Battle For The Body

HARVESTIME INTERNATIONAL INSTITUTE

This course is part of the **Harvestime International Institute**, a program designed to equip believers for effective spiritual harvest.

The basic theme of the training is to teach what Jesus taught, that which took men who were fishermen, tax collectors, etc., and changed them into reproductive Christians who reached their world with the Gospel in a demonstration of power.

This manual is a single course in one of several modules of curriculum which moves believers from visualizing through deputizing, multiplying, organizing, and mobilizing to achieve the goal of evangelizing.

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SUGGESTIONS FOR GROUP STUDY

FIRST MEETING

Opening: Open with prayer and introductions. Get acquainted and register the students.

Establish Group Procedures: Determine who will lead the meetings, the time, place, and dates for the sessions.

Praise And Worship: Invite the presence of the Holy Spirit into your training session.

Distribute Manuals To Students: Introduce the manual title, format, and course objectives provided in the first few pages of the manual.

Make The First Assignment: Students will read the chapters assigned and take the Self-Tests prior to the next meeting. The number of chapters you cover per meeting will depend on chapter length, content, and the abilities of your group.

SECOND AND FOLLOWING MEETINGS

Opening: Pray. Welcome and register any new students and give them a manual. Take attendance. Have a time of praise and worship.

Review: Present a brief summary of what you studied at the last meeting.

Lesson: Discuss each section of the chapter using the **HEADINGS IN CAPITAL BOLD FACED LETTERS** as a teaching outline. Ask students for questions or comments on what they have studied. Apply the lesson to the lives and ministries of your students.

Self-Test: Review the Self-Tests students have completed. (Note: If you do not want the students to have access to the answers to the Self-Tests, you may remove the answer pages from the back of each manual.)

Working It Out: You may do this section on a group or individual basis.

Final Examination: If your group is enrolled in this course for credit, you received a final examination with this course. Reproduce a copy for each student and administer the exam upon conclusion of this course.

COURSE: THE BATTLE FOR THE BODY

INTRODUCTION

The early Church viewed their spiritual experience in terms of warfare. Military terminology is used throughout the New Testament. Protection was seen in the armor of God. The Word of God was compared to a sword. Satan's attacks were called fiery darts. Faith was the "good fight" and believers were told to "war a good warfare." The early Church knew they were engaged in an intense spiritual struggle.

The Bible states that God's people are destroyed because of lack of knowledge (Hosea 4:6). One of the areas in which believers are defeated due to lack of knowledge is in this invisible warfare. There is a great war being waged in the world today. It is not a conflict between nations, tribes, or government leaders. It is not a rebellion or coup. It is an important invisible battle in the spirit world.

The Christian life is war. The sooner we recognize and prepare for it, the sooner we will experience victory. One aspect of this invisible war targets the soul and spirit of man. Harvestime International Institute has a course entitled "*Spiritual Strategies: A Manual Of Spiritual Warfare*" which focuses on this portion of the invisible war.

But there is another part of this warfare that is manifested in the physical realm. In this course we call it the "*Battle For The Body*." Satan has targeted the physical bodies of believers because he knows that weak and sickly warriors cannot wage effective battle against his kingdom.

Luke 14:31 says, "What king, going to make war against another king, sitteth not down first, and consulteth whether he is able with ten thousand to meet him that cometh against him with twenty thousand?" No one should ever enter battle without a careful examination of his resources and development of battle strategies.

In this course we are making a careful evaluation of the strategies available to win the war against Satan in the battle for your body. You will learn to do battle for your physical body and to minister these truths to other wounded warriors in God's army.

THE MANUAL

This manual is divided into seven sections:

PART ONE: The Battle For The Body discusses the invisible war between the Kingdom of God and the Kingdom of Satan. It contains a call to arms for the battle and provides preliminary preparation for warfare.

PART TWO: The Attack discusses the source, reasons, types, and end results of sickness.

PART THREE: The Counterattack presents strategies for defeating the enemy as you gain understanding of the Biblical basis of healing, the purposes of healing, and the gifts of healing.

PART FOUR: Conquering Challenges deals with the difficult challenges of the healing and deliverance ministry including the traditions of men, Paul's thorn in the flesh, and unanswered questions.

PART FIVE: Strategies For Healing arms you with strategies for ministering healing, the healing follow-up ministry, and the ultimate healing.

PART SIX: Strategies For Deliverance focuses on the deliverance ministry in the lessons "Whom Satan Hath Bound," "Ministering Deliverance," and the "Deliverance Follow-Up Ministry."

PART SEVEN: Kingdom Living contains both preventative and curative strategies from God's Word to enable you to be a well warrior, one who is whole in body, soul, and spirit, and ready for battle.

THE APPENDIX of this manual provides additional Bible studies on the healing and deliverance ministry and an analysis form to enable additional study of Scriptures on the subject. It also includes a diagnostic review to use when you seek or minister healing.

THE LESSONS

Each lesson in this manual is organized as follows:

OBJECTIVES: These are the goals you should achieve by studying the lesson.

HEALING PROMISE TO CLAIM: This is a special healing promise from God's Word for you to memorize and claim for your life.

INTRODUCTION: The introduction provides an overview of the content of the chapter.

LESSON: This is the military briefing for the chapter. A briefing is a time of instruction prior to battle which provides information necessary to wage effective warfare.

SELF-TEST: The self-test quizzes you on key concepts of the lesson.

WORKING IT OUT: The Bible says to "work out your own salvation with fear and trembling" (Philippians 2:12). As you will learn in this course, healing is part of salvation provided through the death and resurrection of Jesus Christ. Faith and works go hand-in-hand. Faith without works is dead, just as works without faith is useless (James 2:17-26).

In the section entitled "Working It Out," you will take the concepts taught in the lesson and apply them personally. This is an important part of the lesson. If you are sick, this is designed to help you receive your healing. If you are ministering to someone who is sick, first share the content of the lesson with them and then complete "Working It Out" together to help them receive healing.

ARE YOU READY?

The exposing of the enemy and his strategies is one of the greatest revelations of God's Word. This manual is by no means an exhaustive study of healing and deliverance, but it is an in-depth Scriptural analysis. As in natural warfare, skill in the battle for the body is progressive and develops as you enter the combat zone and begin to fight.

COURSE OBJECTIVES

Upon completion of this course you will be able to:

- Demonstrate understanding of the natural and spiritual realms.
- Define "spiritual warfare."
- Identify the reason for the invisible war.
- State the basic principle for understanding spiritual warfare.
- Define "divine healing."
- Distinguish between healing and deliverance.
- Explain how healing and deliverance are related to the commission to reach the world with the Gospel.
- Identify the source of sickness.
- Explain the reasons for sickness.
- Identify types of sickness.
- List the end results of sickness.
- Summarize the Biblical basis of healing.
- List the purposes of healing.
- Understand and use the gifts of healing.
- Respond to traditions of men regarding healing.
- Deal with unanswered questions regarding healing.
- Minister and receive healing.
- Minister and receive deliverance.
- Prepare people for the ultimate healing.
- Conduct follow-up ministries for healing and deliverance.
- Summarize guidelines for living as a well warrior.
- Wage effective warfare in the battle for the body.

PART ONE

THE BATTLE FOR THE BODY

There is a great battle being waged in the spiritual world. It is a personal battle within between the flesh and the spirit. It is a social battle with the evil forces of the world. It is a spiritual battle with evil supernatural powers. It is also a physical battle, with attacks launched against your body which is the temple of the Holy Spirit.

In Old Testament times a trumpet was used to summons God's people to battle. Today, a spiritual summons is sounding throughout the nations of the world. It is a summons to the invisible war. It is the call to arms.

CHAPTER ONE

KINGDOMS IN CONFLICT

OBJECTIVES:

Upon completion of this chapter you will be able to:

- Write the Healing Promise from memory.
- Demonstrate understanding of the natural and spiritual realms.
- Define the word "king."
- Define the word "kingdom."
- Identify the two spiritual kingdoms.
- Determine to which kingdom you belong.
- Identify the spiritual forces of good.
- Identify the spiritual forces of evil.
- Explain what is meant by "spiritual warfare."
- Identify the reason for the invisible war.
- State the basic principle of understanding spiritual warfare.

HEALING PROMISE TO CLAIM:

> **... If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all these statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. (Exodus 15:26)**

INTRODUCTION

There is a great war being waged in the world today. It is not a conflict between nations, tribes, or government leaders. It is not a rebellion or a coup. It is an invisible battle taking place in the spirit world. This chapter introduces the invisible war in which every believer is engaged. It is a war where no one wears a uniform, but where everyone is a target. The historical and prophetical record of this war is contained in God's Word, the Bible.

THE NATURAL AND SPIRITUAL REALMS

To understand this invisible war, you must first understand the natural and spiritual worlds. Man exists in two worlds: The natural world and the spiritual world. The natural world is that which can be seen, felt, touched, heard, or tasted. It is tangible and visible.

The country, nation, city or village in which you live is part of the natural world. You are a resident in a natural kingdom located on one of the visible continents of the world. You can see the people who are part of your environment. You can communicate with them. You can experience the sights, sounds, and smells around you.

But there is another world in which you live. That world is a spiritual world. You cannot see it with your physical eyes, but it is just as real as the natural world in which you live. In First Corinthians 15:40, Paul speaks of this division of natural and spiritual. He says there is a natural (terrestrial) body and there is a spiritual (celestial) body.

All men have a natural body which lives in the natural world, but man is also a spiritual being with an eternal soul and spirit. Man is body, soul, and spirit. Your spiritual being (soul and spirit) is part of a spiritual world just as your natural body is part of the natural world.

SPIRITUAL DISCERNMENT

Because spiritual warfare is just that--spiritual--it must be understood with a spiritual mind. In our natural, sinful state we cannot understand spiritual things:

> **But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. (I Corinthians 2:14)**

It is necessary to use spiritual discernment to understand spiritual things.

Perhaps one of the best examples of natural and spiritual discernment is recorded in II Kings chapter 6. It is the story of a natural battle in which troops of the enemy nation of Syria had surrounded a small town called Dothan where the prophet Elisha was staying.

When Elisha's servant, Gehazi, saw the great host of the enemy he became fearful. Elisha prayed that God would open Gehazi's spiritual eyes so he could see the angelic hosts surrounding and protecting them. On this occasion, God actually opened Gehazi's natural eyes and allowed him to visibly see the superior forces of God aligned for battle.

The story of this battle at Dothan is similar to present spiritual conditions in the Church. There are some, like Elisha, who see clearly into the realm of the spirit. They know there is a

conflict occurring, have identified the enemy, and recognize the greater forces of God that assure victory.

There are others like Gehazi who, with a little encouragement, will be able to open their spiritual eyes and no longer be fearful of and defeated by the enemy. But sadly, there are many people who, like those in the city of Dothan, are spiritually sleeping. They do not even know that the enemy has surrounded them and is poised for attack.

TWO SPIRITUAL KINGDOMS

Within the natural and spiritual realms of which we are speaking there exists separate kingdoms which are ruled by natural and spiritual leaders.

NATURAL KINGDOMS:

All men live in a natural kingdom of this world. They live in a city or village which is part of a nation. That nation is a kingdom of the world. A natural kingdom is a territory or people over which an actual king or political leader is the sovereign ruler. The Bible speaks of these natural kingdoms as "kingdoms of the world." The kingdoms of the world have come under the power and influence of Satan:

> **Again, the Devil taketh Him (Jesus) up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them;**
>
> **And saith unto Him, All these things will I give thee, if thou wilt fall down and worship me. (Matthew 4:8-9)**

John 5:19 sadly reminds us that "the whole world is under the control of the evil one."

SPIRITUAL KINGDOMS:

In addition to the natural kingdoms of this world there are two spiritual kingdoms: The Kingdom of Satan and the Kingdom Of God. Every person alive is a resident of one of these two kingdoms.

The Kingdom of Satan consists of Satan, spiritual beings called demons, and all men who live in sin and rebellion to God's Word. These, plus the world and the flesh, are the spiritual forces of evil at work in the world today.

The Kingdom of God consists of God the Father, Jesus Christ, the Holy Spirit, spiritual beings called angels, and all men who live in righteous obedience to God's Word. These are the spiritual forces of good.

The Kingdom of God is not a denomination. Denominations are man-made organizations of groups of churches. They have been established for practical purposes of organization and administration. Denominations are major church organizations like Baptist, Assembly of God, Methodist, Lutheran, etc. The Bible speaks of the true Church which is not a denomination or religious organization. The true Church is composed of all those who have become residents of the Kingdom of God.

At the present time in the natural world, the Kingdom of God exists individually within every man, woman, boy or girl who has made Jesus King of their lives. It exists communally in the true church and wherever people make this world the kind of world God wants it to be. In the future, there will be an actual visible manifestation of God's Kingdom.

THE INVISIBLE WAR

The invisible spiritual war is a battle which involves all men and women. Because the Kingdom of Satan is a spiritual kingdom...

> **...we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Ephesians 6:12)**

Spiritual warfare is not a natural battle between flesh and blood. It is not a battle of man against man. It is not a visible battle. It is an invisible struggle in the spirit world. It is a battle within and around man. It is not a visible war because spirits are involved and we learn in Luke 24:39 that a spirit does not have flesh and bones.

Spiritual warfare is "multidimensional," which means it is fought in different dimensions. It is:

1. A social battle between the believer and the world: John 15:18-27.
2. A personal battle between the flesh and the spirit: Galatians 5:16-26.
3. A supernatural battle between the believer and evil supernatural powers: Ephesians 6:10-27.
4. A physical battle, with Satan launching attacks of sickness against your body: Job 1-2.

Every person alive is engaged in this battle, whether he realizes it or not. There is no neutral ground. Unbelievers are in bondage to evil and have been taken captive by the enemy forces. They are victims of the war. Believers have been freed from the enemy through Jesus Christ and are victors, but they are still engaged as soldiers in the war.

Ephesians 6:12 indicates that we (all believers) wrestle against evil spiritual forces. Wrestling involves close personal contact. No one is exempt from this battle. No one can view it from a distance. You are in the midst of conflict whether you acknowledge it or not. If you believe it will get better, you are wrong. The Christian warfare never ceases.

WHERE THE BATTLE RAGES

This invisible war is being waged on earth:

> **The thief (Satan) cometh (on earth) not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. (John 10:10)**

Satan fights to maintain control of the kingdoms of the world. He does not want them to come under God's authority. The battle also rages within the hearts, minds, and souls of men and women.

Satan blinds the minds of unbelievers and attacks believers in the areas of worship, the Word, their daily walk, and their work for God. The battle also rages in your physical body which Satan attacks through sickness and disease.

HOW THE BATTLE STARTED

The invisible war started in Heaven with an angel named Lucifer who was originally a beautiful angel created by God and part of the Kingdom of God. Lucifer decided he wanted to take over God's Kingdom. You can read about his rebellion in Isaiah 14:12-17 and Ezekiel 28:12-19. A group of angels joined Lucifer (now called Satan) in this rebellion. Lucifer and the rebellious angels were cast out of Heaven by God. They formed their own kingdom on earth:

> **And there was war in Heaven: Michael and his angels fought against the dragon (Satan); and the dragon fought and his angels. (Revelation 12:7)**
>
> **And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (Revelation 12:9)**

Lucifer became known as Satan and the angels which followed him in rebellion as demons. Demon spirits can enter, torment, control, and use humans who belong to Satan's Kingdom. They motivate evil acts which are done by men and women. Satan directs his demons in their evil activities. He combines these powerful forces with the world and the flesh to war against all mankind.

REASONS BEHIND THE CONFLICT

Man was originally created in the image of God and for the glory of God (Genesis chapter 2). The invisible war against man started with the first temptation in the garden of Eden (Genesis

chapter 3) where Satan tempted Adam and Eve to sin. This resulted in all men inheriting the basic sin nature and committing individual acts of sin due to this nature:

> **Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Romans 5:12)**

It also resulted in the invisible war between man and the forces of evil:

> **And I will put enmity between thee (Satan) and the woman (mankind), and between thy seed (the forces of evil) and her seed (the forces of good represented by the Lord Jesus Christ)... (Genesis 3:15)**

Because of sin, man was separated from God and condemned to death. This death was the spiritual death of separation from God. It was also physical death, for when man sinned Satan entered the genetic system with the curses of sickness and disease. But God loved man so much that He made a special plan to save him from sin:

> **For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.**
>
> **For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. (John 3:16-17)**

Through belief in Jesus, confession and repentance from sin, men and women can be released from the power of the enemy. The death and resurrection of Jesus not only resulted in salvation from sin, it also defeated the enemy, Satan:

> **... For this purpose the Son of God was manifested, that He might destroy the works of the devil. (I John 3:8)**

But if Satan is defeated, why does the war still rage? Why do we still see evil in the world around us? Why are we tempted by sin and attacked by sickness?

In the natural world, following any war there are always pockets of enemy resistance. These are rebellious troops that will not give up until forced to do so. Although Jesus defeated Satan, we are living in territory which is still occupied by enemy resistance forces. Understanding spiritual warfare strategies gives us the ability to deal with these evil powers.

Satan is trying to keep men captive in sin. Through deceptive methods he is enticing men and women to sinful living. He aims for the affections of the soul and spirit which rightfully belong to God. He also targets the body to destroy it with sickness and disease:

The thief (Satan) cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. (John 10:10)

Satan still wants to be the supreme ruler. He is waging an intense battle for the body, soul, and spirit of man. His strategies are directed at God, His plan, and His people.

THE MEANING OF SPIRITUAL WARFARE

Spiritual warfare is the analysis of and an active participation in the invisible spiritual war. It includes study of the opposing forces of good and evil, the strategies of Satan, and spiritual strategies for overcoming the enemy.

Spiritual warfare is more than a mere analysis of spiritual principles. It includes active participation in warfare by application of these strategies in life and ministry. One of the most effective strategies of Satan is to keep believers ignorant of his devices. Paul said it is important to know Satan's strategies...

Lest Satan should get an advantage of us: for we are not ignorant of his devices. (II Corinthians 2:11)

We should learn all we can about Satan's strategies of attack. We must also understand the Scriptural basis of victory over Satan and the forces of evil. We are called to intelligent combat.

Basic to the understanding of spiritual warfare is this key principle:

You must recognize that all battles of life, whether physical, spiritual, emotional, mental, financial or with human personalities are only outward manifestations of a spiritual cause.

Although in the natural world problems may seem to occur through the circumstances of life, the basis of these natural battles is in the spirit world. Read the story of Job which confirms this principle (Job chapters 1-2).

We have tried to correct the evils of this world through medicine, education, legislation, and improved environment. It has not worked because the visible evils of the world are the results of an underlying spiritual cause. They cannot be corrected by natural means.

TO WHICH KINGDOM DO YOU BELONG?

In the natural world a king is the sovereign ruler of a kingdom. All the territory and people in the kingdom belong to him. He has the power of life and death over his subjects. The same is true in the spiritual world. You are either part of the Kingdom of God or the Kingdom of Satan. Either God or Satan has power over your life.

One of the parables told by Jesus illustrates that all men are either part of the Kingdom of Satan or the Kingdom of God. Jesus compared the world to a field. The good seed in the field are children of the Kingdom of God. The bad seed, which resulted in the growth of tares (weeds), are children of the wicked one:

> **The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one. (Matthew 13:38)**

People enter the Kingdom of Satan through natural birth. The Bible teaches that all men are born in sin. This means that they have a basic sin nature or the "seed" of sin within. Their natural inclination is to do evil:

> **Behold, I was shapen in iniquity; and in sin did my mother conceive me. (Psalms 51:5)**
>
> **Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Romans 5:12)**
>
> **For all have sinned and come short of the glory of God. (Romans 3:23)**

Because we are born with the basic sin nature, we have all at one time been part of the Kingdom of Satan. All who remain sinners remain part of the Kingdom of Satan. The whole message of God's written Word, the Holy Bible, is the appeal to man to move from this evil Kingdom of Satan to the Kingdom of God. Men are born into the Kingdom of Satan through natural birth. They must be reborn into the Kingdom of God through spiritual birth. Entrance to the Kingdom of God is by the new birth experience explained in John chapter 3.

There are only two divisions in the invisible war. Jesus said, "He that is not with me is against me" (Luke 11:23). You cannot be neutral in this war. You are on one side or the other. Some believers, because of their fear of confrontation with the enemy, try to ignore the war and form a truce with the enemy. They think if they ignore Satan, he will not bother them. This is one of Satan's main strategies. He tries to render members of God's army immobile by his terror tactics.

But there is no neutrality in this war. You are either a victim or victor. You will either be victorious in your soul and spirit or you will be defeated, discouraged, and despondent. You will either be victorious in your physical body or weak and sickly. Which will it be?

The spiritual call to arms is going out. Are you on the side of good or of evil? Are you part of Satan's Kingdom or the Kingdom of God? To which kingdom do you belong? Are you a victim or a victor in the invisible war?

SELF-TEST

1. Write the Healing Promise from memory.

_____

_____

2. What are the two divisions made in I Corinthians 15:44-49?

_____

_____

3. What are the two invisible kingdoms in the world today?

_____

_____

4. List the spiritual forces of evil.

_____

_____

5. List the spiritual forces of good.

_____

_____

_____

6. Define the word "king."

_____

_____

7. Define the word "kingdom."

_____

8. What is meant by the term "spiritual warfare"?

_____

_____

9. What is the reason behind this great spiritual conflict?

_____

_____

10. What is the basic principle for understanding spiritual warfare?

_____

_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. The Bible says to "work out your own salvation with fear and trembling" (Philippians 2:12). Healing is part of salvation provided through the death and resurrection of Jesus Christ. You may ask, "If it is provided through the atonement, then how do you also `work it out'?"

   Faith and works go hand-in-hand. Faith without works is dead, just as works without faith is useless (James 2:17-26). You must be a doer of the Word and not a hearer only.

   The healing promise for this lesson reveals that you are to work in cooperation with God in the area of physical health:

   ...If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all these statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. (Exodus 15:26)

   In each lesson in this manual, the section on "Working It Out" takes the concepts taught and provides opportunity for you to exercise your faith by personal application. It helps you become a doer of the Word, not just a hearer.

   This section is an important part of the lesson. If you are sick, it is designed to lead you step-by-step to receive your healing. If you are ministering to someone who is sick, first share the content of the lesson with them and then complete this section together to lead them to receive healing.

2. Read the story of Jesus and the Syrophonecian woman in Mark 7:24-30. This account reveals that healing is the "children's bread." This means healing belongs to those who are children of God's Kingdom. God does heal unbelievers in mercy to draw them to salvation, but healing is really for God's children.

   If you need healing, the very first step is to become a child of God. You must repent of your sins and accept Jesus Christ as your personal Savior and healer. If you have not yet done that, pray this prayer:

   Dear Lord, I know that I am a sinner and I acknowledge and repent of my sins. I believe that Jesus Christ is the Son of the one true and living God and that He is the way, the truth, and the life I accept the sacrifice of Jesus Christ and believe that He died for me on the cross. Forgive me and cleanse me from all my sin. In Jesus' name, Amen.

3. A good spiritual foundation is necessary in order to wage successful spiritual warfare. If you are a new believer, obtain the Harvestime International Institute course entitled "*Foundations Of Faith.*"

4. Do you feel you have been a victim of the invisible war? In what areas of your life or ministry have you been losing the battle? Have you been losing the battle in the

   ___Spiritual realm?
   ___Emotional realm?
   ___Physical realm?
   ___Mental realm?

   As you study this manual, you will learn strategies to help you in these areas.

5. Review the story in II Kings 6 which was discussed in this lesson. Do you know people like Gehazi or those in the city of Dothan who are unaware or fearful of Satan's attacks on their physical bodies? How might you help them?

   _____

   _____

6. Since spiritual warfare has many dimensions, you must war personally against sin, socially against evil in the world, and supernaturally through the healing and deliverance ministry. Begin to pray about your part in this spiritual battle. If you are not familiar with spiritual warfare, study further about it in the Harvestime International Institute course entitled "*Spiritual Strategies: A Manual Of Spiritual Warfare.*"

7. Study the entire Bible as a spiritual warfare manual. It is the historical record of spiritual warfare, recalling the victories and defeats of past battles. It is also prophetical, revealing the future warfare until the time of the final conflict.

CHAPTER TWO

A CALL TO ARMS

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Identify various terms used for healing.
- Define divine healing.
- Distinguish between healing and deliverance.
- Explain how healing and deliverance relate to the commission to reach the world with the Gospel.

HEALING PROMISE TO CLAIM:

> **And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.**
> **(Exodus 23:25)**

INTRODUCTION

In Old Testament times a trumpet was used to summons God's people to battle. Today, a spiritual summons is sounding throughout the nations of the world. It is a summons to the invisible war. It is the call to arms. This lesson issues a call for you to move from a life of defeat and bondage to a life of victory and freedom in Jesus Christ.

DEFINITION OF TERMS

There are many different terms used for the word healing:

Psychic healing: This is a term used to describe mind over matter, spiritistic, witchcraft, shamanism, and occult healings which are not biblical.

Supernatural healing: There are sources of supernatural healings which are not of God, so we will not use this term in our study. Satan can perform supernatural works (Exodus 7:8-13).

Medical healing: This type of healing is aided by doctors, nurses, hospitals, and medicines. As we will learn, legitimate medical healing does not conflict with God's Word or divine healing, but is an extension of His goodness.

Natural healing: Healing that occurs through natural body processes is actually God in action. Natural body processes display God's nature and His great handiwork in the human body. "Natural healing" also includes the use of natural methods such as proper diet, natural vitamins and minerals, adequate rest, etc.

Faith healing: This term is often used to mean healing by God. We will not use it, however, because it tends to focus attention on the faith of the one ministering or the recipient of the ministry.

Divine healing: The Word "divine" focuses attention on God, not the responses of faith by man. It also distinguishes it from occult practices of psychic and supernatural healing. "Divine" pertains to the one true God and His nature, as revealed in His Word, the Holy Bible.

"Healing" means to cure or make whole. Healing can include relief from spiritual, physical, emotional, mental, and demonic conditions. It is not immunity from sickness. Our bodies are in the "process of decay" and open to Satanic attacks as long as we are in this world.

In this study we will use the term "divine healing." Divine healing is when the one true God reveals His nature, fulfills His promises, and acts upon His provision in the atonement of Christ by curing a person and making him whole in body, soul, and spirit.

Divine healing can be both instantaneous (miraculous) or gradual (a process). Although instantaneous healings more fully demonstrate the divine presence and power of God, divine healing which occurs as a process is no less a miraculous healing (see Mark 8:22-25). Medical and natural healings are in a sense divine also, because in reality it is God that causes the healing.

HEALING AND DELIVERANCE

We will use the terms "healing" and "deliverance" interchangeably in this course. Healing ministers to physical, emotional, and mental sicknesses while deliverance deals with demonically caused mental and physical conditions.

As you will learn later in this course, because man is body, soul, and spirit, a demonically caused mental condition may result in a physical sickness. A physical sickness may lead to demonic mental oppression. So although healing and deliverance are somewhat different, they are also related because of the triune nature of man.

THE CALL TO ARMS

The early Church viewed their spiritual experience in terms of warfare. Military terminology is used throughout the New Testament. Protection is in the armor of God. The Word of God is compared to a sword. Satan's attacks are called fiery darts. Faith is the good fight and believers are told to war a good warfare.

The Christian life today is still war. Satan continues to battle for the soul and spirit of man. He still attacks the physical body with sickness, disease, and bondage. God is calling His people to intelligent combat. The call is going out for believers to arm themselves with the Word of God and take healing and deliverance to this generation.

In the New Testament Gospels, Jesus never commissioned anyone to preach the Gospel without also commanding them to minister healing and deliverance. He told them "As you go ...heal the sick, cast out demons..." (Matthew 10:1,7-8).

As the multitudes came for healing and deliverance, the spiritual harvest began to multiply so rapidly that new laborers were required. It was not long until 70 more disciples were needed and were sent out to preach, teach, heal, and deliver.

There are many new methods that can assist in spreading the Gospel. They include things such as printing presses, computers, the Internet, radios, televisions, CDs and DVDs, and satellites. New methods of transportation also help people travel rapidly to spread the Gospel. These new technologies are all useful but the real power of the Gospel is still internal. By this we mean the power is in the Gospel itself. This is what the parable of the leaven illustrates:

> **And again He said, Whereunto shall I liken the Kingdom of God?**
> **It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. (Luke 13:20-21)**

This passage reveals that God's work does not proceed with a lot of clamor and publicity. You might expect the Kingdom to spread by external means like subduing armies and conquering continents. The expansion of the Kingdom of God is as leaven in a lump of bread dough. The leaven may be small and hidden, but it has unlimited potential. Like leaven, the power of God's Kingdom is not external but rather internal. The Gospel of the Kingdom of God will multiply to spread throughout the whole "lump" of the world because of the internal power of the Kingdom which is like leaven in bread dough.

Jesus also illustrated the internal power of the Gospel by the growth of a mustard seed:

> **... Unto what is the Kingdom of God like? and whereunto shall I resemble it?**
>
> **It is like a grain of mustard seed, which a man took, and cast into his garden, and it grew and waxed a great tree; and the fowls of the air lodged in the branches of it. (Luke 13:18-19)**

Similar to the way leaven spreads, a tiny mustard seed develops into a great tree. This example also illustrates the silent, yet powerfully effective way, that the Kingdom of God advances.

In another parable, Jesus said nothing was impossible with even a small amount of faith the size of a mustard seed. This means that the extension of the Gospel is not limited where people do not have advanced technology. With even a small amount of faith, the Kingdom will advance. The greatest spiritual harvest in the history of the Church remains to be gathered. As in New Testament times, it will be reaped through the demonstration of God's power in healing and deliverance. This is why the Apostle Paul said:

> **And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power;**
>
> **That your faith should not stand in the wisdom of men, but in the power of God. (I Corinthians 2:4-5)**

When He returned to Heaven, Jesus gave believers a great responsibility to spread the Gospel to the nations of the world:

> **...Go ye into all the world, and preach the Gospel to every creature. (Mark 16:15)**

You cannot fulfill responsibility without authority. Jesus also gave His followers authority to fulfill the responsibility. That authority includes power over all the power of the enemy:

> **And these signs shall follow them that believe: In my name shall they cast out devils...they shall lay hands on the sick and they shall recover. (Mark 16:17-18)**

Are you ready to answer the spiritual call to arms and move from a life of sickness, disease, and bondage to a life of victory in Jesus Christ? Are you ready to minister in the demonstration of God's power? Are you ready to do battle for the physical body? Do you want to see the sick made well and those bound with demons liberated? This is the ministry of healing and deliverance. It is not just for denominational leaders. It is not just for the pastors or for traveling evangelists. "These signs shall follow them that believe."

Are you a believer? If so, you, too, must answer this spiritual call to arms.

SELF-TEST

1. Write the Healing Promise from memory.

_____

2. Define the following terms used for healing:

Psychic healing:

_____

Supernatural healing:

_____

Medical healing:

_____

Natural healing:

_____

Faith healing:

_____

3. Define divine healing.

_____

4. What is the difference between healing and deliverance?

_____

5. How are healing and deliverance related to the commission to reach the world with the Gospel?

_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. **And these signs shall follow them that believe: In my name shall they cast out devils...they shall lay hands on the sick and they shall recover. (Mark 16:17-18)**

   Are you a believer?

   _____

   If so, are signs following you? Are the sick being healed and those affected by demons being liberated?

   _____

   If not, pray that as you study this manual God will open your heart to receive this ministry of healing and deliverance that is rightfully yours.

2. If you are a pastor, evangelist, or teacher, consider these words of Paul:

   And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; That your faith should not stand in the wisdom of men, but in the power of God. (I Corinthians 2:4-5)

   Powerless preaching and teaching results in speaking "enticing words of man's wisdom" and encourages faith in man rather than God. Can you imagine Paul looking in research scrolls for humorous illustrations for his messages? Can you imagine him spending ministry time telling funny stories of what happened in Athens or Corinth? Can you visualize him planning a dramatic program? Paul knew it was not enticing words, man's wisdom, or entertainment that draws men to God. It is the demonstration of the Spirit and power. How does your ministry measure up?

3. Do you need healing or deliverance? Study again the definition of healing:

   "Divine healing is when the one true God reveals His nature, fulfills His promises, and acts upon His provision in the atonement of Christ by curing a person and making him whole in body, soul, and spirit."

   Our prayer for you is that before you conclude this course, God will have revealed His nature, fulfilled His promise, and through the provision of Christ's atonement you will be whole in body, soul, and spirit.

CHAPTER THREE

BEFORE THE BATTLE

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- List four common responses to healing and deliverance.
- Summarize warnings given to leaders who do not minister healing.
- Explain the need for proper teaching regarding healing and deliverance.

HEALING PROMISE TO CLAIM:

> **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)**

INTRODUCTION

Before you begin your study of healing and deliverance it is helpful to understand some of the current attitudes you will face as you begin to minister in this area. In regards to healing and deliverance, many believers have...

IGNORED IT:

One theologian reviewed some 87,125 pages of theological writings in libraries of evangelical seminaries. Of these total pages, there were only 71 pages devoted to healing; 131 pages to miracles; and 85 pages to signs and wonders. When the high number of verses devoted to these subjects in the New Testament is compared with the low number of pages written on the same topics in modern theology, we see a trend to ignore the subject in many modern evangelical circles.

Some ignore healing because of Biblical warnings against false miracles. They regard this as a warning about all miracles (Mark 13:22-23). Some believe healing in theory, but ignore it in practice. Others ignore it because they cannot answer all the questions associated with sickness and suffering. Some ignore healing because of fear of failure. We seem to have a double standard. We pray confidently for finances, wisdom, and guidance but we are fearful to pray for

healing. Others do not realize how rationalism and materialism have affected them. Many must "see to believe" and are consumed with the natural, materialistic world.

DENIED IT:

Some people deny healing and deliverance are for today because they have no theology, model, practice, or experience with it.

The New Testament Gospels contain 26 accounts of physical healing. The book of Acts contains five. Physical healing is mentioned in I Corinthians 12:8-11 and 28-30. James 5:13-16 gives specific instructions on how to pray for the sick. There is nothing in the Epistles that modifies the Gospel's teaching on healing. Praying for the sick was taken for granted at the time the Epistles were written, and there is no hint that divine healing was controversial in the early church.

COMPLICATED IT:

Many people have complicated healing and deliverance with traditions of man contrary to the Word of God. You will learn about some of these traditions in Chapter Eleven. Others have complicated it with experience. They may have prayed for healing and did not receive it. But you must base your beliefs on the Word of God, not on experience (except where experience supports the Word). Bad role models of healing have also complicated this issue. People have seen personality cults, healing for money, deception, and undue focus on physical healing instead of wholeness. Healing and deliverance have also been complicated by imbalance. Any truth, no matter how valid, emphasized to the exclusion of other truths is practical error.

DELAYED IT:

Some people delay ministering healing and deliverance because they do not have the answers to everything. They do not understand why some are healed and others are not. (You will study about this in Chapter Thirteen). It is not necessary to understand everything about healing in order to minister or receive it anymore than you understood everything about salvation when you were saved and began to witness to others.

Some answers come as you minister and experience God's healing power. Other questions will never be answered. If you knew the "why" and "how" about everything, then you would not need God. The Bible says "we know in part." Healing concerns sickness and suffering and there will always be mysteries because the mystery of iniquity is at work (II Thessalonians 2:7).

THE NEED FOR PROPER TEACHING

This review of current attitudes towards healing and deliverance illustrate why we need proper teaching on this subject. Many are being destroyed physically and spiritually because they do not know what God's Word teaches regarding healing:

My people are destroyed for lack of knowledge. (Hosea 4:6)

Healing (wholeness) is part of the Gospel of the Kingdom which we are commissioned to spread (Luke 16:15-18). Jesus called us to preach, teach, heal, and deliver. Healing and deliverance should not be left out, but neither should they be emphasized to the exclusion of teaching and preaching the Gospel. The Bible reveals that our churches are to be healing centers (Luke 14:16-24). We are to see people healed rather than turned away:

> **And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. (Hebrews 12:13)**

As believers, it is sin if we do not share the good news of healing and deliverance with a lost and dying world. The Bible says:

> **...to him that knoweth to do good, and doeth it not, to him it is sin. (James 4:17)**

Applying this verse to healing means that to know we are commissioned to minister healing--and yet not do it--is sin. God gives some stern warnings to leaders who do not minister healing:

> **...Woe be to the shepherds...The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them...I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick... (Ezekiel 34:2,4,16)**

STARTING WITH THE PROPER ATTITUDE

As you approach the subject of healing and deliverance, you need to do so with a proper attitude. Always remember that seeking and ministering physical healing is secondary to spiritual reconciliation through Jesus Christ which is the greatest miracle of healing.

As you approach this study you must disregard past experiences and the traditions you have been taught. You must be teachable. One of the marks of wisdom from above is that it is open to reason (James 3:17). You are in danger spiritually when you stop being teachable. Remember that the sin of presumption is putting God in your little "mold." Job's friends sinned in this way. Universal application of individual experience is wrong.

Start this study as though you have never heard the traditional teachings of man or your denomination on it. Accept what God's Word says. If it says you are healed, believe it. If it says to lay hands on the sick, do it.

Do not enter this study seeking formulas and methods to receive or minister healing. The Bible gives no specific formulas, although various principles are revealed and we will deal with these. Instead of seeking formulas, understand that the Healer is within you. Seek to increase your knowledge of and intimate relationship with Him.

Jesus and the Holy Spirit are resident within. Healing is not something you seek from the outside, but something you learn to release from the inside. You are seeking only to understand principles that release that resident power within.

THE MINISTRY OF HEALING

Before you begin the ministry of healing and deliverance you should know that if you truly follow the example of the healing ministry of Jesus you will:

-Be a servant instead of a lord: Mark 10:44

-Grow weary, not rich: Mark 6:31; John 4:6; Acts 3:6

-Encounter unbelief of others: Mark 5:38-42

-Experience persecution from religious leaders. Some of them are like the Pharisees--more concerned with law and tradition than life: Luke 6:6-9

-Experience persecution from those closest to you: Mark 6:4; Matthew 13:58

-Avoid publicity instead of seeking it: Mark 5:43; 8:26; Matthew 8:4

-Reject any personal gain or material benefits from God's power: Acts 8:18-24

-Reject personal glory: Acts 14:8-18

SELF-TEST

1. Write the Healing Promise from memory.

_____

_____

_____

2. List four common responses towards healing and deliverance.

_____

_____

_____

_____

3. Summarize the warnings given to leaders who do not minister healing.

_____

_____

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4. Why is proper teaching regarding healing and deliverance needed?

_____

_____

_____

_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. Examine your own attitude regarding healing. Check those which apply. Have you:

___Ignored it?
___Denied it?
___Complicated it with traditions, experience, bad role models, and imbalance?
___Delayed it?

2. Write out a plan to correct your attitude:

_____

_____

_____

_____

3. If you are a spiritual leader, have you been preaching, teaching, and ministering healing consistently? If not, write out your plan to correct this:

_____

_____

_____

_____

4. If you are already ministering healing, how does your ministry compare to that of Jesus in terms of:

-Being a servant instead of a lord: Mark 10:44
-Growing weary, not rich: Mark 6:31; John 4:6; Acts 3:6
-Encountering unbelief of others: Mark 13:58
-Experiencing persecution from religious leaders: Luke 6:6-9
-Experiencing persecution from those closest to you: Mark 6:4; Matthew 13:58
-Avoiding publicity instead of seeking it: Mark 17:36; 8:26; Matthew 8:4
-Rejecting personal gain or material benefits from God's power: Acts 8:18-24
-Rejecting personal glory: Acts 14:8-18

5. Study the healing promise for this lesson:

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)

Note that you are to:
- -Attend to God's Word.
- -Incline your ear to God's Word.
- -Keep His Word before your eyes.
- -Keep it in your heart.
- -Keep your heart with diligence.

God's Word is related to health. His commandments are:
- -Life to those who find them.
- -Health to their flesh.

Note also in verse 23 the relation of the condition of your heart with the issues of life (the life processes of your physical body).

6. Acknowledging Jesus Christ as the source of true divine healing is vital with the rise of what is called the New Age movement. This movement uses humanistic techniques and seeks help from ungodly spiritual powers. New Agers use spirit guides, channeling, crystals, herbs, and other unscriptural rituals to effect physical healing. Such methods should be rejected as they violate God's Word.

PART TWO

THE ATTACK

An attack is forceful and violent assault. Sin is Satan's attack on the soul and spirit of man. Sickness is his assault on the physical body.

In order to effectively battle against Satan's attacks on your physical body, you first must understand sickness. In this section you will learn about:

- THE SOURCE OF SICKNESS.
- THE REASONS FOR SICKNESS.
- TYPES OF SICKNESS.
- THE END RESULTS OF SICKNESS.

CHAPTER FOUR

THE SOURCE OF SICKNESS

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Describe how disease and death entered the world.
- Identify the source of sickness.
- Identify the destructive elements of sickness.
- Explain how God views sickness.
- Explain how you can be freed from the curse of disease and death.

HEALING PROMISE TO CLAIM:

> **Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. (Galatians 3:13)**

INTRODUCTION

There is one source of sickness, although there are varied reasons why a person gets sick. Paul verified this when he said "for this cause many are sick" (I Corinthians 11:30). This chapter concerns the source of sickness and Chapter Five examines the reasons for sickness.

