

The Laws of Healing

Foundational Truth Volume 3

By Peter Tan

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PREFACE

In this book, we assume that you would have gone through Volume One of the Foundation series. The principles in Volume one are foundational to acting upon the principles outlined in this book.

The subject of healing deserves a more thorough study than this book has done. What this book does is not to exhaust the subject of healing but rather to highlight the most important aspects of the healing ministry in its practical application. It serves as a basis by which a Christian can further research and study into the healing ministry.

This book has been written with those who need healing in mind and also those who minister healing to others. Every sick case has to be treated with the greatest compassion. The Love of Jesus be with you.

Pastor Peter Tan

CHAPTER 1

THE CAUSES OF SICKNESSES

Sicknesses only began after the fall of man. God specifically told Adam that in the day they ate the forbidden fruit, they will die (Gen. 2:17). Through Adam's disobedience, death reigned on the planet earth (Rom. 5:17). When Adam and Eve sinned, their spirits were alienated from God, their minds were darkened and their bodies became imperfect (Eph. 4:18; Gen. 2:17).

The Process of Aging

The Young's Literal Translation of the Bible states that in the actual Hebrew, God spoke to Adam that in the day he ate the forbidden fruit, dying he shall die (Gen. 2:17). In other words, Adam in dying spiritually will die physically. Adam's body was designed to live forever but when he fell his spirit was cut off from God, his understanding was darkened and imperfection was in his body. There is an imperfection in every single cell of the human body. As a result the cells that keep reproducing themselves could not duplicate perfectly and thus each cell reproduced is not as good as the one before.

It is a little like the duplication of cassette tapes by conventional methods where each duplication from a duplicate will never be as good as the original. After many multiples of the duplication of cells, the flaw or imperfection becomes more visible. This is known as the process of aging. If Adam had not sinned, he could have lived for a thousand years and yet look as young as the day he was created.

The Body Preserved

Paul prayed for the Thessalonians that their spirits, souls and bodies may be preserved until the coming of the Lord Jesus Christ (1 Thess. 5:23). Paul stated in Romans that the Spirit, who lives in us, gives life to our natural bodies (Rom. 8:11). There are three Greek words for life: *bios* life, *psuche* life and *zoe* life. Respectively, they are biological life, soul life and spiritual life. We already have biological and soul life before we were born again. The Holy Spirit births into us a new spirit when we are born again (Jn. 3:5-7).

Notice that in the book of Romans, Paul is not speaking merely of the Holy Spirit giving life to our spirits but he speaks of the Holy Spirit giving life to our physical bodies (Rom. 8:11). The body already has bios life but

now the Holy Spirit imparts *zoe* life to the physical body. With *zoe* life imparted, the physical body receives a greater and higher measure of health. We will cover the laws of health in volume four of this series.

The Source of All Sicknesses

Jesus was anointed by the Holy Spirit to heal all those who were oppressed by the devil (Acts 10:38). All the healings and miracles of Jesus were classified in this verse as healing those oppressed by the devil. That would mean that Satan was the cause of all sicknesses either directly or indirectly. The apostle John also states that the purpose why Jesus was manifested was to destroy the works of Satan (1 Jn. 3:8).

This does not mean that every sickness needs deliverance but rather that Satan was involved directly or indirectly in the breaking of laws which opens the door for sicknesses. The curse does not come causeless (Pro. 26:2). All sicknesses can be traced to the result of broken laws in either the spirit realm, the soul realm or the physical realm.

Breaking Spiritual Laws

Some sicknesses are the result of breaking spiritual laws that God have ordained. When David committed adultery with Bathsheba, he opened the door to sicknesses. There is nothing unhealthy about sex but when it is done outside of marriage, it violates God's commandments (Ex. 20:14). David's first son through Bathsheba became ill and died (2 Sam. 12:15).

Jehoram through his disobedience and wickedness opened the door to sicknesses in his life (2 Chron. 21:13-15). He died a sick man. In all these passages that we have considered, note that when the Old Testament states that God sends certain sicknesses, it is in the permissive sense, that is, God allowed it to be sent by the devil.

In Second Samuel, the Bible states that God tempted David (2 Sam. 24:1). However in First Chronicles, the Bible clearly states that the devil was responsible for it (1 Chron. 21:1). It is also important to understand that God did not allow anything at His whims and fancies. In every case of sickness there is always a cause (Pro. 26:2). However, it may not always be a spiritual cause.

