doubt that a healing has taken place. Rather, it is for ***“a testimony to them.”***

This pattern was apparent with an unbeliever named Jim who was suddenly diagnosed with a terminal brain tumor. Upon his wife’s request, I was one of two young ministers who went to visit him. Jim received Christ that evening, was completely healed of the tumor, and was filled with the Holy Spirit. This was such a miracle that many had trouble believing that it really had happened. I counselled Jim to go to a doctor and have the miracle medically confirmed. But Jim had received a teaching that this would demonstrate a lack of faith on his part and cause him to lose his healing, so he never had the miracle confirmed by a physician. Jim was obviously healed because months and years went by, but the point is that many others could have been reached for Christ through the miracle if it was properly documented.

A second example that reveals the willingness of Jesus to heal in accordance with His Father’s will took place at the pool of Bethesda where many sick people, blind, lame and paralyzed waited for the moving of the water. Scripture gives us the following reason for this activity:

In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had. John 5:3-4

In the midst of the crowd was a man who had suffered an infirmity for 38 years.

Now a certain man was there who had an infirmity thirty-eight years. When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, “Do you want to be made well?” The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me.” Jesus said to him, “Rise, take up your bed and walk.” And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. John 5:5-9

Notice that Jesus has a different plan than a “*dip in the pool*” for the man. Although sometimes there are specific instructions involved in healing, at other times it appears to be a simple matter of seeking and trusting in Jesus, the Great Physician. Such trust is the case here.

Why did Jesus ask the man, “*Do you want to be made well?*” Jesus knew the man had the condition for a long time. What was his mindset after such a long time coping with sickness? We could reasonably expect that the sick man had lost all hope. His response shows this: “***I have no man to put me into the pool...but while I am coming, another steps down before me.***” This sounds like one of the altar calls at a modern healing crusade. But this man’s waiting for his turn at the altar was over. Jesus makes the healing declaration to rise and walk and the man is immediately healed. The importance of this healing example is not only that it demonstrates the willingness of Jesus to heal the sick, but that He is also the Lord of the Sabbath. This means He desires to heal the sick at all times.

What do we learn from these examples in the New Testament? Here are just a few things to reflect upon.

- ✓ **Jesus desires to heal everyone in accordance with the Father’s will.**
- ✓ **Jesus can heal everyone.**
- ✓ **The manner in which we seek Him for healing is important.**
- ✓ **Jesus restores hope in people to be healed.**
- ✓ **Healing can be immediate or, at other times, require some recovery time.**
- ✓ **Documenting a healing miracle for a testimony to others is a good thing.**

Discussion Questions:

1. "If you want to know what the Father is like, take a look at Jesus. Jesus came doing the Father's will, and His Father's will includes healing." From your perspective, how convinced is the church that the Father's will for His people includes healing?
2. Consider the New Testament account of Jesus' healing of the leper. What parts of this story do you consider to be very significant for believers today?
3. Consider the New Testament account of Jesus' healing of the paralytic at the pool of Bethesda. How might you specifically use this section of Scripture to encourage someone who has been suffering with disease or affliction for an extended period of time?
4. "Although sometimes there are specific instructions involved in healing, at other times it appears to be a simple matter of seeking and trusting in Jesus, the Great Physician." Describe a personal experience you have had that relates to this statement.

CHAPTER 4

HEALING AND THE ATONEMENT

*“He Himself took our infirmities
And bore our sicknesses.”*

Matthew 8:17b

The Good Shepherd Provides Healing for His Flock

We saw in Chapter 2 how God’s shepherds lost their jobs because they neglected, among other things, God’s healing provision for His people. In the New Testament, Jesus says, **“I am the good shepherd...”** (John 10:11). Jesus is a divine invasion upon this world. He comes to fulfill the role of the shepherd of His sheep. The prophet Ezekiel says, **“I myself will tend my sheep and have them lie down, declares the Sovereign LORD.”** (Ezekiel 34:15 NIV) The prophet Isaiah tells us more about this Good Shepherd and what His suffering and death provides for believers.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. Isaiah 53:4-6 KJV

The above Scripture has to do with the whole problem of sin which affects the spirit, mind, and body of a person. For this reason, there exists different kinds of healing. There’s spiritual healing, emotional or inner healing, and physical healing. The Hebrew word, *choliy*, translated as **“griefs”** in Isaiah 53:4 refers to malady, anxiety, calamity, disease, grief, and sickness. The Hebrew word, *makob*, is often translated as **“sorrow.”** This word seems to relate to emotional pain while the former refers to physical pain. Let’s see how this same verse is used in the New Testament.

- ❖ **When He had come down from the mountain, great multitudes followed Him. And behold, a leper came and worshiped Him, saying, “Lord, if You are willing, You can make me clean.” Then Jesus put out His hand and touched him, saying, “I am willing; be cleansed.” Immediately his leprosy was cleansed. And Jesus said to him, “See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.”**
- ❖ **Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, saying, “Lord, my servant is lying at home paralyzed, dreadfully tormented.” And Jesus said to him, “I will come and heal him.” The centurion answered and said, “Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” When Jesus heard it, He marveled, and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.” Then Jesus said to the centurion, “Go your**

way; and as you have believed, so let it be done for you.” And his servant was healed that same hour.

- ❖ Now when Jesus had come into Peter’s house, He saw his wife’s mother lying sick with a fever. So He touched her hand, and the fever left her. And she arose and served them. When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying: “He Himself took our infirmities And bore our sicknesses.” Matthew 8:1-17

The New Testament translates Isaiah 53:4’s “*griefs and sorrows*” into “*infirmities and diseases*” in Matthew 8:17. It’s obvious that this is inclusive of physical healing. For example, a leper came to Jesus saying, “*Lord, if You are willing, You can make me clean.*” For some reason, that has been the question of the age: “*I know He can do it, but is it His will?*” Then there was the centurion who came on behalf of his servant. He really had compassion, and he believed all Jesus had to do was to say the word. Jesus saw in him great faith. The centurion knew Jesus had the authority to heal. When the centurion exercised his authority as a commander of several hundred troops, something happened. And when he was commanded to do something, he did it. The soldier recognized Jesus was under the authority of the Father. Jesus spoke the word and according to the centurion’s faith, the servant was healed that very moment. Next, Jesus entered Peter’s house which stood close to the seashore and the synagogue. He saw Peter’s mother-in-law lying sick with a fever. Jesus touched her hand and the fever left her.

Where the light is, the darkness and all its forces must flee. Jesus is the light of the world and the darkness has never overcome him and never will. Hallelujah! That evening they brought to Jesus many that were possessed with demons and He cast out the spirits with a word and healed “...some of those who were sick?” ...”most of those who were sick?” No! God’s Word says, “...all who were sick.” All this was to fulfill what was spoken by the prophet Isaiah. Again, it’s obvious that Jesus was sent to fulfill the Father’s will, which includes healing the sick.

By His Stripes We Are Healed

Isaiah 53 is a very important segment of Scripture in our study of divine healing. When compared with Matthew 8 (particularly verse 17), it is evident that physical healing is included in the atoning work of Christ, in His sufferings, and in the Cross. In addition, the words used in relation to the fact that Christ “*bore*” or “*carried*” our physical afflictions are the same words used to refer to His bearing of our sins. This clearly reveals that what is spoken of is Christ’s atoning work on the Cross. God’s healing provision is not only a representation of His character and power, but also deeply rooted in the atoning work of His only begotten Son, Jesus Christ, upon the Cross.

