



Spiritual Healing and Health

JOHN HOLLAND

SPIRITUAL HEALING AND HEALTH

Author John Holland.

“My people are destroyed for lack of knowledge.” Hos 4:6 All of our spiritual blessings relate back to the cross of Christ, and in this case the healing He procured for us by bearing our sicknesses, pains, and infirmities in His own body on the cross. Being spiritual in nature, this healing is laid up for us in heaven. This booklet explains how we may receive practical healing and health in our bodies by the word of our testimonies.

Published by COVENANT MINISTRIES INC.
P.O. Box 975 G.P.O. Warrnambool 3280
Victoria AUSTRALIA.

Email: contact@covenanttruth.com.au

ISBN 0958635870

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Chapter 1

THE ORIGIN AND NATURE OF SICKNESS**THE ORIGIN OF SICKNESS**

Sin, sickness, and death began with the Fall. Regarding the tree of the knowledge of good and evil, God had said to Adam, **"in the day that you eat of it you shall surely die."** Eve, and then Adam, obeyed Satan rather than God and partook of the forbidden fruit. When Adam, as the representative of mankind, disobeyed God, he, and all mankind fell prey to God's pronounced judgment--**"you shall surely die."** From that point on, sin and death entered the world. **"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned..."** Rom 5:12.

SICKNESS IS ASSOCIATED WITH SATAN

By Adam's obedience to Satan and disobedience to God, it was inevitable that God's prophecy would be fulfilled, **"in the day that you eat of it you shall surely die."** Satan then had a legal right to afflict mankind with the curse of death.

From that point sin and death held mankind in bondage. **"For until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come."** Rom 5:13-14.

Many passages throughout the bible make a clear connection between sickness and Satan. E.g.

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

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

Jesus has removed Satan's legal right to afflict us

By allowing Himself to be made a sacrificial offering for us on the altar of the cross, Jesus Christ has removed every legal claim of Satan against us. He has **"destroy(ed) (negated) him who had the power of death, that is, the devil, and release(d) those who through fear of death were all their lifetime subject to bondage."** (Heb 2:14-15).

SICKNESSES ARE DUE TO MANY CAUSES

There are some people who conclude that sickness is a direct result of personal sin—that is, if a person is sick, then they must have sinned. Despite Jesus removing every legal claim of Satan to afflict mankind with sickness, he still attacks us illegally. Sickness may be due to many causes. E.g.

Due to the Curse of the Fall.

The main reason for sickness is that the whole of mankind is subject to the curse of the Fall, and its consequence of sin, sickness, and death, which are now a part of the world. In many cases a person's sickness is not due to his having sinned, but rather to the fact that disease is a part of fallen mankind.

Unconfessed Sins

In healing a paralytic, Jesus established the relationship between sin and sickness. **"Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, "Son, be of good cheer; your sins are forgiven you."** Matt 9:2.

To the Christian, righteousness is not a matter of our goodness or absence of sins, but acceptance of God's grace, and the atoning death of Jesus on the cross. However, we must discharge our sins by confessing them to God our Father. **"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness** (and all the power of sickness and death associated with it)." I Jn 1:9.

When people harbour guilt from unconfessed sins, they are often bowed down with unrelenting sickness until their sins are acknowledged and repented of, and then discharged through faith in the cleansing power of the blood of Jesus.

Unforgiveness

Although New Testament Christians are set free from the obligations of the Law, and now live in the dispensation of grace and forgiveness, our righteousness may be negated if we harbour unforgiveness in our hearts.

It is imperative that we forgive others of their sins against us, for Jesus said, **"For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses."** Matt 6:14-15.

If we do not forgive, we are not forgiven. If we are not forgiven, we do not have righteousness, and are therefore still under the law of sin and death. It is common in the healing ministry for sickness to resist all efforts made to overcome it until unforgiveness is uncovered and forsaken.

Dishonouring Parents

Paul warns us to **"Honour your father and mother," which is the first commandment with promise: that it may be well with you and you may live long on the earth."** Eph 6:2-3. Conversely, if you dishonour your father and mother, all may not be well with you, and your days on earth may be shortened.

