

Healing School Notebook



'They will lay hands on the sick, and they will recover.' Mark 16: 18

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Goals of the Course

1. To understand God's will for healing
2. To learn how to appropriate healing for ourselves
3. To learn how to minister healing to others

Lesson One: Introduction

1. Introduction

God cares very deeply about our health and has made provision for both healing and ongoing health for us. It is our prayer that during this course you will be forever convinced about God's intention and will for healing and that if you are suffering physically in your body, you will receive healing. This course is also designed to equip you, the believer, to minister healing to others.

The following are some key introductory truths about divine healing and which will be covered in other parts of the manual in more detail.

- a. Healing is available to everyone who believes. Romans 10: 9 (the word 'saved' is 'sozo', which has many meanings including healing)
- b. Divine healing is **spiritual**. This is different to natural, physical healing. Ephesians 1:3.
- c. God is not our problem, He is our Help. Any hindrance to healing is on the part of the enemy or us, but not God. John 10:10
- d. Sickness or disease can be overcome by the believer if we will exercise faith and power. Tools and weapons are provided by God for the Christian to use. The enemy can only be defeated by using spiritual weapons not carnal or natural methods. 2 Corinthians 10:3-4
- e. Christians and non -Christians, without faith for healing, can be healed by believing Christians exercising kingdom authority. Mark 16:16; Acts 10:38. They can also be healed by the gifts of healing described in 1 Corinthians 12-14.
- f. All sickness and disease is a work of the enemy and should be driven out whenever encountered. 1 John 3: 8; Acts 10:38.
- g. Jesus's focus for healing was not on the cause of sickness, but on the fact that all sickness is a work of darkness, which can be overcome. Acts 10:38.

2. The ultimate authority of the Word

- a. Our experiences must be judged by Scripture not judged by our feelings or experiences. The Word of God is forever settled in Heaven, we must settle it on earth. *Psalms 119:89 Forever, O LORD, Your word is settled in heaven.*

Word study 'natsab'(settle): Strong's H5324: to station, set a boundary, to erect, establish, settle sharpen. This means that through His Word, God has set a boundary beyond which no Christian should go.

Psalm 138:2: For You have magnified Your word above all Your name

- b. Through study of the Word you will know and understand who you are in Christ, what you have inherited and how to appropriate these blessings is what will give you the power and authority to live the supernatural Christ life. 2 Peter 1:3
- c. Although prophecy, rhema knowledge and revelation are crucial for Christian living, the ultimate authority is the Word.

Lesson Two: God's Will for Healing in the Old Testament

Exodus 23: 25, 26: I will take sickness away from the midst of thee....the number of thy days I will fulfil

Many Christians believe Jesus can heal, and that He does heal some, but will He heal ME? Or, God can and will heal some but does He heal ALL? These thoughts establish enough doubt in our minds to prevent us from receiving healing and must therefore be eliminated. Our minds need to shift from thinking 'God 'can' or 'might to God 'will' and 'has' healed 'all'. We need to be completely convinced that it is the will of God to heal all. Since faith comes by hearing the Word, the first step in this is to study the Word to find out what God's will for healing is. The Word will do the work of producing faith in us.

Early in the Old Testament (OT) God began to reveal His willingness to heal and for His people to walk in health. There are numerous incidences of healing in the Old Testament which we can study. 'We see, from almost every conceivable angle throughout scriptures, that there is no doctrine more clearly taught than that it IS God's will to heal ALL who have need of healing, and that they may fulfil the number of their days.' (FF Bosworth, Christ the Healer.)

1. God's will for healing revealed in Heaven

Is there any sickness in Heaven? No, there is no sickness, death, pain or corruption in Heaven

- a. Revelation 21: 20: *But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life.*
- b. Revelation 21:4: *And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.*

2. God's will for healing seen in the Garden of Eden

God made the world and everything in it, and He made humans in His own image. There was no sickness in the Garden of Eden: God said 'It is good'.
Genesis 1: 31.