It is in this area that some Christians falter by assigning a spiritual reason behind every sickness. This is unscriptural because there are also natural causes. Up to this point, we have shown how sometimes there can be a spiritual cause. Let us now examine other causes of sicknesses.

Breaking the Laws of the Soul

Human beings recognize the difference between a healthy body and a sick body but they do not realize that there is also a difference between a sick soul and a healthy soul. This is because they have no measurement for what a healthy soul should be like whereas they know what a healthy body should be like.

A healthy soul is full of love, joy and peace. It has a positive approach to life. The opposite of it is hate, selfishness, sorrow, fear and depression. God never designed the soul to be sad and depressed. Sorrow and fear came only after the fall of man (Gen. 3:10, 16).

A healthy soul will definitely lead to a healthy body (3 Jn. 2). Job did not break any spiritual laws but he was certainly a fear-filled man (Job 3:25, 26). A merry heart does good like a medicine (Pro. 17:22). The joy of the Lord is our strength (Neh. 8:10). Today doctors have recognized that some sicknesses are psychosomatic - that it is related to the soul.

In my own studies in believing God for perfect eyesight, I have found a relationship between poor eyesight and sorrow of mind. David speaks about the wasting of the eyes because of grief (Ps. 6:7). Isaac suffered grief of mind because of Esau (Gen. 26:35). Subsequently, we read later of his poor eyesight (Gen. 27:1).

Of course, it would be foolish to jump to the conclusion that all eyesight problems are caused by sorrow. There are thousands of causes of which one of them could be sorrow of mind. Some Christians also jump to the conclusion that all arthritis is caused by unforgiveness but they don't realize that there are also many other natural causes. Neither are all epileptic cases demonic. I have ministered to wives who went into hysterical and suicidal fits when they found out about the adultery of their husbands. They looked like epileptic and demonic cases but what they need is inner healing of the soul.

Because some sicknesses are soul related, they are beyond the help of physical medical treatment. Medical treatment in these cases removed temporarily the physical symptoms but sooner or later because of the sick soul, another physical problem will arise. Jesus ministered forgiveness to the paralysed man before He ministered physical healing (Mk. 2:5). The anointing of the Holy Spirit is also for healing the broken hearted (Lk. 4:18).

Breaking Natural Laws

Just because we are born again and are spiritual beings does not mean that we ignore and neglect the physical laws of the body. The Holy Spirit will from time to time under the Will of God allow us to break some natural laws of health to accomplish a spiritual work. Moses fasted for forty days and night without food or water (Deut. 9:9). Joshua and the Israelites continued without sleep for almost another day destroying the Canaanites (Jos. 10:13). However, these are more the exceptional rather than the norm.

Epaphroditus apparently had overworked and fell sick. Paul said that he almost died (Phil. 2:27, 30). He had neglected the natural law of sleep and rest. Timothy had stomach problems which Paul recognized to be a natural problem and not a spiritual problem. Thus, he prescribed a natural solution of drinking a little wine for his frequent infirmities (1 Tim. 5:23). In other words, he was also saying to Timothy to take physical care of his stomach.

We have therefore seen how sicknesses are caused not just as a result of spiritual sin but also can be caused by the breaking of the laws of the soul and of the natural world. The disciples of Jesus tried to oversimplify the cause of all sicknesses to be sin when they asked Jesus why the man was blind in the gospel of John (Jn. 9:2). When a Christian gets involved in a car accident, it is not necessarily because they have committed some spiritual transgressions. Sometimes it is because they are driving carelessly or are driving too fast or are even breaking some traffic rules. It could be purely a natural cause.

Similarly, when a person falls sick there is always a cause. However, it may not always be a spiritual transgression involved. It could be merely the breaking of the laws of the soul or of the body. The wonderful fact is that whatever the causes, Jesus can bring perfect health and healing to us by His grace and mercy.

Even after healing by the grace of Jesus Christ, permanent healing and health can only be maintained if the root of the sicknesses whether spiritual, mental or physical is dealt with. Jesus told the healed paralysed man to go and sin no more lest a worse thing come upon him (Jn. 5:14).

CHAPTER 2

HEALING UNDER THE NEW COVENANT

There are three main views on healing that the Christian encounters in Christendom. The first is that healing has passed away with the passing of the apostles. This is based on unbelief. The second view is that it is God's Will to heal some and not God's Will to heal others. This is based on experience. Those who hold this view try to prove from their experience, and the experiences of other people they know, how they always find that only some get healed in their meetings.

