

A PANORAMA OF DIVINE HEALING

Spirit-Filled Life Bible: The Ministry of Divine Healing

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The dynamic ministry of Jesus not only revealed God's heart of love for mankind's need of a Redeemer, but unveiled God's compassionate heart of mercy for mankind's need of a Healer. The will of God was perfectly disclosed in His Son: ours is to seek how to most fully convey that full and perfect revelation. Just as the Fall of man introduced sickness as a part of the curse, the Cross of Christ has opened a door to healing as a part of salvation's provision. Healing encompasses God's power to restore broken hearts, broken homes, broken lives, and broken bodies. Suffering assumes a multiplicity of forms, but Christ's BLOOD not only covers our sin with redemptive love; His stripes release a resource of healing at every dimension of our need. The writer of this study is a missionary, pastor, teacher, and theologian, who has seen and helped multitudes to faith without presumption.

<p>1. The Old Testament Healing Covenant (Exodus 15:26) Gods promises to keep His people free of diseases if they obey Him.</p>	<p>2. Healing Repentance and Humility (Numbers 12:1-6) The healing of Miriam points to the importance of repentance and humility in healing.</p>	<p>3. The Focus of Divine Healing (Numbers 21:5-9) Our healing, both spiritual and physical, comes from looking to and identifying with Christ crucified, "by (whose) stripes we are healed."</p>
<p>4. Lessons in Sharing Healing Hope (II Kings 5:1-15) In some cases healing may involve obedience and persistence.</p>	<p>5. Healing by Miracle or Medicine? (II Kings 20:1-11) God is the Author of all healing benefits; medical remedies are an act of obedience.</p>	<p>6. Job's Affliction and Total Recovery (Job 42:10-13) Repentance and forgiving others have a place in receiving healing.</p>
<p>7. A Promise of Divinely Protected Health (Psalm 91:9-10) Protection from sickness and plagues is conditioned upon intimate fellowship with God.</p>	<p>8. Saving and Healing Benefit (Psalm 103:3) The Lord not only forgives iniquity but physically heals as well.</p>	<p>9. Deliverance from Our "Destructions" (Psalm 107:20) Some sickness is a punishment of transgression; repentance can bring healing.</p>
<p>10. Healing Prophesied Through Christ's Atonement (Isaiah 53:4-5) Bodily healing is included in the atoning work of Christ.</p>	<p>11. The Extent of Jesus' Healing Ministry and Commission (Matthew 4:23-25) Jesus healed extensively and made it part of the Christian mission of deliverance.</p>	<p>12. The Biblical Grounds for Divine Healing (Matthew 8:16-17) Jesus has borne all our sicknesses, as well as our sins.</p>
<p>13. The Lord's Willingness to Heal (Mark 1:40-45) Saints are to be certain of the Lord's willingness to heal.</p>	<p>14. The Place of Persistent Faith (Mark 5:24-34) The Bible records many who were certain and persistent and thereby were healed.</p>	<p>15. Cultivation a Climate of Faith for Healing (Mark 9:22-23) Continuance in prayer and praise builds faith that brings deliverance.</p>
<p>16. Which is Easier, Pardon or Healing? (Luke 5:16-26) The linking of healing with forgiveness evidences Jesus' concern for human need at every point.</p>	<p>17. The Healing of Spirit, Soul, and Body (Luke 8:36) God has a concern to restore every part of man - his personality, his health, his relationship with God - and to save him from ultimate death.</p>	<p>18. The Disciples instructed to Heal (Luke 10:8-9) The authority to heal has been given to Jesus' disciples as they are willing to exercise the privileges of being messengers and participants in the kingdom of God.</p>
<p>19. Healing as They Went (Luke 17:12-19) The nature of some healing is "progressive" so that a doctor's confirmation is not faithlessness.</p>	<p>20. Divine Healing Never Outdated (John 8:58) Christ ties all facets of His Person and ministry to His own unchanging timelessness.</p>	<p>21. Healing in Jesus' Incomparable Name (Acts 3:16) Jesus' character and office is the authoritative grounds for extending healing grace.</p>
<p>22. Paul's Healing Ministry in Malta (Acts 28:8-9) God heals by many means; the prayer of faith, natural recuperative powers, medical aid, and miracles.</p>	<p>23. The Gift of Healing (I Corinthians 12:9, 28) The Holy Spirit energizes the gift of healing, and it should be established in the church.</p>	<p>24. The New Testament Divine Healing Covenant (James 5:13-18) Sick persons whom the elders of the church anoint with oil and pray for will be healed.</p>
<p>25. Commissioned in Christ's Servant Spirit (Mark 16:15-18) Understanding the Great Commission</p>		

Exodus 15:26



KINGDOM DYNAMICS

15:26 The Old Testament Healing Covenant, DIVINE HEALING. This verse is widely referred to as the OT Divine Healing Covenant. It is called a “covenant,” because in it God promises He will keep His people free from diseases, and conditions the promise upon their diligent obedience.

