

Healing of the Body

Introduction

Every believer eventually has to answer the question, “Is divine healing for me?” Divine healing is an act of God's grace, performed by the direct power of the Holy Spirit. Divine healing is an act by which the physical body is delivered from sickness and disease and restored to soundness and health. The following information on divine healing takes the position that this healing is your birthright—it's God's perfect will for you and it's a component of the Atonement for which Christ's blood was spilled.

Sickness has been condemned, indicted and found guilty before the high court of God. Sickness has no more right to be in your body than a stranger has a right to be in some other man's house. Disease has no right in your body, and you have no right to leave it there—to sympathize with it, to harbor it or to console it. To do so is to console an enemy of God who is under indictment and condemnation. Jesus Christ has redeemed you absolutely—for He rose from the dead—and disease no longer has a right to abide in your body; it also has no power to stay there if you “side” with Jesus. You have a right to your healing, to redemption and to victory. God promises health to all flesh (Prov. 4:22; 1 Pet. 2:24). 1 Peter 2:24 is not only a promise, it's a statement of fact (as is Mat. 8:17); it identifies something that has already happened, revealing to us our provisions in Jesus.

No one who enjoys the fullness of the Spirit and who has a clear knowledge of redemption should even notice that he has a body. Whether sleeping, eating or digesting your food, you ought not to be conscious of your body. Instead, your focus should be on existing as a living epistle of God's thought and mind, actually walking throughout the world without pain. That is redemption. To be fully in the will of God, to fully possess the perfection of redemption, we should not have pain of any kind; we should be pain-free!

The healing ministry of Christ can only be accurately understood against the backdrop of the knowledge that Jesus has redeemed us from sickness and disease. Jesus did not come singly and exclusively to “save souls.” In Jesus' mind there was no sharp difference between sickness and sin: the former belonging to the body and the later to the soul. Therefore, concerning the man sick of the palsy, Jesus could readily ask, “... [which is] easier, to say, *Thy sins be forgiven thee; or to say, Arise, and walk?*”—Mat. 9:5. Christ's life ministry was directed toward wholeness of spirit, soul and body.

God always was the Healer. He is the Healer still and will ever remain the Healer. Healing is available for you. Remember that Jesus healed “all that came to Him.” He never turned anyone away. Jesus never said, “It's not God's will to heal you,” or “It's better for the individual to remain sick,” or “This sickness or disease is allowing you to be perfected in character.” Jesus healed all who came to him, thereby unequivocally demonstrating God's unchangeable will with regard to sickness and healing.

The Origin of Sickness

Sickness is incipient (early or developing) death. Death is the result (or “wages”) of sin. Be aware that there was no sickness in man until Adam sinned. There is no sickness in the Kingdom of God. Sickness is the result of original sin. There would have been no sickness if there had been no sin.

Understand that sickness comes from the devil. *"... God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."*—Acts 10:38.

Additionally, infirmity is from the devil: *"And, behold, there was a woman which had a spirit of infirmity eighteen years.... And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God"*—Luke 13:11-13. Jesus was doing the will of His Father, and in doing His Father's will, He was destroying the works of the devil (Heb. 2:14 and 1 John 3:8).

Search the Scriptures to learn how consistently sickness is referred to as the work of the devil. From the day when *"So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown"* (Job 2:7) to the hour when the Deliverer came and loosed *"a daughter of Abraham, whom Satan hath bound, lo, these 18 years..."* (Luke 13:16), Jesus set about to destroy the works of the devil—*"that through death he might destroy him that had the power of death, that is, the devil"*—Heb. 2:14.

From our beginning, the devil has been compelling our wretched race to reap the firstfruits of mortality, disease, pain and bodily decay. Alas, the Lord's people many times are so deceived by the adversary that they willingly accept sickness (the firstfruits of death) as their portion instead of seeking health (the firstfruits of redemption).

Christ Atonement Covered Our Sicknesses

One of the reasons for the coming of Christ was to rescue people from this deceitful place of domination and to set them free from both evil forces and from the moral, social, mental and physical illnesses that came in the after wake. Christ saved us from our sicknesses as well as our sins: *"... 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"*—Is. 53:5.

If you recall, God told Moses to prepare a brass serpent as a "type of Christ" (Num. 21:8-9) in order to save the people from death. If bodily healing is not provided for in the Atonement, why were these dying Israelites required to look upon it (the type of the Atonement) that they might "live" (bodily healing). Just as their curse was removed by the lifting up of the type of Christ, so is ours removed by the lifting up of Christ.