The Will of God in Healing

The second view ignores the fact that in Jesus' ministry, all who came were healed (Matt. 4:23; Lk. 6:19). We do not find Jesus telling any sick person that it was not His Will to heal them. Contrarily, we have Jesus telling the leper who believed that God can heal but was not sure if He wills. Jesus said to him, "I am willing, be cleansed." (Matt. 8:2,3).

Unknowingly, those who say that it is not God's Will to heal some are also saying that it is God's Will for them to be sick. This is contrary to the most basic of human needs. Which earthly father would want their own children to be sick? Which human being would not seek any means he knows of to be well when he is sick? Has anyone set, as his goal in life, to be sick to be in the Will of God? It is the most natural and basic desire of a human being to be well and be in health.

Inconsistency of the Second View

If such Christians really believe that it is God's Will for them to be sick, then they should not have gone to the doctors in the first place to get out of the Will of God. What really happens is that such Christians have sought the best means, they know of, to get well. When they have finally exhausted all the methods they know of, and are no better, they conclude that it must have been God's Will for them to be sick.

When a Christian believes that it is the Will of God to heal some and not the Will of God to heal others, the devil will come and tell them that it is not God's Will for them to be healed. If a Christian believes that it is God's Will to save some and not His Will to save others, the devil will come and tell them it is not God's Will to save them. Preachers who hold this view are

basing their theology on experience which is an unsound method of forming sound doctrines.

The Chastening of God

The same Christians who hold the second view claim that sicknesses are part of the chastening of God. In other words, God is teaching us many lessons for our spiritual good. Which earthly father will teach a child by making a child sick? In fact by natural and social laws, any human being, who goes about putting sicknesses on people trying to teach them something, will probably be put in jail. Which earthly father will teach a child the danger of fire by burning their child? No doubt the child will certainly know the danger of fire if they get burnt a few times, but is it a sound method to use in educating the child?

Some claim that being sick has brought them closer to God. Then why aren't all the sick people in hospitals closer to God? In fact, many have gone further away from God because they thought that it was God who did it to them. How is it that Jesus did not get sick to be close to God? Why then was sickness classified as a curse and not as a blessing? (Deut. 28:15, 58-61).

The word 'chasten' is the Greek word 'paideuo.' God does chasten us (Heb. 12:6,7, 10; Rev. 3:19). However, the instrument of His chastening is not sicknesses but His Word (Ps. 94:12). Paul said to Timothy that the Word of God was profitable for doctrine, for reproof, for correction and for instruction or chastening (2 Tim. 3:16 instruct - paideuo). Paul brought correction to the Corinthian church not by praying for them to be sick but by sound teaching from the Word of God through his letters (2 Cor. 7:8-11).

Developing Compassion for the Sick

Christians who hold the second view also claimed that because they have been sick that they can pray with compassion for the sick because they know what it is like. If we follow the same unsound theology, then we need to get lost to have compassion on the lost. And we need to commit adultery to have compassion on the adulterers. And we need to take drugs to have compassion on the drug addicts. And we need to be alcoholics to have compassion on the alcoholics. Obviously, this view is unsound. Isn't it amazing that Jesus was never sick and yet He had great compassion for the sick?

Compassion comes through yielding to the love of God in our hearts. It comes through spending time in the presence of God and seeing people the

way God sees them. Yielding and being sensitive to the Holy Spirit will produce great compassion in our lives.

The Third View on Healing

The third view on healing is that it is God's Will to heal everyone. This third view is based on the Scriptures. It is recognized that experientially, in many healing services not all are healed but we do not base our theology on experience. We base our theology on the written Word of God. We must believe first before we experience. If we constantly confess and believe what God's Word says about healing, the time will come when the body of Christ will experience the fulfilment of all the Scriptures in these last days.

There were times in the lives of the apostles when all were healed (Acts 5:16). Jesus in His ministry healed all who came to Him. He said that we can do the works He did, and greater works (Jn. 14:12). Healing is a part and parcel of the gospel of Jesus Christ (Mk. 16:15-18; Acts 10:38). The healing ministry is a continual part of the ministry of the church (James 5:14).

Healing in the Old Testament

Healing and health was a benefit of the covenant of God with the people of Israel. It was to be the natural result of their obedience to the voice and commandment of God (Ex. 15:26; Deut. 28). Sickness was classified as a curse and a condition that the people of God were to be freed from (Deut. 28:15).