3. God reveals Himself as Healer in Genesis

- a. God reveals Himself as Healer from the first book in the Bible and there are two accounts of healing in Genesis.
- b. Genesis 17:18-19, God promised to heal Sara's barrenness. In Genesis 21:1-7 this was fulfilled.
- c. Genesis 20:17 records the healing of Abimelech.

4. God's willingness to heal shown in the Exodus

God made it very clear to this nation 3500 years ago about His willingness to heal. When Israel was delivered out of Egypt it was a nation with **not one** feeble person. This is amazing because over three million people came out of Egypt and not one of them was weak or sick! *Psalm 105: 37: God brought them out of Israel with not ONE feeble (also with silver and gold).*

(If that was true in Israel, for those people who were living under the Law, how much more true is it for us who are living under a new and better Covenant of grace, mercy and truth, who have been redeemed by the blood of God's perfect Lamb, Jesus Christ.)

5. Covenant of Healing revealed in Exodus

Exodus 15: 22-26: So he (Moses) cried out to the LORD, and the LORD showed him a tree. When he cast [it] into the waters, the waters were made sweet. There He made a statute and an ordinance for them, and there He tested them, and said, "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.

- a. Just three days after Israel had been delivered out of Egypt and the Red Sea experience, the Israelites faced a huge challenge: no water in the desert. When they did find water at Marah it was bitter and they couldn't drink it. God made a promise to them there and established the Covenant of Healing. The 'statute' was 'I will put none of these diseases upon you.'
- b. It was more than a promise because it was 'statute': a statute and an ordinance means God was saying, 'This is my will forever'.
- c. Read Deuteronomy 28:15-68 for a list of the diseases, which cover every kind of sickness and disease. The curse of the Law is found here. It is the curse for breaking God's Law. BUT, as the Church and as believers in the New Testament, we are redeemed from this curse and therefore these diseases. Galatians 3: 13: *Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: Cursed is everyone who is hung on a pole.*
- d. We are also redeemed from sicknesses not mentioned here: 'Also every sickness, and every plague, which is not written in the book of this law' Therefore, we are redeemed from EVERY sickness. Deut 28: 61.

- e. In Exodus 15: 26 God reveals Himself as the Healer and Great Physician, Jehovah Rapha. The definition of a physician is one who heals, cures, repairs, mends, restores health and physical healing. A more accurate translation of this phrase would be "I am the Lord your physician," which indicates a habitual, continuing action forever.
- f. In Exodus 23: 25, 26: the promise for healing is reiterated. *I will take sickness away from the midst of thee....the number of thy days I will fulfil.*
- g. A full life: In the above scripture God goes a step further, and includes a 'full life' in the promise.' Refer also to:

Psalm 90: 10: The days of our years are threescore and ten

Psalm 102: 24: Take me not away in the midst of my days

Ecclesiastes 7: 17: Why should you die before your time?

Psalm 91: 15 and 16: *with long life will I satisfy him and show him My salvation.*

6. The Atonement foreshadowed in Numbers

Numbers 21: 5-9: *Then the LORD said to Moses, "Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live." So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.*

- a. The bronze serpent was a type of Jesus on the cross.
- b. ALL who LOOKED were healed.
Word Study: 'ra'ah' (looked), Strong's H7200: to look with intent, learn about, observe, watch, look upon, look out, find out, give attention to, discern, distinguish.
- c. Our focus is turned away from the bite and the pain and the symptoms, and fixed on Jesus not the symptoms. We need to fix our eyes on Jesus. This shows how to receive your healing – where is your focus?
- d. This foreshadows healing on the cross and the atonement.

7. God's will for Healing in the Psalms

*Psalm 103: 2-3 Bless and affectionately praise the Lord, O my soul, And do not forget any of His benefits; Who forgives **all your sins**, **Who heals ALL your diseases.***

- a. Note how many sins forgiven? How many diseases healed?
- b. Note how forgiveness and healing are in the same package, foreshadowing 'sozo' in the New Covenant.