HOW DISEASE AND DEATH ENTERED THE WORLD

Genesis chapters l and 2 in the Bible record the story of the creation of man. God created man in His own image, breathed into him the breath of life, and man became a living soul. Man was created with a triune nature of body, soul, and spirit. The body is the physical part of man. The soul and spirit are the spiritual parts which enable him to act, think, feel, react emotionally, and spiritually respond to God. Originally, each part of this triune nature was in harmony with the other two, and the entire triune nature of man was in harmony with God. Man was sinless and healthy in body, soul, and spirit.

Genesis chapter 3 records how the first man and woman, Adam and Eve, sinned against God by disobeying His Word. Their sin brought the curse of sin and death upon all men:

> **Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Romans 5:12)**

This curse of death was a spiritual separation between man and God as well as physical death which would end a man's life. We can see the effects of the curse immediately in the Genesis record. Adam and Eve hid from God because of the spiritual sickness of sin. Adam blamed Eve, which is the start of emotional sickness resulting from disintegrating relationships. Cain killed Abel, which is an example of social sickness. Physical sickness enters the record through the barrenness of Sarah and the plague upon Abimelech.

SATAN THE SOURCE

When the curse of death came upon man, Satan entered the genetic system of the body to begin his destructive mission. The Bible confirms that Satan is the source of evil in the world. Jesus said he is a thief and...

> **The thief cometh not, but for to steal, and to kill, and to destroy...**
> **(John 10:10)**

Sickness destroys the body like sin destroys the spirit. Disease steals health, happiness, money, time, effort, and strength. It truly kills and destroys. Even "accidents" that harm the body are destroying agents of Satan. Because the source of sickness is Satan, you must resist it just as you do temptation and sin. When you resist temptation and sin, you are doing spiritual warfare against Satan's attacks on your soul and spirit. When you resist sickness, you are waging spiritual warfare against his attacks on your physical body.

THE DESTRUCTIVE ELEMENTS OF SICKNESS

Every disease comes from a germ of life. Just as your spirit gives life to the body, Satan provides the destructive elements of sickness. In the natural world, God takes a living cell and multiplies it to bring forth life and a new child is born. Satan counterfeits this positive process with a negative cycle of his own. He takes a living cell (virus, cancer, etc.) and multiplies it to bring forth death. This is the "spirit of infirmity" which works in your body when you are sick. When the spirit of infirmity is cast out, disease in your body dies. As long as that germ exists in the body, the disease lives and continues its destructive work.

Although every disease is not a direct attack of demonic spirits, the elements of sickness exist in the world because of Satan. For example, you might catch cold because you went barefoot in freezing weather. This is not a direct attack of demonic spirits, but the elements of sickness which result in your cold exist in the world because of Satan. (You also should use better common sense! More on that in Chapter Twenty.)

HOW GOD VIEWS SICKNESS

If you understand how God views sickness you will never again doubt its source. God calls sickness captivity:

> **And the Lord turned the captivity of Job... (Job 42:10)**

Jesus came to preach deliverance to the captives:

> **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. (Luke 4:18)**

Jesus called sickness bondage:

> **And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath day? (Luke 13:16)**

Jesus came to set people free with the truth:

> **And ye shall know the truth and the truth shall make you free. (John 8:32)**

The truth is that Jesus viewed sickness as oppression and healed those who were oppressed:

> **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. (Acts 10:38)**

The Bible identifies death as an enemy:

> **The last enemy that shall be destroyed is death. (I Corinthians 15:26)**

Sickness is called loathsome:

> **For my loins are filled with a loathsome disease; and there is no soundness in my flesh. (Psalms 38:7)**

It is also viewed as evil:

> **An evil disease, say they, cleaveth fast unto him... (Psalms 41:8)**

There are verses in the Bible which indicate that God sent a plague or sickness. While God is not the original source of such ills in the world, He sometimes uses them to accomplish His purposes in executing judgment upon the enemy.

REDEMPTION FROM THE CURSE

You learned in this lesson that disease and death are part of the curse of sin, but Galatians 3:13 declares, "Christ has redeemed us from the curse of the law." When Jesus died upon the cross, He took the curse of sin and death upon Himself and...

> **...as by the offense of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Jesus Christ) the free gift came upon all men unto justification of life.**
>
> **For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (Romans 5:18-19)**

Salvation and healing are benefits of the atonement made by Jesus on the cross of Calvary. Through His death and resurrection, Jesus took the curse of sin, disease, and death in your place. Because He bore the penalty for your sin, you need not bear it. Because He bore your sickness, you need not bear it. Because He rose in resurrection life, you too shall rise! Satan comes to kill, steal and destroy, but Jesus said...

> **...I am come that they might have life, and that they might have it more abundantly. (John 10:10)**

When you receive Jesus as your Savior, the curse of sin is broken. Although you live in a mortal body which is subject to the attacks of both sin and sickness, you are no longer doomed by the curse. Jesus has redeemed you from the curse of the law! Whenever you question the source of sickness (or anything) that comes into your life, ask yourself, "Does it kill, steal or destroy?" If so, its source is Satan. "Does it enable me to live life more abundantly?" If so, its source is God. Also remember...

> **Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (James 1:17)**

Ask yourself: "Is this suffering a good and perfect gift?" If you cannot honestly answer "yes," then you must accept what the Word says: Sickness is not from God!

SELF-TEST

1. Write the Healing Promise from memory.

_____

_____

_____

2. How did death and disease enter the world?

_____

_____

3. Who is the source of sickness?

_____

4. How does God view sickness?

_____

_____

5. What did you learn in this lesson about the destructive elements of sickness?

_____

_____

6. How can you be freed from the curses of disease and death?

_____

_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. If you bring your opinion of sickness in harmony with God's opinion, how will you view sickness?

_____

_____

2. God is not the source of suffering but He can use it to accomplish His purposes. Study the following examples which illustrate this:

-The plagues of Egypt:	Exodus 7-11
-Leprosy of Miriam:	Numbers 12:10
-Illness of King Jehoram:	II Chronicles 21:18
-Leprosy of Gehazi:	II Kings 5:27
-Death of David's child:	II Samuel 12:18
-Death of Eli's sons:	I Samuel 2:34
-The suffering of Job:	Book of Job
-Undeserved misfortunes of Joseph:	Genesis 45:5-7
-Crucifixion of Jesus:	Mark 14:35-36 and Romans 5:6-12
-Imprisonment of Paul:	Philippians 1:12,19
-Paul's thorn in the flesh:	II Corinthians 12:7

3. Think of a time when you experienced suffering. How did God use it for His glory?

_____

_____

4. God is not the source of your present suffering, but how do you think He might be able to use it for His glory? Pray about this.

_____

_____

5. What did you learn in this lesson that you can use to encourage one who is suffering? Share it with them before you proceed to the next lesson.

_____

6. Ask the following questions about your sickness or that of one to whom you are ministering:

-Does it kill, steal or destroy? If so, its source is Satan. (John 10:10)
-Does it enable you to live life more abundantly? If so, its source is Jesus. (John 10:10)
-Is it a good and perfect gift? If not, it did not come from God. (James 1:17)

7. Do you believe you have been redeemed from the curse of death and disease? If not, review this chapter again.

CHAPTER FIVE

THE REASONS FOR SICKNESS

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Identify five reasons for sickness.
- Explain how sickness results from a violation of spiritual laws.
- Explain how sickness results from Satanic activity.
- Explain how sickness results from a violation of the natural laws of God.
- Explain how improperly discerning the Body of Christ results in sickness.
- Discuss the Biblical directive calling for destruction of the flesh to save the spirit.

HEALING PROMISE TO CLAIM:

> **Before I was afflicted I went astray; but now have I kept thy Word. It is good for me that I have been afflicted; that I might learn thy statutes. I will never forget thy precepts; for with them thou hast quickened me. (Psalms 119:67,71,93)**

INTRODUCTION

There is one source of sickness and that is Satan, but the reasons sickness comes upon you are varied. Here are some reasons for sickness:

VIOLATION OF SPIRITUAL LAWS

When man sinned, death began to work its corruption in the body:

> **Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Romans 5:12)**
>
> **For the wages of sin is death... (Romans 6:23)**

Sickness is a result of sin, but a person's sickness is not necessarily caused by their own individual sin. Jesus made this clear in the example of the man blind since birth (John 9:1-3). If God punished sin with sickness, every sinner and sinning Christian in the world would be sick. It is true that sin and sickness have a connection, but you must be careful in the way you apply this

individually. It can be used as a convenient way to neglect the sick and rationalize your own powerlessness.

One of the worst misapplications of Scripture is that sickness is a result of a person's individual sin or lack of faith. It is true that if you break God's law, you will suffer. This is suffering for your own sinful acts. For the sinner, this is judgment. For the believer, it is chastisement. But even if you keep God's law, you may still suffer because you live in a sinful world. The righteous, as well as the unrighteous, suffer because of the presence of sin in the world.

An example of suffering for personal sin is someone who gets the disease called AIDS through their own sinful immorality. An example of suffering because of the presence of sin in the world is someone who gets AIDS through a blood transfusion.

Several Bible references confirm that sickness can be related to individual sin. Romans 6:19 confirms that infirmities come through uncleanness (sin). When you violate spiritual laws, you walk under the curse described in Deuteronomy 28. (See also Mark 2:1-12; John 5:1-11,14; James 5:14-16; and Psalms 38:3,7). Sickness can also be related to corporate sin (see Acts 5:1-11 and I Corinthians 11:27-32).

Healing can be lost by returning to sin:

> **Afterward, Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. (John 5:14)**

VIOLATION OF NATURAL LAWS

Some sickness results when you violate the natural laws of God. Here are some examples:

-Improper diet (overweight, underweight).
-Too much labor, feverish activity.
-Improper rest.
-Lack of self control which results in harmful emotions such as anger, bitterness, etc.
-Lack of positive relationships with others (bitterness, unforgiveness etc.).
-Exercise (too much or too little).
-Abuse of drugs and alcohol: Toxic chemical substances taken into the body.
-Violating natural laws such as the law of gravity.
(For example: If you jump off a building, you may get hurt!).
-Deliberately placing yourself in jeopardy through dangerous activities and refusing to use safety devices (such as seat belts in a car, goggles in a workshop, a helmet at a construction site, etc.).

SATANIC ATTACKS

Sometimes illness comes through a direct attack of Satan. Job is one of the best examples of this (see Job 1 and 2). Job experienced physical, mental, and emotional illness because of a Satanic attack. He did not suffer because of his own personal sin. God's own testimony concerning Job was that he was a righteous man.

Sin is Satan's attack on the spiritual man. Sickness is his attack on the natural man. In the New Testament, as well as modern times, the righteous suffer the majority of the Satanic attacks because we have been thrust into a war with Satan, and in any war there are casualties.

Satan attacks your body just as he does your soul and spirit. Your mind, body, and the old man of the "flesh" (the lusts of the eye and the flesh, the pride of life, the world, and your senses) are the channels of attack. Although Satan attacks you physically just as he does spiritually, he has no more right to dwell in your physical body than in your soul and spirit. The operation of Satan's forces in the believer's body can be compared to guerrilla warfare. They actually have no legal right at all in the territory but they seek to operate there anyhow. In this world there will always be sickness just as there will always be sin, but in spiritual warfare you can fight sickness just as you fight sin.

NOT PROPERLY DISCERNING THE BODY OF CHRIST

Paul said many were weak and sick because they did not properly discern the Body of Christ and took Communion unworthily. Communion is partaking of the bread and juice symbolizing the body and blood of the Lord Jesus Christ. Paul warned:

> **Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.**
>
> **But let a man examine himself and so let him eat of that bread, and drink of that cup.**
>
> **For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body.**
>
> **For this cause many are weak and sickly among you, and many sleep. (I Corinthians 11:27-30)**

You can fail to discern the Body of Christ in three ways:

THE MEANING OF THE BLOOD AND FLESH:

You fail to discern the Body of Christ when you do not understand the meaning of the fruit of the vine and the bread. These natural elements are spiritual symbols of the blood and flesh of Jesus. Although many people understand Christ's blood for remission of sin, often they do not understand the true meaning of the Body of Christ. The Body of Christ was broken for your healing (see John 6:48-58 and Luke 6:48-51).

DIVISION IN THE BODY:

Sometimes we fail to discern the Body of Christ by not recognizing the true bond we have with our brothers and sisters in the Lord. When divisions occur in the Church, we are not properly discerning the Body of Christ. We eat and drink unworthily if we do not understand our spiritual union with brothers and sisters in the Lord. Paul explains in I Corinthians 3:1-13 that carnal Christians involved in division cannot partake of the Word because of carnality.

EATING UNWORTHILY:

We eat unworthily when we take communion with an unexamined life. Weakness and sickness result from doing this. This is why Paul says to examine yourself spiritually and repent before taking Communion.

DESTRUCTION OF THE FLESH THAT THE SPIRIT IS SAVED

God permits some to be turned to Satan for destruction of the flesh for disciplinary reasons. God does not put sickness on the person, but He does permit it. You can read about this process in I Corinthians 5:1-7. In this passage the Bible reveals:

How it is to be done: It is to be done in...
-Unity.
-The spirit and power of the Lord.
-The name of the Lord.

Why it is to be done: It is to be done because of...
-Fornication.
-Behavior worse than that of the world (Gentiles).
-Pride.
-Lack of repentance.
-Evil in the midst of the people of God.

Its purposes: Individual: Destruction of the flesh in order that the spirit may be saved. Corporate: Purge out the evil before others are affected.

SELF-TEST

1. Write the Healing Promise from memory.

_____

_____

2. What are the five reasons for sickness discussed in this lesson?

_____ _____ _____ _____

_____

3. How can sickness result from a violation of spiritual laws?

_____

4. How does sickness result from Satanic activity?

_____

5. How does sickness result from a violation of the natural laws of God?

_____

6. How can improperly discerning the Body of Christ result in sickness?

_____

7. Explain the Biblical directive calling for destruction of the flesh so that the spirit might be saved.

   How is it to be done?_____

   Why is it to be done?_____

   What are its purposes?_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. Think about the reason for your sickness or that of someone to whom you are ministering. Could it be due to...
   - -Violation of spiritual laws?
   - -Violation of the natural laws of God?
   - -Satanic attacks?
   - -Improperly discerning the Body of Christ?
   - -Destruction of the flesh that the spirit might be saved?

2. Do you think you are (or have ever been) sick as a result of chastening? What should you do (or have done) based on James 5:14-16?

_____

_____

3. If your illness or that of someone to whom you are ministering is the result of breaking a natural law of God, what can be done to correct this?

_____

_____

4. If your illness or that of someone to whom you are ministering is the result of breaking a spiritual law, confess and repent of your sin and claim I John 1:8-9, or lead them to do so.

_____

_____

5. Do you think you or the person to whom you are ministering have improperly discerned the Body of Christ? If so, repent and ask God for forgiveness, then pray for healing of the physical condition.

_____

_____

6. If you believe your illness or that of someone to whom you are ministering is demonically caused, bind the spirit of infirmity in prayer and loose the healing power of the Holy Spirit.

_____

_____

7. Study the Healing Promise for this lesson:

Before I was afflicted I went astray; but now have I kept thy Word. It is good for me that I have been afflicted; that I might learn thy statutes. I will never forget thy precepts; for with them thou hast quickened me.
(Psalms 119:67,71,93)

This passage reveals that David experienced affliction because of violation of spiritual laws. What did he learn from the experience? What brought the "quickening" (healing) to his condition? How can you apply what David learned to your own life?

_____

_____

_____

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_____

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CHAPTER SIX

TYPES OF SICKNESS

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- List five basic types of sickness.
- Define spiritual sickness.
- Define physical sickness.
- Define mental sickness.
- Define emotional sickness.
- Define demonically caused conditions.

HEALING PROMISES TO CLAIM:

> **Have mercy upon me, O Lord; for I am weak; O Lord, heal me, for my bones are vexed. My soul is also sore vexed, but thou, O Lord, how long? The Lord hath heard my supplication; the Lord will receive my prayer. (Psalms 6:2-3,9)**

INTRODUCTION

When we speak of "sickness or disease" we mean any spiritual, mental, emotional, or physical condition which is not in proper order as it was created by God. There are five types of sickness. These are:

SPIRITUAL SICKNESS:

Spiritual sickness is sin. If it is not dealt with, sin is terminal spiritually speaking. Medical science or natural healing can do nothing for this condition. Everyone is affected by spiritual sickness because all have sinned. Healing for spiritual sickness comes from repenting, receiving forgiveness of sin, and accepting Jesus Christ as personal Savior.

PHYSICAL SICKNESS:

Physical sickness may result from organic disorders which are problems that can be observed and detected by physicians. In organic disorders the actual structure or tissue of the body is damaged in some way. Physical sickness can also result from functional disorders which result from a malfunction of an organ or part of the body. Functional disorders include a variety of conditions

in which a problem in one part disturbs the whole organism. Most common are heart disease, high blood pressure, diabetes, peptic ulcers, and allergies. Because of the integrated nature of man, illness in one part affects the whole body. This means that functional illnesses which continue unchecked can result in organic illnesses.

EMOTIONAL SICKNESS:

Emotional illness results from harmful emotions such as anger, hatred, bitterness, etc. Healing comes through both vertical and horizontal forgiveness and healing. Vertical forgiveness results when you ask God to forgive you for sinful emotions. When you repent, God heals these inner conditions. Horizontal forgiveness and healing results when you forgive those who offended you. Some call this "inner healing," although the term has sometimes been abused and expanded to include experiences the Bible does not teach.

MENTAL SICKNESS:

Mental sickness is poor mental health resulting from dementia, retardation, illness, accidents, breakdowns, birth defects, and psychological conditions not caused directly by demonic presence.

DEMONIC CONDITIONS

Demonically caused conditions include possession, oppression, obsession, and demonically caused mental and physical conditions. Demonic conditions require a special type of healing called deliverance. Deliverance and healing are related, but Scripture indicates a difference between them:

> **Then He called His twelve disciples together and gave them power and authority over all devils and to cure diseases. And He sent them to preach the Kingdom of God, and to heal the sick. (Luke 9:1-2)**

You will learn more about demonically caused conditions in Part Six of this course.

SELF-TEST

1. Write the Healing Promise from memory.

_____

_____

2. What are the five basic types of sickness?

_____ _____

_____ _____

_____

3. What is spiritual sickness?

_____

4. What is physical sickness?

_____

5. What causes emotional sickness?

_____

6. What is mental sickness?

_____

7. What are demonically caused conditions?

_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. Prayerfully analyze your own sickness or that of someone to whom you are ministering. What type of illness are you dealing with? Is it...

   ___Spiritual?
   ___Physical?
   ___Mental?
   ___Emotional?
   ___Demonically caused?

2. Write out the reason you believe it is....

   Spiritual sickness:

   _____

   _____

   Physical sickness:

   _____

   _____

   Mental sickness:

   _____

   _____

   Emotional sickness:

   _____

   _____

   A demonically caused condition:

   _____

   _____

3. Because of the integrated nature of man, illness in one part affects the whole body. Can you see how this is true in your own illness or that of one to whom you are ministering?

   How is a physical condition affecting the spirit, emotions, and mind?

   _____

   How is a spiritual condition affecting the body, emotions, and mind?

   _____

   How is an emotional condition affecting the body, mind, and spirit?

   _____

   How is a mental condition affecting the body, spirit, and emotions?

   _____

4. Study the healing verses for this lesson which are found in Psalms 6:

   Have mercy upon me, O Lord; for I am weak; O Lord, heal me, for my bones are vexed (verse 2). My soul is also sore vexed, but thou, O Lord, how long? (verse 3). The Lord hath heard my supplication; the Lord will receive my prayer (verse 9).

   Verse 2 indicates a physical condition: "My bones are vexed." **Verse 3** indicates a spiritual condition: "My soul is also sore vexed." **Verse 3** indicates the Psalmist had to wait for his healing: "O Lord, how long?" (Have you ever asked this question in relation to healing?) **Verse 9** displays his faith in God: "The Lord hath heard my supplication" ("hath heard" is past tense). "The Lord will receive my prayer" ("will receive" is future tense). His prayer for healing has been heard, even though its manifestation is yet in the future.

CHAPTER SEVEN

THE END RESULTS OF SICKNESS

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Identify the two end results of sickness.
- Identify two types of death.

HEALING PROMISE TO CLAIM:

> **For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end. (Jeremiah 29:11)**

INTRODUCTION

There are only two possible end results of a sickness. It will either be for the glory of God or a sickness unto death. In either case, God promises:

> **For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end. (Jeremiah 29:11)**

A SICKNESS FOR THE GLORY OF GOD

A sickness for the glory of God is one where a person glorifies God through their testimony, life, and ministry. You can read the story of a man blind since birth in John chapter nine. Jesus said of this blind man:

> **... Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in Him. (John 9:3)**

When the blind man was healed, God received glory through his testimony. God should always receive the glory for all legitimate healing. (By "legitimate" we mean healings that are not Satanically invoked.)

NATURAL HEALING:

God usually is given credit for divine healing, of course, but glory should also be given Him for what is called natural healing of the body through its own processes. God created the body and displays His nature and creative power through the natural bodily processes.

MEDICAL HEALING:

Praise should also go to God for healing assisted by medical means. The Bible says every good gift comes from God (James 1:17) and this includes medicines, vitamins, and other substances that benefit you physically. Many medicines come from natural substances in plants and elements that were created by God in the first place.

INSTANTANEOUS AND DELAYED:

Sometimes a person is healed instantaneously, but other times healing is delayed and he is healed later or gradually. Consider these examples:

-Zechariah was not healed until the birth of John: Luke 1:20

-Hannah could not bear a child until God's perfect timing: I Samuel 1:5-19

-Despite Abraham's faith, Abraham and Sarah could not bear a child until God's timing: Hebrews 11:11

Whether instantaneous or gradual, God should receive glory for the healing.

A SICKNESS UNTO DEATH

In John 11:4 Jesus said the sickness of Lazarus was not one unto death. This means there is a sickness unto death. The goal of healing is not immortality. Divine healing does not achieve this any more than medicine does. Even those raised from the dead by Jesus eventually died, including Lazarus.

There are two types of death mentioned in the Bible. A premature death occurs when a person is turned over to the destruction of the flesh and dies prematurely so that the spirit might be saved (I Corinthians 5:4-5). You studied about this in Chapter Five.

The second type of death mentioned in the Bible is an appointed death. Every man has an appointed time to die (Hebrews 9:2; Ecclesiastes 3:2). Even Elisha, the great prophet of God who did many miracles of healing, became sick with "the sickness whereof he would die" (II Kings 13:14). At your appointed time to die it is possible to just stop breathing rather than get sick and die:

> **... thou takest away their breath, they die, and return to their dust. (Psalms 104:29)**

As an old man Moses had no effects of age. Joshua was "old and well stricken in age." God preserved one supernaturally, while the other experienced the results of natural aging. Their spirituality had nothing to do with this. Both were great spiritual leaders. God will sustain you

whether your body experiences the natural processes of age and death by disease or you are supernaturally preserved.

We often make the mistake of living bound by the parameters of time instead of eternity. As a believer, you are already living in eternal life whether you live it on this or the other side of death. When a believer dies, it is the ultimate healing within the parameters of eternity.

Remember: You will experience healing. For some, it will be experienced this side of death. God will raise you up and you will glorify Him by your testimony, life, and ministry.

Others will receive the ultimate healing as they pass through death and victoriously enter the presence of the Lord with a body, soul, and spirit that are perfectly whole.

SELF-TEST

1. Write the Healing Promise from memory.

_____

_____

_____

2. What are two end results of sickness?

_____

_____

3. What are two types of death identified in Scripture?

_____

_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. If your sickness or that of one to whom you are ministering is considered terminal, only God can reveal whether it is a "sickness unto death" or for "the glory of God." Unless God reveals a sickness is one unto death, then continue to pray for healing according to the will of God.

2. Medical and natural healings are from God, just as divine healing. The problem arises when people give credit to medicines and doctors instead of realizing God is the source of all healing. Jesus said of Israel:

   ...They knew not that I healed them. (Hosea 11:3)

   King Asa died because he sought medical help only. He neglected his spiritual condition and did not turn to the Lord in his time of need (II Chronicles 16:12).

3. Can you remember a sickness you experienced where healing was aided by the use of medicine, doctors, or natural bodily processes?_____ Did you thank God for this healing? _____ If not, do so now.

4. When you or someone to whom you are ministering are healed, how will you use this healing to glorify God?

   _____

   _____

5. If your sickness is one unto death and it is your appointed time to die physically, remember that you are already living in the parameters of eternity. You will be healed. You will enter the presence of the King with perfect health!

PART THREE

THE COUNTERATTACK

In the last section you learned about the attack of the enemy on the physical body as you studied the source, reasons, types, and end results of sickness.

In this section you will learn how to stage a counterattack against Satan and battle for the physical body. A counterattack is a response designed to counteract and defeat an attack of the enemy.

In order to respond to Satan's attacks on the physical body you must understand:

- THE BIBLICAL BASIS OF HEALING.
- THE PURPOSES OF HEALING.
- THE GIFTS OF HEALING.

These are the subjects of this section.

CHAPTER EIGHT

THE BIBLICAL BASIS OF HEALING

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Explain the New Testament parable of the sower as it relates to healing.
- Summarize Old Testament teaching regarding healing.
- Using the examples of Jesus and the first Church, summarize New Testament teaching regarding healing.
- Identify healing as a benefit of the atonement of Jesus Christ.
- Summarize the Great Commission in relation to healing and deliverance.
- List Bible references which verify that all believers should be involved in the healing and deliverance ministry.
- Identify three keys to the Kingdom which relate to healing.

HEALING PROMISE TO CLAIM:

> **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. (Isaiah 53:5)**

INTRODUCTION

With this lesson you begin a journey of faith into healing and deliverance. The Bible is your passport for this journey. In the natural world, a passport verifies your citizenship and guarantees the privileges afforded by your nation.

As a spiritual passport, the Word of God verifies your citizenship in the Kingdom of God. It guarantees that as a born-again believer you qualify for the privileges afforded by this citizenship, including the privileges of divine healing and deliverance.

THE WORD OF GOD AND HEALING

Read the parable of the sower in Matthew 13:3-8, 18-23; Mark 4:3-8, 14-20; and Luke 8:5-8, 10-15. In this parable, Jesus explains that the "seed" is the Word of God. In the natural world a seed has within it the capacity to bring life, but it is powerless until it is planted and nurtured.

The same is true in the spiritual world. The seed of God's Word has the capacity to bring spiritual life. The seed of God's Word on healing has the capacity to bring deliverance. But until the Word of healing is sown in your life, you will be trying to reap without sowing. You cannot reap when you have not sown. This is why you must study the Biblical basis of healing and deliverance. One law of harvest is that in order to reap, you must sow.

Another law of harvest is that you do not reap in the same season you sow, but you will reap in due (proper) season. As you begin to sow God's Word in your life, you may not immediately experience healing or see results in those to whom you minister. But if you continue to sow the Word of healing, you must eventually reap--it is the law of God's harvest.

The parable of the sower also contains some warnings of which you should be aware as you begin your study of what the Bible teaches about healing. When the seed of God's Word is sown there is always opposition from Satan.

Some seed falls by the "wayside" of your life and the wicked one steals it from you. You hear God's Word on healing and deliverance, but you allow it to be snatched away, perhaps by tradition or by doubt, criticism, and unbelief.

Some seed falls on "stony ground" and you do not allow it to take root in your heart. The stony ground represents a hard heart that is not open to the truth of God's Word. The Word is first received with joy, but when affliction comes (perhaps in the form of a physical attack) or persecution results (perhaps from those who do not believe in divine healing) the Word wilts and you are offended. The seed of God's Word on healing may also be choked out by "thorns" in your life. The cares of the world, riches, pleasures, and lusts strangle its growth.

Man is composed of a triune nature consisting of body, soul, and spirit. The body is the physical part of man. The soul and spirit are the spiritual parts which enable him to act, think, feel, react emotionally, and respond spiritually to God.

All of these are involved in the sowing and reaping of spiritual truth. Through the bodily senses of hearing and seeing you receive the reproductive seed of God`s Word. As you read or hear the Word it enters your spirit. But in order to reproduce in your life, the seed must get into your soul. The process is much like biological reproduction in the natural world. In order for humans to reproduce there must be a male, a female, and the biological seed which is transmitted through intimacy.

Applying this spiritually, the Word of God is the seed. The spirit is the "male" portion of the spiritual nature and the soul is the "female" portion. (We know the soul is the female part of the spiritual nature, because David said "My soul shall make her boast in the Lord" in Psalm 34:2). In order to reproduce, the seed must enter the spirit (male) and be transmitted on to the soul (female).

The reason that the Word of God often does not effect change in our lives is that we only allow it to enter our spirits. We never really let it penetrate the deep recesses of our soulish nature in the mind, will, and emotions.

In the natural world, when male and female unite and biological seed is planted, its effects are evident. The cells of a new life are produced and a child is eventually born. The same is true in the spiritual world. When the Word of God regarding healing is transmitted from the physical senses of eye or ear to your spirit and is then planted in your soul, its effects will eventually be seen in your physical body.

THE OLD TESTAMENT RECORD

Our study of the Biblical basis of healing and deliverance begins in the Old Testament record. (As the various references in this lesson are discussed, take time to read them in your Bible).

Originally, man was created sinless and healthy in body, soul, and spirit. You already learned in Chapter Four that death entered the world as a result of the sin of the first man and woman (Genesis 3). You also learned that when the curse of death came upon man, Satan entered man's genetic system and began his destructive mission of sickness, disease, bondage, and death.

But in this dark moment of history, the first promise of spiritual and physical healing was given. In Genesis 3:15 God said that the "seed" of the woman would bruise the head of Satan. This "seed" was a prophetic promise about Jesus who, through His earthly ministry, death, and resurrection, would defeat Satan.

The Genesis record contains two accounts of divine healing. In Genesis 17:18-19 God promised to heal Sara's barrenness. In Genesis 21:1-7 this was fulfilled. Genesis 20:17 records the healing of Abimelech.

In the book of Exodus, disease and divine healing more clearly enter the Biblical record. After the deliverance of Israel from Egypt, the people marched for several days without finding water. When they finally came to Marah, they could not drink of the water because it was bitter.

God showed Moses a tree which, when cast into the waters, made the waters sweet. Following this God revealed Himself as Healer of His people. He said:

> **... If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statues, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee.**
> **(Exodus 15:26)**

A more accurate translation of this is "I am the Lord your physician." This indicates a habitual, continuing action.

Because this promise was first given to Israel in a specific situation, some say it applies only to them and that Christians cannot claim it. We must remember, however, that the names of God are revelations of His nature and character, and God does not change. If He was by nature a physician and healer then, He is the same today. Other specific references to healing in Exodus are the healing of Moses' leprous hand (Exodus 4:1-7) and God's promise to take away sickness from among his people (Exodus 23:25).

The book of Leviticus might be called the "health care manual" of the Bible. God reveals regulations regarding the treatment of disease (for an example see Leviticus 13:1-46; 14:1-32) and gives directives regarding healthy living (see Leviticus 15:1-33 for an example).

The book of Numbers records the healing of the leprosy of Miriam and Aaron (Numbers 12:1-15) and the healing of plagues that affected Israel (Numbers 16:41-50 and 21:5-9).

Deuteronomy 28 is a very important chapter related to healing. It explains the relation of obedience to physical health. Other passages in Deuteronomy emphasizing this truth include 7:15; 29:22; 30:20.

Manoah's wife was healed of barrenness in Judges 13:2-24. There are several records of healings in the book of I Kings. There are stories about a man with the withered hand in I Kings 13:4-6 and the raising of a dead child in I Kings 17:17-24. The record continues in II Kings with the healing of a child by Elisha in II Kings 4:8-37 and the healing of Naaman in II Kings 5:1-14. Study also the case of King Azariah in II Kings 15:1-12.

From the healing of Hezekiah in II Kings 20:1-11 we learn that God can heal terminal illness and add years to life (see also II Chronicles 32:24-26 and Isaiah 38:1-12,16). We also learn from II Kings 13:14 and 21 that death comes to all men, even those with a ministry of healing.

A great prayer of repentance related to healing is recorded in II Chronicles 6:26-31. II Chronicles 20:9 promises that God hears when we cry in affliction. In II Chronicles 16 you can read the story of Asa who died because he did not seek healing from God. His sin was not going to medical doctors, but ignoring God and His healing power. In II Chronicles 26 you can read about Uzziah's leprosy and in II Chronicles 30:20 of the healing of the people through the prayers of Hezekiah.

The book of Job, especially chapters l and 2, permits us to see behind the scenes to identify the source of Job's problems, including his sickness. Study the book of Job to learn about his response in the time of sickness, the reaction of his friends, and how God healed and delivered him.

The book of Psalms contains many promises, revelations, and prayers concerning healing. Study the following passages:

6:2-3: "O Lord heal me."

27:1: "The Lord is the strength of my life."

30:2: "I cried and you healed me."

32:3-5: Acknowledged sin results in healing.

34:19-20: "Many are the afflictions of the righteous, but the Lord delivers him out of them all."

38:3,7: Anger and sin affects your health; disease is called "loathsome."

41:1-8: "Heal my soul for I have sinned against thee." Disease is called evil.

42:11; 43:5: God is the health of our countenance.

42:1-5: Healing for a downcast spirit.

55:1-2: Persevering prayer and healing.

67:2: "That thy way may be known upon earth, thy saving healing among all nations."

72:13: We are to pity the weak.

91:9,10: "Neither shall any plague come nigh thy dwelling."

103:1-5: "Forget not His benefits... Who healeth all thy diseases." In this passage God is revealed as the forgiver of sins and the physician for all diseases.

105:37: Israel came forth without one feeble person among them. Three million people were all well and strong.

107:17-20: "He sent His Word and healed them."

119:25-28: We are strengthened by the Word.

119:67: "Before I was afflicted, I went astray."

147:3: "Who healeth all thy diseases." Healing for a broken heart.

105:37: "He brought them forth...not one feeble among them."

The book of Proverbs provides wisdom regarding healthy living. Proverbs 3:7-8 explains how to be healthy. Proverbs 4:20-23 reveals that the issues of life are affected by the heart attitude and that God's promises bring life and health.

Proverbs 15:4 and 30 confirm that wholesome talk results in health and Proverbs 16:24 shows that God's Word brings healing. Proverbs 16:24 indicates that the Word of God brings healing to the bones and Proverbs 17:22 reveals the physical effects of spiritual problems.

Ecclesiastes 3:3 confirms that there is a set time for healing and Ecclesiastes 5:17 demonstrates how sorrow and wrath are related to sickness.

Isaiah 6:10 explains the relationship between spiritual understanding, conversion, and healing. Isaiah 19:22 confirms that when God is entreated He heals ("entreated" means to "ask earnestly and solicit pressingly").

Isaiah 32:3-4 is a great prophetic promise of healing being part of the Kingdom of God. Isaiah 33:24 and 35:5-6 tells of healing during the Millennium and how the inhabitants will say "I am not sick."

In Isaiah 53:5 we are promised healing and deliverance through the atonement. Isaiah 57:18-19 encourages us to draw near for healing and Isaiah 58:8 confirms that our "health shall spring forth."

In Isaiah 61:1 we learn that Jesus was sent to bind up the brokenhearted. This speaks of an inner, emotional healing.

In Jeremiah 8:14-15; 20-22 the bitterness of sin is tied to physical illness and Jeremiah 15:18 explains how to deal with an incurable wound. Jeremiah 17:14; 30:12-17; and 33:6 confirm God is the source of healing.

Lamentations 3:33 confirms that "God does not willingly afflict." Ezekiel 17:14; 30:17; and 33:6 confirm that God can heal and restore health.

Ezekiel 30:12-13 speaks of incurable wounds medicine cannot heal. Only spiritual healing can cure these types of wounds. Ezekiel 34:4,16,21 and Zechariah 11:16 contain warnings to shepherds (spiritual leaders) who have ignored the sick sheep (people).

Daniel chapter 4 records King Nebuchadnezzar's sickness and healing. Hosea 5:13 warns of the danger of going elsewhere for healing and Hosea 6:1 and 7:1 confirm that God can and will heal both physical and spiritual conditions. Hosea 11:3 records God's sad words about Israel: "They knew not that I healed them." The Old Testament record of healing closes with the promise in Malachi 4:2 that Jesus will arise with "healing in His wings."

THE NEW TESTAMENT RECORD

Healing and deliverance are expanded to a new dimension in the New Testament record through the examples of Jesus and the first Church.

THE EXAMPLE OF JESUS:

In the New Testament, Jesus is the believer's model of faith and practice. His healing and deliverance ministry is the pattern which you should follow in your own ministry. Out of 3,774 verses in the four New Testament Gospels, 484 relate specifically to the healing of physical and mental illnesses and the resurrection of the dead. In Mark, 209 verses out of 666 relate to the miracles of Jesus. Of the 1,257 narrative verses in the Gospels 484 (38.5 percent) are devoted to describing healing miracles.

Jesus spoke the words of God in His ministry:

> **... I do nothing of myself; but as my Father hath taught me, I speak these things. (John 8:28)**

Jesus did the work and will of God:

> **For I came down from Heaven, not to do mine own will, but the will of Him that sent me. (John 6:38)**
>
> **I must work the works of Him that sent me, while it is day: the night cometh, when no man can work. (John 9:4)**
>
> **... My meat is to do the will of Him that sent me, and to finish His work. (John 4:34)**

The purpose of Jesus was to destroy the works of the enemy including sin, sickness, and bondage:

> **... For this purpose the Son of God was manifested, that He might destroy the works of the Devil. (I John 3:8)**

The works Jesus did pleased the Father:

> **... for I do always those things that please Him. (John 8:29)**

This means that when you minister healing and deliverance as Jesus did, you are pleasing the Father, speaking His Word, doing His will, and destroying the work of the enemy.

There are several New Testament references where Jesus healed everyone present:

-Acts 10:38
-Luke 4:40; 6:17-19; 9:11
-Matthew 4:23-25; 9:6,35; 10:1; 12:15; 14:14,34-36

Jesus healed many types of diseases:

-Epilepsy
-Dropsy
-Deaf and dumb
-Palsy or paralysis
-Chronic hemorrhage
-Demonized
-Withered hand (deformities or paralysis)
-Blind
-Infirmities
-Restoration of an ear that was cut off
-Raising of the dead
-Maimed (as used in Mark 9:43, clearly this indicates a limb gone)

Compassion was the motivating emotion in the healing ministry of Jesus (for examples see Matthew 9:36; 12:9-13; 14:14; 18:27; 20:29-34; 29:34; Mark 1:41; 3:1-5; 5:19; Luke 6:6-10; 7:12-15;10:33; 14:1-6; and John 11:38-44). Other emotions Jesus expressed in the healing ministry were grieving, anger, sighing, and weeping.

Jesus used various methods in healing. Sometimes Jesus called the sick to Him (Mark 3:1-6). Other times they called for Him (see the story of the Centurion's servant in Matthew 8:5-13; Luke 7:1-10 and the healing of Jarius' daughter in Matthew 9:18-19; 23-26).

Jesus dealt with the whole man, not just the physical condition. He taught forgiveness of sin and healing together. Sometimes He healed first, then forgave sin (see Luke 17:9 and John 5:14). Other times He forgave sins first, then healed (see Mark 2:1-12).

Sometimes healings occurred without faith on the part of the sick person (at least it was not mentioned):

-Lazarus: John 11:1-44
-Malchus's ear: Luke 22:50-51
-Gadarean maniac: Mark 5:1-20
-Deaf and dumb man: Mark 7:32-35
-Peter's mother-in-law: Luke 4:38-39
-Widow's son: Luke 7:12-15
-Man with withered hand: Mark 3:1-5

-Man born blind: John 9:1-7
-Daughter of Abraham: Luke 13:10-13
-The nobleman's son: John 4:46-50
-Centurion's servant: Matthew 8:5-13
-Syrophoenician's daughter: Matthew 15:21-28
-Jarius' daughter: Mark 5:35-43

Sometimes healings occurred because of faith on the part of an individual:

-Two blind men: Matthew 9:27-31
-A leper: Matthew 8:2-4; 20:29-34; Mark 1:40-44
-Ten lepers: Luke 17:11-19
-Two blind men: Matthew 20:29-34
-Blind Bartimaeus: Mark 10:46-52; Luke 18:35-43
-Woman with issue of blood: Matthew 9:20-22; Mark 5:25-34; Luke 8:43-48

Sometimes healing occurred because of faith of others:

-The Centurion's servant: Matthew 8:5-13
-The nobleman's son: John 4:46-53
-Four who brought the palsied man: Matthew 9:1-8; Mark 2:1-12; Luke 5:17-26
-The Syrophoenician's daughter: Matthew 15:21-28
-Dumb possessed with devil: Matthew 9:32-33
-Blind/dumb, possessed: Matthew 12:22-23
-Jarius' daughter: Mark 5:35-43
-Deaf and dumb man: Mark 7:32
-Blind man: Mark 8:22-26

Jesus used different verbal methods in healing. Sometimes He spoke the word of pronouncement only:

-Daughter of Abraham: Luke 13:10-13
-Nobleman's son: John 4:46-50
-Blind Bartimaeus: Mark 10:46-52
-The two blind men: Matthew 9:27-31
-Centurion's servant: Matthew 8:5-13

Sometimes He spoke the Word of command:

-The man with palsy: Luke 5:17-26
-Jarius' daughter: Mark 5:22-24, 35-43

Sometimes Jesus combined command and touch:

-The leper: Matthew 8:2-4
-The two blind men: Matthew 9:27-31
-Peter's mother-in-law: Luke 1:38-39
-Deaf and dumb man: Luke 7:32-35
-The widow's son: Luke 7:12-15
-Daughter of Abraham: Luke 13:10-13

Sometimes Jesus prayed:

-Peter's mother-in-law: Luke 4:38-39
-The deaf and dumb man: Mark 7:32-35
-The widow's son: Luke 7:12-15
-Lazarus: John 11:38-44
-The man with withered hand: Mark 3:1-5

It was not necessary for Jesus to be physically present with the ill in order to heal. He healed from a distance:

-The Centurion's servant: Matthew 8:5-13
-The nobleman's son: John 4:46-50
-Daughter of Syrophoenician woman: Matthew 15:21-28

Jesus often commanded the sick to do something as part of the healing process:
-The man with the withered hand was told to "stretch it forth": Luke 6:6-11
-The paralyzed man at Bethesda was told "rise, take up thy bed and walk": John 5:1-9
-The nobleman with a sick son was told "go thy way": John 4:46- 54
-The ten lepers were told to show themselves to the priest: Luke 17:11-19
-A blind man was told to wash in the pool of Siloam: John 9:7

Jesus ministered healing in both public (groups and in the synagogue) and in private settings (homes and individual contacts).