In answering the Pharisees concerning Sabbath healing of the woman bound for eighteen years, Jesus said that she ought to be healed, being a child of Abraham (Lk. 13:16). To the Gentile woman asking for deliverance for her daughter, Jesus pointed out that what she asked actually was the children's bread (the covenant right of Israel) (Matt. 15:24-26).

Even though healing is in the Old Covenant, there were many people in the Old Covenant who did not appropriate the promises of the Old Covenant. Lepers existed and even kings were sick. King Asa never sought healing in the Covenant of God but in physicians when he was sick (2 Chron. 16:12). In spite of all the imperfections of the Israelites, God had promised them in the Old Covenant that He will take sickness from the midst of them (Ex. 23:25; Deut. 7:15).

Anyone living in the Old Testament could have argued from the evidences on sicknesses around them that it was not God's Will to heal all. That would

be exactly what the second view of healing holds, an argument from circumstances. Without considering the New Covenant yet, just a mere study of the Old Covenant tells us that it was definitely not God's Will for anybody to be sick. The Covenant promises were not automatic. They had to be claimed even in the Old Covenant. God's perfect Will in the Old Covenant was for His people to exist without any sickness. His Will was perfect health for all.

Healing in the New Covenant

It is important to remember that the New Covenant is not a cancellation of the benefits of the Old Covenant but rather the fulfilment of the benefits of the Old Covenant. Jesus said that He did not come to destroy the law but rather to fulfil it (Matt. 5:17-19). When Jesus cried, "It is finished" at the cross, the veil was torn and now all the Old Testament benefits that had to come through the law could now come to us through grace - through the finished work of Christ.

The New Covenant did not remove the benefits of the Old Covenant. It only removed the methods of the Old Covenant. In the New Covenant, we can receive all the benefits of the Old Covenant much easier. Christ has fulfilled every requirement of the Old Covenant for our sakes. Healing in the New Testament is no longer by law. Healing is now by grace.

For this reason, healing is a part of the message of the gospel (which means good news). We are sent forth to proclaim the grace of Jesus Christ for forgiveness of sins, healings and for every need of humanity. Healing, objectively, is no longer a future tense. It is a past tense. A completed work in Christ. The New Covenant proclaims that Jesus took our infirmities and bore our sicknesses (Matt. 8:17).

Jesus the New Covenant

When Jesus ministered to the sick, we do not find Him praying and asking God to heal. Since He is the fulfilment of the Covenant, He gave a word of command, a touch of His hands and the sick were healed. Since Jesus has fulfilled all the requirements of the Old Covenant, He Himself has become the personification of the benefits of the Covenant that God intended for His people. In fact the New Covenant is Jesus Himself. In the Lord's Supper He said that the cup represented His blood and the bread, His body (Lk. 22:19, 20).

What, then, is the New Covenant? The New Covenant is all the blessings and benefits of the Old Covenant that were unattainable by men but now

brought freely to us at the cost of the blood of Jesus Christ. Not only do we receive the benefits and blessings of the Old Covenant but we also receive the very life and being of Jesus when we receive the New Covenant. Since the New Covenant is no longer a book of letters but a person - the person of Jesus Christ!

Appropriating Healing

Anyone who wants to appropriate healing in the New Covenant must not appropriate it by law any longer. That would be Old Covenant style. Healing in the New Covenant is appropriated by faith in the grace of Jesus Christ and not by works. In the New Covenant, none of the apostles prayed for God to heal. They commanded healing in the Name of Jesus! Healing is a grace to be given freely as part of the gospel.

Peter said that 'what he had, he gave in the Name of Jesus.' (Acts 3:6). He later explained that it was faith through Jesus that had brought healing to the man (Acts 3:16). There was no prayer made. There was no begging from Peter's side. All it took was a release of grace through faith in the Name of Jesus Christ.

Paul in preaching the gospel had a lame man in his audience. As the lame man heard the gospel of the grace of Jesus Christ, faith arose in his heart. Paul shouted a command and the man was healed (Acts 14:8-10). No prayer was made. Only faith in the gospel of the grace of Jesus Christ.

All healing in the New Covenant issues forth from the grace of our Lord Jesus Christ. Even all the fivefold ministries, with their accompanying healing gifts and anointing, are the result of the grace of our Lord Jesus Christ (Eph. 4:7). When great grace abounds, great power abounds (Acts 4:33). It is God's Will that all men receive the grace of our Lord Jesus Christ.

CHAPTER 3

THE IMPORTANCE OF FAITH

Having understood that all healing is by the grace of our Lord Jesus Christ, we need to also understand that it is faith which appropriates grace. In writing to the Galatians, Paul contrasts the works of the law against the hearing of faith (Gal. 3:5). His basic presentation was to show the difference between law and grace (Gal. 5:4).