Jesus' death provided for both salvation and healing: *"Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction...."*—Ps. 103:3-4. Healing is evident in the Atonement of Christ: *"That it might be fulfilled which was spoken of Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses"*—Mat. 8:17.

Peter also records Jesus' death as part of our healing: *"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed"*—1 Pet. 2:24. Note Peter's testimony of Christ's anointing for healing (as recorded in Acts 10:38): *"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."*

Healing in the New Testament

Jesus ministered healing to the sick: *"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people"*—Mat. 4:23. Consider the following:

- 20% of the messages in the gospels are about healing.
- 41 Scriptures in the gospels speak of healings performed by Jesus.
- 19 times the Bible indicates “numbers” of people were healed.
- Jesus sent his disciples out to heal (Luke 9:1-2 and 10:1, 9).
- Jesus gave a commission to all disciples (believers) to heal (Mark 16:15-18).

Why Did Jesus Heal?

1. To fulfill prophecy and witness to God’s future kingdom (Mat. 8:16-17)
2. To prove He was the Messiah (Acts 2:22-24)
3. To demonstrate His power to forgive sin (Mat. 9:1-8)
4. To display the works of God (John 9:13-25)
5. To give glory to God (John 11:4)
6. To bring people to faith (John 20:30-31)
7. Because of His compassion and love for His people (Mat. 20:34)

Is Healing for All?

Are all healed? “No.” Did Christ die to save all sinners? “Yes.” Every sinner in this world has a blood-bought right to be saved, but are all sinners saved? “No.” The same principles apply to receiving physical healing as they do to receiving of the gift of salvation. Receiving the gift is not automatic. Every saint has a blood-bought right to be healed, but thousands do not know or believe they have this birthright, nor that they must exercise the very same faith in the bruised body of Christ for their healing as they formerly exercised in His shed blood for their salvation.

Our Bodies Are a Temple of God

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s”—1 Cor. 6:19-20. Your body is God’s holy house, God’s holy dwelling place. Your body is the most sacred thing on earth. At baptism we dedicated it to God and His purposes. And afterwards we unsuspectingly let a flock of unclean thoughts come in; and we let disease come in and settle in our bodies until these precious bodies that belong to God are filled with the results of unclean things. We must become conscious of—and act on—the fact that our bodies belong to God—that every organ, without exception, is to be used in a way well-pleasing to Him and for His glory, and not for our own selfish or sensual pleasure (Rom. 12:1).

Healing vs. Miracles

Physical healing is no more than the restoration of diseased tissue or organs and the elimination of pain. Healing usually occurs over time—sometimes quickly, sometimes slowly. For healing to be complete, there are times when it requires several prayers or prayer sessions. On the other hand, a miracle is a creative action of the Spirit of God in a man’s life or body. Within a miracle, something is placed there that was not there before; a miracle usually happens quickly. Those coming for healing usually want a miracle (instant healing and restoration) while most of the time God’s plan is for healing to be gradual.

Additionally, it is easier to stay healed than it is to get healed. Once faith for healing is acquired, and the principles of healing learned and impressed upon us, we should not expect to get sick. When God brought the Israelites out of Egypt (5-6 million people), *“there was not one*

feeble person” (Ps. 105:37) among them. Permanent and lasting healing (or good health) seems to come gradually—as we grow closer to God.

Healing and Medicine

Some raise the question, “If it’s God’s will to heal, what is God’s will for the use of physicians and medicines?” It is true that Isaiah told Hezekiah to put a lump of figs on a boil (2 Ki. 20:7), but it is quite evident that the figs did not heal him. Although vs. 1 informs us that Hezekiah was “*sick unto death*,” vs. 5 specifically points out God as saying, “*I will heal thee*.” Just as Jesus did not use the clay on the eyes of the blind man for any “curative power” (for He commanded the man at once to go and wash it off), at no other time have we heard that clay has been used as a “medicine” for blindness. Instead, the spittle and clay (John 9:6) were used by Jesus as a requirement of submission and obedience from the blind man (his part was to demonstrate faith). Like Naaman (2 Ki. 5:1-27), who thought the required instructions to “*wash in the Jordan seven times*” (vs. 10—prefacing his healing) were repulsive and/or humiliating, the blind man could also have thought having spittle and clay placed over his eyes was repulsive, yet they both submitted, obeyed and received the blessing of healing.