Compare the following two segments of Scripture. Notice particularly that Jesus is the fulfillment of Isaiah’s “*Suffering Servant*” in every detail. Observe the emphasis upon Jesus

bearing and carrying our sins and also doing the same of our physical afflictions and emotional pains.

Isaiah 53: 4-11 KJV	1 Peter 2:21-25
<p>Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and <u>with his stripes we are healed.</u> All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.</p>	<p>For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:</p> <p>“Who committed no sin, Nor was deceit found in His mouth”;</p> <p>who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—<u>by whose stripes you were healed.</u> For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.</p>

Although the primary context of the above Scriptures involves what we would call “spiritual” healing, the verb *iaomai* (heal, make whole) usually denotes physical healing. Provision for spiritual, physical, and emotional healing is provided for us through the shed blood of our Lord Jesus Christ. It’s interesting that both Scriptures contain a reference to His stripes and healing. There’s one fundamental difference, however, between the Old and New Testament reference.

- ...with his stripes we are healed. Isaiah 53:5
- ...by whose stripes you were healed. 1 Peter 2:24

The New Testament reference is in the Greek aorist passive tense, which means the present and its continuing reality is based upon a past action. This demonstrates that God’s healing provision that we enjoy today is firmly based upon Christ’s finished action on the Cross. For no other reason, we should boldly promote God’s healing power to believers and unbelievers alike.

Healing in the Lord's Supper

The Lord's Supper was instituted by Jesus Himself. For this reason, it was frequently celebrated in the Early Church. This practice has continued, for the most part, to the present day. However, most would not associate healing with the Lord's Supper or what many call "*receiving Holy Communion.*" This is a tremendous oversight! Let's again go to God's Word to discover the important truth regarding healing and the Lord's Supper.

Four passages of Scripture describe the Lord's Supper: Matthew 26:26-29; Mark 14:22-25; Luke 22:15-20; and 1 Corinthians 11:23-25. Appearing in these passages are five key words that clearly reveal Communion as a moment and a place where past, present, and future come together in Christ.

1. **Remembrance** (*anamnesis*) of Christ's death for us. His death confronts us again. We are face to face with our redemption from sin and condemnation.
2. **Thanksgiving** (*eucharistia*) for His sacrifice, for His blessings, for our salvation. This is why the Lord's Supper is sometimes called the "Eucharist."
3. **Fellowship** (*koinonia*) with the Risen Christ and with one another. There is a special union with Jesus and with each other in the Communion. Jesus Himself is present as the Host.
4. **Recognition** (*diakrino*) of the significance and benefits of the Lord's body. We are faced with a decision to prefer His sacrifice for us above all else.
5. **Proclamation** (*kataggello*) of the New Covenant and the significance of His death and resurrection including His certain return for us. This is a foretaste of the Marriage Supper in heaven. Believers reaffirm Christ's Lordship and our commitment to do His will, to be loyal, to resist sin, and to identify ourselves with His mission.

Paul heard about some disturbing things that were taking place when the church gathered to celebrate the Lord's Supper at Corinth. First, there were divisions and factions (cliques) in the church that would seek to give prominent recognition to one person or another. We might call these "groupies" today. In addition, they were eating full meals that excluded those who did not have food. Some were even getting drunk. Paul had to conclude that this was not the Lord's Supper they were celebrating.

Now in giving these instructions I do not praise you, since you come together not for the better but for the worse. For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it. For there must also be factions among you, that those who are approved may be recognized among you. Therefore when you come together in one place, it is not to eat the Lord's Supper. For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you. 1 Corinthians 11:17-22

Paul first had to give clear instructions on what he had received from the Lord regarding Communion.

For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. 1 Corinthians 11:23-26

Note the emphasis upon the body and the blood of the Lord Jesus Christ under the New Covenant. The Lord's Supper is all about keeping in mind and proclaiming (promulgating) the central importance and impact of the ultimate sacrifice of Christ's body and blood for us. The Corinthian believers were not partaking of the Lord's Supper in a worthy manner and it's quite possible that a number of believers today are not as well.

Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world. Therefore, my brethren, when you come together to eat, wait for one another. But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come. 1 Corinthians 11:27-34

Is it surprising to see Paul indicate that this is the reason **"many are weak and sick among you, and many sleep?"** No other interpretation is possible here. A literal physical affliction had settled upon many in the church. Their disturbing behavior at the Lord's Supper had opened the door for widespread sickness and death within the church community at large.

The believers were approaching and participating in the Lord's Supper in an unworthy manner (*anaxios* means "an improper or careless manner.") According to God's Word, this manner was affecting many in the church. Communion had, perhaps, become so familiar to them that they related to it as something "common" with only a casual respect for the presence of Christ. In so many ways, Communion is far from "common" or merely ordinary. There's union in the Communion. There's thanksgiving in the Communion. There's remission of sins in the Communion. There's hope in the Communion. And, far too overlooked, there's physical healing in the Communion. In fact, the Lord's Supper is a healing memorial through the body and blood of our Lord Jesus Christ. This is why believers need to examine themselves today and receive the Lord's Supper in a most worthy manner by recognizing the ultimate sacrifice of Christ's body until He comes again. If we come today with sincere hearts, true faith in Jesus, His Word and His will, then this will mark the beginning of healing power in our lives and in the church. The release of

healing power may be small at first, but it will be real because healing is who He is and what He is all about.

CHAPTER 5

FAITH AND HEALING

Then He touched their eyes, saying, "According to your faith let it be to you." Matthew 9:29

The Faith Connection

The role of faith in divine healing has gendered much controversy in today's church. Extremists on both sides of the issue have not helped the matter. In fact, some have brought a certain degree of confusion to the hearts and minds of many believers. This has greatly diminished the church's effectiveness in using God's healing provision to reach the unbelieving world. What about faith and healing? Is faith always the issue on why a person is healed or is not healed? Is the primary way of activating faith for healing through the denial of sickness and the confession with the mouth of divine healing? What is the faith connection with healing?

To begin to answer some of the above questions, let us first get a quick glance at a number of examples in the Gospels where we see faith directly connected with physical healing.

Reference	Condition	Faith Indicator	Faith Agent
Mark 2:1-12	Palsy (Paralyzed)	<i>When Jesus saw their faith...</i>	Four men
Luke 7:1-10	Terminal illness	<i>I have not found such great faith...</i>	Centurion
Mark 5:24-34	Issue of blood for 12 years	<i>Daughter, your faith has made you well...</i>	Afflicted woman
Matthew 9:27-31	Blindness	<i>According to your faith let it be to you.</i>	Two blind men
Mark 9:23-24	Epilepsy, deaf and dumb spirit	<i>If you can believe, all things are possible to him who believes</i>	Father of the sick boy
Matthew 15:22-28	Severe demon possession	<i>O woman, great is your faith, let it be to you as you desire.</i>	Gentile woman
Mark 5:35-45	Terminal illness	<i>Do not be afraid; only believe.</i>	Jairus, father of the dead girl
Luke 18:35-43	Blindness	<i>Receive your sight; your faith has made you well.</i>	The blind man
John 4:46-54	Terminal illness	<i>Go your way; your son lives. So the man believed the word that Jesus spoke to him...</i>	Father of the sick boy

We can conclude from the above Scriptures that faith does, in fact, move God's hand to heal. It is unwise to dispute this truth. Neither is it wise to set up our own faith formulas to demand God's healing provision. We should, however, consistently exercise great faith in Christ for healing. In each of the nine examples above, there was an action of faith that Jesus recognized and moved

upon. The four men literally tore the roof off of the house to get their paralyzed friend to Jesus for healing. The centurion trusted in the authority of Jesus to heal the sick to the degree that he told Him to just speak the word and his servant would be healed. The bleeding woman pushed through a crowd just to touch the hem of His garment to be healed. The blind men just cried out for Christ's mercy and were healed. This is faith in action. This is the faith that moved Christ to heal them or their loved ones. This same faith for healing should be present today in those who are in Christ Jesus.