Jesus used unusual "material" items such as:

-Spit
-Mud
-Fingers in ears
-Hem of His garment
-Washing in water

Sometimes the sick touched Him:

-Daughter of Jairus: Mark 5:23-24
-The multitudes: Luke 6:17-19
-The multitudes: Mark 3:10
-Whoever touched Him: Mark 6:56

Sometimes He touched the sick:

-Two blind men: Matthew 9:27-31
-People with various diseases: Luke 4:40
-Leper: Luke 5:13
-Woman with spirit of infirmity: Luke 13:10-13

The instructions Jesus gave following healings were varied. For example, Peter's mother-in-law got up from her bed and ministered to those in the house. Jesus called for food to be given to Jarius' daughter.

The healings of Jesus occurred in various locations:

-In and around homes
-Open meetings: In streets, by pools, hillsides, boats
-Funerals
-Graveyards
-The temple
-At mealtime gatherings
-Enroute to other destinations
-In gardens

There were varied responses to the miracles and healings:

-Amazement
-Fear of God
-Controversy
-Rejection by family and religious leaders
-Demons crying out
-Anger
-Popularity
-Glorifying God
-Questioning "What is this?"
-Discussion (both report and rumor)
-Household salvation

In summary, as we consider the healing ministry of Jesus as the example for our own ministries we find that Jesus spoke the words of God and did the works of God during His earthly ministry. Healing and deliverance were part of His words and work.

Sometimes Jesus healed everyone present. At other times, He healed specific individuals. He healed many different types of diseases and used various methods of ministry. Sometimes healings occurred without faith on the part of the sick. At other times it occurred because of the faith of the sick or their friends or relatives. Jesus ministered healing wherever He went and His ministry was marked by compassion. His ministry received a variety of reactions from the people and the religious and political leaders of the time.

This same Jesus moves among us to save and heal today. Remember that "as many as received Him... were born of God" (John 1:12-13) and as "many as touched Him were made whole" (Mark 6:56).

THE EXAMPLE OF THE EARLY CHURCH:

The example of the early Church also provides a model for our healing and deliverance ministry. The disciples were both commissioned and sent by Jesus to the healing ministry. The disciples did as they had been commissioned to do, and expected Jesus to do what He promised (for examples see Acts 3:4-7; 8:4-8; 28:3-6).

The disciples understood that power and authority to heal was not their own but from Christ (Acts 3:4-7; 9:17-18). Prayer was part of their healing ministry (Acts 4:23-31; 9:40-41; 28:8; and James 5:16). There was both intercessory and charismatic healing prayers (Acts 3:4-7 and James 5:14-16).

The disciples experienced delayed healings. Study the examples of Epaphroditus in Philippians 2:25-30; Timothy in I Timothy 5:23; and Trophimus in II Corinthians 8:18-22.

Like Jesus, the disciples experienced persecution because of their healing ministry (Acts 4:3,29; 5:17-18; 6:9-15; 7:1-60).

There were various methods of healing recorded in Acts which include:

-Laying on of hands: 5:12; 14:3; 19:11; 28:8

-Words combined with laying on of hands: Lame man, 3:1-10

-Words combined with lifting up by hand: Lame man, 3:1-42; Paul's eyes, 9:36-43

-Speaking the Word (command of authority): Slave girl, 16:18; Lystra cripple, 14:10

-Prayer: Paul's eyes, 9:36-43; Publius' father, 28:8-9

-Prayer clothes: 19:11-12

-Shadow: 5:12-16

-Embrace: 19:12

-Surrounding: 14:19-20

-No method at all: 14:19-20

-Word and a command to act: Aeneas, 9:33-34; lame man, chapter 3.

Sometimes healing resulted because:

-The sick took the initiative: Lame man at the temple gate, Acts 3:3

-Friends took the initiative: Tabitha, Acts 9:38

-The apostle took the initiative:

-Peter:	Aeneas at Lydia:	Acts 9:34
-Paul:	Cripple at Lystra:	Acts 14:9
-Paul:	Philippian slave girl:	Acts 16:18
-Paul:	Eutychus:	Acts 20:10
-Paul:	Publius' father:	Acts 28:8

The disciples ministered to individuals. Study the following chart:

Individual Healings By Disciples

Event	**Acts**	**Type**
Healing of lame beggar	3:1-4:22	Physical
Paul's eyes	9:10-19; 22:10-21	Physical
Peter heals Aeneas	9:32-35	Physical
Peter heals Dorcas (Tabitha)	9:36-43	Raising Dead
Lame man at Lystra	14:8-18	Physical
Paul raised at Lystra	14:19-20	Physical
Slave girl at Philippi	16:16-40	Demonic
Eutychus	20:7-12	Raising Dead
Paul's Snakebite	28:3-6	Physical
Publius' father	28:8-9	Physical

The disciples ministered to groups. Study the following chart:

Collective Healings By Disciples

	Acts
Many wonders and signs	2:42-47
Prayer for confidence and healing signs	4:23-31
Many healed in Jerusalem	5:12-16
Stephen performs many miracles	6:8-15
Philip heals many at Samaria	8:5-25
Paul and Barnabas work signs and wonders	14:3
Paul heals sick at Ephesus	19:11-12
Sick people healed at Malta	28:8-9

There were many types of illnesses healed. Study the following chart:

Types Of Illnesses Healed

		Acts
Fever and bloody flux	Plubius' father	28:8
Blindness	Paul	9:8
Head injury (dead)	Eutychus	20:9
Fatal illness	Tabitha	9:37
Paralysis	Aeneas	9:33
Lameness	Many lame	3:2; 8:7; 14;8
Demonic possession	Philippi	16:16-40s
Snakebite	Paul	28:3-6

(Many other unidentified illnesses in the crowds were also healed.)

Healings were sometimes performed in response to a request:

-Of a sick man lame	Acts 3:2
-Of friends (Tabitha)	Acts 9:38

Healing resulted as response to a need:

-Aeneas the paralyzed	Acts 9:33
-Eutychus	Acts 20:10
-Publius' father	Acts 28:8
-The sick on Malta	Acts 28:9

Healing resulted as a response to faith:

-Cripple at Lystra Acts 14:9

Healing also resulted as a reaction to vexation:

-Philippian slave girl Acts 16:18

From the examples of the disciples we learn that they were commissioned and sent by Jesus to the healing ministry. They understood their power and authority was from Christ. Prayer was part of their healing ministry and they experienced both delayed and instantaneous results.

Like Jesus, they experienced persecution because of their healing ministry. They used various methods of healing and dealt with a variety of diseases. Sometimes healing resulted because the sick took the initiative, friends took the initiative, or the apostles took the initiative. The disciples ministered to both groups and individuals.

From the New Testament record, it is clear that miracles, healings, and deliverances did not end with the ministry of Jesus Christ. These signs followed "them that believed."

HEALING AND THE ATONEMENT

We want to consider one of the most important Biblical references to healing in detail:

> **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. (Isaiah 53:4-5)**

Isaiah 53 is a prophetic chapter referring to Jesus Christ. Verses four and five definitely link healing to the atonement of Jesus by His death on the cross. The only use of the word "surely" in this chapter, which is a word of emphasis, precedes this provision for our salvation and healing.

Sin and sickness are Satan's twin evils. Salvation and healing are God's twin provisions for deliverance. Before Calvary people were saved and healed by looking forward to it in faith. Afterwards, salvation and healing comes by looking back to it in faith.

Disease and death entered by sin and are penalties for iniquity, so their remedy must be found in the atonement of Christ. Jesus bore your sicknesses and carried your diseases at the same time and in the same manner that He bore your sins.

> **That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses. (Matthew 8:17)**

God laid both sin and sickness on Jesus in the same atonement. Peter speaks of salvation and healing as being an accomplished fact:

> **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. (I Peter 2:24)**

Since Jesus bore your sins, it must be God's will to save when you come to Him. Since He bore your sicknesses, it must also be His will to heal when you come to Him. The same God who forgives all your sin also heals all your diseases:

> **Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities, who healeth all thy diseases. (Psalms 103:2-3)**

The redemptive name "Jehovah-tsidkenu" reveals God's redemptive provision for your soul. The redemptive name "Jehovah-rapha" reveals His redemptive provision for your body.

The word "saved" in Romans 10:9 is the same word used by Mark when he said "as many as touched him were made whole." The Greek word "sozo" used in these passages means salvation from sin and its penalty. Sickness is part of the penalty, so salvation is part of the atonement for sin.

While the atonement of Christ has guaranteed the believer's final perfection, both physical and spiritual human imperfections continue. The believer continues to suffer attacks of sin and sickness. The ultimate benefits of Christ's atonement are yet to be revealed:

> **Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (I Peter 1:5)**

The benefits of salvation to be revealed in eternity are those of physical and spiritual perfection.

When Jesus died on the cross did He take away your sins? Do you, as a believer, still battle against sin? The same is true of sickness. Jesus died for your sickness, but as long as you are in an imperfect world and Satan is not yet bound, you must also war against sickness.

There is a past, present, and future tense of salvation:

-Past: You are saved from the penalty of sins committed in the past.
-Present: You are saved from the power of sin in the present.
-Future: You will be saved from the presence of sin in the future (eternity).

The same is true of healing. You are saved from the penalty of sickness for your sin. You can overcome the power of disease in the present time and be saved from the actual presence of disease in eternity.

Since healing is a benefit of the atonement, you should accept Jesus not only as Savior, but also as Healer. How can He keep you from sin if you have never accepted Him as Savior? How can He keep you from sickness if you have never accepted Him as Healer?

THE COMMISSION TO HEAL

Jesus commissioned His followers to preach and teach the Gospel of the Kingdom of God and demonstrate its power by healing and deliverance. Study the following chart and look up each reference in your Bible:

	Matthew	**Mark**	**Luke**	**Acts**
Sending of 12	10:1-42		6:7-13 9:1-6	
Sending of 70			10:1-24	
Power to bind and loose	16:17-19			
Final commission	28:16-20	16:14-20	24:44-53	1:1-11

From the accounts of Matthew 10:1-42; Mark 6:7-13; and Luke 9:1-6, here is a combined list of the instructions given to the first twelve disciples commissioned:

-Go by twos
-Go to Israel
-Preach the Kingdom message, including repentance
-Heal the sick and cure all manner of diseases
-Raise the dead
-Cleanse lepers
-Cast out demons
-Do not wait to prepare clothes or money to go
-Freely you have received, freely give
-Power and authority was given over evil spirits and Satan

Luke 9:6 and Mark 6:12-13 records the results of their ministry.

In Luke 10:1-24, we read of the commissioning of the seventy disciples. The instructions given were:

-Go your way: Their ministry was not restricted to Israel. They were to go to every city where He would come.

-Preach the message of the Kingdom.

-Heal the sick.

-Do not wait to prepare clothes and money to go.

-They were given power to tread on serpents, over all the power of the enemy, and nothing would hurt them.

The results of their ministry are recorded in Luke 10:17 and the response of Jesus to it in Luke 10:18-20.

The final commission of Jesus to His disciples is recorded in Matthew 28:18-20; Mark 16:16-20 (known as the Great Commission); and Luke 24:44-53. This commission is to be fulfilled by all believers. From the combined references, here is a summary of the instructions:

-Go ye and teach all nations; into all the world; among all nations, beginning at Jerusalem; to every living creature.

-Preach repentance and remission of sins in His name.

-Teach the Gospel, then after conversion teach converts to observe all things whatever Jesus commanded.

-Power for the task is promised. These signs will follow those who believe: Casting out devils, speaking in new tongues, taking up serpents without harm, drinking deadly things without harm, laying hands on the sick and they shall recover.

-Jesus will be with those who fulfill this commission.

Every true, born again believer, should be involved in fulfilling this commission to reach all nations with the Gospel of salvation, healing, and deliverance. The healing and deliverance ministry is not optional for the Church. It is a vital part of the Great Commission.

KEYS TO THE KINGDOM

In New Testament teachings, Jesus gave many truths or "keys" to understanding the Kingdom of God. Three of these are vital in ministering and receiving healing. The **first** is that if your primary concern is with God's Kingdom, all other necessary things (including healing) will be provided:

> **But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you. (Matthew 6:33)**

The **second** is that in order to receive, you must give:

> **Give, and it shall be given unto you... (Luke 6:38)**

If you want to receive healing, begin to minister healing. As you give, you will receive. Abraham prayed for the barren wife of Abimelech and she was healed despite the fact that his own wife, Sara, was still barren. Later, Sara conceived and bore Isaac.

The **third** important principle is that nothing is impossible with God:

> **And He said, The things which are impossible with men are possible with God. (Luke 18:27)**

SELF-TEST

1. Write the Healing Promise from memory.

_____

_____

2. Summarize Old Testament teaching regarding healing.

_____

_____

3. Using the examples of Jesus and the first Church, summarize New Testament teaching regarding healing.

_____

_____

4. From the Scriptures, prove that healing is a benefit of the atonement of Jesus Christ.

_____

5. Summarize The Great Commission in relation to healing and deliverance.

_____

6. List the Bible references discussed in this lesson which verify that all believers should be involved in healing and deliverance.

_____

7. What are the three "keys to the Kingdom" related to healing which were discussed in this lesson?

_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. Use the Appendix of this manual to continue your study of the Biblical basis of healing. When you finish the research notes in the Appendix, continue to expand this study by adding your own notes to the Appendix.

2. Our consideration of the Biblical basis of healing would not be complete without consideration of the records of apparent failures of those involved in the healing ministry. Always remember, when dealing with such situations, that the interpretation of Scripture rests upon its promises and teachings, not on experience. There will sometimes be failures on man's part--never on God's part.

   Epaproditus (Philippians 2:25-27) came close to death with his affliction. Apparently he did not experience immediate healing, even though it can be assumed that Paul ministered to him. Epaproditus did eventually recover, however. Remember that all legitimate healing comes from God, whether instantaneous, gradual, or through natural processes. You have not failed just because immediate divine healing is not evident.

   II Timothy 4:20 speaks of having to leave behind a sick man named Trophimus. His case is so brief little can be gathered from it. Paul did leave him sick, but we are not told if he was healed at a later date.

   Matthew 17:14-21; Mark 9:14-29; and Luke 9:37-45 record the failure of the disciples to minister deliverance to a young boy who was afflicted by demonic powers. The combined description of the boy from the three Biblical accounts reveal that he was:

   -A lunatic (mentally deranged).
   -Sore vexed.
   -Often falling in the fire and water.
   -Bruised and injured by the spirit.
   -Dumb.
   -Torn by the spirit.
   -Gnashing his teeth.
   -Affected since childhood.

   According to Jesus, the disciples failed in this case because of unbelief and because that particular kind of demonic power could come out only through prayer and fasting. There may also have been the factor of an unbelieving environment, for the disciples were surrounded by and in debate with religious leaders at the time. This story also demonstrates there are different demonic powers, some more forceful than others. It also confirms that dealing with these demonic powers takes special spiritual preparation.

Here is how Jesus dealt with this situation. He first asked the father, "How long has he been this way?" The father responded that he had been affected since childhood. Jesus rebuked the evil spirit and told it to come out and enter no more. The spirit tore the young boy and he fell on the ground, wallowing and foaming. Jesus called the spirit foul, deaf, and dumb. Some thought the young man was dead, but Jesus took him by the hand the lifted him up. The spirit departed, and he was cured from that very hour.

One caution about this account: You must be careful not to classify all deaf and dumb and/or those with epilepsy as being demon possessed. All who are deaf and dumb are not demon possessed. They may have suffered illnesses or injuries which caused their condition.

There is also a condition called "epilepsy" that is not demon possession. The signs of epilepsy are similar (see the chart below). Epilepsy is a symptom that results from a sudden discharge of energy by nerve cells in the brain. It can have many causes. There are some epilepsy victims where the cause can be discovered (i.e., it may be a brain tumor) and corrected medically. In others, the cause is unknown:

Epileptic Seizure	**The Boy's Seizure**
Often begins in childhood	Began in childhood
Begins suddenly	Begins suddenly
Consciousness lost	Boy became unconscious
Injury frequent	Injured in fire and water
Drowsy and exhausted afterwards	Boy exhausted... some thought he was dead

3. Healing is not only available for physical conditions. In the Biblical record we find:

-Healing the broken heart: Psalms 147:3
-Healing the sinful soul: Psalms 41:4
-Healing backsliding: Jeremiah 3:22; Hosea 14:4
-Healing waters: II Kings 2:21,22; Ezekiel 47:8,9
-Healing the people of Israel and the city of Jerusalem: II Chronicles 7:14; 30:20; Isaiah 30:26; 57:18; Hosea 11:3
-Promises to heal Egypt and the Gentiles: Isaiah 19:22; 57:19

4. Man's triune nature of body, soul, and spirit was briefly discussed in this lesson. To learn more about this subject, study the words "body, soul, and spirit" in the Bible. It is important for you to understand your body, soul, and spirit and their functions as you seek to minister and receive healing.

5. Here is a list of some of the main Scriptures on healing and deliverance:

Old Testament References

Genesis 17:18-19: God promised to heal Sara's barrenness.

Genesis 21:1-7: Sara's barrenness is healed.

Genesis 20:17: God healed Abimelech.

Exodus 4:1-18: Moses' leprous hand.

Exodus 15:25-26: God reveals His name as "Jehovah-Rapha" which means, "The Lord Thy Physician." He promised that none of the diseases of Egypt would come upon Israel.

Exodus 23:25: God promised to take away sickness from among His people.

Leviticus 13:1-46; 14:1-32: Regulations regarding leprosy.

Leviticus 15:1-33: Health regulations.

Leviticus 16:29-30: Healing of sins.

Numbers 12:1-15: Leprosy of Miriam and Aaron.

Numbers 16:41-50: A plague affects Israel.

Numbers 21:4-9: Healing through the symbolic serpent of brass.

Deuteronomy 7:15: Obedience to God results in health.

Deuteronomy 28:1-68: Sickness results when we do not observe God's law.

Deuteronomy 29:22: The Lord lays sickness on the land.

Deuteronomy 30:20: God is life and length of days.

Deuteronomy 32:39: God wounds and heals.

Deuteronomy 7:15; 28:60: Diseases of Egypt.

Joshua 5:8: Natural healing of circumcision wounds.

Judges 13:2-24: Manoah's wife is healed by a "man of God."

I Samuel 6:3: A trespass offering brought healing.

I Samuel 16:14-23: An evil spirit troubles Saul.

I Kings 5:23; II Chronicles 16:12: Diseases in the feet.

I Kings 8:37-40: Plagues in the land.

I Kings 13:4-6: A man with a withered hand.

I Kings 17:17-24: Elijah raises a child from the dead. (The messenger and the message are verified by the healing.)

II Kings 1:2; 8:8-9: Shall I recover of this disease?

II Kings 2:19-22: Healing of waters by Elisha.

II Kings 4:8-37: Raising of the Shunamite's son.

II Kings 5:1-14: The healing of Naaman.

II Kings 13:14,21: Elisha is sick with a sickness unto death.

II Kings 20:1-11: Hezekiah's illness. (See also Isaiah 38:1-8.)

II Chronicles 6:26-31: Prayer of repentance and sickness.

II Chronicles 7:14: "I will heal their land."

II Chronicles 16:12: A man with a great disease does not seek God.

II Chronicles 20:9: God hears when we cry in affliction.

II Chronicles 21:12-30: An incurable disease of the bowels.

II Chronicles 24:25: Disease is called great.

II Chronicles 26:19: Uzziah's leprosy.

II Chronicles 30:20: Healing of people by Hezekiah's prayers.

II Chronicles 32:24-26: Hezekiah's illness.

Job l-2: These chapters reveal the sources of Job's problems, including his sickness.

Job 5:18; 30:18: Job talks about His disease.

Psalms 6:2-3: "O Lord heal me."

Psalms 27:1: "The Lord is the strength of my life."

Psalms 30:2: "I cried and you healed me."

Psalms 32:3-5: Acknowledged sin results in healing.

Psalms 34:19-20: "Many are the afflictions of the righteous, but the Lord delivers him out of them all."

Psalms 38:3,7: Anger and sin affects your health; disease is called "loathsome."

Psalms 41:1-8: "Heal my soul for I have sinned against thee." Disease is called evil.

Psalms 42:11; 43:5: God is the health of our countenance.

Psalms 42:1-5: Healing for a downcast spirit.

Psalms 55:1-2: Persevering prayer and healing.

Psalms 60:2: "Heal the breaches of the earth."

Psalms 67:2: "That thy way may be known upon earth, thy saving healing among all nations."

Psalms 72:13: We are to pity the weak.

Psalms 91:9,10: "Neither shall any plague come nigh thy dwelling."

Psalms 103:1-5: "Forget not His benefits...Who healeth all thy diseases."

Psalms 105:37: Israel came forth without one feeble person among them. Three million people were all well and strong.

Psalms 107:17-20: "He sent His Word and healed them."

Psalms 119:25-28: We are strengthened by the Word.

Psalms 119:67: "Before I was afflicted, I went astray."

Psalms 147:3: "Who healeth all thy diseases." Healing for a broken heart.

Psalms 105:37: "He brought them forth...not one feeble among them."

Proverbs 3:7-8: How to be healthy.

Proverbs 4:20-23: The issues of life are affected by heart attitude. God's promises are life to those that find them and health to all their flesh.

Proverbs 12:18: The tongue of the wise brings healing.

Proverbs 13:17: A faithful ambassador is compared to health.

Proverbs 15:4,30: A wholesome tongue is life; good reports affect health.

Proverbs 16:24: The Word of God brings healing to the bones.

Proverbs 17:22: A broken spirit affects the bones.

Ecclesiastes 3:3: There is a time to heal.

Ecclesiastes 5:17: Sorrow and wrath are related to sickness.

Isaiah 6:10: Understanding, conversion, healing.

Isaiah 19:22: When God is entreated He heals ("entreated" means to ask earnestly and solicit pressingly).

Isaiah 32:3-4: Healing is part of the Kingdom of God.

Isaiah 33:24: "Inhabitants shall say, I am not sick."

Isaiah 35:5-6: Healing in the Millennium.

Isaiah 38:1-12,16: Hezekiah's illness and his return to health.

Isaiah 53:5: We are promised healing and deliverance through the atonement.

Isaiah 57:18-19: Draw near for healing.

Isaiah 58:8: Health shall spring forth.

Isaiah 61:1: Jesus was sent to bind up the brokenhearted (emotional healing).

Isaiah 58:8: Health springing forth speedily.

Jeremiah 3:22: God heals backsliding when we return to Him.

Jeremiah 8:14-15; 20-22: A time of healing. Bitterness of sin is tied to physical health.

Jeremiah 15:18: How to deal with an incurable wound.

Jeremiah 14:19: Is there no healing for us?

Jeremiah 17:14: "Heal me and I will be healed."

Jeremiah 30:12-17: God will restore health.

Jeremiah 33:6: "I will cure them."

Jeremiah 46:11: "Thou shalt not be cured."

Jeremiah 51:8-9: Healing of Babylon.

Lamentations 2:13: "Who can heal thee?"

Lamentations 3:33: "God does not willingly afflict."

Ezekiel 14:19: "Is there no healing for us?"

Ezekiel 17:14: "Heal me and I will be healed."

Ezekiel 30:17: "I will restore health."

Ezekiel 30:12-13: Incurable wounds medicine cannot heal.

Ezekiel 30:21: What God breaks cannot be healed.

Ezekiel 33:6: "I will heal them."

Ezekiel 34:4,16,21: A warning to shepherds who have not healed.

Ezekiel 46:11: "Thou shalt not be cured."

Ezekiel 47:8-12: Healing of the waters.

Daniel 4:34,36: Nebuchadnezzar's healing.

Hosea 5:13: Going elsewhere for healing. Man cannot cure a wound inflicted by God.

Hosea 6:1: "He hath torn and He will heal."

Hosea 7:1: Healing for Israel.

Hosea 11:3: "They knew not I healed them."

Hosea 14:4: "I will heal their backslidings."

Nahum 3:19: A terminal condition.

Zechariah 11:16: A warning to shepherds who do not heal.

Malachi 4:2: Healing in His wings.

New Testament References

Matthew 8:13: The point of contact sets the time.

Matthew 8:17: Jesus bore our sicknesses.

Matthew 10:1: Power over sickness and demons is given to the disciples.

Matthew 18:19-21: Any two agreeing receive what is asked.

Mark 2:17: Christ came to heal sinners.

Mark 3:15-17: Christ gives power to heal sicknesses.

Mark 4:18-19: Healing is part of the anointing; Jesus was sent to heal.

Mark 11:24: If you believe when you pray (not after you receive), you will receive.

Mark 16:18: In Jesus' name believers will heal sick and cast out demons.

Luke 5:31: The sick need a physician.

Luke 7:6: Unworthiness is viewed by Jesus as faith.

Luke 7:22-23: The most convincing argument is experience.

Luke 17:6: Small faith can bring great results.

Luke 18:7-8: Do not give up before your answer comes. (The story of Daniel in the Old Testament also illustrates the importance of prevailing prayer: God heard Daniel from the first, but Satan hindered for 21 days).

John 6:53-58: The body and blood of Jesus bring life.

John 10:10: Jesus came that we can have life. Satan came to kill, steal, and destroy.

John 11:1-45: A sickness not healed at the moment leads to a greater miracle.

John 14:12-13: The works Jesus did, we are to do.

John 15:7: The importance of abiding in Christ in relation to asking and receiving.

John 16:24: Ask in His name and you will receive.

Romans 2:4 The goodness of God leads to repentance. (Note that sickness does not lead to repentance; it is the goodness of God.)

Romans 8:19-23: The whole world is in the process of decay.

II Corinthians 4:16: Our outward man perishes, but the inward man can be renewed.

Ephesians 3:20-21: God has the power to work in us above all that we ask or think.

Philippians 2:25-27: The illness of Epaphroditus.

Colossians 4:14: Luke, a physician, was part of Paul's evangelistic team.

II Timothy 4:20: Trophimus' illness.

Hebrews 4:15: He is touched with our infirmities.

Hebrews 11:1: Faith is the evidence of things (healing) not seen.

James 1:8: We must ask in faith and not waver.

James 1:17: Every good gift (healing) is from God.

James 5:14-15: Calling the elders for anointing with oil, the prayer of faith, healing and forgiveness.

I Peter 2:24: We are healed by His wounds.

I John 3:22: Whatever we ask we can receive if we are obedient.

III John 1:2: Health is related to the condition of your soul.

Mark 7:36, 8:26; Matthew 8:4: Do not sensationalize healing.

Revelation 20:2-3: When Satan is bound, there is no more sickness and death.

Revelation 21:4: The final healing: No more sickness and death.

6. God has promised healing and deliverance. Here are some verses regarding the promises of God: Romans 1:16; I Kings 8:56; Proverbs 4:22; II Corinthians 1:20

CHAPTER NINE

THE PURPOSES OF HEALING

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Identify nine purposes for healing.

HEALING PROMISE TO CLAIM:

> **... and He cast out the spirits with His Word, and healed all that were sick; That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses. (Matthew 8:16-17)**

INTRODUCTION

The most obvious purpose of healing is making the sick well. But healing and deliverance serve purposes other than making people whole. Healing also:

DEMONSTRATES THE CHARACTER OF GOD

Healing demonstrates that God is gracious, good, merciful, and compassionate:

> **The Lord is gracious and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and His tender mercies are over all His works. (Psalms 145:8-9)**

> **And Jesus, moved with compassion, put forth His hand and touched him, and saith unto him, I will; be thou clean. (Mark 1:41)**

GLORIFIES GOD

Healing results in praise and glory to God:

> **And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them:**

Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel. (Matthew 15:30-31)

...for all men glorified God for that which was done. (Acts 4:21)

CONFIRMS JESUS AS SAVIOR AND MESSIAH

Read Matthew 8:14-17 in your Bible. The healings recorded here confirm these words of the prophet about Jesus...

...Himself took our infirmities, and bare our sicknesses. (Matthew 8:17)

Healing and deliverance confirm Jesus is Savior. The healing and forgiving of sins of a lame man confirmed Jesus was Savior as well as Healer. (Luke 5:18-26).

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in Him. (John 10:37-38)

Jesus' disciples saw Him do many other miracles besides the ones told about in this book, but these are recorded so that you will believe that He is the Messiah, the Son of God, and that believing in Him you will have life. (John 20:30-31, The Living Bible)

VERIFIES THE MESSENGER AND THE MESSAGE

Read the story of the healing of the young man in I Kings 17. When this boy was healed, his mother said to the prophet Elijah:

...Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth. (I Kings 17:24)

The healing verified both the message and the messenger.

As God works with you in signs and wonders of healing and deliverance, the truth of His Word is verified: Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands. (Acts 14:3)

The Bible records that after one great healing miracle, the spiritual and political leaders...

...saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. (Acts 4:13)

ENCOURAGES RECEPTIVITY TO THE GOSPEL

It is easy to tell people about the Gospel after they have been healed. There are several examples of this in the book of Acts. Healing opened the door for the message of salvation, the infilling of the Holy Ghost, and church growth. (See Acts 2:42-47 and 5:14 for examples.)

Although healing encourages receptivity to the Gospel, always remember that it does not replace the preaching of the Gospel of salvation. The Word must be taught along with the demonstration of power in order to bring people into right relationship with God. It is the Word that creates faith for salvation, healing, and deliverance. Healing is a powerful tool of evangelism. In the recorded healings in Scripture:

1. In seventeen instances, healings took place in evangelistic settings:
   -Matthew 4:24; 8:16; 9:2-8; 9:32-33
   -Mark 1:23-28; 9:14-27; 10:46-52
   -Luke 8:42-48; 13:10-13,16; 14:1-4; 17:11-19
   -John 4:28-30; 5:1-9,14; 9:1-7
   -Acts 3:1-10; 8:5-8; 14:8-10

2. In sixteen instances, the healings had an evangelistic result:
   -Matthew 9:2-8; 9:32-33; 12:9-13
   -Mark 1:23-28; 5:1-13, 18-20; 7:32-37; 9:14-27
   -Luke 5:12-14; 13:10-13,16; 17:11-19
   -John 4:28-30; 9:1-7
   -Acts 3:1-8; 8:5-8; 9:32-35; 14:8-10

3. In 21 out of the 26 healings, there was either an evangelistic setting or result.

ESTABLISHES THE KINGDOM OF GOD

The healings and deliverances done by Jesus and His disciples were the first phase of establishing the Kingdom of God:

And heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you. (Luke 10:9)

But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you. (Matthew 12:28)

As you minister healing, remember that the Kingdom is not yet in its fullness. In the fullness of the Kingdom there will be complete absence of disease and death. The body, as well as the soul, is not redeemed now as it will be in the fullness of the Kingdom. You are saved from the penalty of sin in the past and can be saved from its power in the present. In the future, you will be saved from sin's presence. The same is true of sickness. Sickness is not a penalty for your past sins. You can be redeemed from its power in the present, but not from its presence until eternity.

DEMONSTRATES JUDGMENT ON THE ENEMY

When you lay hands on the sick you are declaring that the prince of this world has been judged and the power of sickness and disease has been destroyed (John 16:11). Remember that it is the power of sickness that is destroyed, not its presence. You will only be redeemed from its presence when you come into the fullness of the Kingdom of God.

RAISES UP SPIRITUAL LEADERS

Healing has been used to raise up great spiritual leaders. Paul was called to be an apostle of the Gospel at the time of his healing (Acts 9).

RESULTS IN GREAT JOY

Acts 8:5-25 tells how great joy came to individuals and communities where healing and deliverance was ministered.

SELF-TEST

1. Write the Healing Promise from memory.

_____

_____

_____

2. In addition to physical wholeness, what are nine other purposes of healing discussed in this lesson?

_____

_____

_____

_____

_____

_____

_____

_____

_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

God has other purposes in your healing besides physical wholeness. Understanding these purposes will help you ask for healing in confidence, knowing it is God's will. Think about how your healing would...

Demonstrate the character of God:

_____

Glorify God:

_____

Confirm Jesus as Savior and Messiah:

_____

Verify you as a messenger and the message you teach:

_____

Encourage receptivity to the Gospel:

_____

Establish the Kingdom of God:

_____

Demonstrate judgment on the enemy:

_____

Result in great joy:

_____

CHAPTER TEN

THE GIFTS OF HEALING

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Identify the Holy Spirit as part of the Trinity of God.
- Summarize the ministry of the Holy Spirit.
- Define "spiritual gift."
- Define the "gifts of healing."
- List specific spiritual gifts which complement the gift of healing.
- Identify who should be involved in the healing ministry.

HEALING PROMISE TO CLAIM:

> **But the manifestation of the Spirit is given to every man to profit withal. For to one is given... the gifts of healing by the same Spirit.**
> **(I Corinthians 12:7-9)**

INTRODUCTION

The Bible commissions all believers to be involved in the healing and deliverance ministry, but the Word also confirms there are special gifts of healing given to some believers by the Holy Spirit. This lesson introduces the Holy Spirit as part of the Trinity of God, summarizes His ministries, defines spiritual gifts, and specifically focuses on the gifts of healing and related spiritual gifts.

THE HOLY SPIRIT

The Holy Spirit is part of the Trinity of God which consists of God the Father, the Son Jesus Christ, and the Holy Spirit. The triune nature of God is revealed in the following passages: Matthew 3:16-17; John 15:26; Romans 8:2-3; II Corinthians 13:14; Ephesians 2:18; I Peter 4:14; and Acts 2:33. The Holy Spirit is omnipresent, which means He is present everywhere (Psalms 139:7). He is omniscient, which means He knows all things (I Corinthians 2:10-11). He is omnipotent, which means He is all powerful (Psalms 62:11). He is eternal, which means He is everlasting (Hebrews 9:14).

THE MINISTRY OF THE HOLY SPIRIT

The Holy Spirit has many ministries. Here is a summary of what the Bible says about His role in:

Creation: He was active in the creation of the earth.

Scriptures: He ministered by originally revealing and inspiring the Scriptures and continues to minister by enlightening our hearts to understand the Word.

Israel: The Holy Spirit came upon the leaders of Israel, guided them to the promised land, filled their places of worship, and will come upon them in the future during the tribulation and millennium.

Jesus: Jesus was conceived, anointed, sealed, led, empowered, filled, offered in death, and raised from the dead by the Holy Spirit.

Sinners: Sinners are reproved of sin and drawn to the Gospel by the Holy Spirit.

Satan: The power of Satan is held back by the power of the Holy Spirit.

The Church: The Holy Spirit formed the Church, He inspires its worship, directs its missionary activities, selects its ministers, anoints its preachers, guides its decisions, and baptizes it with power.

Believers: The Holy Spirit convicts believers of sin, sanctifies, baptizes with power, dwells within, strengthens, unites, intercedes, guides, demonstrates love, conforms to the image of Christ, reveals truth, teaches, gives assurance of salvation, gives liberty, comforts, quickens, speaks through and to him, demonstrates God's power, inspires worship, empowers for witnessing, and develops spiritual fruit and spiritual gifts. An important function of the Holy Spirit in the life of the believer and the Church which relates to healing and deliverance is the giving of spiritual gifts.

THE GIFTS OF THE HOLY SPIRIT

Spiritual gifts are supernatural abilities given by the Holy Spirit to a believer to minister as part of the Body of Christ. There is a difference between the "gift" of the Holy Spirit and the "gifts" of the Holy Spirit. The "gift" of the Holy Spirit was given at Pentecost which is recorded in Acts 2. "Gifts" of the Holy Spirit are supernatural abilities given those who have received the gift of the Holy Spirit. These gifts enable believers to minister effectively both within the Body of Christ and to unbelievers.

A spiritual gift is not a natural talent or ability. It is supernatural ability given by the Holy Spirit. A person does not operate, develop, or own spiritual gifts himself. The gifts are supernatural abilities bestowed upon and operated through him by the Holy Spirit. You can read about spiritual gifts in the following passages:

-Romans 12:1-8
-I Corinthians 12:1-31
-Ephesians 4:1-16
-I Peter 4:7-11

As you will discover in these verses, there are many spiritual gifts given to the Church. Our present focus of study, however, is the gifts of healing.

THE GIFTS OF HEALING

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given...the gifts of healing by the same Spirit.
(I Corinthians 12:7-9)

A believer with gifts of healing has the ability to let God's power flow through him to restore health apart from the use of natural methods. All believers are commissioned to pray for the sick, but a believer with gifts of healing is used specifically and consistently by God in this area of ministry.

There are a variety of healing gifts because the word "gifts" is plural. There are different ways healing comes and various methods of using the gifts. Think of the various ways God works to bring a person to salvation. Can He not also work in various ways to bring healing? Methods or gifts in themselves do not heal any more than they save. They are only channels through which God's power is manifested.

In the Bible we find healing gifts manifested by:

1. The minister touching the sick.
2. People touching the minister.
3. Speaking the Word of healing from a distance.
4. Speaking the Word of healing in the presence of the sick.
5. Dealing with a person directly.
6. Healing because of intercession by another.
7. Praying.
8. Healing which occurred through an act of faith by the sick person.
9. Various types of faith:
    -Faith of one ministering.
    -Faith of one seeking healing.

-Faith of friends.
-Faith of relatives.

10. Different agents of healing. There is nothing sacred about them, but they were used as a point of Contact:
    -Spit
    -Mud
    -Prayer clothes
    -A poultice of figs
    -The hem of the garment of the minister
    -Shadows of the minister
    -Oil
    -Fingers in the ear
    -Water
11. Special miracles: God anoints some people with faith for special healings. For example, God uses some people to minister especially to cancer patients. This does not mean you should not minister in all areas of healing, for the command is to heal the sick in general. But the Holy Spirit may minister through you consistently to particular illnesses.

RELATED SPIRITUAL GIFTS

All spiritual gifts are important and needed in the Body of Christ, but here is a list of some of the spiritual gifts which especially complement the gifts of healing:

Teaching And Exhortation: Based on the Word, they increase faith for healing.

Prophecy, Tongues, Interpretation: May bring a direct word from God regarding the illness and/or healing.

Discerning Of Spirits: Permits determination of whether healing or deliverance is needed and knowledge of the spirits in operation.

The Gift Of Faith: Imparts a special confidence to act upon the knowledge provided by discernment and pray the prayer of faith.

The Word Of Knowledge: Gives knowledge of the root cause of sickness. It is especially helpful with emotional healing or when physical sickness is related to a demonic problem. It can give insight about sins which need to be confessed, demonic forces involved, and mental attitudes which may be blocking healing.

The Word Of Wisdom: Enables you to use the knowledge God gives in a "word of wisdom" (instruction) to the sick person.

Gift Of Miracles: Instantaneous and creative healings, i.e., the growing of a limb, etc. They are events for which no natural explanation can be given, something which in no way could have occurred by natural means. You can learn more about these gifts in the Harvestime International Institute course entitled "*Ministry Of The Holy Spirit*."

SEEKING SPIRITUAL GIFTS

The Bible teaches that each believer has at least one spiritual gift:

> **As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. (I Peter 4:10)**
>
> **But the manifestation of the Spirit is given to every man to profit withal. But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will. (I Corinthians 12:7,11)**

Because each believer has at least one spiritual gift, we each have a responsibility to discover and use our gift. The Bible says we should seek spiritual gifts:

> **...covet earnestly the best gifts... (I Corinthians 12:31)**

When you pray for the gifts of healing, you are asking God to further develop that which is already in you, as all believers have the potential and authority to lay hands on the sick for healing. Jesus increased the resources He was given (Luke 5:22) and Timothy was told to stir up the gift within him (II Timothy 1:6).