It is also recorded that for Timothy, “a little wine” (1 Tim. 5:23) was recommended for his “*stomach*” (or diet, and would not be objectionable today in its proper use under similar circumstances).

Consider the following Scriptural references concerning the use of medicines and physicians:

1. “*Thou has no healing medicines*”—Jer. 30:13.
2. “*In vain shalt thou use many medicines...*”—Jer. 46:11.
3. “*... ye are all physicians of no value*”—Job 13:4.
4. “*And Asa ... in his disease he sought not to the LORD, but to the physicians*”—2 Chr. 16:12.
5. “*And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse...*”—Mark 5:25-26.

God provided doctors with intelligence and education. God made the materials which construct the drugs that are prescribed. While doctors are highly instrumental in assisting in and promoting the healing process (especially in situations—as an automobile wreck or a drowning—where a person is presently unable to help themselves), always recognize that God does the healing. All healing comes from God. While the use of physicians and medicines is not a sin and is within the permissive will of God, these avenues are not recommended in the Scriptures nor is their use within the perfect will of God. Seeing a physician may be a necessity until sufficient faith is developed for the believer to receive his healing directly from God.

Redemptive Suffering?

Is sickness ever God’s will? “No!” Sickness never comes from God—only in a permissive sense, in the same sense that temptation is allowed to come to us. God may allow sickness to come (as He did with Job) but He never sends it. If sickness is a blessing and is God’s will, it is a sin to pray for healing (or against God’s will).

There is a Scriptural difference between (1) illness or sickness, and (2) trials, tribulations, afflictions, chastening, temptations, persecution and troubles. God promises that we will have suffering, trials, tribulations, afflictions, chastening, temptations, persecution and troubles (Heb. 11:37-40; 1 Pet. 4:12; John 16:33; Acts 14:22; 2 Cor. 1:6; Ps. 34:19; 2 Tim. 3:12 and 4:5)—to pu-

rify the soul, build spiritual character and to spiritually enhance our relationship to God. These are not the same as sickness and infirmity.

While God sometimes takes advantage of our illnesses and sicknesses to get our attention about our spiritual relationship to Him, He does not cause them to come upon us or use them to “grow” us spiritually. However, there is a relationship between sin and sickness, and sometimes the Lord will not heal us of our sicknesses until we give up our sin (Luke 5:20 and 7:47-48; Jas. 4:14-16 and Ps. 66:18).

Notice the types of “suffering” mentioned in the following Scriptural passages. None of them are sicknesses (2 Cor. 6:4-5, 11:23-28 and 12:10-11):

afflictions	necessities	distresses	stripes
imprisonment	tumults	labors	watchings
fatigue	fastings	long-suffering	knowledge
nakedness	hunger	thirst	labor in spirit
infirmities	reproaches	persecutions	suffer body
beatings	stonings	shipwrecked	water perils
robbers	wilderness	false brethren	weariness
cold	painfulness	heathen perils	patience
city perils	sea perils	necessities	countrymen perils

The word “affliction” appears 54 times in the New Testament (NT) and always refers to persecution, oppression, famine or eschatological judgment—never about sickness. The word “suffer” appears 65 times in the NT (only one of which relates to illness, and that one is attributed to a demonic attack) and never about sickness. Why, then, must we “suffer?”

- to develop and test our faith Jas. 1:24
- to reverse iniquity and transgression 1 Cor. 11:30; Jas. 5:13-15
- to learn obedience Heb. 5:8
- to cultivate humility 2 Cor. 12:7 (Paul’s thorn)
- to glorify God 1 Pet. 4:13-14

Note the difference here: (1) Jas. 5:13, “*Is any among you afflicted? let him pray,*” and immediately following, (2) Jas. 5:14, “*Is any sick among you? 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.*” James is noting a difference between being “sick” and being “afflicted.”

Notice, too, that Paul’s “*thorn in the flesh*” is not used in either the Old or New Testament, except as an illustration. Every time the phrase “*thorn in the side*” is used in the Bible, the “thorn” is specifically named. Within Num. 33:55, Moses instructed the children of Israel (before they entered the Land of Canaan), “*But if ye will not drive out the inhabitants of the land before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.*” The “thorn” shall be a vexing in the land wherein they dwell—a constant annoyance. Paul specifically states that his thorn was “the messenger of Satan” or “the angel of the devil.” Paul also specifies that the angel of Satan was to “buffet me.” Paul’s thorn was not sickness.