The Faith Perception

The mistake that some extremists make regarding faith and healing is that they insist that the faith must always come forth on the part of the sick. Without diminishing the significance of faith in appropriating God's healing provision, the sick do not always have the faith to receive healing. Is it important that they have faith to be healed? Of course! Is it absolutely necessary in every situation? No! We have already seen a number of Biblical examples where the faith of others moved God to heal the sick. It would be nice if every person would have faith to be healed or the faith for the sick around them to be healed, but this is seldom the case. For this reason, we need to have a proper understanding and perception of each situation. One example was when Peter and John were entering the temple area for prayer. They encountered a crippled man begging for his livelihood at the gate.

Now Peter and John went up together to the temple at the hour of prayer, the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple; who, seeing Peter and John about to go into the temple, asked for alms. And fixing his eyes on him, with John, Peter said, "Look at us." So he gave them his attention, expecting to receive something from them. Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk." And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. So he, leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God. Acts 3:1-8

Notice that both Peter and John fixed their eyes upon the lame man. This was not a glance, but a stare of faith. Why did they have to almost demand that the man give them his undivided attention? Although Peter and John were gazing at the man with the eyes of faith knowing that Jesus desired to heal him now, there is no evidence that the lame man had any faith for his healing at all. The point is that Peter and John are exercising every aspect of faith in the situation. Look at what they initiate.

- Look at us!
- In the name of Jesus Christ of Nazareth, Walk!
- Taking him by the right hand
- He helped him up

The lame man only gets into the action when the healing is manifesting. Only then did the man walk, leap, and praise God. (You would have too if you had been lame for forty years!) It's important to point out that Peter and John did not insist that the beggar have faith to be healed or that he repeat some faith formula to claim his healing. In this situation, Peter and John were the ones who were called by God to exercise the faith, not the sick person. Peter and John also refused to take personal credit for the miracle of healing that took place. They boldly declared to the authorities and to the people that it was through a very specific faith that the man was now fully healed.

And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which comes through Him has given him this perfect soundness in the presence of you all. Acts 3:16

The faith perception that Peter and John demonstrated was also very evident in Paul's encounter with a crippled man in Lystra. This man had never walked!

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked. Acts 14:8-10 KJV

Although Paul is exercising a similar level of faith as that of Peter and John in the first account, there is an added benefit here. Paul discerns that the cripple also has faith to be healed. Does this imply that there must always be faith in a sick person for healing to take place? We have already seen in Scripture that this is not always the case. Of special significance in this situation, however, is that the crippled man had been listening to Paul preach. This is an important observation because **"faith comes by hearing and hearing by the word of God"** (Romans 10:17). Although Paul was gazing at the man with the same eyes of faith, there was the recognition of faith rising within the cripple himself to be healed. There is no evidence of Paul having to lift the man up or anything else to aid the healing. The faith to be healed was already present. All Paul did was give the command to stand up. Most likely, Paul did it in a very loud and confident voice in response to the man's faith to be healed. The man literally jumped to his feet and walked all around.

It's also interesting to note that the Greek word, *sozo*, which is used for salvation and life in Jesus Christ, is used in this instance to describe the healing. This helps us to understand that salvation in Christ is more than eternal life, but also deliverance, safety, and healing. The healing of the man who before had never walked quickly got the attention of people. In fact, they thought Paul and Barnabas were gods and wanted to offer sacrifices to them. Paul and Barnabas, however, ran into the midst of the people, directing their attention to the one living God. They were

scarcely able to stop the people from sacrificing to them. Again, this is a reminder of the importance of giving all attention and glory to Jesus Christ for God's healing provision. Often, there is too much attention given today to those God uses to heal the sick.

The Effects of Unbelief

We have established in this chapter that faith does move God's hand to heal the sick. Whether it is the faith of the sick to be healed, the faith of others, or a combination of the two, faith in Christ to be healed is connected with the appropriation of God's healing provision. What about the effects of unbelief? Does unbelief prevent divine healing from taking place? There are some Biblical accounts that address this issue. One is the experience of Jesus in His hometown of Nazareth. The Bible says He taught in the synagogue and that they were offended at Him. It must have been serious because Jesus gives the following response to their rejection:

But Jesus said to them, "A prophet is not without honor except in his own country, among his own relatives, and in his own house." Now He could do no mighty work there, except that He laid His hands on a few sick people and healed them. And He marveled because of their unbelief. Then He went about the villages in a circuit, teaching. Mark 6:4-6 (See also Matthew 13:53-58; Luke 4:16-30.)

Two things stand out in the above passage. One is that Jesus could not do His normal level of miraculous work in Nazareth. He did, however, lay His hands on a few (literally "a *puny amount*") that were sick and they were healed. We read about multitudes being physically healed elsewhere, but only a few in Nazareth. The second thing that stands out in the passage is the reason why so few were healed. Matthew 13:58 clearly gives the answer:

Now He did not do many mighty works there because of their unbelief. Matthew 13:58

Jesus, the Great Physician, was left to simply wonder at their unbelief. What we learn from this account is that unbelief can and does hinder the flow of God's healing power. This does not mean, however, that in every situation when a physical healing does not take place that the issue is always unbelief (as some would suggest). After all, a few of the sick were still healed in Nazareth. But it could have been multitudes if someone would have just cried out like the father of the epileptic child, "**Lord, I believe; help my unbelief!**" (Mark 9:24).

The Prayer of Faith

James, the Lord's brother, did not believe in Jesus until after He was raised from the dead. In fact, James agreed with his brothers and sisters that Jesus was mentally ill or beside himself, to say the least. Jesus appeared to James after His resurrection; then James does believe, and becomes the lead pastor and apostle of the Jerusalem church. In the book of James, he gives the following instructions to the church:

Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms. Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much. Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months. And he prayed again, and the heaven gave rain, and the earth produced its fruit. James 5:13-18

This is one of the most often quoted, yet least utilized, provisions for divine healing in the local church. We cannot deny the faith connection. The sick in our midst are instructed to personally call for the elders of the church. This is an act of faith on their part. We know this because of the extensive use of the imperative tense in these verses, **“Let him call for the elders of the church...”** In addition, the elders are to operate at a high level of faith by praying over the person, including anointing them with oil in the name of Jesus Christ. Remember earlier, we detailed how Peter and John insisted that **“faith in His name”** was the reason for the healing of the lame man at the temple gate (Acts 3:16). The same is true when elders pray for the sick. It’s significant that the Scripture refers to the prayer as the **“prayer of faith.”** The effect of their prayers for the sick is compared to those of Elijah. What this means for us is that the prayer of faith for the sick works. The bottom line is this: just as an umbilical cord is connected to a baby in its mother’s womb, faith and divine healing are connected in the eternal plan of God.

Discussion Questions:

1. "We can conclude from the above Scriptures that faith does, in fact, move God's hand to heal. It is unwise to dispute this truth. Neither is it wise to set up our own faith formulas to demand God's healing provision. We should, however, consistently exercise great faith in Christ for healing." Give some practical examples of exercising such faith in Christ, based on your own experience or experiences of others which you have witnessed.
2. True or False: The sick are not always the ones to appropriate the faith for their healing. Discuss the Biblical examples which support your answer. Is this a new understanding for you? How might this truth affect your response to the sick among you?
3. Consider the effects of unbelief in Nazareth upon the people's response toward healing. How might this understanding be applied to the effects of unbelief in our world today?
4. James 5 specifically instructs the sick to call upon the elders of the church to anoint and pray for them. According to these verses, what is the responsibility of the sick person? Do you think the sick person himself must have faith in order to receive healing in this way? (Consider what we have studied in this chapter.)