The words used here for “diseases” (Hebrew *makhaleh*) and “heals” (Hebrew *rapha*) are regularly used for physical sickness and bodily healing. This is not only a spiritual concept, but also an intensely physical one. The covenant is made absolutely certain by the fact that God joins His mighty name to the promise, calling Himself *Yahweh-Rapha*, meaning “the LORD who heals.” *Yahweh-Rapha* is one of the compound names by which God revealed His attributes to Israel. Here His very name declares it is His nature to be the Healer to those who obey His word—to recover to health and to sustain in health.

While sin and disobedience are not always the direct causes of sickness, man’s fall into sin is the original and underlying cause of all disease. Those who seek healing will benefit by looking to Christ Jesus our sin-bearer, along with pursuing renewed consecration. (See James 5:14–16; 1 Cor. 11:29–32.)

(* / Num. 12:1–16) N.V.

Numbers 12:1-16



KINGDOM DYNAMICS

12:1–16 Healing Repentance and Humility, DIVINE HEALING. This passage relates how Moses' sister, Miriam, was healed of leprosy. She received physical healing through the intercession of Moses. However, her healing was delayed seven days because of her sin in defying the God-given leadership of Moses.

Is it possible that delays in receiving answers to our prayer may sometimes be the result of a sinful attitude? Is there instruction in the fact that the progress of the whole camp was delayed until Miriam was restored? Repentance and humility will not earn healing, but they may—as with Miriam—clear the way for God's grace to be revealed more fully (see 1 Cor. 12:20–27).

(Ex. 15:26/Num. 21:5–9) N.V.

2. Healing Repentance and Humility (Numbers 12:1-16)

Summary Statement

Numbers 21:5-9



KINGDOM DYNAMICS

21:5-9 The Focus of Divine Healing, DIVINE HEALING. The plague of fiery serpents sent upon God's people was, in reality, a self-inflicted punishment, resulting from their frequent murmuring. God's judgment was in allowing what their own presumption invited, and many died from the bites of the serpents. But in answer to the repentance of His people, God prescribed the erecting of a bronze serpent to which any might look in faith and be healed. Jesus referred to this account in John 3:14, 15. He clearly implied that the bronze serpent typified His being raised upon the Cross. Our healing, both spiritual and physical, comes from looking to and identifying with Christ crucified, "by whose stripes you were healed" (1 Pet. 2:24).

(Num. 12:1-16/2 Kin. 5:1-15) N.V.

3. The Focus of Divine Healing (Numbers 21:5-9)

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Summary Statement

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II Kings 5:1-15



KINGDOM DYNAMICS

5:1-15 Lessons in Sharing Healing Hope, DIVINE HEALING. Naaman the Syrian general was a good man, and apparently his leprosy was not the result of his wrongdoing. Thus, the episode furnishes us with some practical insights into God's healing process when the sick person is innocent of known disobedience or action exposing them to their affliction. 1) See the importance of our sharing the hope of God's healing with others. The door to Naaman's healing was opened by a Jewish maid who recommended he seek out the prophet Elisha. Believers do good when they witness to others of both the saving and healing power of Jesus. 2) See how God knows what to deal with in each person. Naaman was instructed to dip seven times in the Jordan River, and this displeased him. His human brashness and hidden pride were surfaced, and his obedience and submission opened the way to health. A similar call may face any of us, as healing often awaits obedient action. For example, Jesus instructed 10 lepers to show themselves to the priest, and they were healed after taking that first step of obedience (Luke 17:12-14). People who have received prayer for healing sometimes give up when they do not see immediate healing, rather than seek God for a possible faith-building step of submission. (See also 2 Kin. 20:1-11.)

(Num. 21:5-9/2 Kin. 20:1-11) N.V.

Summary Statement

II Kings 20:1-11



KINGDOM DYNAMICS

20:1-11 Healing by Miracle or Medicine? DIVINE HEALING. This story of Hezekiah's miraculous healing begins with his being informed by the prophet Isaiah that he will die of his illness. He immediately begins to pray and seek God earnestly, not accepting the fate of death. God's addition of 15 years to his life suggests that prayer in the face of terminal illness is never inappropriate. But Isaiah also directs Hezekiah to apply a poultice of figs to his boil. Some scholars point to the figs as a medical prescription, and attribute the healing power to the poultice. The Bible does not condemn resorting to medical remedies; but, in this case, to think that such a poultice, by itself, could cure a terminal illness seems absurd. God is the Author of all healing benefit, however; and the application of the poultice appears to suggest that human medical aid is never inappropriate either. God alone can heal: He does so by miracle means, by natural means, and by human means. None should be demeaned as unworthy. However, this text clearly shows that Hezekiah's deliverance from death came from God, not man. (See James 5:14-16.)