We can expect trials and tribulations of various kinds as God tests our faith and “grows us” in our walk with Him. We should never, however, consider sickness as God’s will or accept it as redemptive in our walk with God. We need to be very cautious in praying for someone who is under trials and/or tribulations. If these trials and tribulations are fulfilling the Lord’s purpose in

that person's life at that moment in time—and we pray they cease or be removed, we may be praying against the Lord's will.

It is difficult to discern the difference between trials and tribulations, which can result from any of the following:

- A worldly life of disobedience by those who do not know Christ
- Sin and disobedience by those who do know Christ
- Curses or generational influences
- Fear and a lack of trust by those who know Christ
- Trials and tribulations of those who walk with Christ

There are subtle differences, nevertheless, that can be discerned through the “*spirit of discernment*” or the “*spirit of revelation*” by those with these gifts, as you and they pray to the Father about the adverse happenings in your life (or in the life of your family). God has the answers and the truth.

Heal the Spirit First

In 1976, Francis MacNutt wrote a book entitled *Healing* in which he listed four types of healing: (1) healing of the Spirit, (2) healing of the emotions and broken hearts, (3) healing from the influences of darkness, and (4) healing of our bodies. Most people want a physical healing first and a spiritual healing second. God is more concerned about the healing our spirit (repentance) and wants to heal our spirits first and our bodies second. We need to clean the inner vessel (the spirit and the soul) first, so that more of the healing light and life of Jesus can thereafter shine into our body. Many times healing is hindered by an evil spirit.

There is a distinct relationship between sin and sickness, and sometimes the Lord will not heal us of our sicknesses until we repent (Ps. 66:18, Luke 5:20; Luke 7:47-48; Jas. 4:14-16;). God has not promised to destroy the works of the devil in the body while we are clinging to the works of the devil in our soul. Unconfessed sin hinders people from receiving God's mercy. Remember, “*He that covereth his sins shall not prosper, but who confesseth and forsaketh them shall obtain mercy*”—Prov. 28:13.

Sickness basically is “spirit sickness.” If you are healed in your spirit, you will also be well in your body. The entire problem lies in whether or not a man is clean in his spirit. Healing, then, addresses three levels: spirit healing, soul healing and body healing. Realize that your body responds to your spirit (“*Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth*”—3 John 1:2). You may not receive your physical healing until you receive your spiritual healing.

Connection between Disease and Sin

Notice the sequence of sin and disease in the following scriptures. “*Who forgiveth all thine iniquities; who healeth all thy diseases*”. (Ps 103:3) and “*I pray you may prosper in all things and be in health, even as your soul prospers*”. (3 John 2). There is a connection between sin and disease. All disease is the result of:

- a) separation from God (disobedience)
- b) separation from self (self hatred)
- c) separation from others (unforgiveness, anger, woundedness)

Research suggests that over 80% of diseases and illnesses are psychosomatic. That is, they are caused by thoughts, feelings, and problems in our spirit, not from the disease itself. The body is responding to the condition of the soul and spirit. When the enemy brings the following:

Self hatred	Unforgiveness	Fear
Guilt	Resentment	Stress
Self rejection	Bitterness	Anxiety
Fear of rejection	Anger	Driveness
Denial	Rage	Perfectionism
Self condemnation	Family Conflict	
Lack of self worth		

our bodies react. The white corpuscles in our blood stream begin to change their nature. White corpuscles are intended to be the body's protector. They attack diseased cells and destroy them. White corpuscles in your body react to what you say and think. When you think or say the above things, it gives the spirit of infirmity permission to come. The spirit of infirmity then mutates the character of the white corpuscles. They take an assignment from the devil and a mission of destruction of the body. The white corpuscles then begin attacking the good cells, and the immune system is then compromised. When the person is spiritually attacking themselves or others, soon the body begins to attack itself as well, causing the following as examples:

Allergies	Fibromyalgia
Heart attacks, strokes	Epilepsy
High blood pressure	Diabetes
High cholesterol	Cancers
Osteoporosis	

When the separation from God, self and others, is healed (i. e. self hatred, unforgiveness, self rejection - see the above list) the mission of the white corpuscles is restored to what God intended and healing comes. For more information on how separation causes sickness see Henry W. Wright *A More Excellent Way, Be in Health*, ISBN 0-9678059-2-9.

Healing In The Church

There are two models of church healing: (1) a healing ministry composed of a few with this interest and giftedness and (2) corporate healing, which takes place in healing services or during ministry time after a period of worship.