Not Taking Due Care for the Body's Well Being

We are stewards of our bodies, and if we neglect our care of them, the door is opened to physical depletion and sickness. Things like poor diet, lack of exercise, overwork, and emotional stress, may lead to sickness and disease and premature death. Paul emphasises this by his reference to a depleted and sick co-worker. **"I considered it necessary to send to you Epaphroditus, my brother, fellow worker...because for the work of Christ he came close to death, not regarding his life, to supply what was lacking in your service toward me."** Phil 2:25

Not Discerning the Lord's Body

The following reading describes the meeting of the church for fellowship--involving the 'love feast' or fellowship meal, and as part of it, the taking of the Lord's Supper.

"For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it. For there must also be factions among you, that those who are approved may be recognised among you. Therefore when you come together in one place, it is not to eat the Lord's Supper. For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you. For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. 1 Cor 11:18-27

Some members of the Corinthian Church failed to distinguish the difference between their ordinary meals and their fellowship feast, made holy by its central theme--the taking of the Lord's Supper. They ate and drank to satisfy the appetites of their flesh, without regard to others in the body of Christ. To their shame, **"one is (left) hungry (whilst) another is drunk."** They violated the primary condition for being a member of the body of Christ--that we have love for one another. **"By this all will know that you are My disciples, if you have love for one another."** John 13:35.

They failed to recognise that our unity is through the cross of Christ. One way we discern the body of Christ is when we acknowledge in our hearts that we are made one in our common need of God's grace, and by our mutually receiving righteousness and salvation through Christ's broken body and shed blood. Communion is a fellowship meal where we, with Christ and His love in our midst, celebrate and receive the blessings of His sacrifice. Our common bond in Christ opens the door for His love to be manifested in our midst.

To violate the principle of love for one another is to remove us from unity with the rest of the body of Christ, and God's covenantal protection over us. That is why Paul warned, **"But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to**

himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep (have died). For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world. Therefore, my brethren, when you come together to eat, wait for one another. But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come." 1 Cor 11:28-34.

A further aspect of not discerning the Lord's body, is in failing to understand that when we participate in Communion, we should "**proclaim the Lord's death till He comes.**" The Greek word, 'kataggello,' means to 'declare,' 'preach,' 'show,' 'speak of,' and to 'teach'—(Strong's)

When they took the bread, they failed to discern the meaning of Lord's sacrificed body. They treated this like an ordinary meal. They failed to see the bread for instance, as a symbol of the Lord's sacrificial body on which "**the LORD (God) has laid...the iniquity of us all**"--His body that "**was bruised for our iniquities**"--that bore "**the chastisement for our peace,**" so that "**by His stripes we are healed.**" Isa 53:6&5.

In taking the Lord's Supper, we proclaim or show forth His death, by the partaking together of the full benefits of His sacrifice. In discerning His body, we receive all that was achieved by His bearing in His own body the sicknesses and diseases that were due to us because of our sins. In failing to appreciate the nature of the sacrifice of the Lord's body, and taking communion as a common meal, some of the Corinthian members were sick, and many had even died prematurely.

Chapter 2

RIGHTEOUSNESS MUST BE RE-ESTABLISHED

Righteousness must be re-established to accomplish spiritual healing. Sin is disobedience to God, and results in death. Throughout the bible sickness, disease and death are associated with sin, and conversely, righteousness with life.

Old Testament

"As righteousness leads to life, so he who pursues evil pursues it to his own death." Prov 11:19.

"In the way of righteousness is life, and in its pathway there is no death." Prov 12:28.

New Testament

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." Rom 6:23.

"For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." Rom 8:2. This is a spiritual law--sin leads to sickness, disease, and the power of death working in our mortal bodies.

"And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you." Rom 8:10-11.

In the New Testament readings, the Greek word used for 'life' is 'Zoe.' It is life from God—possessed of vitality and fullness, active and vigorous. It is the epitome of health and well-being, and is established through imparted righteousness.

In the Old Testament God set this condition before the children of Israel as an essential requirement for healing and health. **"If you diligently heed the voice of the LORD your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am the LORD who heals you."** Exod 15:25-26.