In Romans, Paul shows very clearly that it is through faith that grace is appropriated (Rom. 4:16). All faith comes from hearing the Word of God (Rom. 10:17). As there are variations in the amount of time spent on the Word, and different degrees of opening up to the Word, naturally there will be different levels of faith. The Bible uses various adjectives for faith:

Great faith (Matt. 8:10)
No faith (Mk. 4:40)
Full of faith (Acts 6:5)
Mutual faith (Rom. 1:12)
Strong in faith (Rom. 4:20)
The measure of faith (Rom. 12:3)
The proportion of faith (Rom. 12:6)
Weak in the faith (Rom. 14:1)
Steadfastness of your faith (Col.2:5)
Faith grows exceedingly (2 Thess. 1:3)
Unfeigned faith (2 Tim. 1:5)
Sound in faith (Titus 2:2)

We can clearly see from the Scriptures that there are truly different levels of faith. Since faith appropriates grace, then different levels of faith will cause us to appropriate different levels of grace. Faith can be increased and nurtured through the Word of God (Rom. 10:17). Likewise, grace can be increased through the exceedingly great and precious promises, that is, the Word of God (2 Pet. 1:2-4). Both grace and faith can be increased and multiplied by the Word of God.

Concerning Doctors and Medicine

Christians who begin to examine the benefits of the Covenant of healing will sooner or later have to confront the question of doctors and medicine. As we have observed that there are different levels of faith in appropriating

grace, we should respect each person's level of faith and allow them to believe God for healing through doctors and medicine. It is wrong for a person to push his level of faith on another person.

I do believe that a person can walk so close with God and be so filled with the Word and with the Holy Spirit that they do not need any medicine. Some principles in this area will be covered in volume four of this Foundation Series. In fact, if a person has developed such faith that they never need doctors or medicine, they would not have fallen sick in the first place.

The early Pentecostals like John Alexander Dowie have scorned and looked upon medicine as anti-faith. Some early Pentecostals have even thought that it was witchcraft. Today, modern Pentecostals have swung to the other extreme of treating medicine as the main way that God heals and if it fails, then turn to God.

We need to balance between both extremes. Note that Jesus neither recommended nor scorned doctors. We need to appreciate the profession of doctors and the hard work they do to relief the sicknesses of mankind. Doctors and medicine must be available to all Christians who need them. God is not opposed to Christians seeking health and healing through natural means and medicine.

At the same time, we need to teach and present the New Covenant of Jesus, which includes the benefits of health and healing, until the whole body of Christ lives in the fullness of the New Covenant - every member of the body of Christ whole and healed, without spot or wrinkle, ready for the coming of Jesus Christ.

When a person has to ask another person whether they still need to take medicine, then they probably still do. For if they had the faith to do without the medicine, the revelation would be in their hearts and they would not have asked. A person who has to ask another is trying to go on somebody else's faith. People also should not throw away or reject medicine when the healing that they 'are believing for' has not manifested yet. In Mark 11:24, there are three tenses mentioned in the exercise of faith: present tense – *when you pray*, past tense – *believe that you have received*, and future tense – *you will have them*. While believing God for the *future tense manifestation*, there is no hindrance to faith in receiving the best natural or medical care when the manifestation has not materialized yet.

Shipwreck Faith

How does a person know and judge their own level of faith? Sometimes a person seems to be mentally persuaded and yet it is obvious to the spiritually discerning that they do not have the level of faith. How many times have those who are spiritually older confronted with the zealous and enthusiastic young in the Lord, whom we know are heading for shipwreck in their zeal?

Surely, there must be a way by which the individual Christian can honestly appraise their own level of faith. Thank God! There is. Paul, writing to Timothy, warns him about the importance of holding faith and a good conscience (1 Tim. 1:19). True faith (not mere head knowledge) is from a good conscience (1 Tim. 1:5). The inner workings of faith and how it is imparted through the Word of God into our spirits is a mystery. But we can hold the mystery of the faith with a pure conscience (1 Tim. 3:9).

Holding a Good Conscience

Although it does not directly apply to healing, let us examine Paul's teaching in First Corinthians chapter fourteen. The same principles found here apply to healing and also to all other areas in which we need to exercise faith. Paul understands that the eating of idol food will do him no harm (1 Cor. 8:4, 8).