THE MINISTRY OF THE CHURCH

All believers are commissioned to heal the sick, and although God does move through some in special gifts of healing, all believers should be involved in the healing ministry. Here is a list of those whom the Bible says should be involved in ministering healing:

-Pastors and shepherds (spiritual leaders):	Ezekiel 34
-Elders/deacons:	James 5:14
-Ordinary believers:	Luke 16:15-18; James 5:16
-Those with special gifts of healing:	I Corinthians 12:9
-The entire Church--it is to be a healing center:	Luke 14:16-24

SELF-TEST

1. Write the Healing Promise from memory.

_____

_____

2. Who is the Holy Spirit?

_____

3. Summarize what you learned about the ministry of the Holy Spirit in this lesson.

_____

_____

4. What is a spiritual gift?

_____

5. Define the "gifts of healing."

_____

6. What specific spiritual gifts especially complement the gift of the healing?

_____

_____

7. Who is to be involved in ministering healing?

_____

_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. Do you have difficulty believing for a miracle for your own physical condition or that of someone to whom you are ministering? God has created a natural order, but He is not bound by it. Miracles occur when God supernaturally moves beyond the boundaries of natural order. Actually, miraculous healings are a restoration to normality. It is illness and demonic possession which are unnatural and contrary to the original laws of God. So actually, miraculous healings, deliverances, etc., are a return to normality. In reality, it is not miracles that are unusual, but their absence from our ministry.

2. In the book of Acts, note the different people God used in the gifts of healing:

-Acts 3:1-11:	Peter and John (apostles)
-Acts 5:15; 9:32-34:	Peter (apostle)
-Acts 8:5-7:	Philip (evangelist and deacon)
-Acts 9:17-18:	Ananias (unknown believer)
-Acts 14:8-10; 28:7-9:	Paul (apostle)

3. The Holy Spirit is the giver of spiritual gifts. Here is how to receive the baptism of the Holy Spirit:

-Repent and be baptized:	Acts 2:38
-Believe it is for you:	Acts 2:39
-Desire it:	John 7:37-39
-Accept it as a gift:	Acts 2:38
-Yield to God:	Isaiah 28:11; Acts 2:4
-Request the prayers of other believers:	Acts 2,4,10

4. Review again the passages on spiritual gifts:

   -Romans 12:1-8 -I Corinthians 12:1-31 -Ephesians 4:1-16 -I Peter 4:7-11

   Have you discovered your own spiritual gift(s)?_____ If so, are you actively using it to minister to others?_____ If you are not using your gift, how can you begin to use it?

   _____

5. For further study of the Holy Spirit and spiritual gifts, obtain the Harvestime International Network course entitled "*Ministry Of The Holy Spirit*."

PART FOUR

CONQUERING CHALLENGES

In physical warfare as you battle for the body and the condition of wholeness intended by God, you will confront major challenges which include:

- THE TRADITIONS OF MEN.
- A THORN IN THE FLESH.
- UNANSWERED QUESTIONS.

In this section you will arm yourself with the Word of God to confront and conquer these challenges.

CHAPTER ELEVEN

THE TRADITIONS OF MEN

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Respond to the following traditions of men concerning healing:
- Healing and miracles are not for today.
- Why aren't all the dead raised?
- Why do Christians die?
- Modern medicine makes divine healing unnecessary.
- Divine healing is taught by false cults.
- The body is emphasized more than the soul.
- You are sick because of your sin.
- It is God's will for you to be sick.
- This is an affliction of the righteous.
- Divine healing is rare.
- Your sickness is your cross.

HEALING PROMISE TO CLAIM:

> **My soul cleaveth unto the dust; quicken thou me according to thy Word. I have declared my ways, and thou heardest me; teach me thy statutes. Make me to understand the way of thy precepts; so shall I talk of thy wondrous works. My soul melteth for heaviness; strengthen thou me according unto thy Word. (Psalms 119:25-28)**

INTRODUCTION

Traditions of men are beliefs, rules, and principles of man which hinder the work of God's Word. Jesus told the religious leaders of His time:

> **... Thus have ye made the commandment of God of none effect by your tradition. (Matthew 15:6)**

If faith comes by hearing God's Word, then it can leave by hearing and accepting traditions of men that destroy faith.

This lesson discusses common traditions of men concerning healing. A Biblical response to each tradition is presented since the best remedy against error is not silence, but proclamation of the truth of God's Word. As we remove traditions and objections concerning healing we remove barriers blocking divine healing from occurring.

The Psalmist David indicated that although he previously declared his own ways he now desired to learn the ways of God:

> **My soul cleaveth unto the dust; quicken thou me according to thy Word. I have declared my ways, and thou heardest me; teach me thy statutes. Make me to understand the way of thy precepts; so shall I talk of thy wondrous works. My soul melteth for heaviness; strengthen thou me according unto thy Word. (Psalms 119:25-28)**

David replaced traditions with the Word of God, and in so doing, his soul was quickened (healed and renewed).

Here are some common traditions of men concerning healing:

"HEALING AND MIRACLE ARE NOT FOR TODAY"

Some people claim healing was only for Bible times or for the future when Jesus returns.

OUR RESPONSE:

God says:

> **... for I am the Lord that healeth thee. (Exodus 15:26)**

"I am" is present tense. How can we change it to "I was" in the past or "I will be" in the future? he Bible teaches that God does not change:

> **Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (James 1:17)**
>
> **For I am the Lord, I change not... (Malachi 3:6)**

God has not changed since the beginning of time:

> **Jesus Christ the same yesterday, and to day, and for ever. (Hebrews 13:8)**

If the day of miracles is past, then so is the day of salvation, for there is no greater miracle than

salvation. If healing is for the future when Jesus returns to earth, then the ministry of teachers, pastors, and other leaders must be for that future time also because the gift of healing is a spiritual gift as are these ministries.

The most convincing argument against claims that miracles are not for today is the documented record of experience. There are seven "dispensations" or "ages" in which God has dealt with man in special ways. These are:

-The age of innocence:	Genesis 1:28
-The age of conscience:	Genesis 3:23
-The age of human government:	Genesis 8:20
-The age of promise:	Genesis 12:1
-The age of law:	Exodus 19:8
-The age of grace:	John 1:17
-The Kingdom age:	Ephesians 1:10

The coming of Jesus introduced the final Kingdom age. At the beginning of this age, Jesus performed miracles and healings:

> **Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. (Luke 7:22)**

The book of Acts records miracles and healings in the early Church as the Kingdom age continued. The documented record of modern Church history also confirms many healings and miracles.

"WHY AREN'T ALL THE DEAD RAISED?"

Some people ask, "If healing is for today, why don't believers go around raising all those who have taken sick and died?"

OUR RESPONSE:

Raising the dead was not part of the Great Commission given to the Church. It was commanded to the disciples when they were first sent on a preaching tour to announce the Kingdom. Raising the dead was the "first fruits" of the resurrection of Jesus which was to come.

There is a difference between special miracles and covenant miracles. Special miracles were performed as a sign in special circumstances, such as turning water to wine, walking on the sea, multiplying the loaves and fishes, and opening the Red Sea.

Healing is a covenant miracle of the Old Testament, not a special miracle. God still raises the dead, but this is determined by His sovereignty and is not a general part of our commission to heal.

"WHY DO CHRISTIANS DIE?"

While we are on the subject of death, some skeptics claim that if divine healing always worked, no Christian would ever die.

OUR RESPONSE:

No such claim is made by Scriptures. The Bible only provides divine health within the normal life span. Although the atonement of Christ purchased our eternal redemption from death, these mortal bodies will eventually die unless Jesus returns first and the rapture occurs. The same Bible which teaches healing also sets a limit on the length of man's life:

> **The days of our years are threescore years and ten... (Psalms 90:10)**
>
> **And as it is appointed unto men once to die, but after this the judgment. (Hebrews 9:27)**

"MODERN MEDICINE MAKES DIVINE HEALING UNNECESSARY"

Tradition says: "There was no competent medical help in the time of Jesus. Now that help is available, we are expected to use it instead of praying to God for healing."

OUR RESPONSE:

As early as 400 B.C. there was a medical healing science. A man named Hippocrates (460-370 B.C.), the father of medicine, developed the science of medicine to a relatively high state. Some of his technique is still used today. Greece, Egypt, and Rome had many competent practitioners in the time of Jesus.

Divine healing has nothing to do with the competence or incompetence of medical science. It is a blessing provided in the atonement. Every good gift comes from God, so it is acceptable to use legitimate medical resources. Remember, however, that medicine is not a substitute for the covenant promise of healing.

Despite the advances of medicine there are still many incurable illnesses so divine healing is still needed. Also many people are beyond the reach of medical help.

"DIVINE HEALING IS TAUGHT BY FALSE CULTS"

Tradition says: "Divine healing is only taught by false cults."

OUR RESPONSE:

Wesley, Luther, and Zinzendorf, the leaders of the Methodist, Lutheran, and Moravian churches, respectively, all taught divine healing. Those who teach it today, along with the saving power of the blood of Jesus and the deity of Christ, are no more unorthodox than these leaders.

Some false cults do teach healing, but not true Biblical healing. It is "psychic" or "mind over matter" healing from a source other than God through Jesus Christ. Satan is a deceiver and imitator. We do not eliminate divine healing just because he deceives and heals through evil powers.

Satan has deceived many into believing that by washing in the Ganges River in India they will be cleansed of sin. Do we stop preaching salvation just because Satan has imitated it? Do you stop believing in the medical profession just because there are a few doctors who are frauds? The fact that Satan bothers to imitate divine healing is another indication there is a true healing.

"THE BODY IS EMPHASIZED MORE THAN THE SOUL"

Tradition claims: "Divine healing puts more emphasis on the body than the soul."

OUR RESPONSE:

Some believers in healing ministries have fallen into this emphasis, but this is not the Biblical pattern of healing. Biblical healing deals with the whole man, body, soul and spirit.

Healing is not a Gospel of itself, it is only one aspect of the Gospel of Christ. It should never be preached apart from the message of salvation of the souls of sinful men and women. The Church's concentration on the spirit and medicine's preoccupation with the body have both missed the whole person concept presented in the Bible.

"YOU ARE SICK BECAUSE OF YOUR SIN"

One claim often heard is that "You are sick because you sinned or have sin in your life."

OUR RESPONSE:

We already covered this subject in the discussion on the source and reasons for sickness in Chapters Four and Five. You will recall that while all sickness is in the world because of sin, a person is not necessarily sick because of personal sin.

"IT IS GOD'S WILL FOR YOU TO BE SICK"

"It is God's will for you to be sick. It is for His glory." Have you ever heard this claim?

OUR RESPONSE:

Many do not question whether or not God is able to heal, but whether He is willing. The Bible indicates we are unwise if we do not understand God's will:

> **Wherefore be ye not unwise, but understanding what the will of the Lord is. (Ephesians 5:17)**

Knowing God's will concerning sickness provides fertile ground on which faith can grow. The prayer of faith is the only prayer that is effective in obtaining healing for the sick. It cannot be prayed as long as you are wondering if it is God's will to heal.

If you really believe it is God's will for you to be sick, then it is wrong to ask someone to pray for your healing. If sickness of a believer is of God, then doctors are of the Devil because they are trying to get rid of sickness. Hospitals are in error because they are seeking to get rid of disease in rebellion against God's will. Nurses are defying God with each effort to relieve suffering.

Those who believe sickness is God's will should not accept medical treatment to get rid of it. They should not let a doctor operate and remove God's will from their body. If you really believe sickness is God's will for you as a believer, why are you taking medicine and seeing doctors?

But since we know that the source of sickness is Satan, then legitimate doctors, medicines, hospitals, and medical science must be an extension of the goodness of God. Since sickness is of Satan, every legitimate manner of relieving suffering is of God. (By legitimate we mean those methods that do not involve Satanic methods or violate God's Word.)

It is true that your body is bought with a price and you are to glorify God in it, whether you are sick or well. But in the Biblical record, God was glorified when people were healed. If sickness glorifies God, then Christ robbed God of glory by healing the sick. If sickness glorifies God, we should all pray to be sick. God is not glorified by sickness in the body anymore than by the sickness of sin in the spirit.

Sometimes God permits sickness to come on a believer, but always remember that Satan is the source. The example of Job illustrates this (Job chapters 1-2)..

God does not will sickness on a believer. He has knowledge of the attack by Satan and He uses all things (even bad) to work together for your good. This is why that even during sickness you can be drawn closer to the Lord. God always seeks to bring good out of evil. He used the effects of sin to remedy it by the death of Jesus. God is not the source of sickness in a believers life, but

God takes something Satan intends for evil and works in you to accomplish spiritual victories as you undergo the attack.

Paul first preached in Galatia because of a schedule change due to illness (Galatians 4:l3-15). Trophimus' sickness kept him from going to Rome with Paul and suffering a similar fate (II Timothy 4:20). Sickness was used to prevent sin in Genesis 12 and 20. Although these examples illustrate how God uses it, remember that...

...He doth not afflict willingly... (Lamentations 3:33)

Sickness alone does not produce saints who glorify God. It can produce bitter, complaining, unbelieving people. It is the Word that sanctifies and produces growth (John 17:17). While it is true that you often get into the Word more during a sickness, it is not necessary to have sickness in order to grow spiritually.

It is helpful to remember this: The will of God for believers is Christ-likeness in character. Everything else, including sickness and health, derives its significance in relation to this divine goal (Romans 8:28-29).

In the case of unbelievers, sickness can result from sin and the inherent judgment of God that comes from sin. But even this can be used by God for good, for as healing and deliverance is ministered, salvation can result. God has given many promises in His Word regarding healing and deliverance. Why would God give these in His Word if it is His will for you to be sick? If a believer says, "I do not know if it is God's will to heal me," ask him, "Is it God's will to keep His promises?"

Jesus said, "If you have seen me, you have seen the Father." He said this because He did the work and will of the Father (John 14:9). If you ever wonder whether or not God wants to heal, you have only to look at our Lord's actions.

When you pray for healing, pray "Thy will be done" or "according to Thy will." Do not say, “If it be Thy will” when you are praying for healing and deliverance. A sinner does not pray "Lord, save me if it be Thy will." Healing is part of the atonement just like salvation.

"If" implies doubt that God wants to make you whole. "According to Thy will" projects confident faith, while yet leaving the method, extent, and timing to Him. Even in cases of sickness unto death, pray "according to Thy will" not "if it is Thy will" to heal. "According to Thy will" leaves the time and conditions to God. For a believer, He may choose the ultimate healing through death that rids you from the presence of sickness for all eternity.

Jesus taught us to pray "Thy will be done on earth, even as it is in Heaven." There is no sickness and disease in Heaven, so we can pray confidently against it on earth knowing it is not His will. Jesus never prayed "heal if it is Your will, God." The only time He prayed "If it be Thy will" was in relationship to His own submission to the plan of God for His life--not healing. "If it be Your

will" destroys faith. When it was used by an outcast leper who did not know Christ's will in healing, Jesus corrected his uncertainty by assuring him, "I will." Never turn God's facts into hopes or questions. Act on them as realities and you will find them powerful.

Just because someone is not healed immediately or because he dies from a "sickness unto death" does not mean it was not God's will to heal Him. We view things in terms of time, while God views them in terms of eternity. You must remember that there are delayed healings. Some are:

Delayed in mortal time: Sarah's barrenness was not healed immediately. Job was not healed immediately. John the Baptist's father was not healed of his dumbness until a set time. Jesus prayed twice for one blind man who received only partial healing the first time. Healings are sometimes delayed to bring greater glory to God. A good example of this is the story of the resurrection of Lazarus.

Delayed in eternity: Death is just an event within the realm of eternity in the life of a believer. Even a "sickness unto death" is swallowed up in victory because death to a believer is the ultimate healing. As you enter the presence of the Lord you are made whole and no longer suffer from sin or sickness. In speaking of death, Paul says you are prepared for this purpose: "To be absent from the body and present with the Lord" (II Corinthians 5:6-9).

If you do not believe that healing is for all, then you must believe that healing is governed by direct revelation in each case as to whether or not it is God's will to heal. You are then relying on direct revelation to man rather than the written Word of God. You will have no basis for faith until you receive a special revelation in each case that the sick one is among the "favored ones" to be healed.

"THIS IS AN AFFLICTION OF THE RIGHTEOUS"

Some people claim: "Many are the afflictions of the righteous. This is an affliction you must bear because you are righteous."

OUR RESPONSE:

The meaning of the word "afflictions" used in Psalms 34:19, from where this tradition developed, does not refer to sickness. It refers to trials, hardships, persecutions, or temptations. Even if it did refer to sickness, the remainder of the verse indicates that the Lord wants to deliver you.

In James 5:13-16 a difference is noted between afflictions and sickness. If you are afflicted with trials, persecutions, and temptations, you are to pray for yourself (James 5:13). Although you can ask others to pray with you, they are not called to pray all your troubles away. The Scripture instructs you to pray when you are afflicted because you need to learn how to be an overcomer by praying yourself through trials and temptations. In case of sickness, however, the elders are to be called to pray (James 5:14). The sick are to be saved (from their physical sickness), raised up (return of strength), and forgiven of sin (spiritual healing).

"DIVINE HEALING IS RARE"

Some object to divine healing claiming healing is rare. They ask, "Why get people's hope up only to disappoint them?"

OUR RESPONSE:

Divine healing is not rare. The pages of the New Testament are filled with stories of healings and deliverances. The record of church history also has many medically documented divine healings.

"YOUR SICKNESS IS YOUR CROSS"

"Your sickness is your cross. You must learn to live with it." Have you ever heard this claim?

OUR RESPONSE:

The claim that sickness is your "cross" is easily dealt with. "The cross" is not problems, sicknesses, and afflictions that come upon you through no choice of your own. Jesus made it clear that "taking up the cross" is a voluntary act, not something you accept because you have no choice. Jesus did not treat sickness and death as a cross sent from God. He treated them as an enemy. If you believe sickness is your cross, then why do you seek medical help to get rid of it?

SELF-TEST

1. Write the Healing Promise from memory.

_____

2. Write your response to the following traditions of men:

Healing and miracles are not for today:

_____

Why aren't all the dead raised?

_____

If divine healing always works, why do Christians die?

_____

Modern medicine makes divine healing unnecessary:

_____

Divine healing is taught by false cults:

_____

In divine healing, the body is emphasized more than the soul:

_____

You are sick because of your sin:

_____

It is God's will for you to be sick:

_____

This is an affliction of the righteous:

_____

Divine healing is rare:

_____

Your sickness is your cross:

_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

Which of the following traditions have you heard expressed about your own sickness or that of someone to whom you are ministering?

Check those which apply:

___Healing and miracles are not for today.
___Why aren't all the dead raised?
___If divine healing works, why do Christians die?
___Modern medicine makes divine healing unnecessary.
___Divine healing is taught by false cults.
___The body is emphasized more than the soul.
___You are sick because of your sin.
___It is God's will for you to be sick.
___This is an affliction of the righteous.
___Divine healing is rare.
___Your sickness is your cross.

Write out the response you will use in meeting these challenges when they are expressed again in the future:

_____

_____

_____

_____

_____

_____

_____

_____

_____

CHAPTER TWELVE

A THORN IN THE FLESH

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Identify who Paul's thorn in the flesh was from.
- Identify what the Bible indicates the thorn was.
- Explain why it was permitted.
- Describe what it did.
- Summarize how it was manifested.
- Explain the results of Paul's thorn in the flesh.

HEALING PROMISE TO CLAIM:

...and He shall be entreated of them, and shall heal them. (Isaiah 19:22)

INTRODUCTION

In the last lesson you studied some traditions of men that create problems for believers seeking healing and deliverance. This lesson concerns a tradition which centers on Paul's thorn in the flesh described in II Corinthians 12. Because it is so often debated and so critical to the healing issue, we have devoted an entire lesson to it.

Many people have been taught that Paul's thorn was illness and that even as he prayed three times for it to depart without results, they are destined to have their own "thorn in the flesh" of sickness. Tradition says, "Your sickness is a thorn in the flesh like Paul's and you will have to learn to live with it."

The "thorn in the flesh" tradition is a major blockade which prevents many from receiving healing. It has been misused to try to explain why people did not receive a visible healing and as an excuse for our powerlessness. As you begin this lesson, lay aside everything you have been taught by man concerning this issue as we examine exactly what the Scriptures teach.

PAUL'S THORN IN THE FLESH

Here is what the Bible teaches about Paul's thorn in the flesh:

WHAT IT WAS:

The Bible says Paul's thorn was a messenger. The Greek word "messenger" appears seven times in the New Testament. It is translated "angel" 181 times. All 188 times it is speaking of a personality, not a sickness or disease. A messenger is a personality.

The use of the word "thorns" in the Old Testament also supports this. “Thorns” is used in Numbers 33:55 and Joshua 23:13 to describe the inhabitants of the land of Canaan. In both of these cases it was not a physical affliction, but buffeting by an enemy.

WHO IT WAS FROM:

The Bible says it was a messenger from Satan. Paul said, "There was given me..." but he did not say it was from God!

WHY IT WAS PERMITTED:

The thorn was permitted for three major reasons:

1. It Prevented Sin:

Paul said the thorn was permitted because of the abundant revelations he received and his tendency towards pride. Before anyone claims to have a thorn in the flesh he should consider how many revelations and visions he has had. Does he qualify for a thorn? Most folks who think they have a thorn in the flesh have not had any kind of revelation or vision.

2. It Fulfilled Prophecy:

The thorn also fulfilled prophecy. When Paul was converted, God said:

> **...I will shew him how great things he must suffer for my name's sake. (Acts 9:16)**

3. It Provided Strength:

The problems created by the "thorn" provided opportunity for the strength of God to be manifested.

WHAT IT DID:

The thorn buffeted Paul. To "buffet" means to "give repeated blows, over and over and over." The word "buffeting" does not refer to a permanent state of sickness but to repeated blows. The messenger was sent to buffet Paul to try to stop the Word of God from being preached.

HOW IT WAS MANIFESTED:

Here are some examples of the various ways this thorn stirred up opposition to buffet Paul:

1. The Jews determined to kill Paul right after his conversion: Acts 9:23
2. Paul was hindered in joining the believers: Acts 9:26-29
3. He was opposed by Satan: Acts 13:6-12
4. He was opposed by Jews in a mob: Acts 13:44-49
5. He was expelled out of Antioch in Pisidia: Acts 13:50
6. He was mobbed and expelled from Iconium: Acts 14:1-5
7. He fled to Lystra and Derbe where he was stoned and left for dead: Acts 14:6-19
8. He was disputing continually with false brethren: Acts 19:8
9. He was beaten and jailed at Philippi: Acts 16:12-40
10. He was mobbed and expelled from Thessalonica: Acts 17:1-10
11. He was mobbed and expelled from Berea: Acts 17:10-14
12. He was mobbed at Corinth: Acts 18:1-23
13. He was mobbed at Ephesus: Acts 19:23-31
14. There was a plot against his life by the Jews: Acts 20:3
15. He was seized by Jews, mobbed, tried in court five times, and suffered other hardships: II Corinthians 11:23-33

Never once, in all his writings, does Paul name sickness as a buffeting which he suffered. In I Corinthians 4:11, Paul showed that his idea of buffeting was not a permanent sickness. He said, "Even unto this present hour, we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place."

Paul did experience sickness as indicated in Galatians 4:13-16, but this was not his thorn because it was not a permanent condition. He said he had it only "at first." Some believe Paul's thorn was defective eyes, but his eyes were healed of blindness (Acts 9:18). Believing that he still continued to have eye trouble discredits the healing power of God. Also, would it be right to call eye problems that resulted from seeing the glory of God a messenger of Satan? Paul himself tells us in the year 60, when he wrote this epistle, that it was "around 14 years ago" that he received the "abundant revelation" which resulted in the thorn in the flesh. That was 12 years after his conversion experience in which he saw God's glory.

When Paul uses the phrase in Galatians 4:15 that "ye would have plucked out your eyes and have given them to me," it is a Hebrew figure of speech. It is similar to phrases used in some places

today to express intense desire. For example, "I would give my right arm... " If Paul had an oriental eye disease with pus running from his eyes as some claim, it is strange that this would inspire people to have faith for special miracles.

ITS RESULTS:

Paul speaks of his "infirmity" which means "want of strength, weakness, an inability to produce results through his own natural abilities." Through this weakness, God's power and strength were manifested.

THE CONCLUSION

The conclusion regarding Paul's thorn is that although we cannot know for certain exactly what the thorn was, if you have been taught it was sickness keep the following in mind:

Paul's thorn resulted in God's power being demonstrated in His life. Some people use the "thorn in the flesh" excuse to languish in illness. They should remember that the only Biblical example of a thorn in the flesh out-wrote, out-preached, out-traveled all of his partners in ministry. The thorn did not hinder his dynamic service for the Kingdom nor the demonstration of God's power through Him.

SELF-TEST

1. Write the Healing Promise from memory.

_____

_____

_____

2. Who was Paul's thorn in the flesh from?

_____

3. According to the Bible, what was Paul's thorn in the flesh?

_____

4. Why was this thorn in the flesh permitted?

_____

5. What did the thorn do to Paul?

_____

6. How was Paul's thorn in the flesh manifested?

_____

_____

7. What were the results of Paul's thorn in the flesh?

_____

_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. Using what you learned in this lesson, how would you respond to someone who claimed their sickness was a "thorn in the flesh" from God?

_____

_____

2. Study the healing promise:

> **...and He shall be entreated of them, and shall heal them.**
> **(Isaiah 19:22)**

To "entreat" means to ask earnestly and solicit pressingly. God promises He will heal those who entreat Him.

3. Even though Paul's thorn was not sickness, you can claim the same strength God provided to him whether in external buffeting or physical weakness as you await total healing. God told Paul:

> **...My grace is sufficient for thee; for my strength is made perfect in weakness. (II Corinthians 12:9)**

Paul's response to this was...

> **...Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong.**
> **(II Corinthians 12:9-10)**

4. Think about your own physical condition or that of someone to whom you are ministering healing:

What are your present weaknesses?

_____

How can God's strength be manifested in these weaknesses?

_____

_____

While awaiting healing, what can be done to bring God glory? (Even those bedfast or in a wheel chair can do something. For example, they can become an intercessor in prayer.)

_____

_____

5. Are you experiencing external buffeting from Satan in addition to your physical problems?

What problems are you presently experiencing?

_____

_____

How can God's glory be manifested in these circumstances?

_____

_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

CHAPTER THIRTEEN

UNANSWERED QUESTIONS

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Define "variables."
- Discuss the following variables that affect healing.
  - Lack of teaching
  - Unbelief
  - Lack of faith
  - Lack of power
  - Personal unconfessed sin
  - Refusal to be made whole
  - Lack of decision and desire
  - Problems with the request
  - Lack of perseverance
  - Disobedience in the healing process
  - Improperly discerning Christ's Body
  - The evil spirit is not cast out
  - Counteracting God's work
  - Violation of natural laws
  - Appointed time to die
- Respond to these variables.

HEALING PROMISE TO CLAIM:

> **The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. (Deuteronomy 29:29)**

INTRODUCTION

Why don't more people get healed? Why are some healed while others are not? Why are sometimes very shallow and worldly Christians healed while more sincere and dedicated people have not yet received healing?

These are some of the questions you will face when you begin to minister healing and deliverance. This lesson concerns variables that affect healing. A "variable" is a factor that causes variations or different results.

God has promised healing in His Word. We must remember, however, that every promise of God is conditional on the response of man. This is why it is important to understand the variables that affect healing.

UNDERSTANDING AND RESPONDING TO VARIABLES

Variables in the ministry of healing are reasons why some people get healed and others do not. Before you begin this study, it is important to remember that you will never have the answers to every question or problem you encounter in healing and deliverance.

Our human nature wants to understand everything. The first temptation of Eve by Satan centered on this very issue. The desire to know all things stems from rebellion over unanswered questions. This problem of human nature is one you must conquer in order to minister healing and deliverance effectively.

The Bible does reveal some variables that affect healing and deliverance, but you will never have answers to every question in this area. If you did, you would have no need of faith. The Bible is clear that some things are revealed to us, while others are not:

> **The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. (Deuteronomy 29:29)**

In healing and deliverance, you must learn to put aside unanswered questions and leave the secret things with the Lord.

Healing and deliverance are part of the Gospel just like salvation. When you minister healing and deliverance and some do not receive, you may be tempted to give up. But consider this: Do you stop preaching salvation just because everyone who hears the message does not get saved?

Why then are you so quick to stop ministering healing and deliverance because not everyone receives? Most likely because in healing and deliverance, pride enters in. You tend to be embarrassed when you pray for a visibly sick person and they do not get healed. Others can see this because it is external. If someone responds for salvation but does not really get saved, people cannot see it because it is internal. Your pride is affected by what people can see externally.

You will never have answers for all the variables that affect healing any more than you will for the factors that affect responses to salvation. Some get saved, some do not. Some get healed, some do not. However, the Bible does reveal some of the variables that affect healing and deliverance. It is important for you to understand these so you can help others work through them to receive healing.

Here are some of the most common variables:

LACK OF TEACHING

Lack of knowledge about healing, its principles, source, how to exercise faith, and receive it can affect healing. God said:

> **My people are destroyed for lack of knowledge. (Hosea 4:6)**

Jesus said:

> **Ye do err, not knowing the Scriptures nor the power of God. (Matthew 22:29)**

Some people do not receive healing because they do not understand God's Word and His power.

Faith for healing comes by hearing the Word of God concerning healing (Romans 10:17). The Bible calls the Word of God the seed. Some people try to reap a harvest of healing without the Word of healing being planted in their hearts. The seed cannot work unless it is in you. Before saying "I am the Lord that healeth thee," God first said, "If thou wilt diligently hearken unto my Word." The Word precedes healing.

How many people would get saved if they never heard a message on salvation? How many would get saved if the main points of a salvation message were:

-It may not be God's will to save you.
-Your sin is for God's glory.
-The day of salvation is past.

Yet we hear these statements about healing:

-It may not be God's will to heal you.
-Your sickness is for God's glory.
-The day of healing is past.

People must be taught the Word of God regarding healing just as they are taught about salvation. It is the seed of the Word about healing that brings forth a harvest of healing.

UNBELIEF

Unbelief may result from...

-Thinking God cannot heal.
-Thinking God can heal, but He may not choose to heal me.
-Thinking God can heal, and He may heal me, but not now.
-An environment of unbelief that prevents healing.

There are several Biblical examples of how unbelief hindered the work of God. In the city of Nazareth Jesus...

...did not many mighty works there because of their unbelief. (Matthew 13:58)

Jesus was amazed that people would not believe:

And He marveled because of their unbelief... (Mark 6:6)

The Bible says:

But let him ask in faith, nothing wavering, For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive any thing of the Lord.

A double minded man is unstable in all his ways. (James 1:6-8)

Read the story of the healing of Jarius' daughter in Mark 5:35-40. You will discover that those who hindered the environment of faith were put out of the room while Jesus ministered healing.

Communal unbelief is one of the main reasons we do not see healing and deliverance flowing in our churches as God intends. We are members one of another. If part of our spiritual Body does not believe in healing, this unbelief hinders its flow in our midst.

The Bible says, "These signs shall follow THEM that believe." This verse is speaking of believers (the Church). The verse does not say "him that believes," referring to an individual. It was not the faith of one or two solitary evangelists that resulted in the healings recorded in the book of Acts. It was the faith of a Spirit-filled Church as a whole.

If Jesus could do no mighty works in Nazareth because of their (communal) unbelief, is it not also true that our communal unbelief hinders healing? Today a large part of the Church is opposing that for which the early Church prevailed in prayer. They have not accepted the Biblical attitude towards sickness. They have not been taught the Word of God about healing.

Yet, they point to those who fail to receive healing as an accusation against those trying to minister healing. But it is a failure for which they communally are largely responsible.

We see more salvations because there is almost universal acceptance of the doctrine of salvation in fundamental churches. But we do not see many healings because we are often compelled to labor in the face of tradition, rejection, and unbelief.

Those who preach the full Gospel of salvation with healing and deliverance are often obliged to labor in a "Nazareth" of unbelief. As a people of God, like the sick man who came to Jesus, we need to cry out, "Lord, we believe...Help our unbelief" (Mark 9:24). If communal unbelief does not affect the flow of the healing ministry, why did Jesus not minister in fullness in Nazareth?

LACK OF FAITH

Unbelief is the attitude that God cannot or will not do something. Absence of unbelief does not necessarily mean you have faith. For example, an atheist does not believe in God. An agnostic is neutral. The lack of unbelief on the part of an agnostic does not mean he has faith in God.

You must replace unbelief with faith in God because it is the prayer of faith that raises up the sick (James 5:15). You must appeal in faith, speak words of faith, and act in faith. You must walk by faith and not sight. "Walking by sight" is looking to the condition of your body or symptoms. Satan tries to prevent healing by getting you to look at symptoms and to others who claimed to be healed, but were not.

It is not faith in your faith or faith in the faith of another. Faith does not heal. It is God who heals. Paul perceived the cripple had faith to be healed by God (Acts 14:8-10). It does not take a "great amount" of faith to be healed. Jesus said faith the size of a mustard seed was very powerful. Jesus met people at the level of their faith. Where they felt it was necessary to have His bodily presence, He went. Where they believed it was not necessary, He spoke the Word from a distance and healing occurred.

(Note: Generally we witness more healings in Third World nations than in Western nations because there is an attitude of communal belief. What God says, they believe. They accept the supernatural as part of their everyday lives. Many people in the Western world are not as receptive because of materialistic orientation and humanistic reasoning.)

When the sick are not healed, people usually try to say lack of faith is the reason. But as you are learning in this lesson, there are many other variables to consider. Jesus never condemned people who sought healing for their lack of faith. In the Biblical record, sometimes faith was a factor in healing, while other times it does not seem to be a factor.

LACK OF POWER

Jesus told His disciples to wait in Jerusalem until they were endued with power by the Holy Spirit. Sometimes healing does not occur because of lack of power of the one ministering. Perhaps they have not received the baptism of power by the Holy Spirit described in Acts 4. Perhaps they substitute love and sympathy for the sick in place of power. They may pray prayers of comfort rather than healing prayers. Their lack of power may result from doctrinal error or tradition.

PERSONAL UNCONFESSED SIN

The Bible confirms that there is a direct relationship between individual sin and sickness in some cases:

> **Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much. (James 5:16)**

David said, "If I regard iniquity in my heart, the Lord will not hear me."

God has not promised to destroy the works of Satan in the body while a person is clinging to the works of the devil in their soul. If there is iniquity in the heart of the one who is sick, he may not be healed. If there is iniquity in the heart of the one ministering, healing may not occur because the Lord is not hearing him.

An unforgiving spirit or holding a grudge hinders healing. Jesus said, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." If God cannot forgive you when you do not forgive others, He cannot completely heal you, for healing involves wholeness of soul, spirit, and body.

REFUSAL TO BE MADE WHOLE

Jesus asked the lame man at the Pool of Bethesda:

> **"Wilt thou be made whole?" (John 5:6)**

Often, we seek only healing or deliverance. God wants to deal with the whole man and heal body, soul, and spirit.

Because man is body, soul, and spirit, the concept of wholeness implies dealing with all of these. We cannot emphasize physical health apart from our soul and spirit nor healing apart from salvation. God is a spirit. He relates to you through your spirit. Your spirit governs your physical, mental, spiritual, and emotional life. Your whole life is spiritually based. Because you are a spiritually based being, healing of the body begins in the spirit.

When God created man, man's spirit was to be the governing power of his life on earth. It was to have supremacy over his mind and body and bring them together into a unified whole man in which God would live. Originally, in the Garden of Eden, man was in close spiritual relationship with God.

In prohibiting access to the tree of knowledge in the Garden, God was forbidding man to live on the level of physical and intellectual knowledge. When man sinned, his spirit was submerged and he chose to live by his intellect. When his mind ascended above the spirit and took over, the spiritual part of man died (or ceased to function as the source of his response to God and to life). From that time, there was a separation of spirit, mind, and body, which resulted in a lack of harmony between man, his environment, and his creator.

Healing is more than the absence of sickness. It is more than a healthy body. It is the return to proper functioning of every part (body, soul, spirit; including the mind, emotions etc.) in harmony with every other part, the environment, and the Creator.

LACK OF DECISION AND DESIRE

Jesus asked the lame man at Bethesda:

"Wilt thou be made whole?" (John 5:6)

At this point, the lame man had to make a decision. Believe it or not, some people do not want to be healed. They enjoy the sympathy, pity, and attention they receive from being sick. Some receive medical benefits through pensions or legal settlements and they do not want to lose them. Others have a great desire to go be with the Lord and do not want to be healed. Some people use their sickness as an excuse to avoid work and to manipulate others.

Deal with such issues with compassion. Do not make people feel guilty for having these feelings. Their sickness has allowed them to exist emotionally until they could be led to a better way of life.

PROBLEMS WITH REQUESTS

There are sometimes problems with requests for healing that hinder its manifestation:

NOT ASKING:

First, and most basic, is that sometimes we do not ask for healing. We turn to medicine for help or to friends for comfort:

> **...ye have not, because ye ask not. (James 4:2)**

NOT ASKING SPECIFICALLY:

Sometimes, prayers are hindered because they are not specific:

> **...ye ask amiss... (James 4:3)**

When you are "amiss," you are not specific in your prayers. You did not hit the target.

ASKING WITH THE WRONG MOTIVE:

Sometimes, we pray with the wrong motive:

> **Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. (James 4:3)**

Some people want to be healed, but do not want to change their sinful, worldly, uncommitted life style. They want to be well so they can go back to doing their own thing.

People should consider these questions: What is your motive for wanting to get healed? Is it so you can return to self-centered living? Is it so you can rush around doing good works instead of accomplishing God's specific purpose for you?

YOUR PRAYER IS HINDERED:

The Bible identifies several other factors that will hinder receiving answers to your prayers:

-Sin of any kind: Psalms 66:18; Proverbs 28:9; Isaiah 1:15;59:1-2
-Idols in the heart: Ezekiel 14:1-3
-An unforgiving spirit: Mark 11:25; Matthew 5:23
-Selfishness, wrong motives: Proverbs 21:13; James 4:3
-Power hungry, manipulative prayers: James 4:2-3
-Wrong treatment of marriage partner: I Peter 3:7
-Self-righteousness: Luke 18:10-14

-Unbelief: James 1:6-7
-Not abiding in Christ and His Word: John 15:7
-Lack of compassion: Proverbs 21:13
-Hypocrisy, pride, meaningless repetition: Matthew 6:5; Job 35:12- 13
-Not asking according to the will of God: James 4:3
-Not asking in Jesus' name: John 16:24
-Satanic hindrances: Daniel 10:10-13; Ephesians 6:12
-Not seeking first the Kingdom: Matthew 6:33

LACK OF PERSEVERANCE

Sometimes we do not persevere (continue) in prayer long enough. Paul had to preach despite his illness (Galatians 4:13-14) which was later healed. Prayer apparently had no immediate effect on Epaphroditus who almost died (Philippians 2:27) and Trophimus who was left behind ill (II Timothy 4:20). Yet they both eventually recovered. (Note also that Paul continued to pray for the sick despite that in these cases immediate healing did not occur.)

Some people think if you ask more than once for healing it is lack of faith. Jesus did not teach that persistent prayer showed lack of faith. He encouraged perseverance. Luke 11:1-13 teaches the importance of persisting in prayer in the parables of the inopportune friend (5-8) and the widow and the judge (l-8). The example of Daniel also encourages perseverance. God heard his prayer the first time he prayed it, but Satan hindered the angel who was sent with an answer.

The Prophet Elisha prayed one time for fire to fall from Heaven, but he had to pray seven times for rain to fall. Do not give up if healing does not occur the first time you pray. Remember that there are the "asking, seeking, and knocking" levels of prayer. Sometimes you ask and get an immediate answer. Other times you must seek and continue to knock to receive an answer.

In the natural world, people will go to doctors and hospitals many times until their physical problem is resolved. Why do they lack the perseverance to continue to seek divine healing from God?

Remember: The battle for the body is spiritual warfare manifested in the physical realm. Continue to persevere in prayer until you know your petition is heard. When you have that confirmation in your spirit, then begin to praise God even if you do not yet see visible results:

-Jehoshaphat and the children of Israel began praising God in a loud voice before they actually saw the answer to their prayers.

-Jesus thanked God in advance for raising Lazarus.

-Once Abraham had assurance of the promise of a son, he did not keep on praying. He believed and glorified God.

DISOBEDIENCE IN THE HEALING PROCESS

In the healing process, sometimes God gives special instructions which seem foolish to the natural mind. For example, God told Naaman to go wash in the muddy river to receive healing (II Kings 5:1-14). Sometimes a simple act of obedience is all that stands between you and a miracle.

IMPROPERLY DISCERNING CHRIST'S BODY

Weakness and sickness result because we do not properly discern the Body of Christ. To "discern" is "to learn and understand something by examining, investigating, and discriminating." (See I Corinthians 11:27-30. For additional background also read Luke 22:2-20, Matthew 26:27-29, and Mark 14:22-25.) We can fail to discern the Body of Christ in three ways:

THE MEANING OF THE BLOOD AND FLESH:

We fail to discern when we do not understand the meaning of the fruit of the vine and the bread which are symbolic of His blood and flesh. This is what happened when Jesus first gave this teaching in John 6:66 and many turned back from following Him. They did not understand the spiritual meaning of what He was teaching. While many discern the blood for remission of sins, they often do not understand the true meaning of the body. The body is for healing, so we can eat of it and be healed (see John 6:48-58 and Luke 6:48-51).