Healing Ministry

Follow these guidelines to establish a church healing ministry:

1. **Model** (intentionally and consistently) the principles of healing for the church by preaching and teaching about healing (in order for the leadership to build a "healing environment or culture" wherein the congregation can gain faith and observe and assimilate aspects of healing ministry).
2. **Educate** (and encourage) the congregation about the healing ministry further by continued preaching and teaching about it, using invited colleagues who are gifted in this ministry to teach and illustrate for those observing.

3. **Identify** those individuals who show an interest in the healing ministry, those who are willing to learn, to be trained, to practice and to improve their giftedness in this area.
4. **Train** and equip one or more “ministry teams;” appoint a leader for each team.
5. **Deploy** a ministry team when it is ready; announce a regular time each week when the team will be available at the church to offer this ministry.
6. **Monitor** the ministry teams (to refine skillfulness and to hold them accountable).
7. **Repeat the process** with others who are drawn into the healing ministry.

Refer to the book *How to Have a Healing Ministry in Any Church*, by C. Peter Wagner (available through Amazon.com).

Corporate Healing Services

There is usually a greater anointing within corporate services (planned specifically for healing) than what there is in individual prayer times for healing ministry. There are six key occurrences within these services where God heals:

1. During praise and worship services
2. When people witness healings—during the meeting or through viewing a video
3. When seekers are “resting in the spirit”
4. Through “words of knowledge”
5. When the leader prays for the group as a whole
6. When seekers are being prayed for individually by one or more members of the healing ministry team

Notice the first three occurrences mentioned above are sovereign acts of God—with no human intervention. These healings are always best, as God receives all the glory. Only the last occurrence involves “the laying on of hands.” God responds readily to both praise, worship and faith. Every healing service should begin with an extended time of enthusiastic praise and worship.

If the group or audience is uneducated about the ministry of healing, Scripturally-based teaching should precede the ministry time—to enlighten them of their birthright of healing through the Atonement and to give them either Scriptural or real-life examples of healing to “build their faith.” It is advisable to educate them about the different ways that God heals. Testimonies or videos should also be used, if they are available.

Prior to the meeting, the presider (or pastor) will have to determine if he or she will do all of the praying (an “upfront” model), if the prayers will be shared by the ministry team, or if the members of the corporate group are to pray for one another (a “dispersed” model). Make note, however, that having the pastor do all the praying may prevent others in the congregation, who have the gift of healing, from exercising their giftedness.

Words of Knowledge

A word of knowledge is a supernatural revelation of information given by the Holy Spirit. Paul received many of his revelations through words of knowledge (1 Cor. 2:12-13). The Holy Spirit often gives a revelatory word of knowledge concerning the need of a person (or persons) for healing. This is an indication that God wishes either to heal the person(s) or to heal those who have the condition revealed within the word of knowledge; usually this infers He wishes to heal them at the time the word is given. The success rate (percentage that receive healing) is virtually 100% in these cases. Following God’s will builds faith in the person(s) who need healing as well

as in the person who received the word of knowledge. Words of knowledge for healing seem to come more often through the following methods:

1. Feeling—as a sharp pain in the body, a throbbing sensation, a strong emotion
2. Seeing—a mental picture of a body part, a person with a limp, a crutch
3. Reading—seeing within your mind a person with, for example, a word written across their forehead
4. Impressions—a sense of awareness (within the mind) that someone has a particular condition
5. Speaking—while talking, praying or standing with someone, unprecedented words relating to a physical condition may tumble out of your mouth
6. Dreams—seeing someone with a particular health problem
7. Experiencing—in having a vivid vision while awake, similar to a dream

Once the person who has the condition has identified themselves, they can either be prayed for where they stand or they can be asked to come forward for prayer.

Fear of error is the greatest hindrance to words of knowledge. Asking questions, such as, “Does anyone here have some pain in an elbow,” rather than saying, “God told me someone has pain in their elbow,” is a less intimidating way to discover who the word of knowledge is for. Many times words of knowledge will come to members of the congregation who have this gift, so it would be appropriate, at some point in time, for the presider to ask if anyone has “a word of knowledge.”

Some individuals who have the gift of knowledge can use their gift in public as an effective evangelism tool. “Words” received on the street or in the market place may relate to conditions in the life of a salesperson or waitress, for example, rather than for a need for physical healing. Under this circumstance, when the word is given, the person realizes it is given supernaturally, and often an opportunity for this person to receive salvation is offered and accepted.