CHAPTER 6

THE HEALING ANOINTING

...how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. Acts 10:38

Anointed to Heal

There are at least ten references in the Gospels to multitudes bringing the sick to Jesus for healing. Obviously, they brought the sick to Jesus because He had the power to heal them. We refer to this power as *“the healing anointing.”* The anointing upon Jesus included the power to heal all those who were sick. Jesus was anointed to preach and also to heal.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. Luke 4:18-19 (See also Isaiah 61:1-2.)

Although there are different reasons we experience sickness, Acts 10:38 reveals that often it is the result of the devil’s work. This does not mean, however, that this is always the case. People sometimes get sick because they do not take care of themselves, or they do not adhere to the established laws of nature. In the above Acts reference, the Greek word for *“oppressed”* is a strong word meaning *“to exercise dominion against.”* It indicates a harsh oppression against a person. Sickness and disease is the result of a fallen world, and believers are not immune from demonic attacks of this nature. However, God anointed Jesus with power to overcome Satan’s dominion and heal all those oppressed by him. In fact, a primary purpose for the first coming of Jesus was to destroy the works of the devil.

For this purpose the Son of God was manifested, that He might destroy the works of the devil. 1 John 3:8b

Certainly the works Jesus destroyed must have included the sicknesses and diseases oppressing the people. Jesus was anointed to preach and also to heal.

The Healing Flow

The best way to further describe the healing anointing upon Jesus is to observe how this anointing flows from Him to those who are being healed. Most are familiar with the account of the woman who had been suffering with an issue of blood for twelve years. Although her experience of pressing through the crowd just to touch the hem of His garment for her healing is recognized by Jesus as a very significant act of faith which appropriated the healing, there is also a clear indication of the flow of the healing power.

- **And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, “Who touched My clothes?” Mark 5:30**
- **But Jesus said, “Somebody touched Me, for I perceived power going out from Me.” Luke 8:46**

Jesus was fully aware of the power to heal. He was more than familiar with it. He could feel it and knew when the healing power was present and also when it was flowing or going out of Him to heal the sick. This miraculous power to heal the sick flowed in and through Jesus, even saturating His clothing to the extent that everyone sought to just touch Him. This was also the case when multitudes came to Jesus from Judea and Jerusalem and from the coastal regions of Tyre and Sidon. The people came to hear Him and to be healed of their diseases (Greek, *nosos*, meaning “*malady, sickness, disease, infirmity*”).

And the whole multitude sought to touch Him, for power went out from Him and healed them all. Luke 6:19

It’s obvious that the healing anointing involves a transfer of power. Power went out of Jesus and into the woman with the issue of blood. Power went out of Jesus and into the people, healing them of their diseases. This is why so many people desperately wanted to touch Him or, in some cases, desired Him to lay His hands upon them or a loved one. Likewise, in the land of Gennesaret on the plain of Palestine, the men also brought all the “*diseased*.”

And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole. Matthew 14:35-36 KJV

The implication here is that these were severely sick and diseased. It’s at least inferred that there was again a healing flow of power from Jesus to the sick. Those who touched Him were thoroughly cured. The use of the Greek *diasozo*, meaning “*to save thoroughly or rescue out of danger*,” implies that they received both physical healing and salvation. The flow of healing power changed many lives forever.

Special Miracles under the Anointing

The healing anointing flowing from Jesus also healed those who were disturbed by unclean and evil spirits.

And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. Luke 6:17-18

What this means is that the tremendous healings that resulted were very comprehensive. Each was a special miracle under the healing anointing. The Early Church also experienced such a healing anointing that touched lives.

And believers were increasingly added to the Lord, multitudes of both men and women, so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them. Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed. Acts 5:14-16

Note again that both those who were physically sick as well as those with unclean spirits were healed. Also notice that even Peter's shadow contained the healing anointing and a transfer of power. We have seen that the healing anointing or power can be contained in one's hands and clothing as it was with Jesus. It can be so apparent that even a person's shadow can contain the healing power, as is recorded about Peter. The Bible also records that unusual miracles occurred by the hands of Paul in Ephesus.

Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them. Acts 19:11-12

These were special miracles in the sense that they hit the mark and reached their purpose in an extraordinary way. We will say more about this in the next chapter on healing ministry, but let it suffice to say here that the healing anointing is real and often involves a transfer of power from one to another.

The Presence of the Healing Anointing

The Scriptures repeatedly mention that ***“great multitudes came together came together to hear, and to be healed by Him of their infirmities.”*** (Luke 5:15b). The Bible also says that Jesus ***“often withdrew into the wilderness and prayed.”*** (Luke 5:16). Luke next records something very intriguing.

Now it happened on a certain day, as He was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was present to heal them. Luke 5:17

These were Pharisees and teachers of the law. What an intriguing audience to be present when Jesus was teaching on this day. Yet the most amazing thing about this particular gathering was that ***“the power of the Lord was present to heal them.”*** Two things are revealed to us through this event. First, the healing anointing can manifest, and even become stronger, with more prayer. Secondly, we can recognize when the healing anointing is present. This is important to understand as we turn our attention to the next chapter in our study of Divine Healing.

Discussion Questions:

1. "Sickness and disease is the result of a fallen world, and believers are not immune from demonic attacks of this nature." What response should a believer have to such attacks? (Reference Scriptural truths which support your response.)

2. Recall and describe a personal experience with "the healing flow" of Jesus Christ. If you have not had such an experience, pray that the Holy Spirit would allow such power to be released in your life to the glory of God.

3. "*And the power of the Lord was present to heal them.*" In what ways might we be able to recognize when the healing anointing is present in our midst? What should be our response to such an awareness?

CHAPTER 7

HEALING MINISTRY

So they departed and went through the towns, preaching the gospel and healing everywhere. Luke 9:6

The Healing Ministry of Jesus

Jesus began His earthly ministry when He was thirty years of age (Luke 3:23). This coincided with the starting age for those entering the ministerial service to do the work in the tabernacle of meeting under Moses and Aaron (Numbers 4:3, 23, 30, 35, 39) It's very appropriate to highlight the healing ministry of Jesus alongside His teaching and preaching ministry. In fact, this is very evident in the Gospels.

- **And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them. Great multitudes followed Him—from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan. Matthew 4:23-25**
- **Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. Matthew 9:35**
- **And He was preaching in their synagogues throughout all Galilee, and casting out demons. Mark 1:39**
- **However, the report went around concerning Him all the more; and great multitudes came together to hear, and to be healed by Him of their infirmities. Luke 5:15**
- **Now it happened on a certain day, as He was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was present to heal them. Luke 5:17**
- **And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. And the whole multitude sought to touch Him, for power went out from Him and healed them all. Luke 6:17-19**
- **But when the multitudes knew it, they followed Him; and He received them and spoke to them about the kingdom of God, and healed those who had need of healing. Luke 9:11**

We gather from the above passages that it was a common practice for Jesus to teach in the synagogues, to preach in the cities and villages, and also to heal the sick and cast out demons. This was Jesus' typical pattern of ministry. Healing was an inseparable part of His ministry. This is seldom the case in modern day ministry. Healing has become an occasional ministry in most

churches. This does not seem to be the case with Jesus. The healing ministry was both consistent and prominent in His ministry.