However, there are those who have not come to the same knowledge (1 Cor. 8:7). For these people, their conscience flows with their level of knowledge. Paul says that their conscience is weak, meaning that their conscience would not permit them to eat (1 Cor. 8:7). Paul says that if the weak brother eats because of seeing the stronger one eat, their conscience is wounded (1 Cor. 8:12).

Here is a typical example of different faith levels. The weaker brother eats because of the faith of the stronger and not because of receiving that knowledge or revelation into his own life. His conscience tells him not to eat because his faith level was not there to eat idol food. In moving beyond his faith level, he wounded his conscience. The conscience is the indicator inside each of us as to our real faith level. If we try to move beyond our faith level, our conscience will warn us.

(Before I am misunderstood in this matter, be very clear that as far as idol food is concern; as an Asian and being familiar with Asian culture, I think that it is wiser to refrain completely from idol food as far as you are aware of its idol origin. Not that the food itself will be spiritually harmful. It is not!

But rather because of the testimony that you would have nothing to do with idolatry - 1 Cor. 10:20. And because you want to avoid stumbling others - 1 Cor. 10:28,29,33).

Faith and conscience work together. Those who by mental assent go beyond their level of faith will experience what Paul calls shipwreck (1 Tim. 1:19). Learn the secret of meditating on the Word to build up your faith. You can't have instant faith (unless it is the gift of faith which we will cover in Volume eight of this series). Faith needs time to grow. There is a season for sowing the Word and there is another season for reaping the Word.

Our conscience will bear witness with us (Rom. 9:1). Paul has the testimony that he had lived his life with a pure conscience (Acts 23:1; 24:16). We must always serve God with a pure conscience (2 Tim. 1:3). Flow with the level of faith in your life. Increase the level of faith in your life by meditating on the Word of God.

CHAPTER 4

TWO CHANNELS OF HEALING

There are basically two channels for receiving healing in the New Covenant. One is by personal faith; the other is by the anointing. It is God's Will that we be healed. It is God's prerogative how we are healed. God's prerogative is also determined by His ultimate purpose in our lives.

Human beings are interested in the immediate. We want to get rid of all of our symptoms and sicknesses instantly. God is interested not only in our symptoms but also in our total life and future. For example, if God wants a person to minister healing to others in the future, He may choose to bring healing to that person through personal faith and not through the anointing.

Healing by Personal Faith

Healing by personal faith involves spending time in the Word and acting by faith that the healing has been completed even though the symptoms are still there. Normally, for children and new Christians, God allows them to be healed by the faith of others; but as they grow spiritually, God expects them to exercise their own faith.

When a child is young or still an infant, we carry him about from place. As the child grows older and learns to walk, we allow the child to walk for longer periods until the child can walk independently. By doing this we ensure that the child develops his muscles and matures physically.

Our faith muscles, too, need to grow and be developed. If we depend on others to do the praying for us, we may never develop our prayer life. If we depend on others to read the Bible for us, we may never develop our Word life. If we depend on others to hear from God for us, we may never develop an intimate personal relationship with God. However, at the early stages of our Christian life, we do need others to pray for us, read and explain the Bible to us and teach us the voice of the Holy Spirit.

It is always easier to depend on others than to do things ourselves. In like manner, it is easier to receive healing by the anointing than it is by personal faith. It takes faithful daily application of the Word to receive healing by personal faith. Sometimes when symptoms persist, we have to learn to consider not the symptoms but rather consider the Word of God (Rom. 4:19, 20).

Methods of Healing by Personal Faith

Healing by personal faith involves all the basic fundamentals of faith: visualizing, meditation, confession and acting on the Word. Basically, our hearts, our thoughts, our vision, our words and our actions must all be in line with the Word of God. The following are some of the principles and methods involved in receiving healing by personal faith:

1. Meditating and digesting the Word into our lives (Pro. 4:20-23). All the principles taught in meditation are applicable here. The Word, literally, becomes health and life to our flesh.
2. Praising and thanking God before the manifestation of healing is seen. Abraham gave glory to God before the fulfilment of the promises (Rom. 4:20).
3. Fasting and spending time in the presence of God (Isa. 58:6-8). A correct fast with the proper attitudes will cause our healing to spring forth speedily.
4. Praying in the spirit to build ourselves on the faith (Jude 20). Praying in tongues also helps us in our infirmities (Rom. 8:26).
5. Acting on the Word of God. It was only after Peter lifted the lame man that his ankle bones received strength (Acts 3:7). The lame man in Acts chapter fourteen had faith but was not healed until he acted on the Word (Acts 14:10). In acting on the Word, we must make very sure that faith is truly in our hearts (the conscience will bear witness). All the other steps must be taken to impart and generate faith in the heart before the acting comes forth. It would be disastrous to act without faith in the heart. Listen to the conscience within so that you will not have a spiritual shipwreck.