(2 Kin. 5:1-15/Job 42:10-13) N.V.

Job 42:10-13



KINGDOM DYNAMICS

42:10-13 Job's Affliction and Total Recovery, DIVINE HEALING. Some point to Job to prove that sickness is God's will for many people. It is true that God permitted Job's illness to show Satan that Job would not turn from his Lord in the face of adversity. However, it is important to see that the affliction was a direct work of the Devil (2:2). Further, illness was only one of Job's adversities. When God later healed him and restored all his losses two times over, the Hebrew text literally refers to his recovery as a return from captivity; an evidence that all his restoration was a driving back of evil; a recovering of something that had been "captured from him" (42:10). This complex case, however, requires the additional acknowledgment that Job's healing appears to coincide with repentance for his attitude. Ch. 29 seems to reveal that Job was extremely self-centered, and he repented later (see 42:5, 6). Job's changed attitude and God's restoring are linked.

Before we philosophize about "God's will" in sicknesses, we would be wise to note how God corrected Job's friends who had argued that his afflictions were a judgment from God (42:7-9). But Job's spirit of forgiveness toward his friends became pivotal for his own well-being and for theirs.

(2 Kin. 20:1-11/Ps. 91:9, 10) N.V.

Summary Statement

Psalm 91:9-10



KINGDOM DYNAMICS

91:9, 10 A Promise of Divinely Protected Health, DIVINE HEALING. This passage promises protection from sickness as a blessing of the redeemed life. The word "plague" (Hebrew *nehgah*) is used of something "inflicted" on a body, and specifically was used to refer to "spots of leprosy." Here the Lord describes an abiding defense against "inflicted" disease, but the promise is conditioned upon making the Lord our true refuge and habitation. How can we do this? Two Hebrew words in v. 9 give us the answer. The word *makhseh*, translated "refuge," means "a shelter," "a place of trust," and derives from the root *khawsaw*, meaning "to flee for protection," "to confide in." *Maween*, translated "dwelling place," indicates "a retreat." It comes from the root *'onah*, which describes the security of intimately "dwelling together as in marriage." These key words elaborate a principle. When we make the Lord our refuge and habitation by trusting Him—taking our cares, fears and needs to Him; by seeking His counsel, spending times of refreshing with Him; and by loving Him and walking closely with Him through every day, we enter into a sheltered place of promise regarding health. This truth safeguards against making prayer for healing only a recourse for emergencies, though some do, in sickness or emergency, find repentance and renewed fellowship with God and discover His mercy.

(Job 42:10-13/Ps. 103:3) N.V.

7. A Promise of Divinely Protected Health (Psalm 91:9-10)

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Summary Statement

Psalm 103:3



KINGDOM DYNAMICS

103:3 God's Saving and Healing Benefit, DIVINE HEALING. This is a definite OT promise of bodily healing based upon the character of Yahweh as the Healer. It is clear that the dimension of healing promised here is specifically to include physical wholeness. The text reinforces the healing covenant, since the Hebrew word *tachawloo* (diseases) is from the same root (*chawlah*) as the word for "disease" in Ex. 15:26 (*makhaleh*). Further, the words for "heal" are the same in both passages (Hebrew *rapha'*), the distinct meaning involving the idea of mending or curing. The two texts form a strong bond (Deut. 19:15; 2 Cor. 13:1). These two verses bear witness from the OT that the Lord not only forgives iniquities; He heals our diseases. If under the former covenant bodily healing was pointedly included with the Father's many other benefits, we can rejoice and rest in faith. The New Covenant "glory" exceeds everything of the Old (2 Cor. 3:7-11), and we can be certain that God, in Christ, has made a complete provision for the well-being of our total person.

(Ps. 91:9, 10/Ps. 107:20) N.V.

8. Saving and Healing Benefit (Psalm 103:3)

Summary Statement

Psalm 107:20



KINGDOM DYNAMICS

107:20 Deliverance from Our "Destructions," DIVINE HEALING. In this psalm, sickness is the punishment for transgression. To transgress is to willfully violate known boundaries of obedience. The punishment, then, is not so much a direct action of God's will as an indirect result of our having violated the blessings within the boundaries of His will, and thus having exposed ourselves to the judgments outside it. However, deliverance may come with genuine repentance. Too often people do not call upon God until calamity strikes. Storms come upon us all; sudden difficulty or severe sickness may arrest us from our unperceived or willful spiritual decline. But the text implies that if the Lord is sought with a contrite heart, crying for deliverance, the calamity may be reversed and result in both spiritual and physical healing. The Lord will hear such a cry; and when He does, He heals us with "His word" (v. 20). (A beautiful example of this is seen in Jesus' healing of the centurion's servant in Matt. 8:8.)

(Ps. 103:3/Is. 53:4, 5) N.V.