The Healing Ministry of the Disciples

Jesus took the twelve disciples with Him practically everywhere He ministered. In addition, there were some women with Him who had received healing.

Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve were with Him, and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons, and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others who provided for Him from their substance. Luke 8:1-3

It was always God’s plan that the ministry of Jesus would continue from generation to generation. The healing ministry is no exception. This is evident in the fact that Jesus gave authority and power to His disciples and sent them out two by two to the cities and villages He was about to visit. Each of the references below paints a clear picture of why Jesus called His disciples and what He empowered them to do.

- **And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. Matthew 10:1**
- **Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons: Mark 3:14-15**
- **And He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits. Mark 6:7**
- **Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. He sent them to preach the kingdom of God and to heal the sick. Luke 9:1-2**

Jesus also gave precise instructions to His disciples. Among them was the clear command to heal the sick and cast out demons.

And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. Matthew 10:7-8

It’s important for us to grasp the truth that Jesus sent them out to do this. It was a continuation of His ministry. They did not merely preach about God’s kingdom. They healed the sick and cast out demons.

- **So they went out and preached that people should repent. And they cast out many demons, and anointed with oil many who were sick, and healed them. Mark 6:12-13**
- **So they departed and went through the towns, preaching the gospel and healing everywhere. Luke 9:6**

Jesus also empowered seventy others and sent them out in the same way with identical instructions.

After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go...And heal the sick there, and say to them, 'The kingdom of God has come near to you.' Luke 10:1, 9

This again demonstrates beyond a shadow of a doubt that the healing ministry of the disciples and the seventy was fully sanctioned by Jesus Himself. They ministered divine healing in the same way they had seen Jesus do. They laid hands on the sick and anointed many of them with oil. Although the disciples had some trouble casting out a demon and healing an epileptic boy, they were very effective for the most part.

The Healing Ministry of the Early Church

The healing ministry of the Early Church did not take long to develop and expand. Although the outpouring of the Holy Spirit on the day of Pentecost resulted in 3,000 salvations and even more on a daily basis thereafter, the first healing miracle resulted in the salvation of 5,000 men alone (Acts 4:1-3). This estimate could be as high as 15,000 people when considering wives and children. This all took place as the lame man who was healed held on to Peter and John (Acts 3:11). The Jewish priests and religious rulers that arrested them could not punish them because everyone clearly saw what God had done.

So when they had further threatened them, they let them go, finding no way of punishing them, because of the people, since they all glorified God for what had been done. For the man was over forty years old on whom this miracle of healing had been performed. Acts 4:21-22

There would be no retreat from the healing ministry by the Early Church. In fact, when they gathered to pray in response to the threats of the religious authorities, they prayed for boldness to speak the Word and also for Jesus to continue the healing ministry.

Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word, by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus." Acts 4:29-30

There was a healing explosion from this point on. Much healing occurs as a result of the boldness of the apostles, and multitudes of men and women come to faith in Christ.

And believers were increasingly added to the Lord, multitudes of both men and women, so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them. Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed. Acts 5:14-16

The above description is very similar to some of the descriptions we have previously examined from the healing ministry of Jesus. It is also important to point out that when the book of Acts mentions that great power was upon the apostles (Acts 4:33) and that great signs, wonders, and miracles were done through their hands among the people (Acts 5:12), that this is speaking significantly of the healing ministry. This is the case with Peter and John, Paul and Barnabas, and also Phillip. Healing ministry was very prominent in the early church.

Gifts of Healings in the Local Church

The Pentecostal and Charismatic movements of the 20th century talked much about what was referred to then as the “*gift of healing*.” Although not focal at the time, the plurality of the spiritual gift is clear in Scripture and this continues to be rarely mentioned in the 21st century.

But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills. 1 Corinthians 12:7-11 (Emphasis added)

The actual Greek in the above passage reveals that both “*gifts*” and “*healings*” are in the plural. What, if any, significance does this have? For one thing, it reveals that healing ministry in the local church is both profitable and comprehensive. Yes, we have comprehensive coverage with God. Apparently, God has made available a wide range of giftedness and anointing to cure different sicknesses and diseases. This certainly explains why in a local church gathering, when healing gifts are in operation, sometimes only those with back problems are healed and at another time those with high blood pressure. Ideally, we would like to see the full range of the “*gifts of healings*” flow through the church. This is God’s desire. However, this is seldom the case in the church today.

The plurality of this particular giftedness also implies that God plans to use a larger number, if not all, believers in healing ministry. The following Scripture clearly indicates this:

And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.” Mark 16:17-18

Does this really mean what it says? Yes it does! According to Jesus Himself, we can and should be doing healing ministry. Notice that the words of Jesus present four very important ingredients in the healing ministry of every believer.

1. **Believing faith**
2. **The name of Jesus**

3. **The Laying on of Hands**
4. **They will recover**

Another significant fact that we must keep in mind is that all healings are not instantaneous. Although many are, many are not. Jesus said, **“They will recover.”** This speaks of gaining the ability to recover health. During one time of ministry in Armenia, more than one person came to testify of a full recovery when they were prayed for on an earlier visit. There was also a paralyzed and bedridden woman in a Ukrainian province near the city of Balta who, some weeks after receiving prayer, was herself walking several miles to and from the church. This was also the case in the mountains of Honduras where an elderly woman on her deathbed was found walking in fullness of joy and health a month or two after having been prayed for, anointed with oil, and laid hands upon for her healing while her son was making her coffin. The point to be made is that we should not view instant healings as more credible than a recovery of health over a period of time.

The Joy of the Healing Ministry

There is a great and exuberant joy in the healing ministry. Obviously, there is joy in those who are healed, but there is also evidence of joy and gladness in those who come to Christ as a result of the healings. The most prolific effect of the healing ministry is multitudes of people turning to Christ with great joy. For example, Philip preached the gospel to thousands in Samaria. The Bible says that many were set free from unclean spirits and **“many who were paralyzed and lame were healed.”** (Acts 8:7). What appears next is often overlooked.

And there was great joy in that city. Acts 8:8

This is speaking of a calming cheerfulness or gladness. People should be happy when the sick are healed. They should be even happier when many come to Christ as a result of the healing ministry.

One healing can also turn an entire city and region to Christ. This was the case with the healing of Aeneas, who had been paralyzed and bedridden for eight years.

And Peter said to him, “Aeneas, Jesus the Christ heals you. Arise and make your bed.” Then he arose immediately. So all who dwelt at Lydda and Sharon saw him and turned to the Lord. Acts 9:34-35

Peter proceeded on to the coastal city of Joppa where he was used by God to raise Tabitha (Dorcas) from the dead.

But Peter put them all out, and knelt down and prayed. And turning to the body he said, “Tabitha, arise.” And she opened her eyes, and when she saw Peter she sat up. Then he gave her his hand

and lifted her up; and when he had called the saints and widows, he presented her alive. And it became known throughout all Joppa, and many believed on the Lord. Acts 9:40-42

Both of the above examples involved instant healing, but the effect is even more significant. A city and an entire region turned to the Lord and many believed in Jesus! This is regional impact at its best. For no other reason, we should be promoting with great joy the healing ministry today.