In other words, if they were to experience His healing, they had to be obedient to His laws. And because this was impossible through human effort, God initiated a system of sacrifices and ceremonial washings to enable them to be righteous, (or have a right standing) before Him. Take for example, the set ritual prescribed for the cleansing and healing of a leper.

"...then the priest shall command to take for him who is to be cleansed two living and clean birds, cedar wood, scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel over running water. As for the living bird,

he shall take it, the cedar wood and the scarlet and the hyssop, and dip them and the living bird in the blood of the bird that was killed over the running water. And he shall sprinkle it seven times on him who is to be cleansed from the leprosy, and shall pronounce him clean, and shall let the living bird loose in the open field." Lev 14:4-7.

RIGHTEOUSNESS IS NOW THROUGH JESUS CHRIST

The Old Testament sacrifices foreshadowed the atoning death of Jesus Christ, sacrificed on the altar of the cross to achieve everlasting righteousness for us.

"For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh (physical flesh), how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God"? Heb 9:13-14.

Two Aspects of Christ's Atoning Sacrifice

1. He Bore Our Punishment in His Own Body

Regarding the Lord bearing our punishment, the bible says, **"(Jesus) Himself bore (took upon Himself) our sins (and their consequence of sickness and disease) in His own body on the tree (the cross), that we, having died to sins, might live for righteousness--by whose stripes you were healed."** 1 Pet 2:24.

As part of His atoning work for us, Jesus took upon Himself our sins--with all their legal consequences of sickness and disease due to the law of sin and death. As a result, the word says that we have **"died to sins,"** with their associated power of sickness and disease. That is why the reading concludes, **"by whose stripes you were healed."**

The burden of carrying the stress of the power of sickness and death due to our sins in His own body on the cross resulted in hastening Jesus' death (death through crucifixion often took 2-3 days). **"Pilate marvelled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time."** Mark 15:44.

Having been set free from the power of sins, we now **"live for righteousness."** Instead of being under the cloud of sickness and disease due to sins, we live according to righteousness, and its accompanying spirit of life. **"For the law of the Spirit of life in Christ Jesus (due to righteousness) has made me free from the law of sin and death."** Rom 8:2.

Isaiah confirms Christ's atoning death for our healing and health. **"Surely He has borne our griefs (Lit: sicknesses) and carried our sorrows (Lit: pains); yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, he was bruised for our iniquities; the chastisement (chastening or punishment needed) for our peace (welfare--health, and prosperity) was upon Him, and by His stripes we are healed."** Isa 53:4-5.

Some say that Isaiah's prophecy refers to the healing of our spirits, but Matthew's interpretation leaves us in no doubt that Isaiah was referring to physical healing.

"When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, that it might be

fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities and bore our sicknesses." Matt 8:16-17.

2. His Blood Cleanses Us From All Unrighteousness

The Old Testament sets forth this foundational truth concerning blood. **"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."** Lev 17:11.

The life of the body is derived from the blood. To pour out the blood of an animal is to pour out its life. The sinner was under the curse of the law of sin and death, and in the light of God's righteous judgment, he deserved to die. Consequently, God accepts no less than the life (in its blood) of the substitutionary sacrifice as atonement for the sinner's life.

The Old Testament animal sacrifices prefigure the offering of the blood of Jesus Christ **"the spotless lamb of God,"** on the altar of the cross--His life poured out as atonement for our lives. We are redeemed, we are made righteous, we are made holy and blameless by the efficacy of Christ's blood.

Even more, the word says that we are cleansed from all the defilement of sin through the blood of Jesus. **"But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin."** I Jn 1:7.

According to *'Thayers Greek Lexicon,'* the Greek word *'katharizo,'* 'to clean,' has these additional meanings:

- (1) to make clean, to cleanse
 - (a) from physical stains and dirt or disease
 - (i) utensils, food
 - (ii) to cleanse a leper by curing him
 - (iii) to remove by cleansing
 - (b) in a moral sense
 - (i) to free from defilement of sin and from faults
 - (ii) to purify from wickedness
 - (iii) to free from guilt of sin, to purify
 - (iv) to consecrate by cleansing or purifying
 - (v) to consecrate, dedicate
 - (2) to pronounce clean in a Levitical sense

From these we see that the blood of Jesus purges out the spiritual root of disease that causes the physical defilement. In fact, in the accounts of Jesus healing leprosy, the disease

most aligned with sin, the word '*katharizo*,' is used instead of 'healed.' **"Then Jesus put out His hand and touched him, saying, 'I am willing; be cleansed' (*katharizo*)." Immediately his leprosy was cleansed (*katharizo*)." Matt 8:3.**

Other meanings worth noting are:

To free from all guilt from sin--"**...how much more shall the blood of Christ...cleanse your conscience from dead works to serve the living God"**? Heb 9:14.