8. Healing in the Atonement

Isaiah 53: 5-9 The Living Bible

Yet it was our grief he bore, our sorrows that weighed him down. And we thought his troubles were a punishment from God, for his own sins! 5 But he was wounded and bruised for our sins. He was beaten that we might have peace; he was lashed—and we were healed! (Note provision for forgiveness AND healing.) We—every one of us—have strayed away like sheep! We, who left God’s paths to follow our own. Yet God laid on him the guilt and sins of every one of us! He was oppressed and he was afflicted, yet he never said a word. He was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he stood silent before the ones condemning him. From prison and trial they led him away to his death. But who among the people of that day realized it was their sins that he was dying for—that he was suffering their punishment? He was buried like a criminal, but in a rich man’s grave; but he had done no wrong and had never spoken an evil word. Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand.

These verses are a prophecy about the future crucifixion and atoning work of Jesus Christ. According to the Old Testament, the main purpose of the Messiah was to deal with the spiritual consequences of human sin. He was to pay the wages of sin with his own precious life. His substitutionary death would make salvation available for all. This passage in Isaiah prophetically describes this. It is essential to understand that this great act of atonement for our sin also includes provision for deliverance from sickness. It is forgiveness AND healing.

- a. He was wounded and died for both our SINS AND FOR OUR SICKNESSES. This was fulfilled on the cross and referred to in Mat 8:16-17.
- b. There are some bold statements in this passage of Scripture that refer to healing being a part of the atoning work of Christ.
 - vs 4: He has borne our griefs - The word griefs means sicknesses, weaknesses and diseases. ‘Griefs’: Hebrew word : ‘Choliy’ means sickness, disease, anxiety, calamity, infirmity ‘Sorrows’: Hebrew word: ‘Makob’ means anguish, affliction, pain, sorrow.
 - vs 5: by His stripes we are healed - this includes emotional and physical healing.
 - vs 10: He became sin for us.
His work on the cross included redemption, forgiveness of sins AND healing, restoration to wholeness (physical, emotional, mental and spiritual)
- c. This was fulfilled in Matt 8:16-17: *When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a*

word and healed all the sick. This was to fulfil what was spoken through the prophet Isaiah: "He took up our infirmities and carried our diseases"

- d. In the same sense that Jesus became sin for us that we might be righteous, He also became diseased and sick for us that we might be healed and made totally whole.

Summary

- God reveals His intention to heal early in the Old Testament
- God reveals His nature as Healer
- The atoning work of Christ provides for both the removal of sin and every type for healing
- The atonement was foreshadowed in the picture of the bronze serpent and in the prophecy of Isaiah

Lesson Three: Differences Between the Covenants

In order for us to completely eliminate any doubts about God's will to heal there is a 'sacred cow' that needs to be dealt with and this is that God sends sickness to punish or discipline us. Understanding the difference between the different covenants will bring understanding about this. Under the Old Covenant there was a condition for healing, which was to obey the Law. Obey and do. In the New Covenant, this requirement changes to believe and receive.

1. Sickness and healing in the Old Testament

- a. In the Old Testament, the requirement or condition for blessing to manifest in the people of Israel was to obey the Law, Deuteronomy 28:15. If the Law was broken, one of the consequences was sickness.
- b. Some examples of sickness brought about by personal sin:
 - 2 Kings 1:16: Ahaziah was refused healing by Yahweh because he consulted Baal.
 - 2 Kings 5:26-27: Gehazi contracted leprosy because of his sinful greed.
 - 2 Chron. 21:14-15: Jehoram struck down by an incurable disease of the bowels because he deserted God.
- c. Some sicknesses were brought about by association with groups or nations that sinned.
 - Gen 12:17 Pharaoh's entire household was afflicted with serious diseases because he took Abraham's wife into his palace.
 - Gen. 20:18 Abimelech's household became barren when he unwittingly planned to take Sarah as his wife.
 - 1 Sam. 5:6-6:1-12: Philistines suffered from tumours after capturing the ark
- d. In some cases, there was no apparent cause of the sickness, except for being part of the fallen human race
 - those healed of barrenness
 - Job
 - 2 Kings 20:1-6: Hezekiah's terminal illness
 - The boys raised from the dead by Elijah and Elisha
- e. Malachi 4:2: we see the promise that 'the sun of righteousness will rise with healing in his wings' for those who revere God's name. This points us to the healing ministry of Jesus.
- f. The Old Covenant points towards the prophetic hope of an era of healing in the fulfilled work of the Messiah.
- g. The Old Covenant reveals God as Healer by name and Healer by nature.
- h. The Old Covenant provides a prophetic picture of the Atonement.