Healing Prayer by Laying On of Hands

1. **Begin with an interview**—Ask the following questions:
 - What is your name?
 - What would you like prayer for?
 - How long have you had this condition?
 - Do you know what the cause is?
 - Have you seen a doctor? What was his diagnosis?
 - Do you remember what was happening in your life when this condition started?
 - Did anything traumatic happen to you about the time this condition began?

The interview portion should last briefly, only 2 or 3 minutes; dwelling on the symptoms too long causes a loss of faith.

2. **Diagnosis**—If you know or are aware of the cause of the condition, you may proceed to step 3. If you do not, ask the Holy Spirit for His leading as to the nature and possible cause of the condition. Ask, “Is the problem physical (John 5:5) or spiritual (Luke 13:11)?” Within the response, has the seeker described the symptom or the root? Identify whether or not the condition is the result of unforgiveness, anger or sinfulness?
3. **Prayer Selection and Prayer**

- Anoint their head with oil if appropriate and where it is acceptable).
- If appropriate, while the prayer is offered, put your hands near the area of affliction. Ask the person first if it is OK to do so. (you may need to ask the person to put their hand on the inflicted body part first, and you lay yours lightly on theirs.)
- First, ask the **Holy Spirit** to be present. Pray that the Holy Spirit come upon the person and minister to the person; it is the Holy Spirit that heals.
- Offer a prayer of **blessing**: “I bless you in Jesus’ name; receive the Spirit; Jesus loves you and He’s touching you.”
- Offer a prayer of **petition**: “Father, in the name of Jesus I ask you to restore sight to this eye.”
- Give a prayer of **command**: “In the name of Jesus, I command this tumor to shrivel up and dissolve” or “In the name of Jesus, pain, go.” Speak to the body part and command it to be restored
- Offer a prayer against the spirit of **affliction or infirmity**: this is sometimes appropriate if led by the Holy Spirit.
- At times you can sense that it’s time to quit praying.
- Most often praying for spiritual needs is required prior to praying for physical needs.
- When the Holy Spirit begins to touch the person, trust God to reveal the “secrets of their heart” (1 Cor. 14:25).
- Pray with your eyes open so you can outwardly see what the Holy Spirit is doing. Tell the seeker to relax and not to pray—to keep their eyes closed and focused on Jesus.

Normally, in praying for physical healing, both prayers of petition and prayers of command are used. It is beneficial to be as detailed as possible when praying a prayer of command: “I command the red blood cells to destroy the diseased cells.”

4. **Interaction and Re-engagement**—This step involves getting feedback from the person during this time of ministry, in order to re-engage with greater precision.

When you see the Holy Spirit coming upon a person, thank God and ask for more of its presence to come upon them. (Honor God in what He is doing and usually He will do more. Thank Him for what He is doing.)

After 2 or 3 minutes of prayer, re-interview. Ask “how are you feeling?” ... “Is the headache gone?” If it isn’t gone, ask them if it has decreased, or ask, “On a scale of 1-10, how is it now?” You want to determine whether or not any progress has been made. If so, ask the Lord for more. If not, pray again. Francis MacNutt typically prays three times. Ask the person if they feel any evidence of the Holy Spirit (a warmth or a tingling); ask, “Is God speaking to you?” Most people will not know how the Holy Spirit manifests itself in their bodies. You may have to help them understand the symptoms or manifestations they may be experiencing. Prayers can be short (nearly all of Jesus’ prayers were short). A 20-30 minute “soaking” prayer may be required or you may need to pray 2 or 3 times. Usually the pain goes first, then movement returns, and lastly, physical changes occur.

Sometimes you are able to see evidences of the Holy Spirit on the person, such as weeping, the fluttering of the eyelids or other fluttering sensations, heat, cold, sensations of power, trembling of the hands or other trembling or shaking, a stiffness or an inability to move parts of their body, a heaviness, a loss of balance, falling over, peace, wooziness, exhilaration, a drunken joy and laughter. These and other similar evidences usually indicate healing is taking place.

If a person begins to weep, let them weep until they are finished, no matter how long it takes; healing is taking place. Don't "chase" the signs. Be aware, too, that many are healed with no visible signs at all.