Isaiah 53:4-5



KINGDOM DYNAMICS

53:4, 5 Healing Prophesied Through Christ's Atonement, DIVINE HEALING. Is. 53 clearly teaches that bodily healing is included in the atoning work of Christ, His suffering, and His Cross. The Hebrew words for "griefs" and "sorrows" (v. 4) specifically mean physical affliction. This is verified in the fact that Matt. 8:17 says this Is. text is being exemplarily fulfilled in Jesus' healing people of human sickness and other physical need.

Further, that the words "borne" and "carried" refer to Jesus' atoning work on the Cross is made clear by the fact that they are the same words used to describe Christ's bearing our sins (see v. 11; also 1 Pet. 2:24). These texts unequivocally link the grounds of provision for both our salvation and our healing to the atoning work of Calvary. Neither is automatically appropriated however; for each provision—a soul's eternal salvation or a person's temporal, physical healing—must be received by faith. Christ's work on the Cross makes each possible: simple faith receives each as we choose.

Incidentally, a few contend that Isaiah's prophecy about sickness was fulfilled completely by the one-day healings described by Matt. 8:17. A close look, however, will show that the word "fulfill" often applies to an action that extends throughout the whole church age. (See Is. 42:1-4; Matt. 12:14-17.)

(Ps. 107:20/Matt. 4:23-25) N.V.

Summary Statement

Matthew 4:23-25



KINGDOM DYNAMICS

4:23-25 The Extent of Jesus' Healing Ministry and Commission, DIVINE HEALING. These verses show the large extent of Jesus' healing ministry. Jesus' ministry consisted of teaching, preaching, making disciples, healing the sick, and casting out demons. This passage is the first NT record of Jesus healing physical afflictions and bringing deliverance to the demonically tormented. Some argue that Jesus healed during His ministry only in order to demonstrate His deity. Look, however, at such passages as 9:36, 37 and 14:14, where it is clear that He healed out of compassion for the suffering multitudes. Therefore, it seems obvious that Jesus intended healing to be a part of the Christian mission of deliverance. His Great Commission includes the promise: "They will lay hands on the sick, and they will recover" (Mark 16:18). He extends this commission on the basis of His atonement, His compassion, and His promise of power to fulfill His word. (Is. 53:4, 5/Matt. 8:16, 17) N.V.

**11. The Extent of Jesus' Healing Ministry and Commission
(Matthew 4:23-25)**

Summary Statement

Matthew 8:16-17



KINGDOM DYNAMICS

8:16, 17 The Biblical Grounds for Divine Healing, DIVINE HEALING. The provision of divine healing must rest on clear grounds. Obviously it is biblically based, but from what source is this great mercy of God derived? Some link it to just that—God's mercy. While that is certainly a truth—for His compassion is great—the question at issue is this: What are the redemptive grounds of divine healing? Is healing included in God's saving provision in Christ, or is it simply a loving gesture of His benevolent character? This text, together with our discussion of Is. 53:4, 5, gives clear evidence for divine healing as being provided in the atonement of Christ's redeeming work on the Cross. To avoid this truth, some suggest that Isaiah's prophecy was fulfilled completely by the healings of that one day. Such would be impossible, for the prophecy of Isaiah states that the Servant of Yahweh would bear sickness in the same way that He would bear sins—that is, vicariously (see Kingdom Dynamics at Is. 53:4, 5). Furthermore, He was to suffer for our sins and sicknesses. If "our" means all of us in regard to our sin and our being given a Savior, then it also means all of us in regard to sickness and our having been given a Divine Healer. (See Mark 1:40–45.)

(Matt. 4:23–25/Mark 1:40–45) N.V.

Summary Statement

Mark 1:40-45



KINGDOM DYNAMICS

1:40-45 The Lord's Willingness to Heal, DIVINE HEALING. Here Jesus declares His willingness to heal the sick. Some insist that we must always preface our prayer for healing with, "If it is Your will." How can one have positive faith who begins a request with an "if"? We do not pray for salvation with an "if."

The leper was certain that Jesus was able to heal him; he was not sure that it was His will. But Jesus' response settled that question: "I am willing; be cleansed." May we not be certain that it is the Lord's will to do that for which He has made redemptive provision? At the same time, one cannot intentionally be living in violation of God's will and expect His promises will be fulfilled. Where biblical conditions for participating in God's processes are present, they must be met; but let us not avoid either God's readiness or God's remedies by reason of the question of His willingness. "If it is Your will" is more often an expression of fear, a proviso to "excuse God of blame" if our faith or His sovereign purposes do not bring healing. If His will is questioned, leave the issue to His sovereignty and remove it from your prayer. Our faith may be weak or incomplete in some regards. We, in fact, may not be healed at times, which should never be viewed as reason for condemnation (Rom. 8:1). Nevertheless, in all things, let us praise Him for His faithfulness and compassion. This is a great environment for healing to be realized and is consistent with the Scriptures, which reveal Jesus as willing to heal.