Discussion Questions:

1. On page 35 and 36 of this chapter, review the verses which speak of Jesus' pattern of ministry. What elements were typical in his pattern of ministry?
2. Consider the ministry of the twelve, the seventy, and the Early Church. What specific instructions were given by Jesus for their ministry? How well did the early believers apply these instructions?
3. Paul's discussion of gifts in I Corinthians includes "gifts of healings" (both plural). What is the significance of this for the church today?
4. When healings are evidenced in the local church today, do you experience an explosion of joy in your midst? Describe this experience. If you have not experienced this joy, pray that the Holy Spirit would release the anointing of Jesus in your midst for healing and joy!

CHAPTER 8

WALKING IN DIVINE HEALTH

Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers. 3 John 1:2

A Healing Environment

We have learned in this unit of study that God's plan in Christ clearly includes divine healing. In this final chapter, we want to describe a healing environment that will assist believers to walk in divine health. First, let's review some of the ways healing is activated in our lives.

- Individual faith
- Faith of others
- God's Word
- Gifts of healings
- Healing anointing and ministry

Each of the above involves obedient prayer and often operates in combination with the other. They demonstrate that God wants to restore divine health to His people. Although God's provision for us includes healing, we need to cooperate in partnership with Him to establish a healing environment.

There is a Greek word that deserves mentioning here. It is the word *hugiano*, which means "to be healthy, sound, in good health." We are more familiar with the English word, *hygiene*. This word relates to physical health; one of the occurrences of this word in the New Testament is in 3 John 1:2, as quoted at the beginning of this chapter. Although the passage is a greeting from John to his dear friend, Gaius, it does imply something about our health that is often overlooked. We have a responsibility! It's called personal "hygiene." It's Biblical to live and eat in a manner that will make a positive contribution to our physical health. Some health extremists exploit this truth by denying all meats and advocating liquid diets and the like, but the basic truth remains. Usually those who take care of their bodies in a Godly way live longer. However, we should not do this and neglect God as so many do today. No, we should establish a healing environment for both soul and body - with the greater emphasis upon the soul.

For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come. 1 Timothy 4:8

God's Medicine

God's word is a curative, a medicine, to heal us from sickness and disease, but even more importantly, to cause us to walk in divine health. This is exactly what the Scriptures tell us.

My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. Proverbs 4:20-23 KJV

There is healing and health in the authority and power of God's Word. This truth must not be denied. We are to attend to His Word, incline our ears to His Word, and keep His Word in our hearts. What does this mean? Let's look at the primitive root meanings of the verbs in this proverb. This will provide more insight into what God is saying to us about the connection between His Word and our health.

- ***qashab*** - to prick up the ears in order to hear and mark well
- ***natah*** – to stretch out in order to yield
- ***shamar*** – to hedge about in order to guard and protect

These words create an environment of security for us. They reveal that God has a protection plan. We activate His plan by hearing, yielding, and properly applying His Word to our lives. God's Word is the best health insurance plan that we could ever have. There is authority and power released for healing when we speak and believe God's Word. Some believers today have been improperly trained to just speak the Word as a formula for healing, without believing and keeping the Word in their hearts. No, this Scripture alone instructs us (not once, but twice) to keep the Word in our hearts with all diligence. There are actually three benefits for those who acquire and apply God's Word in such a way.

1. **Many years (4:10)**
2. **Strength for living (4:23)**
3. **Physical health (4:22)**

God's people simply do not utilize the Word of God enough. We must understand that God has sent forth His Word to heal us.

He sent His word and healed them, Psalm 107:20a

Faith and the Fig Tree

We discussed in Chapter 5 the important connection between faith and healing. In this section, we want to clarify this relationship as it pertains to walking in divine health. This clarification is long overdue because many continue to name, claim, and even demand healing for themselves and others while portraying such as real Biblical faith.

When healing occurs, there is sometimes a competition for credit. Without minimizing the significance of our faith in appropriating healing, Jesus Christ alone is to receive all glory, honor,

and praise for each and every healing. Likewise, when healing does not occur, proponents of such imbalanced faith teachings often begin to blame the sick person or their particular church and pastor for insufficient faith. Frequently, this leaves them guilt ridden. We are attempting here to clarify and correct these imbalances without diminishing the indispensable role of faith for healing. First of all, let it be known that those who have been reared through what has been called the “*Word/Faith*” movement of the 20th century have contributed greatly to the restoration of healing in the church. Yet if we are to truly walk in divine health, the imbalances we alluded to earlier must be corrected. They are causing many to stumble and to lose confidence in appropriating divine healing for themselves and others.

There’s an interesting account in the Bible when Jesus was outside the town of Bethany on His way to Jerusalem (Mark 11:12). He was hungry and saw a fig tree with leaves from a distance (Mark 11:13). He approached the tree only to discover that it had no figs. What is unique about this account is Jesus’ response.

**In response Jesus said to it, “Let no one eat fruit from you ever again.” And His disciples heard it.
Mark 11:14**

Jesus went on to Jerusalem with His disciples. He literally cleansed the temple and left the city that same evening (Mark 11:15-18). The next morning the disciples made a startling discovery.

**Now in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, remembering, said to Him, “Rabbi, look! The fig tree which You cursed has withered away.”
Mark 11:20-21**

Peter heard and remembered what Jesus had done the day before. Jesus’ answer reveals that the entire account of the fig tree is a lesson on faith.

So Jesus answered and said to them, “Have faith in God. For assuredly, I say to you, whoever says to this mountain, ‘Be removed and be cast into the sea,’ and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them. “And whenever you stand praying, if you have anything against anyone, forgive him that your Father in heaven may also forgive you your trespasses. But if you do not forgive, neither will your Father in heaven forgive your trespasses.” Mark 11:22-26

There are many practical instructions for walking in divine health that apply from the faith lesson of the fig tree. Although Jesus found no figs on the tree, we can glean three important things from the lesson.

1. Denouncing a specific sickness or disease in the name of Jesus

First of all, it is Biblical to **“curse”** or denounce in the name of Jesus the specific sickness or disease in a person’s body. The Bible refers to one woman’s condition of being bent over for eighteen years as the **“spirit of infirmity.”**

And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up. But when Jesus saw her, He called her to Him and said to her, “Woman, you are loosed from your infirmity.” And He laid His hands on her, and immediately she was made straight, and glorified God. Luke 13:11-13

When the religious authorities opposed Him for healing the woman on the Sabbath, He emphasized she should be healed because she had been bound by Satan for eighteen years.

So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?” Luke 13:16

The point is that walking in divine health involves a battle with the powers of darkness. Most sickness is an oppression of the devil. Many do not recognize this and succumb to such attacks of the enemy. Sickness is like the unfruitful fig tree in a person’s life. Denounce it and curse it in the name of Jesus. Just as a surgeon removes a cancerous tumor in the medical sense, we can remove a tumor through God’s power. It’s not enough to denounce sickness in the name of Jesus, but we also need to resist and remove it. A woman recently went to be examined by her doctor after receiving prayer at the church. The doctor told her that the cyst was shrinking. It was withering just like the fig tree Jesus denounced.

2. Speaking healing into your life in the name of Jesus

Mark 11:23 places a lot of emphasis upon speaking without doubt in the heart. It’s important to realize that there is life and death in the power of the tongue. Faith does involve the heart and the mouth. We need to be confident within our hearts in God’s healing provision for us and we need to vocalize our faith. Just as God’s Word is a preventative medicine and a cure for sickness and disease, the faith that believes and speaks from the heart in accordance with His will is assured the same results.

It’s important to understand, however, that there is a difference between a healing command and a healing demand. This verse in Mark has led some to believe that whatever we speak, we will immediately get, like going to a fast food restaurant. An important lesson to learn from the fig tree is that **“command”** and **“demand”** are two different words. This Scripture has been used by some to demand that God heal because it says if he **“believes that those things he says will be done, he will have whatever he says.”** The passage is referring to speech that lays forth

and affirms or maintains what is consistent with God's Word. The Word has more to do with teaching and calling upon God than demanding something of Him.