5. **Acts of Faith**—Some expression of faith may increase healing. Ask them to do something they could not do before prayer began. "Can you bend over now?" "Can you walk or run without limping?"
6. **Closure and Post-Prayer Suggestions**—If healing does not come, don't preach or try to bring counsel. Encourage the person to obtain prayer from others or encourage them to wait on God at home, to soak in His presence and to return for further ministry. Tell the prayee not to be surprised if he experiences a spiritual attack after a healing; help him be prepared to resist it in the name of Jesus. Be brief.

Prayer and Prophecy

The practice of prophesying over the sick while in prayer for their healing has been a fruitful source of trouble. This should not be done unless there is a direct manifestation of the Spirit, which may direct it. Also, seldom is it beneficial to "preach" to the person (while in prayer for them or after the prayer is finished).

Thy Will Be Done

Christians should know that the will of God is to heal, except in rare circumstances as when the person has already lived their "measure of years."

Praying "if it be thy will" is really an attempt to put the responsibility for whether or not the person is healed on God—so we don't feel guilty if they aren't healed. When we pray "if it be thy will," we are not exercising faith to receive the blessing or the Word of God. We are excusing ourselves or "coping out," so that if the person is not healed, we have not failed (because we say in our hearts, it must not have been the Lord's will to heal him or her now). If we do not know what the will of God is for this person, we should stop and pray for an answer to that question before we proceed. The problem is not in heaven, it is down here on earth.

You do not find the practice of asking "if it be Thy will" in the teachings of Jesus. He never suggested (in word or deed) that sin, sickness or death were the will of God. We should act on the premise that it is always God's will to heal His children. Jesus answered the leper "I will; be thou clean"—Mat. 8:3.

The Lord's Prayer declares, "... *Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven*"—Mat. 6:9-10. God's will in heaven is that we be healed. God, through the Kingdom, wants the same thing for us on earth as He has for us in Heaven. There is no sickness or disease in heaven.

Additional Suggestions

- Don't ever pray for anyone unless you know of God's love for them.
- Pray for God to give you the love He has for the person.
- Pray that you can see the person as God sees them.
- Be mindful that you don't have any power or answers; it's not you who heals them.
- Share God's love with them first.
- Be prayed up and praised up.
- Ask God how he wants to heal them.
- Ask them about their relationship with God.

- Review the section on **“Hindrances to Healing.”** Use it as a checklist. See if God speaks to you.
- Get an indication of their present image of God by asking about their earthly father—was he kind, loving or harsh? did he express his love for them? Listen, love, pray, but don’t counsel. Remember that the person’s image of God is currently not the same as ours is.

Healers

Mark 16:15-18 and Jas. 5:13-16 propose “all” disciples are called to pray for healing. With regard to spiritual gifts, 1 Cor. 12:9 reads “gifts of healing”—which suggests more than one type of gift for healing. Individuals may find they have much more success than others do in praying for certain kinds of healing. Some see those with heart problems healed. Others pray for release from bondage by the influences of darkness. Still others have gifts in inner healing. We each need to find our healing giftedness or specialty.

Healers (those with the gift of healing) seem to all have certain characteristics in common: a deep and authentic love and compassion for others and a belief that they are channels of a greater love than their own. The ability to be a channel of healing requires the possession of genuine love, compassion and mercy. Compassion is more than a feeling; it’s an action of intervening grace. The word “merciful” literally means “suffering with another,” hence, having pity or sympathy for another (refer to Mat. 9:36, 14:14, 15:32 and 20:34; Mark 1:41, 5:19, 6:34, 8:2 and 9:22; Luke 7:13, 10:33 and 15:20).

Healers should themselves be clean in spirit and soul before attempting to pray for others, so as to be the best channels possible for the light and life of Jesus to pass to the seeker. Effective healers embrace and display a sense of abiding intimacy with God. They spend much time with the Lord and in studying and practicing spiritual disciplines. They are easily able to shift their focus from themselves to God.

Hindrances to Healing

Not all who come to receive healing will receive healing. Jesus has defeated sickness, but it is not as yet banished from the earth. This is the “mystery” of the kingdom which we cannot explain or control. Satan seeks to make us angry and bitter towards God because we are not healed, to separate us from our source of healing. But this separation only causes us to sow seeds of disbelief and rebellion in our hearts. Our best response to the question asked as to why someone has not received healing is, “I don’t know why you aren’t healed; why not ask God?”