(Matt. 8:16, 17/Mark 5:24-34) N.V.

Summary Statement

Mark 5:24-34



KINGDOM DYNAMICS

5:24–34 The Place of Persistent Faith, DIVINE HEALING. This passage relates the account of a desperate woman whose healing was the result of great and persistent faith. Her illness made her ceremonially unclean and disqualified her for mixing with crowds of people, yet she was certain that “if only I may touch His clothes, I shall be made well” (v. 28). Jesus did not rebuke her, but delayed His mission to the home of Jairus, whose daughter was dying, in order to assure her of healing and salvation.

Jesus later raised Jairus’s daughter from the dead, but here He took time to minister to one with positive faith. That such persistence is rewarded is not to suggest healing or any other work of God is earned by human effort. It rather illustrates the need to be bold in what we believe—to not be deterred by circumstance or discouraged by others. “All things *are* possible to him [or her] who believes” (9:23); and they all are by God’s grace (Eph. 2:8, 9).

(Mark 1:40–45/Mark 9:22, 23) N.V.

Mark 9:22-23



KINGDOM DYNAMICS

9:22, 23 Cultivating a Climate of Faith for Healing, DIVINE HEALING. In this passage Jesus tells us that “believing” is the condition for answered prayer for a healing. The father of the demon-possessed boy answered in tears, “I believe,” then added, “Help my unbelief!” Since faith is a gift, we may pray for it as this father did. Note how quickly God’s grace answered; but there is another lesson. Where an atmosphere of unbelief makes it difficult to believe, we should seek a different setting. Even Jesus’ ability to work miracles was reduced where unbelief prevailed (Matt. 13:58).

Prayer and praise provide an atmosphere of faith in God. In this text Jesus explained yet another obstacle to faith’s victory—why their prayers had been fruitless: “This kind can come out by nothing but prayer and fasting” (Mark 9:29). His explanation teaches: 1) some (not all) affliction is demonically imposed; and 2) some kinds of demonic bondage do not respond to exorcism, but only to fervent prayer. Continuance in prayer, accompanied by praise and sometimes fasting, provides a climate for faith that brings deliverance.

(Mark 5:24–34/Luke 5:16–26) N.V.

Summary Statement

Luke 5:16-26



KINGDOM DYNAMICS

5:16-26 Which Is Easier, Pardon or Healing?, DIVINE HEALING. While not all affliction is the result of a specific sin, in this case sin was the cause, for the man was healed when Jesus said, "Your sins are forgiven you." From Jesus' words it is clear that Jesus could have said either, "Rise up and walk," or "Your sins are forgiven you." In many cases prayer for healing should begin with confession of sin and repentance (James 5:16; 1 John 1:8, 9).

Jesus' linking of healing with forgiveness is also evidence that human wholeness at every point of need is His concern. Obviously, forgiveness of sins is our greater need, but Jesus does not assert that need for divine forgiveness without affirming His partnering concern for human suffering.

Of further note, this episode teaches how healing often comes when a united group prays together in one accord (v. 16; also Matt. 18:19). The paralytic's healing came by means of men who cared, their faith overcoming all obstacles.

(Mark 9:22, 23/Luke 8:36) N.V.

16. Which is Easier, Pardon or Healing? (Luke 5:16-26)

Summary Statement

Luke 8:36



KINGDOM DYNAMICS

8:36 The Healing of Spirit, Soul, and Body, DIVINE HEALING. The Greek word *sozo* (“heal, save, make well or whole”) appears in this chapter, offering Luke’s unique perspective as a physician. A full range of encounters appears, manifesting Jesus’ healing power: 1) The Gadarene, delivered from the demonic powers dominating him, is “healed,” freed of evil powers that countermanded his own rational mind and physical actions. 2) The woman with the issue of blood (vv. 43–48) touches the hem of Jesus’ garment, and Jesus says, “Your faith has made you well.” 3) In v. 50, after being told the little girl is dead, Jesus declares: “Only believe, and she will be made well.” 4) In v. 12, as Jesus explains the parable of the Sower, the word “saved” is used of one’s restored relationship with God through faith. Luke’s precise account offers a complete picture of the Savior’s concern to restore every part of man’s life: (a) our relationship with God the Father; (b) our broken personalities and bondages; (c) our physical health; and (d) ultimately our rescue from death itself at the Resurrection. Jesus Christ is the Savior of the whole man.

(Luke 5:16–26/Luke 10:8, 9) N.V.