To cleanse from all moral defilement--"**I have given it to you upon the altar to make atonement for your souls"** Lev 17:11.

To consecrate or sanctify by cleansing or purifying--"**...who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing..."** Heb 10:29.

The combination of the punishment endured by Christ in His flesh due to our sins, and His life poured out in His blood, has completely wiped the slate clean of any legal accusation Satan can direct at us, or any right to afflict our bodies.

"And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements (legal accusations) that was against us, which was contrary to us (used to oppose us). And He has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it (the blood of the cross)." Col 2:13-15.

WHOLLY CLEANSED AND SANCTIFIED

Spiritual healing provides for our whole being. It is important to see that the cross of Jesus has set the foundation for us to receive total cleansing and righteousness. Through the sacrificed flesh and shed blood of Jesus, we are both inwardly and outwardly cleansed and made righteous.

The passage below describes our spiritual pathway into the abiding presence of God and His blessings. It is a path that must inevitably start with our acquiring the full benefits of Christ's sacrifice, thereby making our souls and our bodies righteous before God.

"Therefore, brethren, having boldness to enter the Holiest (into the abiding presence of God) by the blood of Jesus, by a new and living way (by a spiritual path) which He consecrated for us, through the veil, that is, His (sacrificial) flesh, and having a High Priest (Jesus Christ) over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Heb 10:19-22.

The reading draws on the figure of the temple. When Jesus was crucified, the veil before the Holy of Holies that separated man from God was rent from top to bottom, signifying that the way into God's presence was now opened by Christ's sacrifice.

To gain entry we must have our hearts, or inner man, sprinkled by the blood of Jesus.

We must 'drink in' the blood of Jesus, by faith receiving its power to cleanse us inwardly from all moral degradation—to the end that our consciences are clear from all guilt. Remember, God said, **"I have given (the blood) to you upon the altar to make atonement for your souls"**

The veil is likened to Christ's flesh. To pass through the veil of Christ's sacrificed flesh our bodies have to be **"washed with pure (or cleansing) water."**

The word 'water' is sometimes used symbolically to represent the Word of God as a cleansing agent—as stated in this note from *Vine's Expository Dictionary of Biblical Words*: "The word "water" is used symbolically in John 3:5, either of the Word of God, as in <1 Pet. 1:23> (cf. the symbolic use in <Eph. 5:26>), or of the (the word of) truth conveyed by baptism..."

Further Examples of the Cleansing Power of the Word.

"...that He might sanctify and cleanse her (the church) with the washing of water by the word..." Eph 5:26.

"You are already clean because of the word which I have spoken to you." John 15:3.

Our bodies are made spiritually clean and righteous when we receive by faith the full benefits of Christ's sacrificed flesh. Being washed in the word of truth is to receive what the word says about Christ offering His body as a sacrifice on the altar of the cross. E.g.

"Surely He has borne our (sicknesses) and carried our (pains)...the chastisement (or punishment needed) for our peace (our well being) was(laid) upon Him, and by His stripes we are healed." Isa 53:4,6.

He bore the full punishment for our sins in His own body on the cross--beatings so brutal that **"His visage was marred more than any man, and His form more than the sons of men."** Isa 52:14.

"(T)he chastisement for our peace (wholeness and well being) was upon Him." Our bodies are set free from the law of sin and death, and the curse of the law no longer rests on us

Our bodies are now sacred vessels for the indwelling of the Holy Spirit. **"Or do you not know that your body is the temple of the Holy Spirit who is in you."** 1 Cor 6:19.

"...we have been sanctified through the offering of the body of Jesus Christ once for all." Heb 10:10

HEALING IS THROUGH THE WORD

"Their soul abhorred all manner of food, and they drew near to the gates of death.