2. The new and 'better' covenant introduced by Jesus

- a. During the Feast of Passover prior to His death, burial and resurrection Jesus instituted the New Covenant, the better covenant, a far superior covenant.
Heb 8:6: But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.
- b. This new covenant has different principles by which God deals with us. Regarding healing, the condition to obey the law is replaced with Gal 3: 13: we are redeemed from the curse of the law and Romans 10:10: whoever believes in the work of Jesus will be saved (sozo, healed). There is only one condition in the New Covenant to receive healing (and any other promises) and that is to **believe** in the finished work of Jesus on the cross. That is why we are called 'believers'. See below.
- c. Jesus brought a superior revelation about the origin of sickness, healing and health. He taught that sickness was more a matter of fact requiring healing regardless of its cause and that His will is for every sickness to be healed.
1 John 3:8
2 Peter 2: 24
- d. The origin of sickness: Jesus's approach to sickness was that it is a condition that comes about through the fallen nature of man. Jesus identifies Satan is the cause of sickness who has access to people because of the fall. The aim of the 'thief', Satan, is to rob, kill and destroy. The aim of Jesus is opposite, He brings life and abundance.
John 10:10: The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.
- e. The focus of Jesus was on the cure not the cause. He taught that His purpose was to destroy the works of darkness.
1 John 3:8b: For this purpose was the Son of God manifest, to destroy the works of the devil.
- f. We want to emphasize that in this better, new covenant the requirement for receiving the blessings is not obedience and keeping the Law, but simply to 'believe'.
Romans 10:10: For with the heart a person believes [in Christ as Saviour] resulting in his justification [that is, being made righteous—being freed of the guilt of sin and made acceptable to God]; and with the mouth he acknowledges and confesses [his faith openly], resulting in and confirming [his] salvation. (Amplified)

Summary

- God deals with His people differently in each covenant
- The requirement for healing in the Old Covenant was obedience to the Law
- The requirement for healing in the New Covenant is to believe and receive
- Don't mix up the two

Lesson Four: God's will for Healing in the New Testament

We have seen God's will and desire in the Old Covenant for all to be healed and healthy. We saw how God provided healing for Sarah and Abimelech in Genesis, provided healing, deliverance and provision for His people in the Exodus, and then how He established a covenant of healing with them at Marah, revealing Himself as Jehovah Rapha, our Physician. We saw how David in the Psalms understood God's will to heal and then how the prophecies of the death, resurrection and atoning work of Jesus were foreshadowed in Isaiah. Chapter 53 of Isaiah also showed us forgiveness of sin and healing are given together, they're in the same 'package'. In this lesson we look at how God continues to make known His will and demonstrate His power to heal in the New Testament.

1. Jesus's will to heal

Early in the gospels in Mark 1:40-42, Jesus demonstrates His will to heal when He cleanses the leper.

Mark 1: 40-42: Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, "If You are willing, You can make me clean."

41 Then Jesus, moved with compassion, stretched out His hand and touched him, and said to him, "I am willing; be cleansed." 42 As soon as He had spoken, immediately the leprosy left him, and he was cleansed.

- a. The leper asks Jesus if it is His will to heal him.
- b. Jesus was 'moved with compassion' See the Strong's definition for compassion. It means Jesus was deeply touched by the man's condition. The Greek word 'splanchnizomai' (G46967) means to will, have in mind, intend, to be resolved or determined, to purpose, to desire, to wish, to love, to like to do a thing, be fond of doing, to take delight in, have pleasure. Jesus was saying: 'Of course I am willing, I can't help but heal you because it's my nature to heal. I AM your healer. My very nature is to heal. I love you and am distressed to see you in this condition. Be healed!'
- c. Through this example of healing, Jesus corrects our theology if it is out of line. He demonstrates His willingness to heal all who need healing.