DIVISION IN THE BODY:

Sometimes we fail to discern our relationship to brothers and sisters who are part of the Body of Christ. We eat and drink unworthily if we do not maintain unity with our brothers and sisters in the Lord. Paul explains in I Corinthians 3:1-13 that carnal Christians involved in division cannot eat the meat (flesh, body) of the Word because of their carnality.

EATING UNWORTHILY:

We eat unworthily when we take communion with an unexamined life. Weakness and sickness result. This is why Paul says to examine yourself spiritually and repent before taking Communion.

THE EVIL SPIRIT IS NOT CAST OUT

Some do not receive healing because their sickness is the work of an evil spirit which must be cast out. They need more than a prayer for healing. In conditions caused by an evil spirit the Bible records that the enemy was cast out in order for healing to occur.

COUNTERACTING GOD'S WORK

If you are praying for healing while indulging in harmful practices, you may be counteracting God's work. For example, if you retain bitterness and anger it may affect the healing of related physical disorders such as ulcers, high blood pressure, nervous tension, etc.

VIOLATION OF NATURAL LAWS

The same God that said "I am the Lord that healeth thee" also gave many natural laws for health and cleanliness to His people. Some people do not receive healing because they violate these natural laws. For example, a person may continue to drink alcohol and wonder why they are not healed of their liver condition. They may continue to smoke cigarettes and wonder why God does not heal their lung cancer.

APPOINTED TIME TO DIE

The Bible teaches that there is an appointed time to die (Ecclesiastes 3:2 and Hebrews 9:27). Even the great prophet Elisha, who did many miracles of healing and deliverance, became "sick with the sickness whereof he would die" (II Kings 13:14).

You will learn how to deal with this variable when you learn how to minister to the terminally ill as part of the instructions on ministering healing in Chapter Fourteen.

A FINAL REMINDER

We opened this lesson with several questions:

> What variables affect healing? Why don't more people get healed? Why are some healed while others are not? Why are sometimes very shallow and worldly Christians healed while more sincere and dedicated people have not yet received healing?

The variables you studied in this lesson are some of the factors that affect healing and deliverance. Always remember, however...

> **The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. (Deuteronomy 29:29)**

Faith requires just that: Faith. If you have all the answers, you do not need faith. God only asks that you act in faith upon His Word, not provide answers. Luke 4:27 records that there were many lepers in the time of Elijah but only one was healed. We are not told why this was so.

Our attitude should be as that of a famous evangelist who ministered for many years in healing and deliverance. Rev. F.F. Bosworth said:

> *"I, for one, will preach all the Gospel if I never see another man saved or healed as long as I live. I am determined to base my doctrines upon the immutable Word of God, not upon phenomena (experience)."*

SELF-TEST

1. Write the Healing Promise from memory.

_____

_____

2. Define "variables."

_____

_____

3. On a separate sheet of paper summarize the following variables that affect healing:

Lack of teaching:
Unbelief:
Lack of faith:
Lack of power:
Personal unconfessed sin:
Refusal to be made whole:
Lack of decision and desire:
Problems with the request:
Lack of perseverance:
Disobedience in the healing process:
Improperly discerning Christ's Body:
The evil spirit is not cast out:
Counteracting God's work:
Violation of natural laws:
Appointed time to die:

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. Learn more about the Biblical concern with wholeness:

   -While men wanted only healing, Jesus wanted to deal with the whole man. He said to the lame man at Bethesda, "Wilt thou be made whole?": John 5:6.

   -Jesus came to minister to those who were not whole, the broken, sick, oppressed: Matthew 9:12; Mark 2:17; Luke 5:31.

   -Jesus was the source of wholeness: John 5:15; Acts 9:34

   -As many as touched Jesus were made perfectly whole: Matthew 9:21-22; 14:36; Mark 5:28-34

   -Jesus made a servant who was on his death bed whole: Luke 7:10

   -He made the lame whole: John 5:9

   -Through the power of God, the disciples made the lame whole: Acts 9:34

   -Jesus made the maimed whole: Matthew 5:31

   -He restored hands whole: Matthew 12:13; Mark 3:5; Luke 6:10

   -He made people whole of whatever disease they had: John 5:6

   -They were made completely whole: John 7:23

   -Jesus credited the faith of the people as an active part in their being made whole. "Thy faith hath made thee whole": Matthew 9:22; Mark 5:34; 10:52; Luke 8:48-50; 17:19

2. Study the New Testament Greek Words which mean "whole":

   Adjectives:
   Holos: All, altogether, absolutely.
   Pas: All.
   Hapas: All, the whole.
   Holokleros: Whole, entire.
   Hugies: Making sick folk whole our sound: Matthew 12:13; 15:31; Mark 3:5; 5:34; Luke 6:10; John 5:4,6,9,11,14,15; 7:23; Acts 4:10

Holoteles: Wholly, whole, complete, through and through: I Thessalonians 5:23. To extend to every part of the being.

Verbs:
Hugiaino: To be in good health; they that are whole; wholesome, sound, healthful.
Sozo: To save, to make whole.
Iaomai: To heal, rendered to make whole.
Ischuo: To be strong.
Diasozo: To save thoroughly.

3. Consider this question: What is it that keeps you from wholeness in body, mind, and spirit?

_____

4. Do you believe any of the following variables have affected your healing or that of someone to whom you are ministering? Check those which apply:

___Lack of teaching
___Unbelief
___Lack of faith
___Lack of power
___Personal unconfessed sin
___Refusal to be made whole
___Lack of decision and desire
___Problems with the request
___Lack of perseverance
___Disobedience in the healing process
___Improperly discerning Christ's Body
___The evil spirit is not cast out
___Counteracting God's work
___Violation of natural laws
___Appointed time to die

5. Based upon what you have learned in this lesson, go back to the list in #4 above and record how you will respond to each variable you checked.

6. Have you ever had an unanswered question regarding healing and deliverance? If so, what was it?

_____

Were you later able to understand?_____ If so, explain how your question was answered:

_____

_____

If not, and/or if you have questions concerning your present physical condition, remember the promise of this lesson:

The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. (Deuteronomy 29:29)

7. Are any of the following hindering your prayer for healing? Check those which apply:

___Sin of any kind
___Idols in the heart
___An unforgiving spirit
___Selfishness, wrong motives
___Power hungry, manipulative prayers
___Wrong treatment of marriage partner
___Self-righteousness
___Unbelief
___Not abiding in Christ and His Word
___Lack of compassion
___Hypocrisy, pride, meaningless repetition
___Not asking according to the will of God
___Not asking in Jesus' name
___Satanic hindrances
___Not seeking first the Kingdom

What can you do to correct these problems?_____

_____

PART FIVE

STRATEGIES FOR HEALING

In this section you will learn strategies for ministering and receiving healing. You will study about:

- HOW TO MINISTER AND RECEIVE HEALING.
- THE HEALING FOLLOW-UP MINISTRY.
- THE ULTIMATE HEALING.

Remember the paradox of God's Kingdom you learned in the beginning of this course: As you begin to minister healing, healing will be ministered unto you.

CHAPTER FOURTEEN

MINISTERING HEALING

OBJECTIVES:

Upon completion of this chapter you will be able to:

- Write the Healing Promise from memory.
- Discuss preliminary preparations for the healing ministry.
- Summarize guidelines for ministering healing.

HEALING PROMISE TO CLAIM:

> **And as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers; raise the dead, cast out devils: freely ye have received, freely give. (Matthew 10:7-8)**

INTRODUCTION

In this lesson, the battle for the body intensifies as you learn how to minister healing. In Chapter Eighteen you will learn how to minister deliverance.

PRELIMINARY PREPARATIONS

There are some important preparations before you begin to minister healing. These include preparing yourself as the channel of God's healing power and the person to whom you are to minister healing.

PREPARING YOURSELF:

Faith comes by hearing the Word of God about healing. To increase your own faith, study everything in the Bible on healing. Read the New Testament through with a new attitude. Whatever Jesus told His followers to do, you begin to do. Whatever He said He would do, expect Him to do it.

If He said you can heal the sick through His power, then expect to see them healed. If He said to cast out demons, then do it in His name and expect them to obey you. Disregard all the teaching

of man and personal experiences you have ever had. Accept that the New Testament means exactly what it says. Accept it as true and act accordingly. You are an ambassador for Christ (II Corinthians 5:20). An ambassador never doubts that the country he represents will back up its Word.

Fast and pray before you minister. See the example of Paul in Acts 28:8. Since power and authority to heal come from God, it is well to be in touch! Some demonic afflictions will be healed only by prayer and fasting. Isaiah 58 teaches that God honors a fast which focuses on ministering to the needs of others.

Begin to minister to the sick even though you do not understand everything about divine healing, just as you started to witness after being saved although in reality you had a lot to learn about the Christian life. Begin to minister on the basis of what you know about healing. As you walk in the light you have been given, you will receive more light. Adopt the attitude that there are no hopeless situations. There are only people who have become hopeless about them.

PRELIMINARY PREPARATION IN OTHERS:

If you encourage the sick to be prayed for without proper instruction, it is like encouraging the unsaved to accept Jesus as Savior without knowing who He is, recognizing their sin, and their need for salvation.

Sometimes, God heals without such instruction. But remember: In ministering healing, you want to use every directive prescribed by God's Word to see the work done. Faith is one component of God's healing power and it comes by hearing God's Word, so instruction is important. Jesus combined preaching and teaching with healing and instructed His followers to do so also.

Faith comes by hearing the Word of God about healing. Preach it based on what God says, not on tradition or experience. Faith is not built by giving testimonies alone. Testimonies verify the Word and may encourage faith, but the Bible states faith comes by hearing God's Word. (Even though a deaf person cannot hear a sermon in the natural, the deaf spirit can hear it.) People need to know what God's Word says about the source of healing, the source and causes of sickness, promises of healing, and Biblical guidelines for receiving and maintaining health.

Prior to a healing service for believers, fasting and prayer by the sick can be helpful. This is not required for healing, but remember--we want to use every Biblical method available. God emphasizes our asking and Isaiah 58:6-8 confirms the importance of fasting and prayer as related to health.

THE TIME OF MINISTRY

Here are some suggestions for the time of ministry to the sick. Remember that these are just general guidelines. You must always be open to different directions from the Holy Spirit. Also, some of these suggestions are applicable only to individual ministry, while others may be used for ministering to large groups:

CREATE AN ENVIRONMENT OF FAITH:

You already started to encourage the peoples' faith when you ministered the Word on healing. But you may also need to take additional steps to create an environment of faith. Surround the sick with people of faith and confidence. Let them hear testimonies of those who have been healed. Remember that unbelief hindered the ministry of Jesus in Nazareth.

An atmosphere of faith is one of worship and praise. We enter God's presence (where there is healing) through worship and praise. Healing can come through worship and praise, even without a healing prayer, because God inhabits the praises of His people. When we praise, He is present to heal. Bring people to a point of decision regarding their healing, just as you do regarding salvation. Remember how Jesus asked the lame man, "Wilt thou be made whole?" (John 5:6).

Ask the person to demonstrate their desire for healing. In a crowd you might ask them to stand, come to the front, raise their hand, or place their hand on the affected part of their body. This helps them show their desire to be healed. It is an act of faith for them, while it also helps you identify those who need ministry.

PRAY FOR DISCERNMENT:

Pray for wisdom and discernment before you begin to minister healing. Share any divine wisdom He gives you. God may reveal to you:

> **A Word Of Knowledge:** A word of knowledge provides specific facts about a person or condition so you will know how to pray. A word of knowledge can include a deep sense of knowing or an impression in your spirit, thoughts, words, or feelings. The Word of knowledge may reveal what the sickness is or why the person has the condition.
>
> **A Scripture Verse:** God may give you a "Rhema" (specific) Word of God for that situation, sickness, person, or group.
>
> **A Vision:** These are pictures in the mind's eye pertaining to the one to whom you are ministering.

Words Of Faith: These are special words of encouragement and faith specifically for that individual.

A Special Anointing: A sudden infusion of power, perhaps felt as a tingling, heat, or supernatural confidence. Sometimes a special anointing comes, and if it does, flow with it. But do not wait for a special anointing to pray for the sick. Follow the instructions of Jesus whether you feel it or not.

A Special Act Of Faith: Sometimes God will lead you to tell the person to perform a special act of faith which will result in healing.

CONDUCT AN INTERVIEW: (Optional)

If you are dealing individually with a person, you may want to conduct a brief interview. God may give you specific words of wisdom about an illness and you will not need to do this. But if God does not supernaturally reveal the illness to you, do not hesitate to use the interview. An interview is not required to minister healing, but it helps you gain information so you can pray specifically. It also helps you determine if a person needs further instruction before you pray. Jesus used the interview method. He asked people what they wanted, inquired concerning their faith, and dealt with negative forces of unbelief before ministering to them.

Ask the person, "What is the problem?" Jesus asked a similar question to many who came to him for healing. Verbalizing the request for prayer is important for the sick. The sick are told to call for the elders to come minister healing. When the Bible gives a directive, it is for a reason. Asking is an act of faith that sets in motion the healing processes (James 5:14-15).

(The exception to this, of course, is when a person cannot make a request. For example, the dead child Jesus raised. But even then, her parents requested Jesus to minister healing.)

Ask for a specific statement. If a request is too general, you will not know what to pray for and the affected person may not recognize healing when it comes. You need only brief facts: "I have cancer of the stomach." You do not need a complete medical history. Do not try to analyze the information you are given. Your function is to pray, not provide advice. Some unique cases may require privacy and more time with a spiritual counselor. Have counselors available for this purpose.

Ask the person who is to be prayed for, "Do you believe Jesus can heal?" If they answer positively, then ask, "Do you believe Jesus will do it now?" If the answer is "no" to either of these questions, further instruction from God's Word is needed.

When you are ministering to a large crowd, you will not be able to talk to each person. God may reveal specific illnesses of people in the audience or may lead you to pray mass prayers for certain illnesses, such as deafness, blindness, etc. Sometimes you may feel led to pray a general healing prayer or to have believers in the audience minister individually to those who are sick.

It is best to teach other believers how to minister rather than doing all the ministering yourself. The commission of Jesus was that these signs would follow THEM that believe. The work of the ministry was to be done by the whole Body, not just one or two lone believers.

DETERMINE THE PROBLEM:

Use the information from the interview and the wisdom God gives you to determine if the problem is in the:

Spiritual Realm: These are problems related to sin and they require a ministry of spiritual healing (salvation, repentance and forgiveness of sin).

If there is a relationship between sin and sickness (and we have seen there is), then there is a relationship between forgiveness and healing. Many are healed physically when they ask forgiveness for sin.

Do not be too quick to attribute sickness to sin. Remember that all sickness is not the result of individual sin. If there is sin involved, it is the responsibility of the Holy Spirit to make it known since one of His purposes is to convict and correct.

Physical Realm: This is bodily sickness, injury, or disease. Pray for physical healing.

Emotional Realm: These include problems like anxiety, fear, anger, bitterness, resentment, guilt, doubt, failure, jealousy, selfishness, confusion, frustration, unforgiveness, and emotional effects of past problems. These people need healing in the emotional realm. This is often called "inner healing," but the term has been abused by some people. It is not necessary to go back to rehearse all the facts and experience the original emotions. It is not necessary to spend weeks, months, or years to recover from such traumas. If you do this, you are trying to heal the old person instead of helping them become a new creation in Christ. Did Jesus do this in His ministry? No!

Problems in the emotional realm are often related to the social realm of a person's life. They affect and result from family and social relationships. Healing comes through identifying the problem, asking forgiveness, and forgiving the other parties involved.

The greatest barrier to emotional healing is usually forgiveness, so emotional healing includes the healing of social relationships. We are called to be ministers of reconciliation (II Corinthians 5:18-21). People need to be reconciled both with God and man, and this is where emotional, mental, or inner healing comes. All are similar titles for the same type of healing.

Emotional conditions can be identified by asking the following questions:

-Are there specific memories that still cause great pain when you think about them? If so, you need healing from these harmful emotions.

-Do you hold prejudices you have not been able to release? These may be rooted in emotional hurts.

-Do you have intense fear about certain things? Emotional healing will bring release from such fears.

-Do you have areas of great inability? Do you have a low self image and feel like a failure? This may have resulted from emotional hurts of the past.

-Do you have inordinate attraction or repulsion to certain things or people? Past experiences are usually the cause of such abnormal reactions.

You may need to teach the person about forgiveness. Forgiveness is not:

-Justifying someone else's wrongs which they have done to you. (For example, saying, "They were under a lot of pressure.")

-Denying you were hurt in the first place.

-Accepting with resignation what was done to you.

-Waiting for time to heal the hurt. (It doesn't).

True forgiveness comes by:

1. Recognizing what was done to you was wrong, the result of sinful men in a sinful world. It is not necessary to go back and relive the event mentally, but neither can you deal with it by denying it. Acknowledge what happened and how it affected you.

2. Confessing the hurt to God and asking Him to heal you of the harmful emotions. You may not ever forget the fact of the incident but what you are in need of is healing for the wrong emotions relating to it.

3. Asking God to help you forgive others involved, then forgiving them even as Christ forgives you. Recognize that God extends forgiveness to you as you forgive others: "Forgive us our trespasses AS we forgive those who trespass against us." The person may also need to forgive themselves (guilt over their own wrongdoing) and will definitely need to pray for emotional healing. Here is how to forgive yourself:

-Acknowledge the sin causing guilt and sinful emotions, confess it to God, and repent. Ask Him to forgive your sin and heal your emotions.

-Recognize when God forgives, He forgets (He casts our sins as far as east from west).

-Claim I John 1:8-9 and Romans 8:1.

-By an act of your own will, release yourself from condemnation. Control future thought patterns by casting down "vain imaginations" and "forgetting those things behind."

Mental Realm: These are problems stemming from negative thinking, attacks of Satan on the mind, mental retardation, etc. Pray for healing.

Demonic Realm: These are conditions resulting from direct demonic activity such as demon possession. You will learn how to deal with these in the next lesson on ministering deliverance. Always remember that problems in one realm affect the whole person. As you minister, deal with the whole man as Jesus did, not just the sickness. Man is body, soul, spirit. Wholeness implies dealing with all of these.

PRAY THE HEALING PRAYER:

After you determine the condition, you will normally pray the healing prayer. But sometimes, do not be surprised if the Lord directs you not to pray or to delay prayer. For example, through an interview you may discover the person does not want healing because they will lose a disability pension. (This actually happened in one healing service!)

The Lord may also direct you to delay the prayer for physical healing until further instruction is given or the person deals with a sin problem. When you do pray, pray a prayer of faith which focuses on the specific problem. Remember that you do not have to persuade God to heal by the length or loudness of your prayer. Just as salvation is already available, the same is true of healing. Just as salvation is based on the condition of faith, so is healing. God wants to heal, just as He wants to save. You don't yell at God to save a person and you don't need to yell at Him to heal someone.

Although the power of God is sometimes present in a special way for healing (Luke 5:17), you can still pray for healing without a special anointing because Jesus commanded you to do it just as He told you to spread the Gospel.

The key to answered prayer is praying according to God's will. Do not pray "If it is God's will." Jesus never prayed "heal if it is your will." Pray a positive prayer for God's "will to be done as it is in Heaven" or "according to Thy will." This still acknowledges the sovereignty of God.

When possible, use other believers to minister with you. There is multiplication of spiritual power when more people are praying (see Matthew 18:19). "Body ministry" also discourages individuals who experience success in healing gifts and those who receive healing from giving glory to self or man. Each member of the Body of Christ has at least one spiritual gift. The most effective ministry is when...

> **Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms.**
> **(I Peter 4:10, New International Version)**

Your healing prayer may be one of:

-Petition:	Mark 7:32-35
-Command:	Luke 4:38-39; Mark 7:32-35; John 5:8; Acts 3:6; 9:40
-Intercession:	Exodus 32
-Rebuke And Casting Out:	Mark 9:25.

Your prayer may also involve instructions to do specific acts, as the Lord directs (see John 9:1-7). (Note: Never tell people to stop taking medication. Let God lead them in this area.) Always pray in the name of Jesus. Also, remember that it is not lack of faith to pray more than once. (Review what Jesus taught about persevering prayer.)

PRAISE GOD FOR THE ANSWER:

Follow prayer with praise to God for healing. Remember that in the case of the ten lepers to whom Jesus ministered, all were healed but only the one who returned to praise was made whole. Praise God by faith and not by sight. You have done what God's Word said to do. Believe He has done what He said He would do and thank Him for it. Jesus thanked God for hearing His prayer before Lazarus ever came out from the tomb.

SELF-TEST

1. Write the Healing Promise from memory.

2. Discuss preliminary preparations for the healing ministry.

3. Summarize guidelines for ministering healing.

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. Study these examples of Jesus interviewing the sick prior to ministering healing:

   -Mark 5:1-20: Jesus questions the demonized man.
   -Mark 8:22-26: Questioning of the blind man.
   -Mark 9:14-27: Interview about the boy with an evil spirit.
   -Mark 10:46-52: Questioning blind Bartimaeus.

2. Jesus trained His followers in the ministry of healing (Matthew 10:18). Here is how to develop a team of workers to minister healing with you:

   -Select a team of workers. Members should be teachable, have the desire to minister, have the ability to take direction, be people of love and compassion, and have good spiritual and emotional lives.

   -Use the lessons in this manual and God's Word to instruct them and build faith.

   -Spend time fasting and praying together.

   -Determine who will do what in the healing service so team members can minister in harmony with one another. One person should coordinate the service in order to prevent confusion.

   -Use team members to help equip others for the healing ministry. Do not hold healing services as much as equipping services, where others can learn how to use the power God has made available to all of the Body of Christ.

3. Here are some suggestions on how to introduce a healing ministry in your church:

   Educate: Preach messages on healing. Teach healing in the Sunday school and Bible studies. Invite outside speakers to come and minister on the subject. Use this manual, "*The Battle For The Body*," as a study guide.

   Illustrate: Have people who have been healed share testimonies. Include those who have experienced both visible and invisible healings, gradual and instantaneous, healing of serious and common disorders.

   Penetrate: Integrate the healing ministry into every area of church life. Send healing ministry teams to hospitals and homes. Involve elders and leaders in the healing ministry first and then use them to involve the entire congregation.

Demonstrate: Provide opportunity for God's power to be demonstrated. Plan and conduct healing and deliverance services.

4. The following checklist was developed from the discussion in this lesson for you to use in ministering healing:

PRELIMINARY PREPARATION:

In Yourself:

___Study God's Word on healing.
___Preliminary fasting and prayer.

In Others:

___Proper instruction regarding healing.
___Study God's Word on healing.
___Preliminary fasting and prayer.

THE TIME OF MINISTRY

___Create an environment of faith.
___Pray for discernment. God may give you:
-A word of knowledge
-A Scripture verse
-A vision
-Words of faith
-A special anointing
-A special act of faith
___Conduct an interview (optional)
___Determine the problem. Is the problem in the...
___Spiritual realm
___Physical realm
___Emotional realm
___Mental realm
___Demonic realm
___Pray the healing prayer.
___Praise God for the answer.

CHAPTER FIFTEEN

HEALING FOLLOW-UP MINISTRY

OBJECTIVES

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Discuss follow-up care for those who were healed.
- Discuss follow-up care for those not yet healed.

HEALING PROMISE TO CLAIM:

> **For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.**
>
> **Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Hebrews 4:15-16)**

INTRODUCTION

It is important that those who have been healed receive follow-up ministry. Jesus gave follow-up instructions to those who experienced healing and deliverance.

He spoke to the man who had been healed of leprosy:

> **And He charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. (Luke 5:14)**

He told a sinful woman who had been healed:

> **Return to thine own house and shew how great things God hath done unto thee... (Luke 8:39)**

He told the man at the pool of Bethesda:

> **...Behold, thou art made whole: sin no more, lest a worse thing come unto thee. (John 5:14)**

To the woman caught in adultery He said:

...Neither do I condemn thee; go, and sin no more. (John 8:11).

If you are ministering individually to a person, you may want to give follow-up instructions yourself. If you are ministering in a mass crusade, provide counseling after the service or the following morning. If you are ministering in a local church, ask the pastor to provide follow-up care for those who are healed.

Follow-up instruction should deal with:

-What to do to remain healed.
-What to do if they were not healed.

WHAT TO DO TO REMAIN HEALED

Teach those who have been healed to...

RECOGNIZE THE ATTACKS OF SATAN:

Just as Satan tempts every convert who has been saved, He tempts every person who is healed. Just as you can lose spiritual victory, you can lose physical victory. Whatever you trust God for in your spiritual walk, you will be tested in that area. Satan will tempt you by:

Symptoms: Healing is sometimes gradual. All of your symptoms may not be gone immediately. Your symptoms may even get worse. You may have a fever, but this can be the body processes fighting off the infection as part of the healing process. Walk with your spiritual senses, not natural senses. Do not go around volunteering information on your symptoms, should they return. On the other hand, do not lie about them. If asked, answer "Yes, I have the symptoms of_____, but by His stripes I am healed." Symptoms distract you from the Word of God, His presence, promises, and power. Do not speak negative words that glorify Satan's ability to attack your body. Which encourages you most: Lack of symptoms or God's Word that states He is your healer? Which is your focus?

Getting You To Look At Others: Satan points out those who thought they were healed, but are now sick again. Do you look at those who claimed they were saved but are now living in sin and use such an example to deny the reality of salvation?

Fear: Satan makes you fearful that your illness will return.

Negative People Around You: Those filled with unbelief who plant doubt in your mind.

RESIST THE ATTACKS OF SATAN:

Keep in an atmosphere of faith by continuing to study God's Word on healing. Praise God for your healing. Keep in contact with your Healer by prayer. Testify about your healing to others, giving glory to God. One way to overcome Satan is by the Word of your testimony. Resist the attacks of Satan with the "Rhema" Word of God by quoting specific verses about healing. Do not waver in your belief, as a man who wavers will not receive from God (James 1:6-8). Contend (wrestle) earnestly in the faith for your healing (Romans 10:9).

Surround yourself with a positive environment of faith, those who continue to praise God with you for healing and help you resist the attacks of the enemy. Become part of a Church fellowship.

You resist the attacks of Satan when you use your spiritual authority which includes:

-The Word of God.
-The blood of Jesus.
-The word of your own testimony.
-Authority to bind and loose.
-Prayer and praise.
-Weapons of warfare listed in Ephesians 6:10-18.
-The authority and power of the Holy Spirit.

(If you have not experienced the baptism of the Holy Spirit you should seek it. The Holy Spirit provides power which will help you maintain your healing.)

CHANGE YOUR LIFE STYLE:

A return to sinful practices can mean a return of the sickness (John 8:11). Walk in obedience to God and His Word. Willful sin can result in losing healing (John 5:14). A return to unhealthy practices can also make sickness return. Unhealthy practices are actually sin, for you are defiling God's temple.

FOLLOW BIBLICAL GUIDELINES FOR HEALTH AND HEALING:

Chapter Twenty of this manual provides these guidelines.

RETURN FOR MEDICAL VERIFICATION:

If you have been under medical care, return to your doctor for verification of your healing. Under Old Testament law, priests were like physicians. They diagnosed illnesses and pronounced healings. Jesus told the leper who He healed:

...go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. (Luke 5:14)

WHAT TO DO IF THEY WERE NOT HEALED

Do not let people leave discouraged or guilty because they did not get healed. Avoid the temptation of inventing reasons for their lack of healing (unless God should specifically reveal reasons). Before they leave the service, caution them that just because they do not see visible results does not mean they are not healed. Healing begins in the spirit. There are delayed healings, i.e., that of the barrenness of Abraham and Sara, even though the Word was given years before.

There is also timing involved. Consider the lame man at the temple gate in Acts 5. Jesus walked through those gates often, yet He did not heal the crippled man who had been there for years. He was later healed by Peter and John (Acts 5:15-16). There was also a set timing for deliverance of Job and Lazarus.

You may want to assign someone to continue to work with the sick person in these follow-up steps:

1. Continue to persevere in prayer for healing: Jesus taught persevering prayer. He did not discourage it. Call for the elders of the Church to pray over you.

2. Continue to build your faith: You do this through study of the "Rhema" Word of God on healing.

3. Continue to confess your sins: Confess your sins on a daily basis so they will not aggravate your physical condition. Live and walk in obedience to the Word of God.

4. Use your spiritual power: All believers possess the basics for healing and deliverance. They are:

    -The Word of God.
    -The blood of Jesus.
    -The word of your own testimony.
    -Authority to bind and loose.
    -Prayer and praise.
    -Weapons of warfare listed in Ephesians 6:10-18.
    -The authority and power of the Holy Spirit.

5. Where applicable, change your lifestyle: Eliminate sinful and unhealthy practices. Healing often comes when you bring your lifestyle in harmony and obedience with God's Word.

6. Follow Scriptural directives for life and health: These are provided in Chapter Twenty of this course.

7. Create an atmosphere of faith: Surround yourself with an atmosphere of faith by becoming part of a fellowship of believers.

8. Commit yourself to total trust in God: Total trust means that in living or dying, sickness or health, you know you are in His hands: John 10:29; Job 13:15; 19:26

9. React positively to suffering: While you are waiting for total healing, react to your suffering in such a way that others will be affected in a positive way. You can do this by:

    -Giving thanks: I Thessalonians 5:16-18.

    -Letting God perfect His strength in weakness: II Corinthians 12:9-10

    -Demonstrating patience while you wait. People wait in doctors' offices for the results of medical tests. We wait on medicine to work. Why can't we wait on God? Those with patience inherit the promises: Hebrews 6:12; 12:2-3; James 1:2-4; 5:10-11; Psalms 27:14; 37:34; Isaiah 40:31; Romans 5:3-5

    -Recognizing that no suffering is without purpose. Study the Biblical record of those who suffered which documents this.

10. Claim the promises of God: Even if you feel God has forsaken you, continue to claim these promises and pray these prayers: Psalms 5:1-3; 6:2-9; 13:1-6; 22:19; 27:7; 31:21-22; 42:9-11; 54:1-2; 55:1-2; 70:1; 71:9-21; 86:6-7; 94:19; 102:1-7; II Corinthians 4:17-18

11. Give and you will receive: The Bible teaches a key principle in God's Kingdom is that we receive when we give. If you are a believer, begin to minister God's healing power to others. As you give, you will receive.

SELF-TEST

1. Write the Healing Promise from memory.

_____

_____

_____

2. Discuss follow-up care for those who were healed.

_____

_____

_____

_____

_____

_____

3. Discuss follow-up care for those who did not yet receive their healing.

_____

_____

_____

_____

_____

_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. Have you received prayer or prayed for someone and the healing is not yet manifested? Write out your plans for following each of these steps:

   Continue to persevere for healing:

   _____

   Continue to build your faith:

   _____

   Continue to confess your sins:

   _____

   Use your spiritual power:

   _____

   Change your lifestyle:

   _____

   Follow Scriptural directives for health:

   _____

   Create an atmosphere of faith:

   _____

   Commit yourself to total trust in God:

   _____

   React positively to suffering:

   _____

Claim the promises of God:

_____

Give and you will receive:

_____

2. If you have not yet received your healing, study John 11. The story of the raising of Lazarus reveals that delayed healing often provides an opportunity for a greater demonstration of God's power.

3. Have you received or prayed for someone who has received healing? Write out your plans for each of these steps to follow-up that healing:

   Recognize the attacks of Satan:

   _____

   _____

   _____

   Resist the attacks of Satan:

   _____

   _____

   _____

CHAPTER SIXTEEN

THE ULTIMATE HEALING

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Provide specific guidelines for ministering to the terminally ill.

HEALING PROMISE TO CLAIM:

> **For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.**
>
> **For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory:**
>
> **While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. (II Corinthians 4:16-18)**

INTRODUCTION

The Bible indicates there is an appointed time for each person to die:

> **And as it is appointed unto men once to die, but after this the judgment. (Hebrews 9:27)**

Study the following outline if you are terminally ill and/or use it to help you minister to someone who is terminally ill:

MINISTERING TO THE TERMINALLY ILL

I. There is a sickness unto death: In John 11:4 Jesus said the sickness of Lazarus was not one unto death. This means there are sicknesses unto death.

II. There are two types of natural death:

A. Premature death: Turned to destruction of flesh that the spirit be saved (I Corinthians 5:4-5).

B. Appointed death: Because of the natural processes of life (Hebrews 9:27; Ecclesiastes 3:2; II Kings 13:14; Isaiah 38; II Kings 20).

III. The goal of healing is not immortality:

A. Even those Jesus raised from the dead eventually died.

B. Some people are supernaturally kept from the effects of old age like Moses was. Others follow the natural way of aging, as Joshua did.

C. The Bible does not promise immortality in this world as part of the healing covenant. Do not be disturbed when Christians who believe and have ministered divine healing die from sickness. This happened to Elisha, yet years later his bones had power to raise a dead man. This confirms he could not have died because of lack of faith!

IV. God can give wisdom and discernment: God can give wisdom as to whether or not it is the appointed time to die:

A. If God reveals it is the person's appointed time, then help them prepare as Jesus did the thief on the cross:

1. Be certain they know Jesus as their Savior.
2. If they are a believer, be sure there is no unconfessed sin.
3. Encourage them to set their business affairs in order.
4. Encourage them to make restitution if there are problems between them and other people.
5. Help them understand death comes to all. For the believer, death is just an event within the parameters of eternal life. We need to change our attitude about it. We are not to seek death, but we are not to place such an undue emphasis on the present life that we prefer it to the one to come. To be absent from the body is to be present with the Lord (II Corinthians 5:8). Death is an enemy, and it is the last enemy that will be destroyed (I Corinthians 15:26). The resurrection of Jesus was the "first fruits" to show that death is conquered although it is not yet destroyed. It is the terror of this enemy that is disarmed for the believer (I Corinthians 15:55). Even if it is time for the believer's death, it need not involve fear, distress, and agony. God gives dying grace as well as living grace.

6. Help them understand that God is sovereign. He can still intervene at any time to permit them to live longer.

7. Focus their attention on the resurrection and eternity. Use the following references: Job 19:25- 27; John 11:5-6; Romans 8:10-11, 17-18, 22-23; 10:11; I Corinthians 15:42-44,54-58; II Corinthians 4:16-18; 5:1; I Thessalonians 4:13-18.

B. If you do not receive knowledge from God as to whether this is the appointed time of death:

1. Continue to pray for healing according to God's will. This does not demand your wishes, but releases God to do according to His will, whether it is to take them or raise them up.

2. Pray in the Spirit, since the Holy Spirit knows the will of God and will properly make intercession (Romans 8:26).

3. Encourage the sick one to commit themselves to total trust in God, so that whether in living or dying, they know they are in His hands: Job 13:15; 19:16; John 10:29.

4. Focus ministry on preparation for death as well as physical healing.

V. Death is the ultimate healing: For the believer, death is the ultimate healing. There is no more pain or sickness and you enter God's presence whole. Sickness and sin are similar: We are saved from the penalty of sin (sickness) when we accept Jesus as Savior and Healer. We can be continually delivered from its power as believers, but only in the future when we go to be with the Lord are we saved from its presence.

God has a way of using things Satan intends for evil and turning them to good. Death was the penalty for sin, and by the death of Christ came life. This is why death is swallowed up in victory. In death, God performs the ultimate healing. Death is swallowed up in victory because those dead in Christ will rise again:

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?
(I Corinthians 15:51-55)

When a believer dies, we should rejoice because something precious has occurred:

Precious in the sight of the Lord is the death of His saints. (Psalms 116:15)

For the believer, death comes as a release from this world of sin:

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life. (II Corinthians 5:1-2, 4)

At death, the believer has entered the presence of the Lord:

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. (II Corinthians 5:8)

A man named Arthur Brisbane pictured the funeral of a believer as a crowd of grieving caterpillars all wearing black suits, mourning as they carried a cocoon to its final resting place. Above them fluttered an incredibly beautiful butterfly.

SELF-TEST

1. Write the Healing Promise from memory.

2. Discuss the guidelines given in this lesson for ministering to the terminally ill.

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. Study the healing promise for this lesson:

   For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. (II Corinthians 4:16-18)

   If you have or are ministering to someone with a terminal illness, ask these questions:

   Is this condition causing you to faint spiritually?

   _____

   Is your inward man being renewed daily, despite the condition of the outward man?

   _____

   How might you renew your inward man?

   _____

   Are you focusing your attention on your temporal condition or eternal values?

   _____

   How might you change your focus from temporal to eternal?

   _____

2. If you are ministering to someone who is terminally ill and God has revealed that it is their appointed time to die, work through these steps: Do you know Jesus as Savior?

   _____

   If you are a believer, do you have any unconfessed sin? Pray about unconfessed sin, such as anger, bitterness, etc. Confess and receive forgiveness (I John 1:8-9).

   _____

Have you set your business affairs in order? If not, make a list of things you need to do:

_____

Are there those to whom you need to make restitution, ask forgiveness, or settle problems? If so, write their names below:

_____

3. If you do not receive knowledge from God as to whether this is the appointed time of death, follow these steps:

   -Continue to pray for healing according to God's will.

   -Pray in the Spirit since He knows the will of God and will properly make intercession.

   -Encourage the sick one to commit themselves to total trust in God, so that whether in living or dying, they know they are in His hands.

4. If you, or someone to whom you are ministering, are terminally ill, claim this promise:

   But Jesus beheld them and said unto them, With men this is impossible; but with God, all things are possible. (Matthew 19:26)

5. Always remember that God is sovereign, and even though a person is declared terminally ill, He can intervene at any time and extend their life. Read the story of King Hezekiah in Isaiah 37:1 to 38:22. When Hezekiah was dying, he turned to God and received healing. In this account note his:

   -Plight: Isaiah 38:1
   -Prayer: Isaiah 38:2-3
   -Promise: Isaiah 38:4-6
   -Praise: Isaiah 38:9-20

PART SIX

STRATEGIES FOR DELIVERANCE

In this section you will learn strategies for ministering and receiving deliverance. You will learn about:

- WHOM SATAN HATH BOUND.
- MINISTERING DELIVERANCE.
- THE DELIVERANCE FOLLOW-UP MINISTRY.

CHAPTER SEVENTEEN

WHOM SATAN HATH BOUND

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Identify three major kinds of demons that attack the body, soul, and spirit of man.
- Explain the value of the gift of discerning of spirits in dealing with demonic powers.
- Explain what it means to be demon oppressed.
- Identify characteristics of a demon oppressed person.
- Explain what it means to be demon obsessed.
- Identify characteristics of a demon obsessed person.
- Explain what it means to be demon possessed.
- Identify characteristics of a demon possessed person.
- Explain how demons gain control.

HEALING PROMISE TO CLAIM:

> **Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. (Luke 9:1)**

INTRODUCTION

For too long the work of demons has been dismissed by many as a curious practice in heathen cultures. It has not been considered as a problem which invades lives, homes, churches, and nations. But there are people all about you who are tormented, troubled, and even possessed by the powers of darkness known as demons. Jesus ministered to those affected by demonic powers (Acts 10:38) and He commissioned His followers to do likewise as they spread the Gospel of the Kingdom (Matthew 10:1).

This chapter presents guidelines for ministering to those affected by demonic powers. In order to receive the Gospel these captives must first be delivered from bondage. (Harvestime International Institute offers a course entitled "*Spiritual Strategies: A Manual Of Spiritual Warfare*" which details the activities of Satan and his demonic forces. If you are not familiar with spiritual warfare, you should obtain this course before you begin the ministry of deliverance.)

JESUS AND DEMONS

The teaching and ministry of Jesus demonstrated that demonic spirits are a real force of evil. What Jesus taught about demons and how He dealt with them yields valuable information about the strategies of Satan.

Jesus accepted the fact that Satan is the ruler of a host of demons. He taught of the reality and power of demons. He said that casting out demons was one of the signs that the Kingdom of God had come. Read Matthew 12:22-30, Mark 3:22-27, and Luke 11:14-23 for a summary of what Jesus taught concerning demons.

A large portion of the ministry of Jesus involved dealing with demons. It is the example of Jesus and the authority of His name that provides the Scriptural basis for dealing with demonic powers. Jesus ministered to all who came with demonic problems. Peter said of Jesus:

> **...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. (Acts 10:38)**

HOW DEMONS OPERATE

Demons are used by Satan to oppose God, His plan and purposes, and His people. They also war against unbelievers to keep them from the truth of the Gospel. Demons control specific territories (principalities) such as the prince of Persia mentioned in Daniel 10:12-13. Demons also work through personalities--through men and women--to accomplish Satanic objectives in the world.

Opposition to God's will is Satan's main objective. The word "Satan" means "adversary." Satan is primarily God's adversary (Job 1:6; Matthew 13:39). He is secondarily, man's adversary (Zechariah 3:1; I Peter 5:8).

Demons have different natures. One demon identified himself in I Kings 22:23 as a "lying spirit." A "deaf and dumb" spirit is identified in Mark 9:25. Demons of various natures operate as spirits of infirmity, seducing spirits, and unclean spirits. Satan uses them to war against man in body, soul, and spirit:

SPIRITS OF INFIRMITY:

These are spirits that afflict the bodies of believers as well as unbelievers. Read Luke 13:10-17. This woman was afflicted with a spirit of infirmity. She was present in the Sabbath services and Jesus called her "a daughter of Abraham." Both of these facts indicate she probably was a follower of God, yet her body had been afflicted by Satan for eighteen years.