Then they cried out to the LORD in their trouble, and He saved them out of their distresses.

He sent His word and healed them, and delivered them from their destructions."
Ps 107:18-20.

Healing, like every other spiritual ministry, has its basis in what the word says was procured for us by the cross of Jesus Christ. In the case of healing, we must accept and receive to ourselves these basic truths:

Jesus has already borne the punishment for our sins, bearing in His own body the sicknesses, pains, and infirmities due to us.

We are made wholly righteous through His sacrificial flesh and shed blood.

We are not subject to the law of sin and death. We died to the law in Jesus Christ.

Every legal claim against us is nailed to the cross. Satan has no legal right to afflict our bodies.

Our bodies are sacred vessels for the indwelling Holy Spirit.

These things have been done for us, but they are not automatically ours until we receive them by faith--just as salvation is not ours personally until we lay claim to it. Not only should we believe the word, we should, as with our salvation, proclaim it. **"For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation."** Rom10:10.

This declaration of the biblical words of our healing becomes "the word of our testimony," by which we overcome Satan and his power of sickness and death. **"And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death"** (or their total consecration)." Rev 12:11.

Why is it necessary to declare the word? Because the Holy Spirit and the Father bear witness in heaven to our belief that the word is true and applies to us, by doing what we claim the word says. **"For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one."** I Jn 5:7.

Chapter 3

THE NATURE OF SPIRITUAL HEALING

One of God's names is Jehovah Rapha, or 'He Who heals.' "**For I am the LORD who heals (rapha) you.**" Exod 15:26.

When Jesus came to earth, He expressed the nature of God. Healings were the clearest affirmation of God's will and power working through Jesus Christ. When Jesus healed people, He not only proved His divinity, He expressed God's earnest desire to heal the ailments and suffering of mankind. Nor did He heal a select few. Luke the physician records, "**When the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them.**" Luke 4:40.

It is God's desire that we all may experience not just the healing of our diseases, but an ongoing overall health. This is reflected in John's pastoral letter to the young church. "**Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.**" 3 Jn 1:2.

BIBLICAL DEFINITIONS OF HEALING*The Old Testament*

The Hebrew word '*rapha*' has these various meanings: 'to mend'—'to cure'—'to heal'—'to repair'—'to thoroughly make whole'—'to make healthful'—'to restore to its normal condition.' It is used in a wide number of applications:

Healing the mind and emotions. "**He heals the brokenhearted and binds up their wounds.**" Ps 147:3

Healing the nation's sinfulness. "**I will hear from heaven, and will forgive their sin and heal their land.**" 2 Chron 7:14.

Healing water. "**Thus says the LORD: 'I have healed this water; from it there shall be no more death or barrenness.'**" 2 Kg 2:21.

Healing the earth. "**You have made the earth tremble; you have broken it; heal its breaches, for it is shaking.**" Ps 60:2.

Healing the soul. "**LORD, be merciful to me; heal my soul, for I have sinned against You.**" Ps 41:4.

Healing behavioural attitudes: "**Return, you backsliding children, and I will heal your backslidings.**" Jer 3:22.

Healing the nation of Israel. "**When I would have healed Israel, then the iniquity of Ephraim was uncovered.**" Hosea 7:1.

The natural healing process. **"and he returned to be healed in Jezreel of the wounds which he had received at Ramah"** 2 Chr 22:6.

Although *'rapha'* is also used to describe natural healing, it is still through the life giving power of God that works in the healing process.

The New Testament

We may discover the nature of healing in the New Testament by seeing how the four Greek words for healing are translated.

'therapeu'--primarily signifies "to serve as an attendant or menial servant," "to worship"--then, "to care for the sick, to treat, to cure, to heal."

'aomai'--"to heal," "to make whole,"--it is used of physical treatment figuratively, of spiritual "healing"

'sozo'--whilst primarily translated "to save," it is also translated by the verb "to heal" in the KJV of <Mk 5:23>, and <Lk 8:36>, and frequently "to make whole." The idea is that of saving from disease and all its effects.

'diasozo'--"to save thoroughly"--is translated "heal" in <Lk 7:3>, KJV.