In all the healing Scriptures where Jesus attributes the faith of the person as being responsible for the appropriation of their healing, not one approached the Great Physician demanding the healing. Rather, they are imploring, seeking, beseeching, and even begging for Jesus to heal them or their loved one. Even the Roman Centurion (who told Jesus to just say the word and his servant would be healed) approached Jesus with great respect and a sense of unworthiness even to be in His presence.

Some have been incorrectly taught that we speak healing into our lives by denying the condition and simply making positive confessions of healing. Positive confessions for healing in accordance with God's Word are to be encouraged and are prescribed by God Himself, but denial that one is sick does nothing to lead one to divine health. For example, proponents of such teaching cite the faith of Abraham described in Romans 4:16-25 to support their faith formula for healing. Particularly, verse 17 is used to justify the practice.

**As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.
Romans 4:17 KJV**

Notice that the above example of faith refers to calling out or speaking aloud that which does not exist. This is a clear invitation to confess or declare the healing that we are praying for and is forthcoming. However, look at what it does not say. It does not say to *"call those things which exist as though they did not."* Think on this for a moment. On the one hand, this is not a license to deny our condition, nor is it a license to dwell on our physical condition as some do. Like Abraham, our hope is in God. Like Abraham, we are not to inappropriately fix our attention on our physical condition or circumstances. The example of Abraham teaches us the following points pertaining to divine healing:

- **We are to call or speak forth our healing before it manifests (Romans 4:17).**
- **We are to hope and believe in what God has spoken (Romans 4:18).**
- **We are not to dwell upon our physical condition and be weak in faith (Romans 4:19).**
- **We are to believe and not waver in God's promise (Romans 4:20).**
- **We are to be strengthened in faith and give God glory (Romans 4:20)**
- **We are to be convinced of God's ability to perform what He promised (Romans 4:21).**

The above instructions represent excellent guidelines for those desiring to walk in divine health.

3. Forgiving others in the name of Jesus

One final point needs to be made in regards to this section of walking in divine health. One of the greatest hindrances to healing is unforgiveness. Medical studies have proven that there is a direct correlation between unforgiveness and sickness. I recall the testimony of a man who developed terminal cancer. He trusted God for healing and believed God would heal him. There was just one problem. He had a person in his life that he had sworn never to forgive. Although the Holy Spirit convicted him of this, he resisted even as he lay for days on his hospital bed. One day the man came to see him and he forgave him. He left the hospital totally healed - and with before and after x-rays from the doctors to show others what God has done for him. He has now declared this miracle and enjoyed a full and fruitful life in ministry.

The Walk of Ten Lepers

Walking in divine health also involves praising God for His healing provision. Typically, those who are healed in the Bible are praising and glorifying God for their healing. Some are found even leaping and praising Him. It's a wonder why we have to tell people to praise God today even when healings are being manifested. Are we following the example of the nine lepers who were healed and did not return to praise Jesus? Or, are we like the one who returned to give Him thanks?

And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks. And he was a Samaritan. Luke 17:15-16

It's interesting to see that the leper who returned glorified God literally with a "mega" voice. It would be similar to a megaphone used today for projecting the sound of one's voice. He was so grateful that he fell at the feet of Jesus to express his gratitude and thanksgiving. Ten were healed and only one returned to praise Jehovah Rapha, his Healer. Is Jesus getting even ten percent of the praise He deserves today? Some teach that we must praise God for our healing in order to keep it. Although Jesus did not specifically say that the nine who did not return to give God glory would not continue to be healed, it's rather foolish not to praise the Lord for His healing.

Divine Healing and Divine Health for Today

Why are some healed and others not? For a significant number of people, this is the overriding question for which they seek an answer. More people than we would like to admit have secretly turned their backs upon God because a loved one or friend has died instead of being physically healed. Contrary to the opinions of some, the Early Church struggled with the same issue. For instance, consider Trophimus of Ephesus, who was a part of Paul's ministry team on his third apostolic journey. The Scripture says Paul had to leave him at Miletus because he was sick.

Erastus stayed in Corinth, but Trophimus I have left in Miletus sick. 2 Timothy 4:20

The New Spirit-filled Life Bible states that this expresses a mystery concerning divine healing. The following statement on the issue represents one of the best and, I believe, most accurate explanations.

“Although divine healing is a part of the saints’ inheritance (see Matt. 8:14-17), sometimes we are not healed, even when we have prayed in faith and confessed our faith outwardly. The Bible gives no explicit answers to this issue, and the fact that a close associate of an apostle was not healed shows that this reality has existed from the early days of the church. Such a fact should never discourage or introduce doubt to our prayers. It should, however, serve as a guard against presumption or condemnation.”

(New Spirit-Filled Life Bible, p. 1716)

Conclusion

Our brief study of divine healing has, prayerfully, led us to a much greater desire for accessing God’s healing for ourselves and for others. It has likewise led us to understand how to pursue God’s plan for divine health. The local church needs to move with much greater confidence to heal the sick. A restoration of the healing ministry is in order today. How can we proceed from this point? There are at least three things that affected the scope and impact of healing in the New Testament.

- **The healing anointing (degree of power or virtue that goes forth in ministry)**
- **Faith (the degree which gives action to the power being ministered)**
- **Prayer and fasting (the degree necessary to overcome certain kinds afflictions)**

These are the same things that affect the degree of healing present today. Healing can explode in churches around the world if we pray for it, if we have faith for it, and if we administer it in the power of Jesus’ name. How would God respond if we prayed the same prayer as the Early Church?

Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word, by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus.” Acts 4:29-30

Jehovah Rapha, our Healer is the same yesterday, today, and forever.

Appendix

A Scriptural Study of Jesus' Healing Ministry

A chronological study of Jesus' ministry through the four gospels literally forces one to see Jesus causing healing from the first days of His ministry to the last days of the cross. The following verses are in historical order:

John 2:23: "Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did"

John 4:45: "So when He came to Galilee, the Galileans received Him, having seen all the things He did in Jerusalem at the feast; for they also had gone to the feast."

John 4:46-54: "So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death. Then Jesus said to him, "Unless you people see signs and wonders, you will by no means believe." The nobleman said to Him, "Sir, come down before my child dies!" Jesus said to him, "Go your way; your son lives." So the man believed the word that Jesus spoke to him, and he went his way. And as he was now going down, his servants met him and told him, saying, "Your son lives!" Then he inquired of them the hour when he got better. And they said to him, "Yesterday at the seventh hour the fever left him." So the father knew that it was at the same hour in which Jesus said to him, "Your son lives." And he himself believed, and his whole household.

This again is the second sign Jesus did when He had come out of Judea into Galilee."

Mark 2:1-12: "And again He entered Capernaum after some days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. Then they came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you." And some of the scribes were sitting there and reasoning in their hearts, "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?" But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? But that you may know that the Son of Man has power on earth to forgive sins"—He said to the paralytic, "I say to you, arise, take up your bed, and go to your house." Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"

Matthew 4:23-24: "And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon- possessed, epileptics, and paralytics; and He healed them."

Luke 5:15: "However, the report went around concerning Him all the more; and great multitudes came together to hear, and to be healed by Him of their infirmities."