Summary Statement

Luke 10:8-9



KINGDOM DYNAMICS

10:8, 9 The Disciples Instructed to Heal, DIVINE HEALING. Jesus' instructions to the 70 sent out in the surrounding countryside are direct and clear: "Heal the sick there, and say to them, 'The kingdom of God has come near to you.'" The coming of God's kingdom and the ministry of healing are not separated. The same point is made with the 12 disciples in 9:1, 2. The authority to heal has been given to Jesus' disciples as they are willing to exercise the privileges of being messengers and participants in the kingdom of God. This ministry should not be divided from the complete declaration of the coming of the kingdom. The Holy Spirit delights to confirm the presence of the kingdom by glorifying the King's power, verifying Jesus Christ's working through the ministry of healing. This ministry of healing is experienced throughout the whole of the Book of Acts, and in James 5:13-16 is declared as one of the responsibilities of eldership in a local congregation.

(Luke 8:36/Luke 17:12-19) N.V.

18. The Disciples instructed to Heal (Luke 10:8-9)

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Summary Statement

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Luke 17:12-19



KINGDOM DYNAMICS

17:12-19 Healing as They Went, DIVINE HEALING. The nature of some healing as “progressive” is noted in the words “as they went, they were cleansed.” The 10 lepers’ healing affords several lessons: 1) Not all healing is at the moment of prayer. Instant healings are often expected, whereas this illustrates the healing “in process” over a period of time following prayer. 2) Jesus’ directive “Go . . . to the priests” not only indicates His affirmation of the Law (Lev. 13:1-59). Since the priests were the physicians of that culture, it indicates His approval of persons who have received healings seeing their physicians for confirmation of the healings. 3) The lepers’ obedience to Jesus’ command is important to note. As they went in obedience, they were healed. When healing is not instantaneous, one ought not to doubt, but find a possible path of obedience. 4) Of that group of lepers healed by Jesus, only one returned to express gratitude. When healing comes, express thanks with praise and worship, and do not be as the nine who failed to return with thanksgiving.

(Luke 10:8, 9/John 8:58) N.V.

19. Healing as They Went (Luke 17:12-19)

Summary Statement

John 8:58



KINGDOM DYNAMICS

8:58 Divine Healing Never Outdated, DIVINE HEALING. Jesus' critics challenged His miracle ministry (5:16-18), His paternity (8:41), His integrity (7:12), and His spiritual purity (8:48). Their resistance was not unlike that which often is raised today against the present reality of healing/miracle ministry. A foundational answer to such doubt is found in Jesus' assertion to His critics: "Before Abraham was, I AM." Christ's answer ties all facets of His Person and ministry to His own unchanging timelessness. This is a timeless message for us today as well. Jesus is not the great "I was" of yesteryear, but He is the great "I AM," "the same yesterday, and today, and forever" (Heb. 13:8). Some confine miraculous healings to Bible times, but church history annuls that theory. Nothing in Scripture ever indicates that there will be any diminution in the work of Christ or the NT church during the whole church age. Jesus said that His church would do greater works than He had done, because He was going to the Father (John 14:12). Jesus healed through the power of the Holy Spirit; and the same Holy Spirit is still operating in the church (Acts 2:38, 39).

(Luke 17:12-19/Acts 3:16) N.V.

Summary Statement

Acts 3:16



KINGDOM DYNAMICS

3:16 Healing in Jesus' Incomparable Name, DIVINE HEALING. Immediately after the Spirit's outpouring at Pentecost, it is stated, "many wonders and signs were done through the apostles." Ch. 3 gives the account of the healing of a man who was lame from birth, a fact well known by everyone in Jerusalem. Peter attributed the healing to no unique human powers, but to faith in the name of Jesus (v. 16).

Note how the invoking of the name of "Jesus Christ of Nazareth" (v. 6; 4:10) rings from the apostles' lips. The appeals to Jesus' name as the unmistakable Messiah (Christ), who walked as a Man among men (of Nazareth), is an establishing of His Person, His character, and His kingly office as the authoritative grounds for extending healing grace. The use of another person's name to declare legal rights is called "the power of attorney." This is a privileged power that Jesus has delegated to us in confronting the retreating rule that sickness and Satan seek to sustain over mankind.

(John 8:58/Acts 28:8, 9) N.V.

Summary Statement

Acts 28:8-9



KINGDOM DYNAMICS

28:8, 9 Paul's Healing Ministry in Maita, DIVINE HEALING. Here is a reference to divine healings in spite of the fact that Luke, a physician, accompanied Paul. This fact is so troublesome to critics of modern healing that some have come forth with the theory that the healings mentioned in v. 9 were the work of Luke who used medical remedies, although Luke is not mentioned by name. The theory is based on the use of *therapeuo*, the Greek word for "healing" (v. 8), which some insist refers to medical therapy.

In fact, however, this word occurs 34 times in the NT. In 32 instances it clearly refers to divine healing; in the other cases the use is general. Both words (*iaomai* and *therapeuo*) are used in reference to the same healing in Matt. 8:7, 8, indicating the terms are used interchangeably in the Bible.