Healing by the Anointing

Healing by the anointing is usually instantaneous and spectacular. The primary way that Jesus ministered in the gospels was by the anointing. However, in the New Covenant it is not the only way to receive healing. Jesus stood in all fivefold offices and ministered by the gifts of the Holy Spirit through the anointing upon. Healing by personal faith is brought by the anointing within.

Even though healing by the anointing seems to be sovereign, there are still principles by which they operate. They do not operate merely at the whims and fancies of God for God is a God of order and not of confusion (1 Cor.

14:33). Neither is God a respecter of persons (Acts 10:34). The operation of the anointing is based upon sound principles found in the written Word.

Sometimes those who are healed by the anointing do not, themselves, exercise any obvious faith but it can always be noted that there are others exercising faith on behalf of them. Jesus saw the faith of the paralytic's friends (Mk. 2:5). It was the Gentile woman's faith that delivered her daughter (Matt. 15:28). God operates only because faith is demonstrated for the Scriptures say that without faith it is impossible to please God (Heb. 11:6). Faith is God's *modus operandi*.

The following are some principles involved in receiving healing by the anointing:

1. Contact when the anointing is in manifestation. This is done by either being present in the place of the manifested healing anointing or by contact via objects that have been anointed. Virtue flowed out from Jesus to heal the sick (Lk. 6:19). Virtue flowed out through contact with Jesus' garments (Lk. 8:46,47). Handkerchiefs and aprons from Paul healed the sick and demon possessed (Acts 19:12).
2. Be in an atmosphere of faith and expectancy. Note that when bad news came to Jairus, Jesus kept him encouraged with the words, 'Only believe' (Mk. 5:36). He cleared the atmosphere of scorn and unbelief by putting the scoffers outside (Mk. 5:40).
3. Receive the man of God as a representative of God. Jesus could not operate mightily in His home town because they only saw Him as a mere carpenter (Mk. 6:3).
4. Receive the words of the man of God as the Word of God (Subject to the fact that it is in line with the written Word of God). The Thessalonians saw the gospel come to them in power because they receive the words of Paul as the Word of God (1 Thess. 1:5; 2:13).
5. Receive the anointing by acting on the commands that come forth under the anointing of the Holy Spirit. Jesus gave commands like 'Rise and pick up your bed' or 'Go and show yourself to the priest' to those who need healing (Mk. 2:11; Lk. 17:14). The blind man in the gospel of John was only healed after he washed in the pool of Siloam (Jn. 9:11).

Whether a person is healed by the anointing or by personal faith in the Word of God, it is still God who heals. Healing is a part and parcel of the redemptive work of Jesus Christ. One of God's Name means that He is the

God who heals us (Jehovah Rapha). Healing is His perfect Will for all His creation.

CHAPTER 5

THE HEALING MINISTRY OF JESUS

Anyone who reads the life and ministry of Jesus in the gospels will universally agree that the healing ministry of Jesus was the ‘crowd-gatherer.’ Yet in the life and ministry of Jesus we see that His emphasis was in getting the Word of God to the people. His prayer to the Father indicates to us that His mission was also to bring the Word of the Father to the people (Jn. 17:13, 14).

Jesus’ Teaching Ministry

Many times when the people would press upon Him for healing, Jesus would ask for a boat to separate himself from the pressing crowd so that He could teach the people (Mk. 3:9,10). In fact the Bible many times states that Jesus went about teaching and healing.

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

Mk. 1:39 And He was preaching in their synagogues throughout all Galilee and casting out demons.

Lk. 5:17 As He was teaching ... the power of the Lord was present to heal.

The healing ministry of Jesus is interwoven with the preaching and teaching ministry of Jesus. If people did not accept the teaching of Jesus, it is doubtful whether they would be able to receive the healing ministry of Jesus. The healing ministry was a witness and a testimony to the truth and reality of His teaching.

Jesus said that He was the light of the world (Jn. 8:12). Soon He was giving sight to the blind (Jn. 9:1-5). Jesus said that He was the resurrection and the life (Jn. 11:25). Afterwards, He was raising Lazarus from the dead (Jn. 11:43). After the feeding of the five thousand, Jesus said that He was the bread of life (Jn. 6:35).