John 5:5-8: "Now a certain man was there who had an infirmity thirty-eight years. When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, "Do you want to be made well?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred

up; but while I am coming, another steps down before me.” Jesus said to him, “Rise, take up your bed and walk.” Matthew 12:10-15: “And behold, there was a man who had a withered hand. And they asked Him, saying, “Is it lawful to heal on the Sabbath?”—that they might accuse Him. Then He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath.” Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored as whole as the other. Then the Pharisees went out and plotted against Him, how they might destroy Him. But when Jesus knew it, He withdrew from there. And great multitudes followed Him, and He healed them all.” Matthew 12:22: “Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw.”

Luke 6:17-20: “And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. And the whole multitude sought to touch Him, for power went out from Him and healed them all. Then He lifted p His eyes toward His disciples, and said: “Blessed are you poor, For yours is the kingdom of God”

Luke 7:11-15: “Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, “Do not weep.” Then He came and touched the open coffin, and those who carried him stood still. And He said, “Young man, I say to you, arise.” So he who was dead sat up and began to speak. And He presented him to his mother.

Luke 8:26-36: “Then they sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!” For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness. Jesus asked him, saying, “What is your name?” And he said, “Legion,” because many demons had entered him. And they begged Him that He would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. When those who fed them saw what had happened, they fled and told it in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen it told them by what means he who had been demon-possessed was healed.”

Luke 8:41-55: “And behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus’ feet and begged Him to come to his house, for he had an only daughter about twelve years of age, and she was dying. But as He went, the multitudes thronged Him. Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of His garment. And immediately her flow of blood stopped. And Jesus said, “Who touched Me?” When all denied it, Peter and those with him said, “Master, the multitudes throng and press You, and You say, ‘Who touched Me?’” But Jesus said, “Somebody touched Me, for I perceived power going out from Me.” Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, “Daughter, be of good cheer; your faith has made you well. Go in peace.” While He was still speaking, someone came from the ruler of the synagogue’s house, saying to him, “Your daughter is dead. Do not trouble the Teacher.” But when Jesus heard it, He answered him, saying, “Do not be afraid; only believe, and she will be made well.” When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. Now all wept and mourned for her; but He said, “Do not weep; she is not dead, but sleeping.” And they

ridiculed Him, knowing that she was dead. But He put them all outside took her by the hand and called, saying, "Little girl, arise." Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat."

Mark 6:5-6: "Now He could do no mighty work there, except that He laid His hands on a few sick people and healed them. And He marveled because of their unbelief. Then He went about the villages in a circuit, teaching."

Matthew 9:35: "Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

Mark 6:53-56: "When they had crossed over, they came to the land of Gennesaret and anchored there. And when they came out of the boat, immediately the people recognized Him, ran through that whole surrounding region, and began to carry about on beds those who were sick to wherever they heard He was. Wherever He entered, into villages, cities, or the country, they laid the sick in the marketplaces, and begged Him that they might just touch the hem of His garment. And as many as touched Him were made well."

Matthew 15:21-28: "Then Jesus went out from there and departed to the region of Tyre and Sidon. And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed." But He answered her not a word. And His disciples came and urged Him, saying, "Send her away, for she cries out after us." But He answered and said, "I was not sent except to the lost sheep of the house of Israel." Then she came and worshiped Him, saying, "Lord, help me!" But He answered and said, "It is not good to take the children's bread and throw it to the little dogs." And she said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table." Then Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour.

Mark 7:31-37: "Again, departing from the region of Tyre and Sidon, He came through the midst of the region of Decapolis to the Sea of Galilee. Then they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hand on him. And He took him aside from the multitude, and put His fingers in his ears, and He spat and touched his tongue. Then, looking up to heaven, He sighed, and said to him, "Ephphatha," that is, "Be opened." Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly. Then He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed it. And they were astonished beyond measure, saying, "He has done all things well. He makes both the deaf to hear and the mute to speak."

Matthew 15:30-31: "Then great multitudes came to Him, having with them the lame, blind, mute, maimed, and many others; and they laid them down at Jesus' feet, and He healed them. So the multitude marveled when they saw the mute speaking, the maimed made whole, the lame walking, and the blind seeing; and they glorified the God of Israel."

Mark 8:22-25: "Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him. So He took the blind man by the hand and led him out of the town. And when He had spit on his eyes and put His hands on him, He asked him if he saw anything. And he looked up and said, "I see men like trees, walking." Then He put His hands on his eyes again and made him look up. And he was restored and saw everyone clearly.

Luke 9:38-43: "Suddenly a man from the multitude cried out, saying, "Teacher, I implore You, look on my son, for he is my only child. And behold, a spirit seizes him, and he suddenly cries out; it convulses him so that he foams at the mouth; and it departs from him with great difficulty, bruising him. So I implored Your disciples to cast it out, but they could not." Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here." And as he was still coming, the demon threw him down and convulsed him. Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father. And they were all amazed at the majesty of God. But while everyone marveled at all the things which Jesus did, He said to His disciples."

John 9:1-7: “Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of Him who sent Me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world.” When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, “Go, wash in the pool of Siloam” (which is translated, Sent). So he went and washed, and came back seeing.

Luke 11:14: “And He was casting out a demon, and it was mute. So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled.”

Luke 13:10-17: “Now He was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up. But when Jesus saw her, He called her to Him and said to her, “Woman, you are loosed from your infirmity.” And He laid His hands on her, and immediately she was made straight, and glorified God. But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, “There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day.” The Lord then answered him and said, “Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it? So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?” And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.”

Luke 14:1-4: “Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched Him closely. And behold, there was a certain man before Him who had dropsy. And Jesus, answering, spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath?” But they kept silent. And He took him and healed him, and let him go.

John 11:43-44: “Now when He had said these things, He cried with a loud voice, “Lazarus, come forth!” And he who had died came out bound hand and foot with grave clothes, and his face was wrapped with a cloth. Jesus said to them, “Loose him, and let him go.”

Luke 17:11-19: “Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee. Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. And they lifted up their voices and said, “Jesus, Master, have mercy on us!” So when He saw them, He said to them, “Go, show yourselves to the priests.” And so it was that as they went, they were cleansed. And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks. And he was a Samaritan. So Jesus answered and said, “Were there not ten cleansed? But where are the nine? Were there not any found who returned to give glory to God except this foreigner?” And He said to him, “Arise, go your way. Your faith has made you well.”

Matthew 19:1-2: “Now it came to pass, when Jesus had finished these sayings, that He departed from Galilee and came to the region of Judea beyond the Jordan. And great multitudes followed Him, and He healed them there.”

Matthew 20:29-34: “Now as they went out of Jericho, a great multitude followed Him. And behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, saying, “Have mercy on us, O Lord, Son of David!” Then the multitude warned them that they should be quiet; but they cried out all the more, saying, “Have mercy on us, O Lord, Son of David!” So Jesus stood still and called them, and said, “What do you want Me to do for you?” They said to Him, “Lord, that our eyes may be opened.” So Jesus had compassion and touched their eyes. And immediately their eyes received sight, and they followed Him.”

Luke 22:47-51: “And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss Him. But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?” When those around Him saw what was going to happen, they said to Him, “Lord, shall we strike with the sword?” And one of them struck the servant of the high priest and cut off his right ear. But Jesus answered and said, “Permit even this.” And He touched his ear and healed him.”

- **Jesus' food was to do the will of the Father and to accomplish His work. In John 4:34 Jesus sought to do the Father's will. John 5:30: "I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me."**
- **The reason Jesus was sent was to do the Fathers will. John 6:38: "For I have come down from heaven, not to do My own will, but the will of Him who sent Me."**
- **Since Jesus healed- HEALING MUST BE A PART OF THE FATHER'S WILL!**