For other examples of demonic powers afflicting the body see Matthew 12:22; 17:15-18; Acts 10:38; II Corinthians 12:7.

SEDUCING SPIRITS:

These spirits afflict the spirit of man, seducing him to believe doctrinal lies and be condemned to eternal punishment. They are spirits of false doctrine, cults, false Christs, and false teachers:

> **Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. (I Timothy 4:1)**

These seducing spirits are deceptive. They actually work miracles which lead some to believe they are of God:

> **For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (Revelation 16:14)**
>
> **Even him, whose coming is after the working of Satan with all powers and signs and lying wonders.**
>
> **And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. (II Thessalonians 2:9-10)**

Seducing spirits include the "spirit of divination" mentioned in Acts:

> **And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. (Acts 16:16)**

Such spirits of divination or "familiar spirits" operate in fortune tellers, witches, and palm, crystal ball, and tea leaf readers. Through unscriptural methods, these spirits of divination foretell the future and things not naturally known. Warnings against familiar spirits are given in Leviticus 19:31; 20:6; Deuteronomy 5:9; 18:10; Leviticus 20:27; and I Samuel 28:3.

Seducing spirits sear the conscience, seduce, entice, tempt, allure, interest, fascinate, excite, arouse, attract, and deceive. Seducing spirits are active in causing "spiritual wickedness in high places." They are present and operative in every cult and wherever doctrinal error exists. Remember that Satan craves worship and he will take it any way he can get it. Seducing spirits entice men and women to worship idols and even Satan himself.

UNCLEAN SPIRITS:

These demonic powers afflict the soulish nature of man. They are responsible for immoral acts, unclean thoughts, temptations and other strategies of Satan used to bind men and women. When Satan controls individuals with unclean spirits, he can also operate in homes, churches, and entire nations as these groups are composed of individuals. This is how Satan works in the various levels of structure in society. For examples of unclean spirits see Matthew 10:1; 12:43; and Mark 1:23-26.

OPPRESSION, OBSESSION, POSSESSION

Evil spirits can oppress people. To oppress means to bear down, come against, or bind from the outside. This oppression is accomplished by evil spirits in various ways. They cause depression, create negative circumstances, and insert wrong thoughts into the mind such as thoughts of suicide, immorality, unbelief, fear, etc. Demons create Satanic circumstances and situations which tempt men to sin:

> **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. (Acts 10:38)**

Demons can also possess human beings. Demon possession is a condition in which one or more evil spirits (demons) inhabit the body of a human being and take complete control of their victim at will. Some people prefer using the word "demonized" rather than possession, but regardless of the term, the possessed person is host to resident demons. "Possession" does not mean a person is not responsible for his own sin. His responsibility rests with the factors that led to his condition.

Possession can happen willingly. A person may desire to be taken over by spirit powers in order to conduct séances, pronounce curses, become a witch, or secure some other supernatural power. Possession can also occur unwilling. An individual does not ask to be possessed, but through sinful thoughts, actions, or contact with the occult possession results.

Demonic powers operating in parents and the sins of the parents can affect the next generation. (See Exodus 20:5; 34:7; and Deuteronomy 5:9). This may account for demon possession or oppression of children such as recorded in Mark 7:24-30 and 9:17-21.

There is also such a thing as demon obsession. This is a condition where one becomes obsessed by an interest in or preoccupation with demons. It is an unusual interest in the occult, demons, and Satan which controls interests and pursuits in a dictating manner. Obsession with demon powers can lead to possession by them.

CAN DEMONS AFFECT BELIEVERS?

A true believer cannot be possessed by a demon because the Holy Spirit cannot inhabit the same temple as an evil spirit:

> **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. (I Corinthians 6:19-20)**

When you belong to God and are filled with the Holy Spirit, you cannot belong to Satan and be filled with his spirits at the same time. The Holy Ghost will not abide in the same "temple" with Satan.

But this does not mean believers cannot be affected by demonic powers. It is these powers against which we wrestle. Satan uses demonic powers to attack believers from the outside through oppression, the symptoms of which were previously discussed. But he cannot possess the true believer. To "possess" indicates inside occupation. To "oppress" or bind indicates control from the outside. Believers' conduct can be Satanically directed if they allow demonic powers to oppress them. Such oppression or binding by evil powers permits Satan to use them for evil purposes.

This is what happened when Peter, a disciple of Jesus, was used by Satan to try to divert Jesus from suffering for the sins of all mankind. When Jesus described the suffering He was to go through, Peter said:

> **...Be it far from thee, Lord: this shall not be unto thee. (Matthew 16:22)**

Jesus said to Peter:

> **...Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. (Matthew 16:23)**

Jesus did not mean Peter was actually Satan. He recognized that at that moment Peter allowed Satan to operate through him. He was not demon possessed, but he was allowing Satanic spirits to influence him. Believers--by their own actions--can "give place" or make room for Satan to use them (Ephesians 4:27).

When a person is born again, his name is written in a special book in Heaven called the book of life. Only those whose names are in this book will be residents of Heaven for eternity:

And whosoever was not found written in the book of life was cast into the lake of fire. (Revelation 20:15)

It is possible to have your name written in the book of life, but later blotted out because of turning back to sinful living:

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels. (Revelation 3:5)

If a believer continues in known, unconfessed sin, there is a point at which he can cease to be a Christian. The Apostle Paul expressed his own concern that he not be "cast away" after preaching to others:

But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. (I Corinthians 9:27)

Paul realized that sin, especially continued unconfessed sins of the flesh, could result in the loss of his own soul even though he preached the Gospel to others.

By continuing to live in sin you will eventually end up in a backslidden condition and you will no longer be a true follower of Jesus Christ. If you continue in known and unconfessed sin, no one can tell you at what point you cease to become a follower of Jesus and again become part of Satan's Kingdom. It is God that determines that point. But when it does occur, you are opening yourself up to greater attacks of the enemy, including the possibility of demon possession. This is why it is important when you sin to immediately confess sin and turn from unrighteousness:

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make Him a liar, and His Word is not in us. (I John 1:9-10)

Jesus is called the Word of God in many places in Scripture. If the Word of God does not dwell in you, then Jesus does not dwell in you.

HOW DEMONS GAIN CONTROL

Demons gain control in several ways:

1. **Through generations:** Demons may oppress or possess a person because of previous possession or oppression of the parents. This accounts for demonic influence over children (Exodus 20:5; 34:7; Deuteronomy 5:9).

2. **Through the mind:** The mind is one of the major battlefields of Satan. If Satan controls your thoughts, he will eventually control your actions. Lack of mental control eventually results in lack of use of the will. This leads to sinful actions. Continuing in sinful thoughts and actions can lead from oppression to possession and finally to a reprobate mind such as is described in Romans l--a mind totally controlled by evil thoughts.

   Demons also gain access through mind-altering drugs which reduce the ability to resist demons and grant increasing access. "Brain washing" and "mind control" teaching also provide entrance points.

3. **Through sinful actions:** Sinful thoughts are soon fulfilled by sinful actions. For example, the thought of adultery is fulfilled in the actual act of adultery. Sin is rebellion, and rebellious thoughts and actions provides an entry point for demonic activity.

   When a believer continues in sinful thoughts or actions they "give place" to the Devil (Ephesians 4:27). More spiritual room is given for the operation of the enemy. Sins of involvement with the occult, including objects, literature, séances, etc., are actions which are especially dangerous and attract demonic powers.

   An unbeliever who lives in sin is open not only to oppression of demonic powers, but also possession. There is no neutral ground in spiritual warfare. You are either on the side of good or evil. You belong either to God or Satan. If you belong to Satan and have not experienced the new birth in Jesus Christ, then you are his to use, oppress, or possess as he wills.

4. **Through desire:** Some people ask Satan for demonic power to enable them to perform supernatural acts.

5. **Through an empty house:** Demons consider the body of the person they inhabit as their own house (Matthew 12:44). When a person who is delivered from demonic powers does not fill his house with the new birth experience and the infilling of the Holy Spirit, reentry may occur.

6. **Through permission:** Sometimes God grants permission for demonic powers to accomplish special purposes. This can be evidenced by a trial--as in the case of Job--or judgment for sin-- as in the example of King Saul.

WHO IS TO DEAL WITH DEMONIC POWERS?

Dealing with demons is not something to be left to professional ministers. Jesus said all believers have the ability to overcome demonic powers:

> **And these signs shall follow them that believe: In my name shall they cast out devils... (Mark 16:17)**

Jesus has given His followers the ability to deal with demonic powers. He first delegated such power to the disciples:

> **And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (Matthew 10:1)**
>
> **And He called unto Him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits. (Mark 6:7)**

He delegated this same power to all believers:

> **And these signs shall follow them that believe: In my name shall they cast out devils... (Mark 16:17)**
>
> **Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. (Matthew 10:8)**

There is no Biblical basis for believing God intended this important ministry to be restricted to a particular group of people. A layman named Philip was used by God to cast out evil spirits in Samaria (Acts 8). But this does not mean believers should rush into encounters with demonic powers without proper preparation, as the sons of Sceva discovered (Acts 19).

It is also important that believers do not become overly demon conscious. We are not called to major in demons. There is no spiritual gift of "casting out demons." But you are not to fear demonic powers. When confronted with those affected by demons, you should have the power to bring deliverance from God.

DETECTING DEMONIC PRESENCE

To overcome demonic powers it is important to be able to recognize their presence and tactics. The Holy Spirit has provided a special spiritual gift for this purpose. This gift is called "discerning of spirits" (I Corinthians 12:10).

To discern means "to discover, evaluate, and make a distinction between." The gift of discerning of spirits enables a believer to discern the spirits operating in others. It permits him to discover, evaluate, and identify evil spirits.

The gift of discerning of spirits is quite important when dealing with demonic powers. It enables you to immediately discern whether or not a person has an evil spirit operating through or against him. It prevents deception by seducing or lying spirits. One with this gift can recognize evil tactics and motives of demonic powers.

For example, some deafness and dumbness (according to the Biblical record) is caused by a spirit. Other deafness and dumbness might be the result of an accident or illness. Discernment enables you to determine the cause behind the condition.

Not all believers have this special gift. If a believer does not have this gift there are signs of demonic presence which can be observed. When the Syrophenician woman came to Jesus with an appeal that He cast out an unclean spirit from her daughter, she said "My daughter is grievously vexed with a devil" (Matthew 15:22). How did she know this? She knew it by the symptoms. Detection is simply observing what demonic spirits do to a person.

Here are some symptoms of demonic activity:

Demonic obsession is recognized by an uncontrollable and unusual preoccupation with demons, Satan, and the occult. Such a person may dabble in occult practices, constantly credit everything to Satan or demons, or be preoccupied with the study of demons and Satan.

Demonic oppression can be recognized by the following signs:

1. A physical binding: The "daughter of Abraham" who Jesus relieved of a spirit of infirmity was bound physically. See Luke 13:10-17. Chronic sickness may be demonic oppression. All illness is not caused by demonic powers. Some illness is caused by a violation of natural laws, such as not eating properly or drinking bad water. Some illness is also chastisement. One king in the Bible who did not give glory to God was stricken with intestinal worms and died!

2. A mental oppression: Disturbances in the mind or thought life such as mental torment, confusion, doubt, loss of memory, etc. Restlessness, inability to reason or listen to others, abnormal talkativeness or reserve may be exhibited. All mental problems are not caused by Satan. Discouragement, depression, and disorientation can be caused by allergies to certain foods or a chemical imbalance in the brain. God is able to heal mental problems and illnesses not caused by demonic powers as well as bring deliverance in cases caused by demons. Caution should be taken not to class all illness or mental problems as being caused by demonic spirits.

Sometimes a simple change in diet or lifestyle will eliminate a problem if it is caused by physical causes.

3. Emotional problems: Disturbances in the emotions which persist or recur, including resentment, hatred, anger, fear, rejection, self-pity, jealousy, depression, worry, insecurity, inferiority, etc.

4. Spiritual problems: Extreme difficulties in overcoming sin, including sinful habits. Rejection of spiritual solutions to problems. Any type of doctrinal error or deception, including bondage to objects and cult literature.

5. Circumstances: Demons can create difficult circumstances which are oppressive. Such circumstances usually involve confusion and can immediately be identified as demonic because God is not the author of confusion (I Corinthians 14:33; James 3:16).

Demonic possession can be recognized by the following signs:

l. Indwelling of an unclean spirit: This is demonstrated by a basic moral uncleanness and filthiness. It might include the desire to go without clothing. For examples see Mark 5:2 and Luke 8:27.

2. Unusual physical strength: A person shows strength beyond normal capabilities. For examples see Mark 5:3 and Luke 8:29.

3. Fits of rage: These fits may be accompanied by foaming at the mouth. See Mark 9:14-29 and Luke 8:26-39.

4. Resistance to spiritual things: In the accounts in Mark 6:7 and 1:21-28, the demons knew Jesus immediately and asked Him to leave them alone. Fear of the name of Jesus, prayer, and the Word and blasphemy of that which is spiritual are all symptoms of demon possession. Excessive blasphemy, contorted physical features, or abrupt behavioral changes may occur when spiritual things are mentioned.

5. Changes in personality and/or voice: A person who is normally shy may become aggressive or violent. Actions as well as appearance may be affected. Moral character and intelligence may change. The voice may be altered (Mark 5:9).

6. Accompanying physical afflictions: In cases of demon possession, these appear most commonly to be afflictions of the mental and nervous system. (Matthew 9:33; 12:22; Mark 5:4-5). They can also include a general or wasting away physically. (Mark 9:14-29).

7. Self-inflicted physical injury: In Matthew 17:1421 there is the story of a man's son who would cast himself in the fire. In Luke 8:26-39 this demon possessed man cut himself with stones to inflict physical injury.

8. Terrible anguish: Luke 8:28 relates that this man went about crying because of the terrible inner torment caused by his possession.

9. Incapacity for normal living: This man could not live in society but lived in the tombs of the cemetery (Luke 8:27).

10. Through unscriptural methods, the ability to foretell the future or discover that which is unknown: The woman in Acts 16:16 is said to be possessed by a spirit of divination.

The following also may indicate demonic oppression, possession, or obsession:

1. Obsessive immorality such as involvement with pornography, adultery, fornication, masturbation, homosexuality, and other sex sins. Strong compulsions toward eating disorders, suicide, self-mutilation, maiming, and murder.

2. Addiction to drugs or alcohol.

3. Trances, visions, and meditation which are not focused on or from the one true God.

4. Bondage to emotions: Fear, anxiety, depression, hatred, rage, jealousy, backbiting, envy, pride, bitterness, negativism, criticism.

SELF-TEST

1. Write the Healing Promise from memory.

_____

_____

_____

2. What are the three major kinds of demons that attack the body, soul, and spirit of man?

_____

_____

_____

3. What is the value of the gift of discernment in dealing with demonic powers?

_____

_____

_____

4. What does it mean to be oppressed by demons?

_____

_____

_____

5. What are some characteristics of a person who is demon oppressed?

_____

_____

6. What does it mean to be obsessed by demons?

_____

_____

7. What are some characteristics of a demon obsessed person?

_____

_____

_____

8. What does it mean to be demon possessed?

_____

_____

_____

9. What are some characteristics that may be shown by a demon possessed person?

_____

_____

_____

10. Explain how demons gain control.

_____

_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

Prayerfully analyze your condition or that of someone to whom you are ministering:

1. Are there evidences of a seducing spirit at work? Why do you think so?

_____

_____

2. Are there evidences of a spirit of infirmity at work? Why do you think so?

_____

_____

3. Are there evidences of an unclean spirit at work? Why do you think so?

_____

_____

4. Here are the signs of demonic oppression:

    -Physical binding.
    -Mental oppression.
    -Emotional problems.
    -Spiritual problems.
    -Circumstances.

    Does there seem to be demonic oppression? What makes you think so?

_____

_____

5. Demonic obsession is recognized by:

-An uncontrollable and unusual preoccupation with demons, Satan, or the occult.
-Dabbling in occult practices.
-Constantly crediting everything to Satan or demons.
-Preoccupation with the study of demons and Satan.

Does there seem to be demonic obsession? What makes you think so?

_____

6. Here are the symptoms of demonic possession:

-Indwelling of an unclean spirit.
-Unusual physical strength.
-Fits of rage.
-Resistance to spiritual things.
-Changes in personality and/or voice.
-Accompanying physical afflictions.
-Self inflicted physical injury.
-Terrible anguish.
-Incapacity for normal living.
-The ability to foretell the future or discover that which is unknown through unscriptural methods.

Does there seem to be demonic possession? What makes you think so?

_____

7. Remember: The following also may indicate demonic oppression, obsession, or possession:

-Obsessive immorality such as involvement with pornography, adultery, fornication, masturbation, homosexuality, and other sex sins. Strong compulsions toward eating disorders, suicide, self-mutilation, maiming, and murder.

-Addiction to drugs or alcohol.

-Trances, visions, and meditation which are not focused on or from the one true God.

-Bondage to emotions such as fear, anxiety, depression, hatred, rage, jealousy, backbiting, envy, pride, bitterness, negativism, and criticism.

CHAPTER EIGHTEEN

MINISTERING DELIVERANCE

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Identify who is to deal with demonic powers.
- Discuss preliminary preparations for ministering deliverance.
- Summarize guidelines for ministering deliverance.

HEALING PROMISE TO CLAIM:

> **And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (Matthew 10:1)**

INTRODUCTION

There are hundreds of people bound by Satan in demonically caused sicknesses. There are hundreds of others suffering oppression, possession, and obsession at the hands of the enemy. In this lesson you will learn who is to deal with demonic powers, how to prepare for the deliverance ministry, and how to minister deliverance.

WHO IS TO DEAL WITH DEMONIC POWERS?

Dealing with demonic powers is not something to be left to professional ministers. Jesus said all believers would have the ability to overcome demonic powers:

> **And these signs shall follow them that believe: In my name shall they cast out devils... (Mark 16:17)**

Jesus gave His followers the ability to deal with demonic powers. He first delegated such power to the disciples:

> **And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (Matthew 10:1)**

> **And He called unto Him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits. (Mark 6:7)**

He delegated this same power to all believers:

> **And these signs shall follow them that believe: In my name shall they cast out devils... (Mark 16:17)**
>
> **Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. (Matthew 10:8)**

There is no Biblical basis for believing God intended this important ministry to be restricted to a particular group of people. For example, a layman named Philip was used by God to cast out evil spirits in Samaria (Acts 8).

This does not mean believers should rush into encounters with demonic powers without proper preparation, as the sons of Sceva discovered (Acts 19). It is also important that believers do not become overly demon conscious. We are not called to major in demons. There is no spiritual gift of "casting out demons." But you are not to fear demonic powers. When confronted with those affected by demons, you should have the power to bring deliverance from God.

MINISTERING DELIVERANCE

Here are some guidelines for ministering deliverance to those affected by demonic powers:

PRELIMINARY PREPARATION IN YOURSELF:

Faith comes by hearing the Word of God, the specific or "Rhema" Word. Begin to build faith in your own heart by reading the New Testament through with a new attitude:

-Whatever Jesus told His followers to do, you begin to do.

-Whatever He said He would do, expect Him to do it.

-If He said you can deliver those afflicted by Satan, then expect to see them delivered.

-If He said to cast out devils, then do it in His name and expect them to obey you.

Disregard all the teaching of man and personal experiences you have had. Accept that the New Testament means exactly what it says. Accept it as true and act accordingly. You are an ambassador for Christ (II Corinthians 5:20). An ambassador never doubts that the country he represents will back up its Word.

Fast and pray before you go to minister deliverance. Since power and authority for deliverance comes from God, it is well to be in touch! Some demons will come out only by prayer and fasting. Isaiah 58 teaches that God honors the fast which focuses on ministering to the needs of others.

PRELIMINARY PREPARATION IN OTHERS:

Whenever possible, a team of believers should be used when binding or casting out demons. Jesus sent out His disciples in pairs for this ministry:

> **And He called unto Him the twelve, and began to send them forth by two and two: and gave them power over unclean spirits. (Mark 6:7)**

This does not mean you cannot minister alone to a demonically affected person when you encounter them, but there is strength in unity of prayer with another believer. Since strength comes from unity, those who are joining you in the ministry of deliverance should be similarly prepared with prayer and fasting.

In cases of oppression and obsession (such as depression, demonically caused illnesses, etc.), prepare the person who is to receive the ministry. They need to have their faith built through the "Rhema" word of God about deliverance. (This may not be possible in the case of possession). If you encourage the demonically affected to be prayed for without proper instruction, it is like encouraging the unsaved to accept Jesus as Savior without knowing who He is, recognizing their sin and need for salvation. When sharing the Gospel a wise soul winner does not press for a decision too quickly. There is preliminary ministry to be done. Proper instruction must be given.

The same is true of deliverance. Sometimes, God delivers without such instruction. But in ministering deliverance you want to properly use every channel prescribed by God's Word to see the work done. Faith is one channel for God's delivering power and it comes by hearing God's Word, so instruction is important. Jesus combined preaching and teaching with healing and deliverance and He instructed His followers to do so also.

THE PLACE FOR MINISTRY:

Ministry to those affected by demonic powers can be done during a regular part of the church service. Such ministry need not be confined only to private sessions. It is a valid ministry of the church.

Jesus ministered to the demon possessed as part of a regular church service (Mark 1:21-25). However, it is not necessary to wait until a regular service to deal with demonic powers. Jesus brought deliverance when and wherever they were encountered.

THE TIME OF MINISTRY:

When you are ready to minister deliverance...

1. Begin with worship and praise:

We enter His presence (where there is deliverance and healing) through worship and praise. Deliverance can come through worship and praise, even without ministry by prayer because God inhabits the praises of His people. When we praise, He is present to heal and deliver.

2. Create an environment of faith:

You already started to do this when you ministered the Word on deliverance, but you may also need to take additional steps to create an environment of faith.

Unbelief hindered the ministry of Jesus in Nazareth. Sometimes Jesus put unbelievers out when He ministered (Mark 5:35-40). Other times He led people out of their village (an environment of unbelief) in order to minister to them (Mark 8:23). On occasion, as God leads, you may need to ask those struggling with unbelief, fear, etc., to leave.

3. Pray first:

Ask for wisdom and discernment before you begin to minister deliverance. During prayer, God may reveal to you...

-A word of knowledge: Specific facts and information about a person or condition so you will know how to pray. A word of knowledge can include a deep sense of knowing or an impression in your spirit, thoughts, words, or feelings. The word of knowledge may reveal what the sickness is or why the person has the condition.

-A Scripture verse: The Rhema word for that situation, condition, person, or group.

-A vision: Pictures in the mind's eye pertaining to the one to whom you are ministering.

-Words of faith: Special words of encouragement and faith specifically for that individual.

-A special anointing: A sudden infusion of power, perhaps felt as a tingling, heat, or supernatural confidence.

-A special act of faith, that if the person will perform, will be delivered.

4. Conduct a brief interview:

This is not required. It is optional and should be done according to the leading of the Lord. God may give you specific words of wisdom about the person's condition and you will not need to interview.

But if God does not supernaturally reveal something to you, do not hesitate to use the interview. Jesus used both natural and supernatural methods. On occasions He discerned people's conditions by the Holy Spirit. At other times He asked them what they wanted and how long they had been afflicted.

An interview helps you gain information so you can pray more specifically. It also helps you determine if the person needs further instruction before you pray. Jesus often did this. He asked people questions concerning their faith and then dealt with negative forces of unbelief before ministering. Study the following examples:

-Mark 5:1-20:	Questioning the demonized man.
-Mark 8:22-26:	Questioning the blind man.
-Mark 9:14-27:	Questing the father of a boy with an evil spirit.
-Mark 10:46-52:	Questioning blind Bartimaeus.

Ask the person, "What is the problem?" Speaking a request for prayer is important. Jesus delivered many who came to Him making known their need. The request is in itself an act of faith that can set in motion the deliverance processes (James 5:14-15). Ask for a specific statement. You need only brief facts. You do not need the complete history or a life's story.

Do not try to psychoanalyze the information you are given. Your function is to minister deliverance. Some unique cases may require privacy and more time for counseling with a spiritual counselor. Have Christian counselors available for this purpose.

Ask the person who is to be prayed for, "Do you believe Jesus can deliver you?" If they answer positively, then ask, "Do you believe Jesus will do it now?" If the answer is "no" to either of these questions, further instruction from God's Word is needed.

When you are ministering to a large crowd, you will not be able to talk to each person. God may reveal to you specific demonically caused conditions of people in the audience or may lead you to pray specific prayers for individuals.

If you are ministering deliverance in a crowd, it is best to train others to minister along with you rather than you doing all the ministering yourself. The commission of Jesus was that these signs would follow THEM that believe. The work of the ministry was to be through the body, not just one or two lone believers or evangelists.

5. Determine the specific problem:

Use the information from the interview and/or the wisdom God gives to determine if the problem is in the:

Spiritual realm: Problems related to sin. These require a ministry of spiritual healing (salvation, repentance and forgiveness of sin).

Physical realm: Bodily sickness caused by demonic spirits of infirmity.

Emotional realm: Problems concerning anxiety, fear, anger, bitterness, resentment, guilt, doubt, failure, jealousy, selfishness, confusion, frustration, perfectionism in the energy of the flesh, unforgiveness, past situations.

Mental realm: Problems stemming from negative thinking, attacks of Satan on the mind, mental retardation. Remember: Because man is a triune being, problems in one realm affect the whole person. As you minister, deal with the whole person, not just one area. Man is body, soul, spirit. Wholeness implies dealing with all of these.

6. Determine whether it is time to pray:

Determine whether or not it is time to pray the prayer of deliverance. In most cases you will pray, but in some cases do not be surprised if the Lord directs you not to pray or to delay prayer.

Jesus delayed healing in the case of the Syrophonecian woman's daughter and Lazarus. He did not do many works at all in Nazareth because of unbelief. The Lord may also direct you to delay until further instruction is given. The person may need to deal with a sin problem, require more instruction on deliverance, etc.

7. Pray the prayer of deliverance:

Pray a prayer of deliverance which focuses on the specific problem of demonic influence which you have identified. You do not have to persuade God to deliver by your prayer. Just as salvation is already available, the same is true of deliverance. Just as salvation is based on the condition of faith, so is deliverance. God wants to deliver, just as He wants to save.

Although the power of God is sometimes present in a special way for deliverance (Luke 5:17), you can still pray without a special anointing because Jesus commanded you to do so just as He told you to spread the Gospel.

Use others to help you minister if you are in a group setting. There is multiplication of spiritual power when more people are praying (Matthew 18:19). Body ministry discourages individuals who experience success in deliverance and those who receive it from giving glory to man.

Jesus taught that first you should bind the enemy, then you can exercise power over him:

> **Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. (Matthew 12:29)**

If demonic powers are binding in oppression from the outside, pray for their hold to be loosed and their powers to be bound. For example, Jesus loosed the woman in the synagogue from the spirit of infirmity. She was not possessed, but oppressed. A casting out was not necessary.

In cases of demon possession, you have the authority to cast demons out in the name of Jesus. It is not authority in your own power or ability, but in His name. It is important to use the name of Jesus in the prayer when you are casting out the demon.

Faith, fasting, and prayer are necessary to cast out demons. (Read the account in Matthew 17:14-21). This is why preliminary preparation is encouraged in these areas. The Word of God (Ephesians 5:17; Hebrews 4:12); the blood of Jesus (Revelation 12:11); and the infilling power of the Holy Spirit (Acts 1:8; 2:38) are also tools for deliverance God has given you.

Yelling and screaming at the demons is not necessary. It is your authority in the name of Jesus that causes them to come out, not the volume of your voice during prayer. Always forbid the demons to reenter. This is an important part of the deliverance prayer:

> **When Jesus saw the people came running together, He rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him. (Mark 9:25)**

Do not spend time talking with the demon, should it manifest itself through spoken words. Jesus rebuked demons and told them to be quiet (Luke 4:34-35). Remember that any conversation with demons is dangerous because there are lying spirits.

The Holy Spirit will direct you in the prayer of deliverance, but if you are new to this ministry here is a sample prayer pattern to study:

"In the name of Jesus Christ and on the basis of the authority of His power, His Word, His blood, and the Holy Spirit..."

...This establishes the power base for deliverance...

"...I bind you...."

...Jesus taught to bind the strong man first before attempting to cast him out...

"...and I command you..."

...Ministering deliverance is a prayer of authority, not of entreaty. You can speak quietly, but you must take authority over the forces of evil in the name of Jesus. Look directly into the eyes of the person as you speak.

"...the spirit of_____" or "...you foul spirit of Satan..."

...if the spirit has been identified either through spiritual or natural discernment, then name it specifically; otherwise, generally.

"...to depart...."

...this is the casting out process...

"...without harming_____(name of person being delivered), or anyone in this house, and without creating noise or disturbance"

...Sometimes the demon will try to harm the person or create a disturbance.

"I forbid you to reenter this person..."

...Remember that Jesus used this command...

"...and I loose the Holy Spirit to fill of this person with the cleansing, delivering power of the blood of Jesus."

...We are told to loose as well as bind. If you have identified a specific spirit at work, loose the opposite spirit. For example, bind the spirit of pride and lose the spirit of humility.

Do not make a show of such ministry and try to attract crowds with it. When Jesus saw the actions of a demon attracting a crowd, He immediately stopped the performance being staged by the evil spirit and cast it out:

When Jesus saw that the people came running together, He rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. (Mark 9:25)

Do not attempt to cast demons into Hell. Jesus and His disciples did not do this. We have authority only to bind, loose, and cast out. There is a set time for the final judgment of demons in the future. The demons said to Jesus:

...What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us BEFORE THE TIME? (Matthew 8:29)

Prayer for those affected by demons can be done with or without the laying on of hands. Jesus used the laying on of hands to minister to the woman oppressed with the spirit of infirmity in Luke 13:11-13. In other cases, He did not lay on hands but simply spoke to the demons (Luke 9:42).

8. Praise God for the answer:

Follow prayer with praise to God for deliverance. Remember that in the Biblical example of the ten lepers, all were healed but only the one who returned to praise was made whole. Praise by faith and not by sight. You have done what God's Word said to do. Believe He has done what He said He would do. Thank Him for it.

RECOGNIZING SIGNS OF DELIVERANCE:

In cases of demonic possession, sometimes demons come out with a struggle, such as crying out or throwing the person on the floor. When demons have departed (whether in possession or oppression), there will be a sense of release, joy, like the lifting of a weight.

SELF-TEST

1. Write the Healing Promise from memory.

_____

_____

2. According to the Scriptures, who is to deal with demonic powers?

_____

3. Summarize the guidelines for preparing yourself to minister deliverance.

_____

_____

_____

4. Summarize the guidelines for preparing others for the deliverance ministry.

_____

_____

_____

5. Summarize the guidelines shared in this lesson for ministering deliverance.

_____

_____

_____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. Study the Biblical record of the ministry of Jesus to those whose conditions were caused by demonic influence:

   -Crippled woman: Luke 13:10-17
   -Man with unclean spirit in the Synagogue: Mark 1:23-28; Luke 4:31-37
   -Gadarene demoniac: Matthew 8:28-32; Mark 5:1-13; Luke 8:26-33
   -Woman with issue of blood: Matthew 9:20-23; Mark 5:25-34; Luke 8:43-48
   -Syrophoenician's daughter: Matthew 15:21-28; Mark 7:24-30
   -Child with evil spirit: Matthew 17:14-21; Mark 9:14-29; Luke 9:37-45
   -Dumb demoniac: Matthew 9:32-33
   -Blind and dumb demoniac: Matthew 12:22-30; Mark 3:22-27; Luke 11:14-26

   Other incidents: In addition to these specific encounters of Jesus, the Bible makes general references of His ministry to those affected by demonic powers:

   -In the following references the term "healed" is used to describe how Jesus dealt with the demons: Matthew 4:24; Luke 6:18

   -In the following references the term "cast out" is used to describe His strategy: Mark 1:32-34,39; 6:13

   -Luke 4:41 simply records that the devils "came out." Luke 7:21 states that He "cured" them. Matthew 8:16 records that He "cast them out with His Word." Mark 16:9 and Luke 8:2-3 state that Jesus cast seven devils out of Mary Magdalene. In large crowds, Jesus did not allow the demons to speak out: Mark 1:32-34

2. In the last lesson you determined if your condition or that of someone to whom you are ministering was demonically caused. Based on what you learned in this chapter, how should you proceed to minister deliverance?

   _____

   _____

3. The following checklist was developed from this lesson for you to use in ministering deliverance:

PRELIMINARY PREPARATION:

In Yourself:

___Study God's Word on deliverance.
___Preliminary fasting and prayer.

In Others:

If the condition of the demonically affected person permits, follow these steps:

___Proper instruction regarding deliverance.
___Study God's Word on deliverance.
___Preliminary fasting and prayer.

THE TIME OF MINISTRY:

___Create an environment of faith.
___Pray for discernment. God may give you:
-A word of knowledge
-A Scripture verse
-A vision
-Words of faith
-A special anointing
-A special act of faith
___Conduct a brief interview.
___Determine the problem. Is the problem in the...
___Spiritual realm
___Physical realm
___Emotional realm
___Mental realm
___Determine whether or not it is time to pray.
___Pray the prayer of deliverance.
___Praise God for the answer.
___Recognize signs of deliverance.

CHAPTER NINETEEN

DELIVERANCE FOLLOW-UP MINISTRY

OBJECTIVES:

Upon completion of this chapter you will be able to:

- Write the Healing Promise from memory.
- Summarize guidelines for follow up care of those who receive deliverance.
- Summarize guidelines for protection from demonic powers.

HEALING PROMISE TO CLAIM:

> **Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. (Matthew 10:8)**

INTRODUCTION

Jesus made it very clear that follow-up care of those delivered from demonic influence was important. He said:

> **When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.**
>
> **Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished.**
>
> **Then goeth he, and taketh with himself seven other spirits more wicked than himself and they enter in and dwell there; and the last state of that man is worse than the first... (Matthew 12:43-45)**

When the evil spirit is cast out, a spiritual void results. If that void is not filled and proper follow-up care given, demonic powers return in stronger manifestations.

FOLLOW UP CARE

Here are some important steps for follow-up care of those experiencing deliverance:

1. PRAY A PRAYER OF RENOUNCING:

After deliverance, those who have been possessed by demons should be led in a prayer of confession, repentance, and renouncing of any sins or involvements connected with the demonic activities.

2. DESTROY OCCULT ITEMS:

If the person has occult items (idols, voodoo items, witchcraft equipment, books, etc.), these should be destroyed.

3. FILL THE SPIRITUAL VOID:

When a demon is cast out, he will seek another body through which to operate. A demon is restless and discontent outside of a human body. It is only by indwelling and controlling a human life that a demon is able to fulfill Satan's evil purposes.

Because of the danger of a demon returning to his former victim accompanied by worse spirits, the spiritual void must be filled. A person must receive Jesus Christ as Savior and be filled with the Holy Spirit. He should continually immerse himself in prayer and the Word of God and immediately become part of a community of believers.

4. GIVE YOUR TESTIMONY:

Those experiencing deliverance from demonic powers should testify about their deliverance. Jesus told the demoniac of Gadarene:

> **...Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.**
>
> **And he departed and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel. (Mark 5:19-20)**

Revelation 12:11 confirms that we overcome the powers of Satan by the word of our testimony.

5. PROTECT YOURSELF FROM DEMONIC POWERS:

Here are specific ways to protect yourself from the activities of demonic powers:

-The most important protection is to receive Jesus Christ as Savior because demons cannot possess a born-again believer. After you are saved, keep yourself from sin, for through sin you "give place to the devil" or provide opportunity for him to oppress you.

-Be filled with the Holy Spirit. Demonic spirits and the Spirit of God cannot inhabit the same spiritual vessel.

-Avoid an obsessive interest in demons. It is not wrong to study what God's Word says about them or courses such as this one which are based on God's Word, but do not read secular books, attend séances, etc., to learn more about demons.

-Avoid any contact with the occult. Do not consult witches, shaman, astrologers, horoscopes, card, palm, or tea leaf readers. Do not serve false gods or allow idols to come into your home (Deuteronomy 7:25-26).

SELF-TEST

1. Write the Healing Promise from memory.

2. Summarize guidelines for follow-up care of those who receive deliverance.

3. Summarize guidelines for protection from demonic powers.

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

If you or someone to who you are ministering have experienced a deliverance, write out specifically how you will...

Pray a prayer of renouncing:

_____

_____

Destroy occult items:

_____

_____

Fill the spiritual void:

_____

_____

Give your testimony:

_____

_____

Protect yourself from demonic powers:

_____

_____

PART SEVEN

KINGDOM LIVING

In the beginning of this course you learned of a great spiritual battle between the Kingdom of Satan and the Kingdom of God which is manifested in both the spiritual realm of the soul and spirit and the natural realm of the physical body.

You have studied about the attack of the enemy on the body through sickness and the counterattack of divine healing provided through the atonement of Jesus Christ. You have also learned strategies for ministering and receiving healing and deliverance.

In this final section, you will learn how to live in the Kingdom of God as a well warrior.

CHAPTER TWENTY

WELL WARRIORS

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Summarize Biblical guidelines for walking in divine health.
- Walk in divine health as a well warrior.

HEALING PROMISE TO CLAIM:

> **Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. (Psalms 37:4-5)**

INTRODUCTION

It is difficult to wage spiritual battle against Satan and his evil forces when you are weak, sickly, and in physical pain. This is why Satan launches attacks against your physical body. He knows you cannot be effective as a spiritual warrior when you are ill.

You have learned strategies for ministering and receiving healing, but the Bible also has much to say concerning how to protect your body from Satanic attacks. The Bible teaches principles for living in the Kingdom of God physically as well as spiritually.

Just as there is preventative and curative medicine in the natural world, there are preventative and curative measures given in God's Word. "Preventative" measures help prevent sickness. "Curative" measures bring healing when sickness does occur.

The following Biblical directives are principles for receiving healing and living in good health. They are both preventative and curative measures. It is important that you know these principles so you can share them with others and intelligently cooperate with God in matters of bodily health and healing. God wants well warriors!

ACCEPT JESUS CHRIST AS SAVIOR:

When you do this, you become a born-again Christian, a child of God. The Bible teaches through the story of the Syrophenician woman that healing is the "children's bread," that is, it belongs to the children of God (Mark 7:24-30).

God graciously heals unbelievers and uses it to draw them to salvation, but healing is really the "children's bread." By accepting Jesus as Savior, you put yourself in the spiritual position to receive physical healing.

If you are already a believer and have sinned, exercise the privilege that is yours to ask for and receive forgiveness (I John 1:8-9). By keeping yourself continually cleansed, you prevent sickness resulting from your own sin.

GIVE GOD'S TEMPLE BACK TO HIM:

Your body is the temple of God. Present your physical body to God for His purposes: I Corinthians 6:13,19-20; Romans 12:1.

SEEK FIRST THE KINGDOM OF GOD:

When you seek first the Kingdom of God, all other things are added unto you (including health): Matthew 6:33.

BE FILLED WITH THE HOLY SPIRIT:

Jesus never performed a healing until He was filled with the Holy Spirit. The Bible teaches that the early church had power after the Holy Spirit came upon them. If the Holy Spirit dwells in you, it will quicken your mortal body both now and in the resurrection. Part of the power of the Holy Spirit is the power to heal. Being filled with the power of the Holy Spirit will help you walk in health and secure your healing. It is the Spirit and the Word of the Spirit that quicken and give life: Psalms 119:25,50. Study Psalms 11 where the quickening of the Spirit is mentioned 11 times.

FEAR GOD:

The Bible promises health to those who fear God: Malachi 4:2; Romans 8:15.

DEVELOP AN INTIMATE RELATIONSHIP WITH GOD:

Since healing is "in His wings," then you should abide under them whether you are seeking or ministering healing (Malachi 4:2). "Abiding" in the Lord, as a branch does in a vine, is an intimate relationship. It attaches you to the vine from whom the "sap" of life and healing flows.

GIVE THE WORD PRIORITY IN YOUR LIFE:

Study Proverbs 4:20-23. Note that you are to give God's Word priority as you attend to it with the mind, ear, eye, and heart. The entire body is affected.

"Attend to the Word": Means give the Word undivided attention.

"Incline thine ear unto my sayings": Do not hear through tradition or through interpretation of what other men say about the Word of God. Hear it with your own ears.

"Let them not depart from thine eyes": Keep your eyes trained on the Word of God. Do not look at contrary circumstances. Do not look with fleshly senses. When flesh conflicts with spirit, rely on your spiritual senses.

"Keep them in the midst of thine heart": Keep the Word of God alive in your heart. Just as you feed your physical man, feed your spiritual man.

"For they are life unto those that find them, and health to all their flesh": God's Word is like medicine. It brings healing (Psalms 107:17-20) and strength (Psalms 119:25-28). See also Proverbs 3 for the effect of God's Word on health.

When a medical doctor prescribes medication, he tells you to take it so many times a day to recover. If he tells you to take the medicine internally and you decide to rub it on your chest, it is of no value. You must follow his instructions in order to get well. This is God's prescription: His Word is His medicine for life and health both preventative and curative, for life and health. You must use it and apply it correctly.