This observation is certainly not to oppose medical treatment or to say medicine or medical aid is wrong. It is not. However, it does clarify that this text is not grounds for the substitution of medical therapy for prayer. God heals by many means: the prayer of faith, natural recuperative powers, medical aid or medicine, miracles.

(Acts 3:16/1 Cor. 12:9, 28) N.V.

Summary Statement

I Corinthians 12:9, 28



KINGDOM DYNAMICS

12:9, 28 The Gift of Healing, DIVINE HEALING. In order that the church's mission might not be limited to the abilities of mere human enterprise, the Holy Spirit provides specially designed, distributed, and energized gifts. Among them are "gifts of healings." The clear intent is that the supernatural healing of the sick should be a permanent ministry established in the church alongside and abetting the work of evangelizing the world. This is for today—timeless—for "the gifts and the calling of God are irrevocable" (Rom. 11:29).

(Acts 28:8, 9/James 5:13-18) N.V.

23. The Gift of Healing (I Corinthians 12:9, 28)

Lined writing area for notes or reflections.

James 5:13-18



KINGDOM DYNAMICS

5:13-18 The New Testament Divine Healing Covenant, DIVINE HEALING. Just as Ex. 15:26 is called the OT Divine Healing Covenant, James 5:13-18 is viewed as the NT Divine Healing Covenant. The inspired apostle affirms that those sick persons whom the elders of the church anoint with oil and for whom they pray will be healed.

Some critics of healing for today contend that oil was a medicinal remedy with which the sick were to be massaged, but it is clear the oil is intended as a symbol of the work of the Holy Spirit, who is present to glorify Jesus in healing works (John 16:14, 15). The text plainly states that "the Lord [not the oil] will raise him up" (v. 15). This practice was probably intended to be a sacrament, even as baptism and the Lord's Supper are continually observed today. (This should not be confused with "last rites," which some Christians observe when no recovery is possible.)

Here is an abiding healing covenant to be held as such and practiced today. 1) The sick are to exercise faith in calling for the "elders," that is, for pastoral leadership (v. 14). 2) Confession of sin and heart preparation are important, since our physical well-being is never separated from or made primary above our spiritual health (vv. 15, 16). 3) Healing may come as a result of corporate, group, or personal prayer. 4) The anointing with oil is not a superstitious exercise, but a prophetic action—declaring the present dependence upon the Anointed One—Christ Jesus, whose power is ministered by the present work of the Holy Spirit in our midst.

(1 Cor. 12:9, 28/Ex. 15:26*) N.V.

Summary Statement

Mark 16:15-18



KINGDOM DYNAMICS

16:15–18 Commissioned in Christ's Servant Spirit, WORLD EVANGELISM. To understand the Great Commission in Mark, we must capture the spirit of Mark's focus on Jesus as the Servant. Messianic prophecies, such as Is. 42:1–21, 49:1–7, 50:4–11, and 53:12, forecast Jesus' servant-character would do a specific work and act with unqualified and unsullied obedience.

Mark shows Christ's servant-character by omitting His genealogy (by which other Gospels establish His identity), showing that, as servants of Christ, we, too, might learn the servant-spirit essential to fulfilling the Great Commission. Christ seeks those who will serve without seeking recognition, selflessly and obediently seeking to exalt Christ and make Him known. Such servants establish their personhood and ministries by their devotion and obedience to Jesus, their disposition to serve unselfishly—their only exercise of power being to extend the love of God—ministering His life to the lost, the sick, and those in bondage. They do so wherever and however God sovereignly directs, whether it be through their giving, their going, or their prayerful intercession. The Servant Jesus' love and obedience compel His servants to loyal and unreserved service.

(Matt. 28:18–20/Luke 24:45–48) G.C.

Summary Statement

GOING DEEPER

Please note that only the questions for the first two headings were developed for this teaching. Altha did not complete the rest, and so we have deleted pages 94 - 99. We pray that what is available will bring the fullness of what the Lord is speaking into your heart about Divine healing.

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**The Seed is The Word
Study Questions**

1. In all nature there is no other illustration of the Word of God as **true** and **full** of meaning as that of the seed. Do you agree? Why? Pray to have full spiritual insight and “expect” your Father to answer that prayer (Ephesians 1:17).

2. What are the 5 points of resemblance? Give full answers. (Be ready to discuss).

3. In the narrative, the seed teaches us precious lessons about the **use of God’s Word**. What are the 4 lessons we are to learn. Give full answers. (Be ready to discuss).

4. The chief secrets to Bible study is to believe that the word can **effect** the very **truth** which it expresses. Are you beginning to **“believe”** that yet? We can then “receive” **each word** as the pledge and the power of God’s working in us. Give an example of the word working effectually in your life this way.

5. Again list the 5 point of resemblance and the 4 lessons that the seed teaches us about the use of God’s Word? Have you personally experienced these lessons? Explain. For example, what truths in God’s Word have become life to you as you have walked through these lessons? It is the same with the healing of “all your flesh” (Proverbs 4:22).