The following can be used as a checklist for hindrances to healing:

- Unforgiveness (perhaps the most common hindrance)
- Resentment, anger, bitterness
- The need for inner healing has not been dealt with first
- Being under a curse
- Generational influences
- Past involvement in the occult
- Lack of a true desire for healing
- Involvement in freemasonry
- Difficulty in believing that God heals (even today)
- Fear
- Unresolved guilt

- Disobedience
- Unbroken inner vows (which also need healing)
- Ungodly soul ties
- Belief in redemptive suffering
- Sinfulness in the person's life
- The presence of a spirit of illness or affliction
- Feelings of unworthiness
- An incorrect image of God
- A lack of understanding that the Atonement provided for our sicknesses as well as our sins
- The sins of others against us (which requires the healing of memories)
- An incorrect diagnosis
- Praying for one's "symptoms" instead of the root problem
- Insufficient faith or unbelief (D&C 42:13)
- Insufficient power
- Insufficient thankfulness
- The negative confession of our mouths (the spiritual power of our words)
- Thinking God wants to heal through the medical profession and/or medicine
- A focus on the instrument God uses for healing, more than on God Himself
- Confining God to miracles and wanting only an immediate miracle
- Some wax (or grow) weak in the faith by watching (accepting) their symptoms. These individuals make their "feelings" the basis for their faith rather than God's Word—which He has made its only basis.

Why do some lose their healing?

Of those who do not retain their healing, some choose not to return for teaching. Others return to the same cares of the world and to the same environment from which they came; they did not continue to hold their faith or to give thanks for their healing. Those who did not retain their healing did not feed their spirit, thus the seed they planted withered away because it had no root in them (Mat. 13:6 and 26). Others continue to have unbelief, are covenant breakers, or are among those who have drawn back and refused to walk in the light. Healing that is to come across time (delayed) requires continued faith, that that faith may "*wax strong*" and their obedience be made full. Many Christians see nothing more in divine healing than a temporal blessing for the body, while God's purpose for healing is to make us holy.

The failure of some to receive healing may be because of their poor diet and/or their poor health habits. In observing poor health habits, an individual is breaking natural laws—and wants God to heal them in spite of it. Let it be remembered that natural laws are God's laws; they are as divine as His miracles. Nature is God in action, but not "miraculously." Because of their ignorance of God's natural laws, some are not supplying their bodies with the required nourishment they need. Or, they may be overeating while asking God to heal them of stomach trouble or diabetes, and thereby hindering the answer to their prayers.

After God revealed Himself as Jehova-Rapha our Healer, the conditions He imposed were given in order that the people would observe His laws for health and wellbeing. There are times when sufferers who are ignorant of dietetics and other simple requirements need the advice of someone who has studied this and is qualified to give advice in such matters. The blessing desired may come simply as a result of changed health habits.

Resources

1. F. F. Bosworth, *Christ The Healer* (Revell Publ., 1973). ISBN 0-8007-5124-8.
2. Morton Kelsey, *Healing & Christianity* (1995). ISBN 0-8066-2776-X.
3. Jonathan Graf, *HEALING: The Three Great Classics of Divine Healing*, (Christina Publications, 3825 Hartzdale Drive, Camp Hill, PA 17011). ISBN 0-87509-491-0 1992.
4. Agnes Sanford, *The Healing Light* (1972)
5. John Wimber, *Power Healing* (Harper & Row, 1987). ISBN 0-06-069533-1.
6. Francis MacNutt, *Healing* (1974). ISBN 0-87793-074-0.
7. Francis MacNutt, *Power to Heal* (Ava Maria Press, 1977). ISBN 0-87793-133-X.
8. Francis MacNutt, *Prayer That Heals* (Ava Maria Press, 1981). ISBN 0-37793-219-0.
9. Barbara Shlemon, *Healing Prayer*, (Ava Maria Press, 1975).

Healing in the New Testament (includes both physical healing and deliverance from dark spirits)—Some healings are mentioned in more than one gospel; the first gospel in which it is mentioned is listed.

Mat.	4:23; 8:2-3, 5-6, 14-15, 16, 28-32; 9:2, 18-19, 20-22, 23-25, 27, 32-33, 35; 12:10, 13, 15, 22; 13:58; 14:14, 35-36; 15:22-28, 30-31; 17:14-18; 19:2; 20:30-34; 21:14
Mark	1:34; 7:32-35; 8:22-24
Luke	5:15; 7:14-15; 8:2; 13:11-13, 32; 14:1-4; 17:12-14; 22:50-51
John	4:46-51; 5:8-9; 9:1; 11:43-44
Acts	3:1-9; 5:16; 9:1-9, 32-35, 38-41; 14:8-9; 28:3-9.