If the doctor says you have a serious condition and need surgery, you do not say "I do not have time for this operation." You make time even if you lose your job. You rearrange your schedule. When you are that diligent about the medicine of the Word of God, it will bring health to your body. If you are feeling bad, double up on Bible reading. His Words are spirit and life. They bring healing.

WALK IN OBEDIENCE TO THE WORD:

If you walk in obedience to the Word, you will not live in sin and this will eliminate sickness resulting from personal sin. Psalms 38 records the mental, physical, spiritual, and emotional conditions resulting from David's personal sin.

God responds to you on the basis of obedience (I John 3:24). Righteous living helps you avoid sickness brought on by your own personal sin. Living according to God's Word also provides protection from some diseases, such as sexually transmitted diseases.

Walking in obedience to the Word includes prayer, study, and application of the Word. See Psalms 128, Deuteronomy 28, and Exodus 15:26 as examples of promises of physical health to those who walk in obedience to the Word.

GUARD YOUR HEART AND SPIRIT:

There is a relation between the soul and health (III John 2). The forces of life flowing from the heart bring healing power. The forces of life come out of your spirit. If you have a bitter, angry spirit, it will affect you physically. Most nervousness, frustration, etc., comes from living in the future. Guilt and resentments result from living in the past. God says to forget what is behind and do not worry about the future.

This is why Jesus taught us to pray, “give us this day” our needs. God structured the universe to run on the pattern of a single day. When we break that pattern in our heart and spirit by living in the past or future, emotions result that lead to illness.

The indwelling human spirit gives life and energy to the human body. Once the spirit leaves the body, the strongest body will stop living and begin to decay. Life is quickened when the spirit reenters the body. Because of this, a breach (opening) in the spirit can provide entrance for Satanic powers, including sickness. Bitterness, anger, worry, strife, etc. are all works of the flesh (Galatians 5:19-21).

Proverbs 18:14 indicates a wounded spirit affects the physical body. Proverbs 17:22 indicates a broken spirit affects the physical body. Psalms 38 shows how sin is related to physical and emotional conditions. Proverbs 16:24 and 12:18 indicate your conversation can affect your physical body. Bring your emotions under the control of the Holy Spirit. This is done by allowing God to develop the fruit of the Holy Spirit in you. Since healing begins in spirit, the fruit of the Holy Spirit can bring healing (Galatians 5:22-25; Romans 8:26).

FOLLOW NATURAL LAWS OF HEALTH:

It has been estimated by doctors that 60% of illness results from an unhealthy lifestyle. The Bible is filled with examples of following the natural laws of health. The same God that said, "I am the God that healeth thee" also gave practical health regulations as part of the Old Testament law. Paul told the men on ship to eat for their health (Acts 27:34). He told Timothy to drink wine instead of the bad water (I Timothy 5:23).

The body, as well as the spirit, is sacred because it is the temple of God. Proper rest, exercise, and diet will help you walk in divine health because you are cooperating with the natural laws of God. Because your body is the temple of the Holy Spirit, do not take any toxic substances into it such as alcohol, cigarettes, or addictive drugs.

PROPERLY DISCERN THE BODY OF CHRIST:

You already learned the importance of properly discerning the body of Christ in Communion. The Bible says many are sick and weak because they do not do this.

WHEN YOU ARE SICK, BELIEVE GOD WANTS TO HEAL YOU:

Believe God wants to heal you, even if you have not yet experienced it. Provision and manifestation are different. Provision for salvation was made hundreds of years before you accepted it and it was manifested in you. Believing is confidence in provision even when manifestation (of healing) is not yet experienced. Believing is different than claiming. When people claimed they were well while still exhibiting terrible symptoms, this caused many to turn away from divine healing.

"Believing" believes God's Word, but does not deny the natural, visible symptoms. Do not go around talking about your symptoms voluntarily and glorifying the attack of Satan in your body but if you are asked, always speak the truth. "I have the symptoms of heart trouble" or "the doctor has diagnosed heart trouble." Then answer the inquirer with God's Word--"But by His stripes I am healed."

This follows the example of Jesus, who did not deny or ignore reality. Jesus said clearly, "Lazarus is dead...But I go to raise him." It is a delicate matter of fact balanced with faith.

ACCEPT GOD, THROUGH JESUS AS YOUR HEALER:

Sin and sickness are Satan's twin evils. Salvation and healing are God's provision. Before Calvary, people were saved and healed by looking forward to it in faith. Afterwards, by looking back to it in faith. Did you accept Jesus only as Savior, or did you accept Him as healer also? How can He keep you from sin if you have never accepted Him as Savior? How can He keep you from sickness if you have never accepted Him as healer?

Jesus bore your sicknesses and carried your diseases at the same time and in the same manner that He bore your sins (Matthew 8:17). We should not forget His benefits, which include healing (Psalms 103:1-3). God laid both sin and sickness on Jesus in the same atonement. How can we say part of it belongs to us and the other does not?

In Romans 10:9, the word "saved" is the same word used by Mark when he said "as many as touched him were made whole." Salvation is deliverance from sin and its penalty. Sickness is part of the penalty. The Greek word "sozo" carries the meaning of physical and spiritual healing. The only "surely" (word of emphasis) in the redemption chapter of Isaiah (chapter 53) precedes His provision for our healing.

You can be free both from the bondage of sin and sickness. He forgives your iniquities and heals all your diseases (Psalms 103:3). This is why Jesus said, "Which is easier: To forgive sins or be healed?" (Mark 2:9).

INCREASE YOUR FAITH FOR HEALING:

Lack of faith hinders healing, so you need to increase your faith for healing. It is not necessary to be a person with great faith, just a person with a little faith in a great God. Faith is believing God *will* heal you, not *can* heal you. Satan believes God can heal, but wants to keep from you the truth that He will.

Your own faith is not an absolute necessity for healing. It is desirable, but not a prerequisite to healing in every case. When Jesus ministered healing, there were many who were healed who could not have faith. Some of them were dead. Some were healed because of the faith of a friend or relative who brought them to Jesus.

Your faith is just one channel of healing, but because it is a channel God uses, it is important to develop it.

-Healing faith is not:
- -The faith by which you are saved.
- -The "faith of our Fathers."
- -Faith in your own faith, the response of your faithfulness, i.e., "I'm doing my part, now you do yours."

-Healing faith is:
- -The substance of things hoped for and the evidence of things not seen.
- -Expecting God to do what He has promised.

-Healing faith can be:
- -Faith of one who prays.
- -Faith of one who seeks healing.
- -Faith of friends.
- -Faith of relatives.

Faith for healing comes from hearing the Word of God about healing. Relating experiences will encourage your faith, but only hearing the Word of God increases your faith. Isaiah begins the redemption chapter with "Who has believed our report?" To believe the report, they must hear it. Romans 10:17 says faith comes by hearing the Word of God. "Word" in this verse means "the specific sayings of God" which--in the case of health--would be the passages that concern healing.

Jesus did not condemn people about their level of faith. He encouraged them and increased it with the Word. Believe when you pray (Luke 11:24). Many do not get their prayers answered because they have hope (future) instead of faith. Faith "IS" means it is present. During the time between your prayer and the manifestation in your physical body, look to God, not symptoms.

ACT IN FAITH:

Act upon the Word of God to demonstrate your faith in it. Hope is passive. Faith is active. Faith without works is dead. Faith is a noun, belief is a verb. Combine faith with belief and begin to act in faith. God has always worked when men acted in faith:

-Noah built an ark: God sent a flood.
-Moses stretched out the rod: God parted the waters.
-Joshua marched around Jericho: The walls fell down.
-Elijah smote the waters: God parted them.
-Elisha threw a stick in the river: God made the iron swim.
-Naaman dipped seven times: God healed the leprosy.

God's Word becomes simple when you accept it as true and act accordingly. The first act is to appeal for healing on the basis of faith. Many believers spend their lives depending on the prayers and faith of others, as though they were more favored by God. To be saved, you do your own repenting, believing, confessing, accepting, and receiving. You have the right to do your own asking, believing, and receiving for healing. Others may pray for you, but never substitute the prayers of others for your own asking because Jesus said, everyone that asks receives. Appeal yourself in faith (Psalms 6:2-3).

After appealing in faith, accept healing by faith: "Be it done to me according to your Word," Mary said. Believe you receive your healing when you pray, not when you feel better. Receive it just as you did salvation: By faith. Sometimes you have feelings when you get saved, sometimes you do not, but you still receive salvation by faith. The same is true of healing.

You cannot lead someone to salvation unless they believe. The same is true of healing. God does not have to heal someone to prove healing anymore than He must save someone to prove salvation.

Healing can be instantaneous or gradual. The blind man and the leper healed by Jesus were apparently gradual healings. Jesus cursed a fig tree one day and its roots died, but its death was not apparent until the next day. It died from the roots, not from the visible branches down. The same principle can be true in healing.

It is a mistake to start looking at your body to see if you are healed. Healing starts in your spirit. God heals through your spirit. Even His Words "are spirit and life." We must worship Him in spirit. This is why Satan wars against your spirit (spiritual warfare).

After you have appealed to God and accepted your healing by faith, act in faith upon God's promises. Faith moves and acts on the basis of God's Word. Reason is troubled, excited, and nervous. When reason argues, faith stands steadfast.

Faith does not have to argue, but believes when a request is made according to the Word of God, the work is finished even before it is visibly manifested. Faith lives in the light of anticipated results. It does not cower in bondage to present circumstances. Just as when the Israelites took the promised land, the size of your inheritance depends on how much "land" you stand upon, walk on, and claim.

Begin to speak words of faith. The words of our profession (or confession) is saying what God says (Hebrews 3:1). Confession is saying what God says and affirming something you believe, repeating with your lips from your heart the things God has said in His Word. Confess what Jesus did for you and what the Bible promises as a result of His finished work.

Confession states facts written in the Bible. Jesus is the High Priest of our confession. He acts on behalf of our confession. It is not "mind over matter" or the perverted "name it and claim it" idea. Faith does not wait to see to believe because faith comes by hearing, not seeing. When Jesus stood outside the tomb of Lazarus, He prayed, "I thank Thee that thou hast heard me." Hast is past tense. He declared this even though Lazarus was still dead.

Confession is not denying reality, but meeting it head on with the profession of God's Word. Faith is not an irrational act. It is the most rational act in the world. It is based on the Word of God, the highest possible evidence of things not seen--things "forever settled in Heaven" on the basis of God's Word.

Confess God's Word even if you have contrary feelings. Confession is made to salvation, with or without feeling. The same is true of healing. Confess first, then Jesus acts on your confession. You overcome through the blood of Jesus and the word of your testimony (Revelation 12:11).

You do not need sympathy for healing, (suffering along side of), but substitution (suffering in place of) and this was already done by Jesus. Negative confession glorifies Satan. When you tell your troubles, you are giving testimony to Satan's ability to get you into trouble. You are snared with the words of your mouth (Proverbs 6:2). Is your confession God's Word or symptoms? The Word declares healing. Symptoms declare illness. Which will you declare?

As part of your confession of faith, begin to praise God for healing. Jonah praised God for deliverance while still in the belly of the whale. Hebrews 13:15 speaks of a "sacrifice of praise." We are to praise as we enter His gates, not just when we leave with our petitions granted.

Psalms 50:14-15 indicates that praise is the gate in the wall of salvation. Through praise you can hang your own gate and walk through it to claim the benefits of salvation. You would not confess Jesus as your Lord and act like an unbeliever. Do not confess Him as your healer and act as an unbeliever.

There is no Word of God void of power. When Peter was told to let down the nets, he did not argue. He did not deny the fact that they had fished all night and caught nothing, but he went ahead and acted on God's Word. When you act in faith, you do not depend on your feelings. You may not feel like asking for prayer. You may have not felt anything when you were prayed for. You may not feel any better at first.

Do you want healing or feeling? Healing is better than feeling. You can be healed and never feel anything. Base your faith on the Word of God and not feelings. Faith is the evidence of things not seen (Hebrews 11:1). You do not need faith if you already feel healed.

The Word of God and faith are the senses by which a spiritual person is directed. The natural person walks by the natural senses. A spiritual person walks by spiritual senses. When natural evidence conflicts with the Word of God, walk by spiritual senses. Your natural senses may be convincing, but when God's Word differs from them, act on the Word.

Abraham's physical senses said it was impossible for him to have a son. But Abraham believed God. He acted like what God said would come to pass. Abraham "considered not his own body" (Romans 4:19). Do not consider the condition of your body. Instead, "Consider Him who is the Apostle and High Priest of our profession, Christ Jesus" (Hebrews 3:1).

It is not enough just to not consider your body. When God tells you to take off, He also tells you to put on. When He tells you to cast out demons, the empty void must be filled. When you bind, you are also to loose. The same pattern applies here: When you "consider not" the symptoms in your body, you must focus your attention on Him and "consider Him."

People believe in the power of disease with confidence. They believe in the effects the doctor tells them they will experience before they experience it. But when it comes to healing, we say, "I will never believe until I see it." Faith replies, "You will never see it until you believe it." Faith is the evidence of things not seen (Hebrews 11:1). David said, "I had believed to see" (Psalm 27:13). He did not say, "I had to see before I would believe." He acted in faith before he saw the evidence. The Word demands that you walk by faith. Senses demand that you walk by sight. It is not that you deny the reality of the things seen (symptoms), but you focus instead upon the things unseen (II Chronicles 4:16-18; 5:1).

Meet the temptations of unbelief with faith. Satan tempts every born-again believer with sin. He will tempt every person who is healed by symptoms. He will tempt you to fear that the sickness will return. He will discourage you when you see others who lose their healing. He will fill you with doubt that you were healed.

Remember that man's first sin resulted from believing God did not mean what He said! Meet such temptations the same way you meet temptations to sin: Answer them with the Word of God, as Jesus did.

USE THE WEAPONS OF SPIRITUAL WARFARE:

Remember that sickness is Satan's attack on the body, just as sin is his attack on the soul. War against this with your spiritual weapons (Ephesians 6:10-18). Your weapons include fasting and praying (Isaiah 58:6-8). For further study of spiritual weapons, see the Harvestime International Institute course, "*Spiritual Strategies: A Manual Of Spiritual Warfare*."

ACCEPT MEDICAL AND NATURAL METHODS:

When a fire starts, you not only call on the fire department, you use every available means to put out the fire (buckets, water hoses, wetting down the roof, etc.). When you are ill, you can not only call on God but you can also use every available legitimate means to war against sickness: Doctors, medicine, rest, diet and exercise. All are good things from God. Appreciate how the healing comes, but give the glory to God!

Avoid these two extremes:

1. Practicing healing prayer only:

Some Christians practice healing prayer only, refusing any help from modern medicine which is an extension of God's goodness. Isaiah used a natural poultice of figs for healing (Isaiah 38:10-21). Jesus said "the sick need a physician" (Luke 5:31) and Luke, who was a physician, was a part of Paul's team (Colossians 4:14).

Some Christians quote II Chronicles 16:12-13 as proof they should not go to physicians because Asa consulted doctors and died. But the key word in this passage is "only." Asa's sin was not seeking the Lord. In a time of great personal need, he looked to man only. His primary confidence was in man, and this was his error.

The medical doctor is only an extension of God's goodness. The doctor can set a bone, but he must wait for divine power to heal it. A surgeon can skillfully perform a difficult operation, yet God does the actual healing of the cuts he makes. He works in cooperation with, not opposition to, God even though he may not realize it. Doctors remove obstructions to healing and provide medication to aid it. Christian doctors, especially, can work effectively in cooperation with God.

Many medicines are made from natural herbs and elements created by God in the first place. The medicine is a more concentrated form. Praying over medicines before taking them increases their effectiveness. Why set aside what God has so graciously provided in legitimate medical service? It is no more sensible than refusing to stop the flow of blood in an artery and resorting to prayer

alone or refusing to remove a splinter from your finger and calling for the elders to come and pray. It would be as foolish to neglect the use of natural or legitimate medical means as to neglect daily food to maintain life and health.

Note: Caution might be used in selecting a doctor, especially in cases of terminal illness. It is important to have one who recognizes the reality of divine intervention and does not surround the ill with a negative environment.

2. Limiting the way God heals to only modern medicine:

Doctors and medicine can effect cures for specific illnesses and assist in emotional and mental conditions, but they cannot deal with related spiritual and demonic conditions. Drugs sometimes only conceal the real problem and do not deal with it. Divine healing deals with wholeness.

SELF-TEST

1. Write the Healing Promise from memory.

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2. Summarize the Biblical guidelines discussed in this chapter for living in divine health.

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(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. Here are Biblical examples of God at work to free people from the forces of evil which can be applied spiritually to healing:

   Divine intervention: The apostles were freed from jail by an angel. This would be similar to divine healing: Acts 5:17-21; 12:1-11

   Intervention by natural forces set in motion by God: An earthquake freed Paul and Silas from jail. This would be an example of healing by natural processes set in motion by God: Acts 16:25-40

   Intervention by professionals: Release from jail comes from the officials. Applied to healing, this would be like professional medical care: Acts 16:35-39

   A time to die: History records that Peter and Paul were both imprisoned in Rome around 67 A.D. This time there was no divine, natural, or professional intervention. They were martyred. Applied to healing, this would be like a sickness unto death.

   All of these incidents help us understand a parallel truth. Just as God always wants to free people from prison, He also desires to heal. Sometimes it will be divine healing, natural processes set in motion by God, through professional assistance, or--by the ultimate liberation--death. There is no conflict between the methods when dying faith is as strong as living faith.

   All legitimate healing comes from God, whether through prayer, medicine, or natural processes. Scripture teaches that while God performs miracles, He is equally active in the recurring events we can explain and predict. (See Psalms 65 which explains the power of the Lord at work in the natural processes of the earth.) The important thing is to realize this and give God glory for all healing:

   ...they did not realize it was I who healed them. (Hosea 11:3, NIV)

2. Review the principles of Kingdom Living presented in this lesson. Check the directives which need to be implemented in your life:

   ___Accept Jesus Christ as Savior.
   ___Give God's temple back to Him.
   ___Seek first the Kingdom of God.
   ___Be filled with the Holy Spirit.
   ___Fear God.
   ___Develop an intimate relationship with Him.
   ___Give the Word priority in your life.
   ___Walk in obedience to the Word.

___Guard your heart and spirit.
___Follow natural laws of health.
___Properly discern the Body of Christ.
___When you are sick, believe God wants to heal you.
___Accept God, through Jesus, as your Healer.
___Increase your faith for healing.
___Act in faith.
___Use your weapons of spiritual warfare.
___Accept both medical and natural methods.

3. Write a plan for implementing each directive you checked:

_____

_____

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CONCLUSION

You have reached the conclusion of your study about the battle for the body, but the battle itself will rage until that day when you pass from this world of sin, sickness, and death into the presence of King Jesus.

If you were under physical attack when you began this study, we trust the teaching has either already resulted in your healing or else prepared you to receive it. Remember: You **will** be healed--either in an immediate or delayed healing or the ultimate healing as you enter the presence of the Lord.

We also pray these words have challenged you to minister healing and deliverance to a suffering world. At first you may be hesitant and fearful to begin to minister healing, but remember: A healing ministry is for those who burn the bridges of unbelief and fear behind them.

The story is told of a famous leader named Julius Caesar who, having determined to conquer Britain, sailed with his legions from France to England. After he arrived in England he burned every ship used for crossing the English channel. There could be no retreat. It was either move forward in victory or die. This must be your attitude towards the ministry of healing.

You will take one of two positions concerning what you have learned in this study:

> -You will either be like the New Testament leader Gamaliel who stood on the sidelines urging caution, suggesting to the religious leaders a "wait and see" approach...
>
> -Or you will be like the Apostle Peter, who took the risk of action. He healed the lame man, incurred the anger of spiritual leaders, and stood against authorities who told him not to preach or heal in the name of Jesus.

Always remember: You are a facilitator of healing, not the healer. You are only a channel through which the Healer within you flows out to...

> ... People who face terminal malignancies and endure racking pain.
> ... People who are frustrated, hopeless, and ready to give up.
> ... People who have lost loved ones or been hurt by others and their hearts cry out with painful emotions.
> ... People bound with chains of sin and demonic oppression.
> ... People facing death.

You are not called to spend your time explaining difficulties and unanswered questions that may arise in the healing ministry. You are not called to answer questions, but rather to minister healing. As when you minister salvation, leave the results of the healing ministry with God.

Adopt the same attitude as that of Evangelist F.F. Bosworth who said:

> *"I for one will preach all the Gospel if I never see another man saved or healed as long as I live. I am determined to base my doctrines upon the immutable Word of God, not upon phenomena (experience)."*

Through the pages of this manual, we have placed in your hands the potential for a miracle. We have planted a seed of healing in your life. It is much like a seed in the natural world. In order for it to bring forth life, the seed must be nourished.

In this study you have been given a miracle seed from God's Word. It is the seed of faith concerning healing. Just as you cannot explain how a natural seed germinates and grows, you cannot explain everything about the subject of healing. But if you nourish the seed that has been planted in your soul and spirit, it will bring forth life.

In conclusion, here are two final questions:

We are asking: "What will you do with this seed?"

Jesus is asking: Whether it is easier to say, "Thy sins be forgiven thee" or to say, "Arise, and walk?"

APPENDIX A

A DIAGNOSTIC ANALYSIS

The following checklist is designed to help you analyze and deal with possible causes of an illness. Prayerfully consider each question. Ask God for discernment and revelation as you complete this analysis:

SPIRITUAL ANALYSIS:

___Have you accepted Jesus Christ as your personal Savior?

___Have you accepted Jesus Christ as your Healer?

___Do you believe God can and will heal you?

___Do you read the Bible each day?

___Do you study the Word of God about healing in order to increase your faith?

___Are you claiming the healing promises of God's Word?

___Do your actions and verbal confessions reflect faith or doubt in God's promises?

___Are you focusing on your symptoms or on God's promises?

___Do you pray each day?

___Do you confess your sins to God and ask forgiveness each day?

___Do you forgive others and pray for them?

___Do you regularly examine yourself for hindrances to answered prayer including:

___Sin of any kind.
___Idols in the heart.
___An unforgiving spirit.
___Selfishness and wrong motives.
___Power hungry, manipulative prayers.
___Wrong treatment of a marriage partner.
___Self-righteousness.
___Unbelief.
___Not abiding in Christ and His Word.

___Lack of compassion.
___Hypocrisy, pride, meaningless repetition.
___Not asking according to the will of God.
___Not asking in the name of Jesus.
___Satanic hindrances.
___Not seeking first the Kingdom of God.

___Are you knowingly violating any Scriptural directive?

___Do you regularly receive and properly prepare for Communion?

___Do you worship regularly with other believers, surrounding yourself in an environment of faith?

___Has there been any involvement with the occult by your grandparents, parents, or yourself? If so, have you renounced this involvement and prayed for any existing curses to be broken?

___Have you been emphasizing the healing of your body more than spiritual matters?

___Are you seeking only physical healing instead of wholeness in body, soul, and spirit?

___Are you focusing attention more on your healing than the Healer?

___Have you dealt with variables that affect healing including:

___Lack of teaching.
___Unbelief.
___Lack of faith.
___Lack of power.
___Personal unconfessed sin.
___Refusal to be made whole.
___Lack of decision and desire.
___Problems with the request: Not asking, not asking specifically, and asking for the wrong motive.
___Lack of perseverance.
___Disobedience in the healing process.
___Improperly discerning the Body of Christ: The meaning of the blood and flesh, division in the body, eating unworthily.
___The evil spirit is not cast out.
___Counteracting God's work.
___Violation of natural laws.

___Have you given your body (God's temple) back to Him?

___Does the Holy Spirit fill your spiritual "house" so that demons cannot dwell there?

___Do you seek first the Kingdom of God so that healing can be added to you?

___Are you using your spiritual weapons in the battle for the body? These include:

___The Word of God.
___The blood of Jesus.
___The word of your own testimony.
___Authority to bind and loose.
___Prayer and praise.
___The weapons of spiritual warfare.
___The authority and power of the Holy Spirit.
___The name of Jesus.

___Have you called for the elders of the Church to pray following the directive of James 5:13-18?

Write out your plan for correcting problems identified in the preceding list:

_____

_____

PHYSICAL ANALYSIS:

___As far as economically possible, do you maintain a balanced diet?

___Do you regularly eat too much or too little?

___Do you have any serious eating disorder?

___Have you been checked for nutritional deficiencies, allergies, or physical conditions related to diet?

Write out a plan for correcting your diet:

_____

_____

___Do you get adequate sleep?

___Do you get proper exercise?

___Do you smoke?

___Do you drink intoxicating, harmful substances?

___Do you take harmful drugs?

___Do you engage in fornication (sexual sins like adultery, homosexuality, etc)?

___If you are on medications, do you take them as prescribed?

___Are you open to both medical and natural means of healing?

Write out a plan for correcting problems identified in the preceding list:

_____

_____

EMOTIONAL AND MENTAL ANALYSIS:

___Have you eliminated the "traditions of man" that might prevent you from receiving healing? (See Chapters Eleven and Twelve of this manual.) These include the following beliefs or unresolved questions:

___Healings and miracles are not for today.
___Why aren't all the dead raised?
___If divine healing works, why do Christians die?
___Modern medicine makes divine healing unnecessary.
___Divine healing is taught by false cults.
___The body is emphasized more than the soul.
___You are sick because of your sin.
___It is God's will for you to be sick.
___This is an affliction of the righteous.
___Divine healing is rare.
___Your sickness is your cross.
___Your sickness is a thorn in the flesh.

___Are there people, places, or periods of time in your life that you avoid or deny?

___Do the memories of certain people, places, events, or periods of time in your life produce feelings of shame, guilt, fear, hurt, anger, rejection, or bitterness?

___Have you forgiven others who have hurt you?

___Have you forgiven yourself for sins and failures?

___Do you have any prejudices?

___Do you have any limiting inabilities that are linked to events in the past?

___Do you have inordinate fears?

___Do you have inordinate affection for harmful things, practices, or relationships?

___Do you have violent mood swings?

___Are you depressed and discouraged much of the time?

___Do you have a low self image?

___Are you generally happy?

___Do you have a peaceful spirit?

___Do you have difficulty dealing with criticism?

___Are you argumentative, angry, or quick tempered?

___Are you anxious and fearful about the future?

___Does your existence seem boring and without true meaning?

___Were you physically, sexually, mentally, or emotionally abused by someone? How have you dealt with your feelings toward them?

Write out a plan for correcting problems identified in the preceding list:

_____

_____

_____

APPENDIX B

THE BIBLICAL BASIS OF HEALING AND DELIVERANCE

Use this Appendix to continue your study of the Biblical basis of healing and deliverance.

OLD TESTAMENT NAMES OF GOD

Jehovah-Jireh	The Lord will provide	Genesis 22:14 NT: Philippians 4:19
Jehovah-Nissi	The Lord our banner	Exodus 17:8-15 NT: John 15:13
Jehovah-Shalom	The Lord our peace	Judges 6:24 NT: Ephesians 2:14
Jehovah-Raah	The Lord our shepherd	Psalms 23:1 NT: John 10:11
Jehovah-Tsidkenu	The Lord our righteousness	Jeremiah 23:6 NT: I Corinthians 1:30
Jehovah-Shammah	The Lord is present	Ezekiel 48:35 NT: Hebrews 13:5
Jehovah-Rapha	The Lord thy physician	Exodus 15:26 NT: James 5:15

THE LORD'S PRAYER FOR HEALING

When you pray the model prayer given by Jesus known as "The Lord's Prayer," it includes an appeal for healing:

"Our Father which art in Heaven": When you appeal to "Our Father," you are appealing on the basis of all His name means, which includes "The Lord thy physician."

"Thy Kingdom come, Thy will be done on earth as in Heaven": There is no sickness or sin in Heaven. We are to do God's will on earth as it is done in Heaven, so we should fight sickness as well as sin.

"Give us this day our daily bread": Jesus said "the bread" belongs to the children (believers). Physical healing is part of the children's bread (Matthew 15:21-28).

"Forgive us our trespasses as we forgive others": This passage speaks of spiritual healing.

"Lead us not into temptation, but deliver us from evil": Sickness should be resisted as you would temptation.

THE CYCLE OF DESTRUCTION

God said He would heal and restore what the cankerworm, palmerworm, and caterpillar had destroyed (Joel 2:25). The cankerworm is the larval stage of locust. The palmerworm is also a kind of locust.

All three are small in size, great in number, and part of a large family of the most destructive insects. Each go through stages of egg, larva, pupa, and adult. Adults lay eggs of next generation. There is an endless cycle of destruction.

Because of sin, there is an endless cycle of destruction at work in the world. Only through God can the effects of spiritual cankerworms, palmerworms, and caterpillars be healed.

DEALING WITH BODY, SOUL, SPIRIT

Sickness of...	**Biblical Remedy**	**Natural Remedy**
The spirit (sin)	Confession and repentance. Appropriating salvation through Jesus.	None
The body	Prayer of faith for physical healing. Deliverance when demonically caused.	Natural healing Medical healing*
Emotions	Prayer for inner healing. Deliverance when demonically caused. Confession and repentance for wrong emotions. Forgiveness of others. Restoration to others, where applicable.	Counseling
Mind	Can involve prayer for healing if organic or functionally caused.	Counseling or deliverance if demonically caused.

* Medicine is effective only where problems are organically or functionally based. Medicine will obviously not be affective for demonic and/or spiritually rooted problems.

Summary:

All legitimate healing comes from God, whether through prayer, medicine, or natural processes. Scripture teaches that while God performs miracles, He is equally active in the recurring events we can explain and predict. For an example, see Psalms 65 which explains the power of the Lord at work in the "natural" processes of the earth. The important thing is to realize this and give God glory for healing no matter the channel through which it is received:

> **...they did not realize it was I who healed them. (Hosea 11:3)**

THE TREE OF HEALING

In Revelation 22:2, John describes a tree in the New Jerusalem whose leaves are for the healing of the nations. Its source is the water of life which:

-Is pure
-Is clear as crystal
-Flows from the throne of God and the Lamb

The location of the tree is in the holy city, on either side of the river, in the midst of the street. It is described as:

-A tree of life
-Bearing 12 fruits
-Never barren, as it bears monthly
-Having leaves which are for the healing of the nations

The overcomers are allowed to eat of this tree (Revelation 2:7; 2:14). The results of eating are:

-No more curse: Revelation 22:3
-The nations serve God: Revelation 22:3
-No more inner hurts, death, sorrow, crying, pain, bad memories (former things passed away): Revelation 21:4
-All things are new: Revelation 21:5

Various other translations of the Bible indicate this tree served as medicine (Weymouth); to heal (Moffat); and contained the remedy to heal (Williams).

WORD STUDIES

The following word studies were done during research and preparation of this course:

HEALTH:

Used in the New Testament only. Greek word "hugiaino." Denotes to be healthy, sound in good health as in III John 2. In Acts 27:34 salvation is translated "health."

HEAL, HEALING:

In the Old Testament, to heal first occurs in Genesis 20:17 where God healed Abimelech. It is used approximately 65 times in the Old Testament. To heal is described as restoring to normal.

Appeals to God for healing are common:

-Heal me, for my bones are vexed: Psalms 6:2

-Heal me, and I shall be healed: Jeremiah 17:14

-Not only are human diseases healed, but bad water: II Kings 2:22; Ezekiel 47:8; Jeremiah 19:11

-Healing of a nation involves God's forgiveness when that nation repents: Hosea 6:1; Jeremiah 30:17

-Even foreign cities can know this healing if they repent: Jeremiah 51:8-9

-False prophets are condemned because they deal only with the symptoms and not the deep spiritual hurts of people: Jeremiah 6:14; 8:11

In the New Testament, the verbs for this word include:

-Therapueno: To serve or attend. Care for the sick, treat, cure, heal. Chiefly used in Matthew and Luke, once in John 5:10 and after the book of Acts only in Revelation 13:3 and 12.

-Iaomai: To heal, make whole both spiritually and physically.

-Example of physical healing: Matthew 15:28. Used 22 times in this meaning.

-For examples of spiritual healing: Matthew 13:15; John 12:40; Acts 28:27; Hebrews 12:13; I Peter 2:24.

-Sozo: To save from disease and its effects. See Mark 5:23 and Luke 8:36 for examples.

-Diasozo: To save thoroughly. See Luke 7:3

The nouns for this word include:

-Therapeia: Denotes care and attention (Luke 12:42).
The effects of the leaves of the tree of life: Revelation 22:2.

-Iama: A means of healing. Used in the plural in I Corinthians 12:9,28,30.

-Iasis: Similar to the verb #2. Emphasizes the process as reaching completion (Luke 13:32; Acts 4:22,30).

CURE:

The word is not used in the Old Testament. In the New Testament the noun "iasia" means healing, a cure: Luke 13:32; Acts 4:22; 4:30. The verb "therapeuo" means to serve in Acts 17:25; to heal, restore to health, and cure in Matthew 17:16,18; Luke 7:21; 9:1; John 5:10; Acts 28:9.

SICK:

The word is used in the Old Testament 60 times in Hebrew. It is first found in Genesis 48:1. There is a variation in meaning, including weakness, less than normal, overdoing and becoming weak. The noun "sickness" occurs 23 times in the Old Testament and describes suffering as in Isaiah 53:3-4. Some translate it as grief and infirmity. The meaning of sickness is given in Deuteronomy 7:15.

In the New Testament, sick is used in verb form including:

-Astheneo: To be weak, feeble, impotent, diseased.

-Kamno: To be weary from the effects of constant work: Hebrews 12:3; James 5:15. Weariness of mind which hinders physical recovery.

-Sunecho: Being seized or afflicted by ills, taken with.

It is also used as an adjective:

-Asthenes: Without strength, feeble, weak.

-Arrhostos: Feeble, sickly, sick folk.

The noun form includes:

-Astheneia: Weakness, sickness.

-Nosos: Disease

INFIRMITY:

This word is not used in the Old Testament, but in the New Testament it includes:

-Astheneia: Want of strength, weakness, inability to produce results: Romans 8:26; II Corinthians 11:30; 12:5,9,10. In Luke 13:11 it is the "spirit of infirmity" which attributes infirmity directly to Satan.

-Asthenema: Weakness of faith: Romans 15:1.

DISEASE:

In the Old Testament disease of the feet is mentioned in I Kings 15:23 and II Chronicles 16:12. Disease in the bowels is mentioned in II Chronicles 21:15. Disease is characterized as:

-Loathsome:	Psalms 38:7
-Evil:	Psalms 41:8
-Great:	II Chronicles 16:12
-Sometimes incurable:	II Chronicles 21:18

In the New Testament, the following nouns are used for disease:

-Astheneia:	Lacking strength, weakness, sicknesses, or infirmity.
-Malalkia:	Softness, debility, disease.
-Nosos:	To injure, disease, infirmities.
-Malalkia:	Softness, debility, disease.
-Nosos:	To injure, disease, infirmities.
-Nosema:	To dote about.

The following verbs are used in the New Testament:

-Astheneo:	Lack strength, to be weak, sick.
-Echo Kakos:	To be ill or diseased.

There were many types of diseases. Some are unnamed: Matthew 4:24; 14:35; Mark 1:32-34; Luke 4:40. Others are identified: Matthew 9:20. Jesus healed all diseases: Matthew 4:23; 9:35; 14:35; Mark 1:32; 10:1; Luke 6:17; 9:1; John 5:4; 6:2

AFFLICTION:

As used in Greek, this does not mean physical disability. It means trouble, persecution, hardship, and tribulation.

JAMES 5:13-18

People respond to trouble in one of two ways:

1. Some view trouble as affliction: If you are afflicted (trials, persecutions, temptations) you are to pray for yourself. You can ask others to pray with you, but they are not called to pray your troubles away. The Scripture says you are to pray when you are afflicted because you need to learn by praying yourself through trials and temptations how to be an overcomer.

2. Some view trouble as joy: Their joy is not because of the trouble itself, but in the midst of trouble they are still able to rejoice in the Lord, knowing that He is working in and through the circumstances.

The elders are to be called to pray for the sick. Note that it is more than one elder. This way the glory for healing goes to God rather than man. The sick are to call the elders as an act of faith and prayer is to be offered. It is to be a prayer of faith, fervent, and offered by a righteous man. Elijah is used as an example of a righteous man who knew how to pray the prayer of faith with fervency. For background see I Kings 17:1; 18:1; and Luke 4:25. The sick are to be saved (from their physical sickness), raised up (return of strength), and forgiven of sin (spiritual healing).

This passage shows that a direct link between sin and sickness exists in some cases (see also Psalms 41:4). There are spiritual, as well as physical, dimensions to healing. It also demonstrates how we work in partnership with the Lord. We minister and He raises up.

INDIVIDUAL HEALINGS OF JESUS

Where Demonic Influence Is Mentioned

	Matthew	Mark	Luke
Crippled woman			13:10-17
Man with unclean spirit		1:23-25	4:31-37
Gadarene demoniac	8:28-32	5:1-13	8:26-33
Woman with issue of blood	9:20-23	5:25-34	8:43-48
Syrophoenician's daughter	15:21-28	7:24-30	
Child with evil spirit	17:14-21	9:14-29	9:37-43
Dumb demoniac	9:32-33		
Blind and dumb demoniac	12:22-30	3:22-27	11:14-26

STUDY NOTES:

The following are study notes on individual healings where demonic influence is specifically identified:

Crippled Woman: Luke 13:10-17

This woman was bound or crippled:

Physically: Her back was bent (Satan does this to us so our gaze is down instead of up.)

Spiritually so our gaze is down instead of up.

Mentally: She had been told there was no hope.

Financially: She had spent all.

This woman was attending Sabbath day services and Jesus called her a "daughter of Abraham" (Galatians 3:7). We can assume she was a righteous, God fearing person, yet a spirit of infirmity had bound her for 18 years.

This case illustrates the importance of discernment in ministering healing. This was a Satanic caused illness. In His ministry, Jesus distinguished between normal physical illnesses, which were cured by laying on of hands or anointing with oil, and cases of demonic affliction.

In cases of a believer being bound from the outside as a result of demonic affliction, the binding spirit was loosed. If it was an unbeliever with physical infirmities resulting from demonic possession, the demons were cast out. Jesus asked "Ought not this woman be loosed?" (Jesus still asks us, "Ought not the sick be healed?")

The deliverance of this woman occurred during a regular church service. It raised opposition from the spiritual leaders, including the ruler of the synagogue. Dealing with demonic powers still raises objections from many spiritual leaders. Some deny their existence. Others deny their power to oppress or possess.

Jesus laid hands on the bound woman. Immediately, she was made straight and glorified God. In all true ministry to demonic oppressed or possessed, God should receive the glory, not the person used of God in the deliverance process.

Man With An Unclean Spirit In The Synagogue: Mark 1:23-28; Luke 4:31-37

Although this man was present in the synagogue at Capernum, Jesus does not refer to him as a son of Abraham or indicate he was a follower of God. There can be those present in a church fellowship who are unbelievers and demon possessed. Church attendance does not guarantee a born-again experience or freedom from demonic powers.

Jesus was teaching with authority when the spirit cried out, "What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know who thou art, the Holy One of God." The demon actually quoted a Scripture found in Psalms 16:10. This demonic possession was plural, indicated by "us," revealing the presence of more than one demon. Demons work in teams. One demon was the spokesman, however, for he said "I."

When the demon began to speak, Jesus rebuked him saying, "Hold thy peace (be quiet), and come out of him." The demons tore the man, cried out with a loud voice, threw him down, and came out.

The witnesses of this event marveled at the authority and power with which Jesus dealt with unclean spirits. They were amazed and questioned, "What is this?" Both reports and rumors spread as a result.

Gadarene Demoniac: Matthew 8:28-32; Mark 5:1-13; Luke 8:26-33

According to Matthew, two men possessed by demons so fierce that no man could control them, lived in the tombs. Mark and Luke stress the terrible condition and the deliverance of one of the two, whose condition was perhaps the worst ever encountered during the ministry of Jesus.

Possession here was by many demons. Both men were so affected that they could not live in normal society. They lived in the graveyard. The demons in one man called themselves "Legion" for they were many. They made it impossible to control this man, even with chains.

The demons tormented him so badly that he went around crying out, cut himself with stones, and did not wear clothing. It is not necessary to know the name of a demon in order to have authority over it. Your authority is in the name of Jesus.

Note the types of bondage involved in this case:

Physical:	Broke chains, cut himself
Emotional and mental:	Crying out
Social:	Separated from society
Moral:	No clothing
Spiritual:	Legion of demons

The demons recognized Jesus and asked if He had come to torment them before their time. "Their time" refers to their final judgment in the lake of fire.

That they requested not to be sent out of the country indicates demons may be assigned by Satan to specific territories. Jesus permitted them to enter a herd of pigs when He cast them out. This resulted in the death of the pigs. The residents of the city asked Jesus to leave. Pigs were their livelihood and were more important to them than deliverance of men from demonic powers.

Woman With Issue Of Blood: Matthew 9:20-23; Mark 5:25-34; Luke 8:43-48

This woman had this condition for 12 years. She suffered many things of many physicians and spent all she had, but grown worse instead of better. She was persistent, because she pressed through the crowd to touch Jesus.

She talked faith to herself and sought wholeness, not just healing. She said, "I shall be whole." It was her faith, not her touch, that healed her. Jesus said, "Thy faith hath made thee whole. Go in peace. Be whole of thy plague."