Proclaiming and Performing

When Jesus sent His disciples out two by two, He told them to proclaim the kingdom of God and then heal the sick (Matt. 10:7,8). Even the seventy disciples were sent with the same mission (Lk. 10:9). The gospel that He gave was that all His followers should preach first and then heal (Mk. 16:15,18). Healing was to be a confirmation of the Word that was preached (Mk. 16:20).

It is the proclamation of the gospel that will open the way for God to confirm it with signs following. Philip in Samaria preached the Word first before manifesting the signs (Acts 8:4,5). Paul was preaching the Word first before there was an opportunity to work a miracle in one of those hearing the gospel message (Acts 14:9).

The healing ministry is a confirmation to the ministry of the Word. The reason why the healing ministry is not strong in many places is because the Word had not been strong in those places. God does not confirm traditions or unbelief. He confirms only His Word with signs and wonders (Mk. 16:20).

The Importance of Signs

Jesus in His confrontation with the Jews told them that if he had not done the works of His Father, they do not have to believe in Him (Jn. 10:37). However, since He had done the mighty works in their midst, even though they found it hard to believe that the Father is in Him, they were now asked to believe because of the works of Jesus Christ (Jn. 10:38).

To His own disciples who found it difficult to believe, Jesus emphasized on His works and miracles. He said that they could believe Him for the sake of the works themselves (Jn. 14:11). Apparently the works of Jesus was an important aspect of His ministry.

In the great Jerusalem debate concerning the question of Gentile believers, it was the Word, the Holy Spirit and signs and wonders that settled the issue. The multitude heard the mighty signs and wonders done through Paul and Barnabas (Acts 15:12). Note the silence as Paul and Barnabas shared; compared to the debate that had gone on before (Acts 15:7, 12). James pointed that it was in line with the written Word (Acts 15:15). They all sensed the confirmation of the Holy Spirit (Acts 15:28).

Christianity has always been a supernatural faith. Remove the supernatural aspect and all you have is a dead religion. Paul said that his preaching was

not with the wisdom of men but in the demonstration of the Holy Spirit and of power (1 Cor. 2:4). God bears witness to the gospel of Jesus Christ every time it is preached with signs and wonders, with various miracles and gifts of the Holy Spirit (Heb. 2:4; 1 Thess. 1:5).

The Key in Jesus' Ministry

In observing the healing ministry of Jesus, we see diverse methods utilized by Him to release the healing anointing. Sometimes He touched (Matt. 8:3). Sometimes He anointed with clay and spittle (Jn. 9:6). At other times He just spoke a word (Matt. 8:16).

In virtually all the individual healing cases, He spoke words. Even in cases where there seems to be no word spoken, the various gospels put together showed that He said something. Matthew recorded that Jesus touched Peter's mother-in-law and healed her (Matt. 8:15). But Luke recorded that He rebuked the fever (Lk. 4:39). Though Jesus' methods may vary in each case of healing, yet in most cases of healing we note that He released His spoken words.

The words that Jesus spoke are the key behind all the healing. His words were a release of a spiritual force (Jn. 6:63). Even the winds and the waves could not stand against the power of His spoken words (Mk. 4:39).

Democritus came many thousands of years ago and said that all matter was made out of atoms. Albert Einstein came recently and said that all matter is made of energy. But God in His Word had declared that all matter is made from His Word (Heb. 11:3). In Genesis chapter one, it was His spoken Word that brought the universe into being. When Jesus came and commanded healing by His Words, it was a demonstration of the very power that made this planet.

Varying Methods for Varying Anointings

When the level of faith was negligible in His home town, Jesus went back to the laying on of hands (Mk. 6:5). To those who had more faith, the need of contact and touch was lessened. When the centurion came to him for the healing of his servant, Jesus said, "I will come and heal him." Jesus intended to be physically present with the servant who needed the healing.

However, the centurion had so much faith in the spoken words of Jesus that all He required was the declaration of Jesus that it is done. Jesus marvelled at his faith level (Matt. 8:10). Without having to even touch the servant, Jesus released healing by His words (Matt. 8:13).

Apparently, Jesus tailored the methods He used according to the faith level of the people. Whatever the methods, it was the spoken word of Jesus that was the most important factor in the healing. His words contain life, healing and power.

The Word factor was the most constant factor in all the healings of Jesus. We can thus safely conclude that this was the primary key of His healing ministry. It was the only constant in a whole list of methodology.