It is helpful to analyse these meanings in order to gain a more complete insight into the nature of the healing ministry. For instance, the primary meaning of *'therapeu,'* is to serve as a menial servant, and has the additional meaning, *'to worship.'* This attitude is expressed in the ministry of Jesus Christ the Healer. He was a menial servant to mankind. He did not express independence, nor did He seek His own glory. His dependence on God is conveyed in His words, **"...the Son can do nothing of Himself, but what He sees the Father do..."** (John 5:19), and, **"...the Father who dwells in Me does the works."** (John 14:10). The fact that it was God doing the works was recognised by His disciples. **"Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst."** Acts 2:22.

The healing ministry should be devoid of any grasping for personal power and glory. Ministrants of spiritual healing should adopt the role of a menial servant, working under the Lord's initiation and direction, being continually dependent on Him to do the works. Because of their humility and dependent attitude, each act of healing becomes an act of worship acknowledging the glory of the cross, and the power of the risen Lord.

Furthermore, we see that healing is associated with being made whole, or restored wholly. God's concern for the whole person is illustrated in Paul's prayer for his children in the Lord. **"Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless (in a state of righteousness before God) at the coming of our Lord Jesus Christ. He who calls you (God) is faithful, who also will do it."** 1Thes 5:23-24.

Healing involves the whole person—spirit, soul, and body. Many physical ailments have their root causes in sickness in the soul. E.g.: hatred, fear, anxiety, unforgiveness, jealousy, depression, and so on. Before physical healing can be accomplished, the sickness in the soul must be exposed and dealt with. In such cases the spiritual gifts of *'word of knowledge'* and *'discernment of spirits'* are particularly valuable ministry tools.

And finally, healing is linked with salvation. As well as its primary meaning "to save," 'sozo' has these additional meanings: 'to heal,' 'to restore to health,' 'to preserve,' 'to keep safe.' The ministry of salvation is very much in harmony with that of healing. When Philip the evangelist preached the gospel of salvation and was believed, many were healed. **"Then Philip went down to the city of Samaria and preached Christ to them. And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralysed and lame were healed."** Acts 8:5-7.

Chapter 4

FAITH FOR HEALING

Faith is a crucial issue in healing the sick, but because of misunderstanding, it has become a stumbling block to many people. This is because of the many misconceptions about biblical faith that have been propagated--particularly by the 'Faith Movement.'

The Faith Movement teaches that you can do anything if YOU only have enough faith. If YOU have enough faith, you can speak to a mountain and it will be moved at your command. They point to this particular passage:

"Have faith in God. I tell you the truth, if anyone says to this mountain, Go, throw yourself into the sea,' and does not doubt in his heart but believes that what he says will happen, it will be done for him. Truly I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours." Mark 11:22-24.

By forcing a literal interpretation, you are burdened with the idea that if your faith is up to it, you can direct a literal mountain into the sea. If your faith is up to it, you can be healed of any disease. This emphasis on your faith often leads to failure, followed by self-condemnation, and disillusionment.

HAVE THE FAITH OF GOD

The reading starts, "**Have faith in God.**" But the literal rendering of the Greek is "**Have the faith of God.**" (*Young's Literal Translation of the Holy Bible*) The following reading supports the view that faith is a grace from God.

"For by grace you have been saved through faith, and that not of yourselves; it is the gift of God..." Eph 2:8/

Peter also made it clear that when the Lord initiates a ministry, He supplies the anointing and the faith to carry it out. "**And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which comes through Him has given him this perfect soundness in the presence of you all.**" Acts 3:16. Here, Jesus is both the object and source of the faith that healed the lame man.

When Jesus was using the illustration of a "mountain," He was using a Jewish metaphor for an obstruction or problem that is blocking one's way. When we are obedient to the initiations and instructions of the Lord, nothing is impossible, and no 'mountain' can withstand His almighty power. But to rely on our own faith is to invite frustration and discouragement.

God's Faith and Anointing Operating in the Gifts of the Spirit

Let us now consider how faith operates in the use of the gifts of the Spirit. The key bible reading concerning the gifts of the Spirit is 1 Cor 12:7-11.

"But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge

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