When the woman touched Jesus, virtue went out of Him and they both felt it. She was whole from that hour and immediately felt in her body she was healed of the plague. She was also healed emotionally as she received release from her suffering. Although Jesus often used discernment, in this case He used natural means. He asked, "Who touched me?"

Syrophoenician's Daughter: Matthew 15:21-28; Mark 7:24-30

This young girl had an unclean spirit which her mother recognized by outward manifestations. She described her daughter as being "grievously vexed with a devil." Jesus healed the girl because of the faith shown by her mother. The daughter was never in the presence of Jesus, which demonstrates actual physical presence is not necessary for deliverance of those oppressed or possessed by Satan.

This and the following incident prove children can be affected by Satan. This incident also illustrates the importance of persistence and the fact that healing is the "children's bread" (it belongs to the children of God).

Child With Evil Spirit: Matthew 17:14-21; Mark 9:14-29; Luke 9:37-45

The disciples tried to cast out an evil spirit, but failed. Jesus said it was because of unbelief and the fact that this particular type of demon came out only by prayer and fasting. An environment of unbelief may have influenced this situation, for the disciples were surrounded by and in debate with religious leaders at the time.

This story also demonstrates there are different demonic powers, some more forceful than others. The combined description of the boy from all Biblical accounts reveal:

-He was a lunatic (mentally deranged)
-He was sore vexed
-He often fell in fire and water (destroying spirit)
-The spirit bruised or injured him
-He had a dumb spirit
-The spirit would tear him
-He gnashed his teeth
-There was a general pining away physically
-He had this condition since childhood

One must be careful not to class all deaf and dumb or those with epilepsy as demon possessed. There are many deaf and dumb who are not demon possessed. They may have suffered illnesses or injuries which resulted in their condition.

Luke records that as the boy came to Jesus, the demon caused him to have a fit. Jesus rebuked the spirit and healed the child. Matthew records that Jesus rebuked the devil, he departed, and the lad was cured that very hour.

Mark's record of this demonic encounter is more extensive than those of Matthew and Luke. Jesus interviewed and questioned the father as to how long the boy had been possessed. The father said the condition had existed from early childhood.

Jesus stressed to the father the importance of belief, then spoke to the deaf and dumb spirit and told it to come out and enter no more. The spirit cried and came out leaving him in such a condition that many thought him dead, but Jesus took him by the hand and lifted him up.

When the disciples asked Jesus why they were unable to cast out the demon, Jesus answered:

> **... Because of your unbelief: for verily I say unto you, If ye shall have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place: and it shall remove; and nothing shall be impossible unto you.**
>
> **Howbeit, this kind goeth not out but by prayer and fasting.**
> **(Matthew 17:20-21)**

His answer reveals the importance of faith, prayer, and fasting in dealing with demonic powers. It also proves some demons are more difficult to cast out than others because Jesus said "THIS KIND goeth not out" without prayer and fasting. An interesting note: Men rejected Jesus (John 1:11) while demons acknowledged Him (Luke 10:15).

Dumb Demoniac: Matthew 9:32-33

This man was brought to Jesus with dumbness caused by demon possession. When the demon was cast out, the man was then able to speak. The crowd marveled and said, "It was never so seen in Israel." The Pharisees accused Jesus of casting out devils through the prince of devils.

Blind And Dumb Demoniac: Matthew 12:22-30; Mark 3:22-27; Luke 11:14-26

Possession here included the physical afflictions of blindness and dumbness. Jesus healed this man by casting the demon out of him. He was able to speak and see after the deliverance. It was in connection with this deliverance that Jesus gave His most extensive teaching regarding the casting out of demons. A summary of this teaching reveals:

-A divided house cannot stand. Demons call the bodies in which they reside their "house." It is not possible for demons and the spirit of God to exist in the same house.

-Satan cannot cast out Satan.

-Casting out demons is part of the ministry of God's Kingdom.

-Demons are cast out by the Spirit of God.

-It is necessary to bind the strong man (Satan) before attempting to cast him out (spoil his works).

-There is no neutral ground in this spiritual battle. If you are not with Jesus, you are against Him.

-When an unclean spirit is cast out of a person, it seeks to reenter a human body.

-If the person from whom the demon departs does not fill his spiritual house, the demon will return with other demons. The final condition of that person will be worse than in the beginning.

Other Incidents:

In addition to these specific references, the Bible makes general comments regarding the ministry of Jesus to those affected by demonic powers.

-In the following references the term "healed" is used to describe how Jesus dealt with the demons: Matthew 4:24; Luke 6:18

-In the following references the term "cast out" is used to describe His strategy: Mark 1:32-34,39; 6:13

-Luke 4:41 simply records that the devils "came out." Luke 7:21 states that He "cured" them. Matthew 8:16 records that He "cast them out with His word."

-Mark 16:9 and Luke 8:2-3 state that Jesus cast seven devils out of Mary Magdalene.

-In large crowds, Jesus did not allow the demons to speak out: Mark 1:32-34

INDIVIDUAL HEALINGS OF JESUS

Where Demonic Influence Is Not Mentioned

	Matthew	Mark	Luke	John
Peter's mother-in-law	8:14-15	1:30-31	4:38-39	
Leper	8:2-4	1:40-42		5:12-13
Paralytic	9:1-8:35	2:1-12	5:17-26	
Man with withered hand	12:9-13	3:1-5	6:6-11	
Jarius' daughter	9:18-19	5:22-24		8:41-42
	23-26	35-43		49-56
Deaf and dumb man	7:32-37			
Blind man	8:22-26			
Blind Bartimaeus	20:30-34	10:46-52	18:35-43	
Centurion's servant	8:5-13		7:1-10	
Two blind men	9:27-30			
Widow's son		7:11-15		
Man with dropsy		14:1-6		
Ten lepers		17:11-19		
Servant's ear		22:49-51		
Nobleman's son				4:46-53
Invalid				5:1-47
Man born blind				9:1-14
Lazarus				11:1-44
Woman in adultery				8:1-11
Sinful woman		7:36-50		

STUDY NOTES:

The following are study notes on individual healings with no specific demonic influence mentioned:

Peter's Mother-In-Law: Matthew 8:14-15; Mark 1:30-31; Luke 4:38-39

They told Jesus of the need. He came, took her by the hand, raised her up, and the fever left her. Other accounts add that He touched her, stood over her, and rebuked the fever. She rose up and ministered to them.

Leper: Matthew 8:2-4; Mark 1:40-42; Luke 5:12-13

When the leper saw Jesus, he came worshiping but questioning. He said, "If thou wilt." Jesus said, "I will." This man is the only record of someone questioning the will of Jesus regarding

healing. Jesus immediately assured him, "I will." Jesus was moved with compassion and stretched out His hand and touched him. Jesus told him to tell no man but go and show himself to the priest as a testimony. He departed, and "immediately" he was clean.

Paralytic: Matthew 9:1-8,35; Mark 2:1-12; Luke 5:17-26

The power of the Lord was present to heal because Jesus spoke the Word of God to them. The Pharisees, doctors, and Scribes were present too, but healing came through the Word, not educators and religious leaders.

The sick man was let down through the roof by his friends. These friends were "partners for deliverance." Does God want to use you to "raise the roof" for someone in need?

There were many obstacles to be overcome:

> -The crowd: Which blocked the way to Jesus. What is the human barrier between you and deliverance?
>
> -The order of service: Their actions definitely broke up the order of service. We should never be so bound to program and plans that we do not meet human need.
>
> -Materialism: The roof had to be sacrificed. Our rational, logical, materialistic reasoning must be set aside to open the way for deliverance.
>
> -Preconceptions: They brought their friend for healing. Jesus said "thy sins be forgiven thee." They had to lay aside preconceptions of what they wanted or thought should happen in order for deliverance to come.

Jesus saw the faith of the friends, but the sick man's sin was an obstacle to his own faith. This man was physically sick but there was also spiritual sickness caused by sin. Jesus dealt with sin first. A discussion was going on around the man as to whether Jesus had authority to do this or not. Jesus said to the man, "I say unto thee... " We must hear the voice of Jesus above the noise of the crowd of disputing unbelievers around us in order to receive deliverance.

The faith of this man's friends activated the healing process. Friends can help you to Jesus, but there is a time when you are on your own. The man had to break ties with the defeat of the past through instant obedience. He had to take up his bed and walk.

When Jesus told the man to arise, take up his bed, and go to his house, he immediately did so and departed giving glory to God. Amazement and fear were responses of witnesses to this healing.

Man With Withered Hand: Matthew 12:9-13; Mark 3:1-5; Luke 6:6-11

This healing occurred on the Sabbath day as Jesus taught in the synagogue. It was a test case, as

the Scribes and Pharisees were watching Him to see what He would do. Jesus told him, "Rise up and stand here." This was an act of obedience which led to healing (Luke 6:8). The man was told to "stand in the midst," which meant he must come out of the crowd and acknowledge his need (Mark 3:3).

He was told "stretch out thine hand." This was an act of faith involving the affected part of his body (Matthew 12:13). It was impossible in the natural world, but as he acted in faith, his withered hand was restored. Note that Jesus answered questions with questions. He used a story about sheep to illustrate His point regarding this healing. Note also that Jesus was "angry and grieved" at the religious leaders around Him. These are emotions you may also experience in the healing ministry.

Jarius' Daughter: Matthew 9:18-19, 23-26; Mark 5:22-24, 35-43; Luke 8:41-42, 49-56

Jarius was a ruler of the synagogue. He came and fell at the feet of Jesus and "besought Him greatly" to come and lay His hand on his daughter and "she will live even though she now is dead." Note the key word of faith--but--in Matthew 9:18.

The various accounts say that the child "lay dying" and "lieth at the point of death." Before they arrived at the house, a messenger came with a death message: "Why trouble Jesus further?" These were words of fear but Jesus told Jarius, "Be not afraid. Only believe and she will be made whole."

When Jesus entered the house, He told the mourners that the child was not dead, but sleeping. They laughed him to scorn. He put out the people who were making noise and the minstrels who were weeping, wailing, and creating a tumult. The only ones in the room were Peter, James, John, and the parents of the girl.

He took the child by the hand and said, "Damsel, I say unto you arise." Her spirit came again and she immediately arose and walked. The people were astonished. Jesus commanded that she be given food to eat.

Deaf And Dumb Man: Mark 7:32-37

They brought to Jesus a man who was deaf and had an impediment of speech. Jesus took him aside from the crowd, put His fingers in his ears, spit, and touched his tongue. He looked to Heaven, sighed, and said, "Be opened." Straightway his ears opened and the string of his tongue was loosed and he spoke plainly.

Blind Man Of Bethsaida: Mark 8:22-26

They brought the blind man to Jesus and He led him out of town in order to remove him from an environment of unbelief (Mark 8:23). Jesus spit on his eyes and put His hands on him. Jesus

asked him if he could see. He said he saw "Men, as trees, walking." Jesus laid hands on his eyes again, and he was totally healed and saw every man clearly. This was an example of a gradual healing.

Blind Bartimaeus: Matthew 20:30-34; Mark 10:46-52; Luke 18:35-43

Bartimaeus was the son of Timaius. He sat by the side of the road begging near Jericho as Jesus passed by. He was not only affected physically, but also socially because he was a beggar. Bartimaeus heard the multitude and asked what it meant. He was told Jesus was coming. He and the other blind men cried, "Have mercy on us, O Lord, thou Son of David." The multitude rebuked them, but they cried even more. Jesus told Bartimaeus to come and he cast away his beggar's garment and came to Jesus. He would not be needing the beggar's garment anymore!

Jesus asked, "What do you want me to do?" The Lord wants us to be specific in our requests. The blind men requested that they would be able to see. Jesus had compassion, touched their eyes, and immediately they received sight. He told them, "Go thy way. Thy faith hath made thee whole." They went their way glorifying God.

This man's faith was characterized by:

-Determination and persistence
-Seeing Jesus for Who He really was: The Son of David
-Belief in God's mercy

The Centurion's Servant: Matthew 8:5-13; Luke 7:1-10

We are told that this servant was "dear to him." The man was sick of the palsy and grievously tormented. First, the centurion sent the elders of the Jews to Jesus with the request. They tried to convince Jesus to come because the centurion was worthy because he loved the nation and built the synagogue.

Then the centurion sent friends telling him, "I am not worthy nor thought myself worthy for you to come." Although the centurion viewed himself as unworthy, he understood authority. Jesus offered to come, but the centurion said, "Speak the word only and my servant will be healed."

Jesus was willing. Jesus marveled and said He had not seen such great faith in Israel. He said, "I will" and healed through the spoken Word. He said, "Go thy way. As you believed, so be it done unto thee." The servant was healed in the same hour.

Two Blind Men: Matthew 9:27-30

These two blind men followed Jesus crying out, "Thou Son of David, have mercy on us." When Jesus came into the house He asked them, "Believe ye that I am able to do this?" The men said, "Yes, Lord." Jesus touched their eyes and said, "According to your faith, be it unto you." Their eyes were opened and they spread the news everywhere.

The Widow's Son: Luke 7:11-15

The dead man was the only son of a widowed mother who lived in the city of Nain. Many people accompanied her in the funeral procession. Jesus had compassion and told her not to weep. He touched the funeral bier (coffin) and said, "Young man, I say unto thee, arise." The young man sat up and began to speak, and Jesus delivered him to his mother. The people glorified God and called Jesus "a great prophet."

Man With Dropsy: Luke 14:1-6

This healing occurred in the home of a Pharisee. Discussion centered on whether or not it was lawful to heal on the Sabbath. Jesus used a story about oxen to illustrate His position. Jesus took the man, healed him, and let him go.

Ten Lepers: Luke 17:11-19

These men stood afar from the village and cried, "Jesus, Master, have mercy on us." After the prayer they were told to go show themselves to the priest. They were not immediately healed but as they went, they were cleansed. One turned back and glorified God, falling on his face at Jesus' feet giving thanks. Jesus told him he was whole. Nine were cleansed of leprosy, but only one was made whole.

Servant's Ear: Luke 22:49-51

This man's right ear was cut off by Peter. All we are told about this healing is that Jesus touched his ear and healed him.

Nobleman's Son: John 4:46-53

The son was sick at Capernaum. The nobleman went and asked Jesus to come and heal his son, for he was at the point of death. Jesus told him, "Go thy way, for thy son liveth." The son began to be healed from that hour. This is another example of gradual healing. The fever left him, and the whole household believed (household salvation).

Invalid By The Pool Of Bethesda: John 5:1-47

This man had been physically sick for 38 years. He seemed to be angry with other people and without hope. These are some of the emotional effects of illness. This man had spiritual sickness as well as physical illness (John 5:14).

Although Jesus often healed everyone present, in this case He healed only one person. Jesus was directed by God in ministry, not controlled by human need around Him. Jesus made this man face the real issue. He asked him, "Wilt thou be made whole?" Let us analyze these words:

> "Wilt" called for a decision. Some people do not want healing. Perhaps they enjoy the attention or other benefits of sickness. Perhaps they desire to go be with the Lord.
>
> "Thou" focused on the involvement of the individual seeking healing. Faith of the sick is one channel through which healing can come.
>
> "Be made" is present tense. Jesus was asking him, “Do you want healing now?”
>
> "Whole" focused on the man's real need. What is your priority, healing or wholeness? What is your real need? What keeps you from wholeness? Men want healing, but Jesus is concerned with wholeness.

This man needed to be made whole. He had resentment for others, because he said, "No man helps me in the water." This resentment was blocking the flow of the power of God. This man needed to break with the past. He had laid there for thirty-eight years. He needed to move into the realm of faith. Jesus called him out of his situation into that which he could not do in himself. He could continue to lay there hoping to eventually be first in the water and remaining in the pattern of the past thirty-eight years, or he could rise up and do that which he could not do in himself. This man had a provision for physical relapse. It was his bed. This is why Jesus told him to take it up. He would not need it anymore.

Man Born Blind: John 9:1-14

This man was blind from birth. Jesus switched the emphasis from the cause (why) to the purpose (glory of God). He spat on the ground, made clay, anointed his eyes, and told him to go wash in the pool of Siloam.

Lazarus: John 11:1-44

Note the emotion of Jesus. He was weeping, not out of friendship as much as compassion for the misery of sickness and death brought in this world through sin.

Woman Caught In Adultery: John 8:1-11

There was a healing of memories and spiritual healing involved in this case. She had to "forget those things behind" (the past) and "cast down imaginations" (the present).

The Sinful Woman: Luke 7:36-50

This woman was spiritually sick and came to Jesus publicly. She also needed emotional healing in her social relationships. Her broken spirit of devotion was an act of faith resulting in forgiveness.

HEALINGS BY JESUS OF LARGE NUMBERS OF PEOPLE

	Matthew	**Mark**	**Luke**
Many in Galilee	4:23-24	3:7-12	6:17-19
The crowds at Peter's door	8:16-17	1:32-34	4:40-41
Many demons		1:39	
Crowds after healing leper			5:14-16
Various people			13:32
Multitudes	9:35; 12:15-21	3:10-11	
Following question by John	11:2-6		7:18-23
Before feeding of 5,000	14:13-14		9:11
Crowd at Gennesaret	14:34-36	6:53-56	
Before feeding of 4,000	15:19-31		
Crowds beyond Jordan	19:1-2		
Blind and lame in temple	21:14		
Some sick at Nazareth	13:53-58	6:1-6	

STUDY NOTES:

The following are study notes on healings of large numbers of people:

Many in Galilee: Matthew 4:23-24; Mark 3:7-12; Luke 6:17-19

The crowds came from all throughout Galilee and received healing and deliverance.

The Crowds At Peter's Door: Matthew 8:16-17; Mark 1:32-34; Luke 4:40-41

After the healing of Peter's mother-in-law, the crowds gathered at the door of the house and Jesus ministered to them.

Many Demons: Mark 1:39

Jesus preached in Galilee and cast out demons.

Crowds After Healing The Leper: Luke 5:14-16

The healing of the leper resulted in many others coming for healing.

Various People: Luke 13:32

This passage indicates that Jesus cured people.

Multitudes: Matthew 9:35; 12:15-21; Mark 3:10-11

He healed them all in fulfillment of prophecy.

Following A Question By John The Baptist: Matthew 11:2-6; Luke 7:18-23

Jesus tells John's disciples to tell him what is happening is proof of His messiahship.

Before Feeding Of 5,000: Matthew 14:13-14; Luke 9:11

Jesus spoke to them about the Kingdom of God. He was moved with compassion and healed their sick.

Crowd At Gennesaret: Matthew 14:34-36; Mark 6:53-56

Here they carried the sick and diseased in beds and laid them in the streets.

Before Feeding Of 4,000: Matthew 15:29-31

The sick were cast down at His feet and He healed them. The lame walked, blind saw, dumb spoke, maimed made whole, and many others were healed. They glorified God.

Crowds Beyond Jordan: Matthew 19:1-2

A great multitude followed and He healed them.

Blind And Lame In Temple: Matthew 21:14

No details given. It is simply recorded that He healed them as they came to Him in the temple.

Some Sick At Nazareth: Matthew 13:53-58; Mark 6:1-6

Jesus marveled at the unbelief in this city. He taught in their villages and synagogues, but He could do no mighty work there except to lay hands on a few sick folk and heal them. Because of familiarity, they were offended in Him.

GENERAL STATEMENTS ON CHRIST AS HEALER

	Matthew	Mark	John
Healing all kinds of sickness and diseases	4:23 9:35-6		
Healing all who touched Him		6:56	
Healing all oppressed by the devil			10:38
Many other things			20:30-31

STUDY NOTES:

The following are study notes on general statements on Christ as Healer:

Healing Various Sicknesses And Diseases: Matthew 4:23; 9:35-36

He went to synagogues, cities, villages, teaching preaching, healing every sickness and disease.

Healing All Who Touched Him: Mark 6:56

Wherever Jesus entered (villages, cities, country), they laid sick in the streets to touch Him. As many as touched Him were made whole.

Healing All Oppressed By The Devil: John 10:38 and 20:30-31

No details are given but the statement is made that Jesus healed all who were oppressed of the Devil and did "many other things...so many the world could not contain them if they were all written" (John 20:30-31).

COMPARISON OF THE MIRACLES OF THE DISCIPLES AND JESUS

Healing and miracles did not end with Jesus Christ. This chart illustrates that the disciples did the works of Jesus:

Incident	Acts Of Peter	Acts of Paul
Healing a lame beggar	At Gate Acts 3:1	At Lystra Acts 14:8
Curing bedridden	Aeneas: bedridden 8 years Acts 9:32	Father of Publius bedridden with fever Acts 28:7
Unusual points of contact	Shadow of garment Acts 5:12	Handkerchiefs/aprons Acts 19:11
Crowds are healed	Acts 5:16	Acts 28:9
Dead are raised	Acts 9:36	Acts 20:7

INDIVIDUAL HEALINGS BY THE DISCIPLES

Healing A Lame Beggar: Acts 3:1-4:22

Person healed: Lame man who sat at temple gates begging.

Condition: Lameness, since birth.

Minister(s): Peter and John

Method: Peter said, "Look on us." He made a statement that they had no silver or gold to give him, followed by the declaration that they would give him what they did have. Peter commanded him in the name of Jesus to arise and walk. Peter took the man by the right hand and lifted him up, and his feet and ankles received strength. The lame man stood, walked, leaped, and praised. See the reason for his healing in Acts 3:16 and 4:10.

Notes: This man had been just outside the door where praise, worship, and mighty messages went forth, yet his need had gone unmet. This is the situation in many of our temples of religious worship of today. Just outside our temple doors, human need goes unmet.

Paul's Eyes: Acts 9:10-19; 22:11-13

Person healed: Paul

Condition: Eyes blinded by the glory of the Lord.

Minister: Ananias, who went to him as a result of a vision and direct command by the Lord.

Method: Ananias put his hands on him, and in the same hour Paul received his sight as scale-like particles fell from his eyes. He confessed his sins, was baptized, and received food.

Notes: The Bible tells us several things about this man, Ananias, who was mightily used of God. He was a disciple who received visions from the Lord and knew the voice of God. He was a man of purpose, as he knew who sent him and for what purpose he was sent. He was a devout man who lived according to the law and had a good reputation. He was obedient, as he responded "I am here" when God spoke. He was willing to go and do as he was commanded, even though in the natural he was fearful because of the things he had heard about Paul. He was a man who could raise up other leaders. He was a prophet used by God in healing, a preacher of the Gospel, and a man who did not like to waste time. After he delivered his message to Paul, he said, "Why tarriest thou?"

Peter Heals Aeneas: Acts 9:32-35

Person healed: Aeneas

Condition: He had been bedridden for eight years with palsy (paralysis).

Minister: Paul

Method: Paul made a statement of faith, "Jesus Christ maketh thee whole." Then he called for an act of faith. He said, "Arise and make thy bed."

Notes: Aeneas was a man Paul "encountered on his way." We should be prepared to meet the needs of those "encountered on our way" as well as minister in formal ministry situations in the church. All Lydda and Saron turned to the Lord because of this man's healing. The demonstration of God's power is the key to reaching our cities with the Gospel. Paul had Aeneas make his bed so he would have no temptation or provision to return to it. It was a bed that had not been made for eight years.

Peter Heals Dorcas: Acts 9:36-43

Person healed: Dorcas (Tabitha). She is called a disciple, full of good works. She was a giving person and was a seamstress who ministered to widows.

Condition: She died of an unknown illness.

Minister: Peter

Method: Peter put the widows who were weeping and wailing out of the room. They were full of unbelief, as they were talking about Tabitha "while she was yet with them." Peter knelt down, prayed, then commanded, "Tabitha, Arise." She opened her eyes, saw Peter, and sat up. Peter gave her his hand, lifted her up, and presented her alive. Many believed because of the miracle.

Notes: Two words "Tabitha, arise" changed this woman's destiny. We are often very wordy, but what impact do our words have on the lives of others?

Lame Man At Lystra: Acts 14:8-18

Person healed: A certain man whose name we are not given.

Condition: Impotent in his feet, crippled from birth. He had never walked.

Minister: Paul

Method: Paul perceived that the man had faith to be healed. He told him, "Stand upright on thy feet." The man leaped and walked.

Notes: When the people saw what happened, they tried to make Paul and Barnabas gods, but they tore their clothes, cried out that they were only men themselves, and declared that the one true God was responsible for the healing. When a person is used of God in healing, there will be those who will lift up the person instead of God. We must redirect their attention and worship to God.

Paul Raised At Lystra: Acts 14:19-20

Person healed: Paul

Condition: Paul was stoned by his enemies and left for dead.

Minister: The disciples

Method: They gathered around him, surrounding him with power. It is possible that they prayed,

but we are not told that in Scripture. Notes: The first disciples had more power just standing around (their presence), in their shadows, clothing, and even in their embrace (Acts 20:7-12) than many of us do in all our prayers, sermons, and ministry put together!

Slave Girl At Philippi: Acts 16:16-40

Person healed: A girl whose name we are not given.

Condition: Demon possession. She had a spirit of divination and was used for profit in soothsaying by her masters.

Minister: Paul

Method: Paul commanded the spirit to come out in the name of Jesus and it came out the same hour.

Notes: Paul ministered out of grief (vexation) as well as compassion in this instance. When we see the works of the enemy controlling lives around us, grief and vexation against his powers should rise up within us as well as compassion for the one under his control.

Eutychus: Acts 20:7-12

Person healed: A young man named Eutychus.

Condition: He fell from an upper window while Paul was preaching and was taken up dead.

Person ministering: Paul

Method: Paul made a statement of faith, "Trouble not yourselves, for his life is in him." Paul went down to him, fell on him, and embraced him. The young man was raised up alive.

Notes: This young man is never again mentioned in Scripture. What impact did this night have on his life? Before being raised from the dead he apparently was lethargic and unconcerned about the things of God, as he fell asleep during the message Paul was preaching. Afterwards, he was endued with such interest and energy that he sat up talking all night with Paul, even until the breaking of the next day.

Paul's Snake Bite: Acts 28:3-6

Person healed: Paul

Condition: Poisonous snake bite

Minister: None

Method: None

Notes: Paul simply shook off the snake in the fire and no harm came to him. We need similar divine protection and healing to flow in us as we are doing God's work.

Publius' Father: Acts 28:8

Person healed: The father of Publius, who was a chief man on the island of Melita.

Condition: Fever and bloody flux.

Minister: Paul

Method: Paul prayed, went in, laid his hands on him, and he was healed.

Notes: Others came from all over the island and were healed (Acts 28:9).

GROUP HEALINGS BY THE DISCIPLES

Many Wonders And Signs: Acts 2:42-47

The results of these signs and wonders was that the Lord added daily to the church. Note the lifestyle of believers which accompanied this demonstration of God's power through them:

-Unity
-Daily ministering in the temple and homes
-Continuing in sound doctrine
-Fear of the Lord
-Fellowship
-Communion
-Prayers
-Simple lifestyle
-Concern for the needy
-Good reputation
-Praise
-Singleness of heart (single purpose and vision)

Prayer For Confidence And Healing Signs: Acts 4:23-31

This prayer was prayed as a result of persecution which arose because of the healing ministry. The disciples asked that they would be able to speak the Word with boldness and that by the hand of God and in the name of Jesus healing, signs, and wonders would confirm the ministry of the Word.

Many Healed In Jerusalem: Acts 5:12-16

The sick and those vexed with unclean spirits were healed by the laying on of hands and even by the shadow of the disciples.

Stephen Performs Many Miracles: Acts 6:8-15

Stephen was full of faith, power, great wisdom, and spirit in his words. God performed wonders and miracles through him.

Philip Heals Many At Samaria: Acts 8:5-8

Miracles and signs were demonstrated. Those with unclean spirits, palsies, and lameness were mentioned specifically as receiving healing. There was great joy in the city because of the Gospel and the demonstration of God's power. The healings and miracles permitted further follow-up ministry by Peter and John.

Paul And Barnabas Work Signs And Wonders: Acts 14:3

These men spoke boldly and the Lord gave testimony to the Word with signs and wonders.

Paul Heals Sick At Ephesus: Acts 19:11-12

Special miracles were done in Ephesus by Paul. Handkerchiefs and aprons he used were sent to the sick and resulted in diseases departing and evil spirits being cast out. Note that miracles were so common in the early church that the writer had to distinguish these as "special" miracles.

Sick People Healed At Malta: Acts 28:8-9

Others also came for healing after the healing of the father of Publius. Healing was a powerful tool for evangelism in this island.

Miscellaneous: Hebrews 2:4

God bore witness to His Word with signs, wonders, and divers (different) miracles.

RECORDED RESULTS OF HEALING IN ACTS

-Great joy: 8:5-25

-Fear: 2:43

-Church growth: 2:42-47; 5:14

-Wonder and amazement: 3:10-11

-Raising up of great leaders (Paul): 9:10-19

-Evangelism: 4:4; 8:5-25; 9:35-43

-Follow up ministry: 9:35

-Word of God verified: 14:3

-Glory to God: 4:21

-Validation of the ministry and men even though they were unlearned: 4:13

-Evidence against which no argument could stand: 4:14-16

-Elimination of sorcerers: 8:5-25

-Mass ministry to large crowds: 5:16; 28:8-9

-Misplaced adoration and praise which had to be corrected: 3:12-13; 14:8-18

-Opportunity to preach the Word to leaders: Chapters 3, 4, and 7

-Persecution: The entire church was persecuted, as were Paul, Silas, Stephen, Peter, John, and James.

APPENDIX C
ANALYSIS FORM

Since Jesus is the Great Physician, He is the example for the ministry of healing and deliverance. Use this form and the references given in Appendix B to study further the ministry of Jesus:

1. Describe the person in need of healing and deliverance:

-If their name is given, what was it?

-What was their age?

-Sex?

-What was their social status?

-What was their nationality?

2. Describe their need:

- How was it expressed by others?

-How was it expressed by the person himself?

3. What was the person asking Jesus to do?

4. Did Jesus indicate the cause of the person's problem?

___Yes ___No. If so, what was it?

5. Who took the initiative in the healing:

-The person in need? If so, what did they do?

-Others? If so, what did they do?

-Jesus? If so, what did He do?

6. The time of ministry:

-What did Jesus say?

-What did Jesus do?

-What did Jesus tell the sick person to do?

-What did Jesus tell others to do?

-What attitude did Jesus say was necessary for healing?

-Did the person in need give any expression of faith?

-Did anyone else express faith? If so, how?

7. The evidences of healing:

-What were the physical signs?

-How did the person react to the healing?

-How did others react to the healing?

8. Healing follow-up:

-Did Jesus tell the person to do anything? If so, what?

-What did the person do?

Other comments or notations:

ANSWERS TO SELF-TESTS

CHAPTER ONE:

1. And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all these statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. (Exodus 15:26)

2. The major division of all things into either that which is natural or that which is spiritual. See I Corinthians 15:44-49.

3. The Kingdom of Satan and the Kingdom of God.

4. Satan, demons, the world, the flesh.

5. God the Father, Jesus Christ, the Holy Spirit, and angels.

6. The word "king" means the sovereign ruler of a territory or people.

7. A kingdom is the territory and people over which a king rules.

8. Spiritual warfare is the analysis of and active participation in the invisible spiritual war. It includes study of the opposing forces of good and evil, the strategies of Satan, and spiritual strategies for overcoming the enemy. Spiritual warfare moves beyond mere analysis into active participation by application of these strategies in life and ministry.

9. The reason behind this great spiritual conflict is that Satan still wants to be the supreme ruler. He is waging an intense battle for the body, soul, and spirit of man. His strategies are directed at God, His plan, and His people.

10. We must recognize that all battles of life, whether physical, spiritual, emotional, mental, financial, or with human personalities are only outward manifestations of a spiritual cause. Although in the natural world they may seem to occur through circumstances of life, the basis of these natural battles is in the spirit world.

CHAPTER TWO:

1. And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. (Exodus 23:25)

2. Psychic healing: This is a term used to describe mind over matter, spiritistic, witchcraft, shamanism, and occult healings.

   Supernatural healing: There are sources of supernatural healings which are not of God. Satan can perform supernatural works (Exodus 7:8-13).

   Medical healing: This type of healing is aided by doctors, nurses, hospitals, and medicines. Legitimate medical healing does not conflict with God's Word or divine healing, but is an extension of His goodness.

   Natural healing: Healing that occurs through natural body processes is actually God in action. Natural body processes display God's nature and His great handiwork in the human body. "Natural healing" also includes the use of natural methods such as proper diet, natural vitamins and minerals, adequate rest, etc.

   Faith healing: This term is often used to mean healing by God, but it tends to focus attention on the faith of the one ministering or the recipient of the ministry.

3. The Word "divine" focuses attention on God, not the responses of faith by man. It also distinguishes it from occult practices of psychic and supernatural healing. "Divine healing" is when the one true God reveals His nature, fulfills His promises, and acts upon His provision in the atonement of Christ by curing a person and making him whole in body, soul, and spirit.

4. "Healing" applies to physical, emotional, and mental sicknesses while deliverance refers to demonically caused mental and physical conditions.

5. Jesus never commissioned anyone to preach the Gospel without also commanding them to minister healing and deliverance. It was the demonstration of power that resulted in the rapid spread of the Gospel of the Kingdom.

CHAPTER THREE:

1. 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)

2. They have ignored it, denied it, delayed it, and complicated it with traditions, experience, bad role models, and imbalance.

3. See the discussion in Chapter Three.

4. See the discussion in Chapter Three.

CHAPTER FOUR:

1. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. (Galatians 3:13)

2. Death and disease entered the world through the sin of the first man and woman, Adam and Eve.

3. Satan.

4. See the discussion in Chapter Four.

5. Compare your answer to the discussion in Chapter Four.

6. You can be freed from the curse of disease and death by receiving Jesus Christ as Savior.

CHAPTER FIVE:

1. Before I was afflicted I went astray; but now have I kept thy Word. It is good for me that I have been afflicted; that I might learn thy statutes. I will never forget thy precepts; for with them thou hast quickened me. (Psalms 119:67,71,93)

2. The five reasons for sickness discussed in this lesson are:
   -Violation of spiritual laws.
   -Violation of the natural laws of God.
   -Satanic attacks.
   -Improperly discerning the Body of Christ.
   -Destruction of the flesh that the spirit might be saved.

3. See the discussion in Chapter Five.

4. See the discussion in Chapter Five.

5. See the discussion in Chapter Five.

6. See the discussion in Chapter Five.

7. See the discussion in Chapter Five.

CHAPTER SIX:

1. Have mercy upon me, O Lord; for I am weak; O Lord, heal me, for my bones are vexed. My soul is also sore vexed, but thou, O Lord, how long? The Lord hath heard my supplication; the Lord will receive my prayer. (Psalms 6:2-3,9)

2. Spiritual, physical, emotional, mental, and demonically caused sicknesses.

3. Spiritual sickness is sin. If it is not dealt with, sin is terminal spiritually speaking.

4. Physical sickness may result from organic disorders which are problems that can be observed and detected by physicians. In organic disorders the actual structure or tissue of the body is damaged in some way.

   Physical sickness can also result from functional disorders which result from a malfunction of an organ or part of the body. Functional disorders include a variety of conditions in which a problem in one part disturbs the whole organism. Most common are heart disease, high blood pressure, diabetes, peptic ulcers, and allergies.

5. Emotional illness results from harmful emotions such as anger, hatred, bitterness, etc.

6. Mental sickness is a mental condition resulting from retardation, illness, breakdowns, birth defects, and psychological conditions not caused directly by demonic presence.

7. Demonically caused conditions include possession, oppression, obsession, and demonically caused mental and physical conditions.

CHAPTER SEVEN:

1. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end. (Jeremiah 29:11)

2. A sickness for the glory of God and a sickness unto death.

3. Premature death and appointed death.

CHAPTER EIGHT:

1. 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. (Isaiah 53:5)

2. See the discussion in Chapter Eight.

3. See the discussion in Chapter Eight.

4. The following Scriptures prove that healing is a benefit of the atonement of Jesus Christ:
   -Isaiah 53:4-5
   -I Peter 2:24
   -Psalms 103:2-3
   -Matthew 8:17

5. See the discussion in Chapter Eight.

6. The following Bible references verify that all believers should be involved in healing and deliverance:
   -Matthew 10:1-42; 16:17-19; 28:16-20
   -Mark 6:7-13; 16:14-20
   -Luke 9:1-6; 10:1-24; 24:44-53
   -Acts 1:1-11

7. -If your primary concern is God's Kingdom, all other necessary things will be provided.
   -In order to receive, you must give.
   -Nothing is impossible with God.

CHAPTER NINE:

1. ...and He cast out the spirits with His Word, and healed all that were sick; That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses. (Matthew 8:16-17)

2. -Demonstrates the character of God.
   -Glorifies God.
   -Confirms Jesus as Savior and Messiah.
   -Verifies the messenger and the message.
   -Encourages receptivity to the Gospel.
   -Establishes the Kingdom of God.
   -Demonstrates judgment on the enemy.
   -Raises up spiritual leaders.
   -Results in great joy.

CHAPTER TEN:

1. But the manifestation of the Spirit is given to every man to profit withal. For to one is given ...the gifts of healing by the same Spirit. (I Corinthians 12:7-9)

2. The Holy Spirit is part of the triune nature of God.

3. See the summary in Chapter Ten.

4. Spiritual gifts are supernatural abilities given by the Holy Spirit to a believer to minister as part of the Body of Christ.

5. A believer with the gifts of healing has the ability to let God's power flow through him to restore health apart from the use of natural methods. All believers are commissioned to pray for the sick, but a believer with a gift of healing is used specifically and consistently by God in this area of ministry.

6. -Teaching and exhortation.
-Prophecy, tongues, interpretation.
-Discerning of spirits.
-The gift of faith.
-The word of knowledge.
-The word of wisdom.
-The gift of miracles.

7. -Pastors and shepherds (spiritual leaders): Ezekiel 34
-Elders/deacons: James 5:14
-Ordinary believers: James 5:16; Luke 16:15-18
-Those with special gifts of healing: I Corinthians 12:9
-The entire Church (it is to be a healing center): Luke 14:16-24

CHAPTER ELEVEN:

1. My soul cleaveth unto the dust; quicken thou me according to thy Word. I have declared my ways, and thou heardest me; teach me thy statutes. Make me to understand the way of thy precepts; so shall I talk of thy wondrous works. My soul melteth for heaviness; strengthen thou me according unto thy Word. (Psalms 119:25-28)

2. Review the discussion in this chapter on each of the traditions.

CHAPTER TWELVE:

1. ...and He shall be entreated of them, and shall heal them. (Isaiah 19:22)

2. The Bible says it was a messenger from Satan.

3. Paul's thorn in the flesh was a messenger from Satan sent to buffet him.

4. It was permitted for three reasons:
   -It prevented sin.
   -It fulfilled prophecy.
   -It provided strength.

5. It buffeted him.

6. See the list of various manifestations discussed in Chapter Twelve.

7. Paul speaks of his "infirmity" which means "want of strength, weakness, an inability to produce results through his own natural abilities." Through this weakness, God's power and strength was manifested.

CHAPTER THIRTEEN:

1. The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. (Deuteronomy 29:29)

2. A variable is a factor that causes variations or different results.

3. See the discussion in Chapter Thirteen.

CHAPTER FOURTEEN:

1. And as ye go, preach, saying The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers; raise the dead, cast out devils: freely ye have received, freely give. (Matthew 10:7-8)

2. Compare your answer to the discussion in Chapter Fourteen.

3. Compare your answer to the discussion in Chapter Fourteen.

CHAPTER FIFTEEN:

1. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

   Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Hebrews 4:15-16)

2. Compare your answer to the discussion in Chapter Fifteen.

3. Compare your answer to the discussion in Chapter Fifteen.

CHAPTER SIXTEEN:

1. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

   For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory:

   While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. (II Corinthians 4:16-18)

2. Compare your answer to the discussion in Chapter Sixteen.

CHAPTER SEVENTEEN:

1. Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. (Luke 9:1)

2. Spirits of infirmity, seducing spirits, unclean spirits.

3. The gift of discerning of spirits enables a believer to discern the spirits operating in others and to immediately discern whether or not a person has an evil spirit operating through or against him. It prevents deception by seducing or lying spirits. One with this gift can recognize the tactics and evil motives of demonic powers.

4. To be demon oppressed means demonic powers bear down, come against, or bind from the outside.

5. Compare your list to the list given in Chapter Seventeen.

6. To be demon obsessed means to be consumed by an interest in demons, Satan, and the occult.

7. Compare your answer to the discussion in Chapter Seventeen.

8. Demon possession is a condition in which one or more evil spirits (demons) inhabit the body of a human being and take complete control of their victim at will.

9. Compare your list to the list given in Chapter Seventeen.

10. Compare your answer to the list in Chapter Seventeen.

CHAPTER EIGHTEEN:

1. And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (Matthew 10:1)

2. All born-again believers.

3. See the discussion in Chapter Eighteen.

4. See the discussion in Chapter Eighteen.

5. See the discussion in Chapter Eighteen.

CHAPTER NINETEEN:

1. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. (Matthew 10:8)

2. See the discussion in Chapter Nineteen.

3. See the discussion in Chapter Nineteen.

CHAPTER TWENTY:

1. Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. (Psalms 37:4-5)

2. Compare your answer to the discussion in Chapter Twenty.