6. Look up these verses and write them out:

- | | |
|---------------------|---|
| Faith | Hebrews 11:1-2
II Corinthians 4:16-18 |
| Labor | John 6:27 |
| Patience | Mark 4:26-29
Hebrews 11:35-36
Galatians 6:9 |
| Fruitfulness | Mark 4:20 |

7. Let it be our confession and prayer:

*I believe humbly in the divine seed that is in the word". I believe in the "power" of God's spirit to make the word true in **my experience**. I yield my heart hungrily and wholly to "receive" this divine seed. And I wait on God in absolute dependence and confidence to give the **increase with power beyond what I can ask or think**. (1 Corinthians 3:7)*

*Now to Him Who is **able** to do exceedingly abundantly above all that we ask or think; according to the **power that works in us**, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen (Ephesians 3:20-21)*

8. I would suggest now reading:

- the parable of the Sower Mark 4:1-9
- the Purpose of the Parables in Mark 4:10-12
- the Parable of the Sower Explained in Mark 4:13-20
- the Light under the basket in Mark 4:21-25
- the Parable of the Growing Seed in Mark 4:26-29

as I believe as you grow in these truths the inherent power of God's Word will become more apparent to you. May God be glorified through this revelation of Himself as Jehovah-Rapha, your Lord and Physician.

**The Power of God's Word
Study Questions**

*The Word of God which effectually worketh also in you
that believe. I Thessalonians 2:13*

1. What does the value of a man's words depend upon? _____

2. What is one of the first requisites to fruitful Bible study? _____

3. The power of God is infinite, write out and memorize Psalm 33:6, 9. Also see
Genesis 1:3, Psalm 148:5.

4. God's omnipotence works in His Word; it has creative power and calls into existence the very thing it speaks. Explain this in your own words and find other passages on this truth.

5. The Word of God gives life and even makes alive that which is dead; its power can raise bodies and give eternal life to dead souls. Can you think of verses for these truths? Write them out.

6. All spiritual life comes through what? _____

7. Write out I Peter 1:23. Remember that blessings are brought to us through the *logos* Word of God. _____

8. What is one of the deepest secrets of receiving the blessing of God's Word?

9. What kind of faith - faith that the word will work in me the very thing which it commands or promises is the mindset to have as we study scripture and appropriate promises?

10. Write out I Thessalonians 2:13. What must we do in order for the Word to effectively work within us that which it promises?

11. Can anything resist the power of the word when "received" into the heart through the Holy Spirit?

12. Everything depends upon learning the art of receiving this word into the heart. The first is what?

13. Write out Romans 4:17.

14. What 2 things keep us from believing (Romans 4:17) and all that is true in the word of God, His holy Book?

15. In what ways has worldiness, human wisdom and unbelief made the Word of God ineffectual in your own life? Have you repented and ask the Lord to help you believe?

16. How is the neglect of teaching of scripture that the word is a seed keeps us from believing?

17. "Seeds are small, they may be long dormant, they have to be hidden, and once they sprout they grow slowly because of the effect of God's Word is also hidden and unobserved, slow and apparently feeble, we do not believe it is impotence." Is this also true of you? If so make this your first lesson and prayer "the Word I study is the power of God unto salvation; it will work in me all I need, all the Father asks." Write out Romans 1:16-17.

18. In Dakes Study Bible, it says “the just shall live by faith” (Romans 1:17), quoted from Habbakuk which means that the just must live by continued faith, and go from faith to faith as light is received (I John 1:7). Are you going from faith to faith? By studying this booklet has your faith increased a little about God’s will to heal your body?

19. Again write out the needed mindset as you are studying scripture.

20. The Word of God has power to do what? List 13 things. Optional: Look up the verses for each.

21. Through the Word the Holy Spirit can lead us into all truth. Make all that is in the Word true in us - for example: "by His stripes you were healed" (1 Peter 2:24). Write out John 16:13.

What a change would occur in our attitude toward God's Word if we really believed this simple truth. Begin training for that ministry of the Word by proving its power in your own experience. Begin to seek this, quietly setting yourself to learn the great faith lesson,

The mighty power of God's Word;
the Word of God is true

because God Himself will make it true in us!

Approach your Bible study with this new MINDSET:

*I believe
that God's Word has omnipotent power
in my heart to work
EVERY BLESSING
which it promises.*

SUGGESTED READING

**The Word of God
Scripture References**

Write out each verse, which is from Agency of.

Psalm 107:20 _____

John 8:32 _____

Psalm 119:130 _____

John 20:31 _____

Romans 10:17 _____

II Timothy 3:15-17 _____

II Timothy 4:2 _____

Jeremiah 15:16 _____

Hebrews 11:3 _____

James 1:18 _____

II Peter 3:5-7 _____