2. God's will for healing seen in the atoning work of Jesus

We have seen how the atonement was foreshadowed in Isaiah 53, and that in this work on the cross, forgiveness and healing were given to us together. This principle is continued in the New Covenant.

Matthew 8:16: 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, 17 that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities and bore our sicknesses."

Healing the sick in His earthly ministry fulfilled the prophecy in Isaiah 53.

1 Peter 2: 24: who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.

Peter is quoting from Isaiah 53. Note the difference in tenses between Isaiah and Peter.

Word study ‘iaomai’ (healed): Strong’s G2390. The word ‘healed’ here is the Greek, to cure, heal, to make whole, to free from errors and sins, to bring about (one’s) salvation. Note that the meaning includes both physical healing and salvation from sin.

3. God’s will for healing through ‘sozo’

*1 Tim 2: 3-4: For this is good and acceptable in the sight of God our Saviour, 4 who desires all men to be **saved (sozo)** and to come to the knowledge of the truth.*

- How many does God desire to be saved?
- What is your understanding of the word ‘saved’?
- Even though God’s stated will is that all men are saved, are they?

Word study ‘sozo’ (saved): Strong’s: G4982. The English word ‘saved’ does not do this term justice, as in Greek it has many meanings. The Greek - sōzō for ‘saved’, like ‘healed’ above, means both salvation and deliverance from sin as well as every kind of healing: physical, emotional, mental. This word is used 110 times in the New Testament. Consider some of the following aspects of the word ‘sozo’:

- to save, i.e. deliver or protect (literally or figuratively)
- heal, preserve, save (self), do well, be (make) whole.
- keep safe and sound, to rescue from danger or destruction
- to save a suffering one (from perishing),
- to save a suffering one from disease
- to make well, heal
- to restore to health to deliver from the penalties of the Messianic judgment
- to save from the evils which obstruct the reception of the Messianic deliverance
- to preserve one who is in danger of destruction, to save or rescue

‘Sozo’ is used 110 times in KJV of New Testament. See also Matthew 1:21, Mark 5:23, Luke 7: 50, John 12: 47, Acts 2: 21.

The Greek understanding of this word shows us that forgiveness and healing are given together, they are the same ‘package’. They are both part of the atoning work of Jesus. They are both given on the cross and received when we accept Jesus as the risen King. When we receive salvation, we are also given healing.

4. God’s will for healing shown in the Lord’s Prayer

- a. *Matthew 6:9-10: Our Father in heaven, hallowed be your name. Your kingdom come. Your will be done on Earth as it is in heaven.*

- b. Jesus always prays the will of God, and He prays that the will of God be done here on the earth just as it is in heaven. People in heaven are not sick, so we can clearly see it is God's will that we also be free from sickness and disease.

5. God's will for healing in the stated purpose of Jesus

- a. *1 John 3:8b: For this purpose the Son of God was manifested, that He might destroy the works of the devil*
The purpose of Jesus is declared: to destroy the works of the devil
- b. *John 10:10: The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.*
What is the purpose of Jesus?
What is the purpose of the 'thief'?

6. God's will for healing in the actions of Jesus

- a. *Acts 10:38: How God anointed and consecrated Jesus of Nazareth with the [Holy] Spirit and with strength and ability and power; how He went about doing good and, [a]in particular, curing all who were harassed and oppressed by [the power of] the devil, for God was with Him.*

Lesson Five: The Healing Ministry of Jesus

1 Corinthians 11:1: Imitate me, just as I also imitate Christ. (NKJV)

When it comes to healing the sick, copying Jesus is a good place to start - Jesus is the believer's model of faith and practice for our healing and deliverance ministry. Much of the four gospels are devoted to describing the healings of Jesus, for example in the book of Mark, 209 verses out of 666 relate to the miracles of Jesus and of the 1,257 narrative verses in the gospels 38.5 percent are devoted to describing healing miracles. Those are significant chunks of these four books and worthy of our study.

Jesus tells us how He operated in His healing ministry. He says, *I do nothing of myself; but as my Father hath taught me, I speak these things, John 8:28.*

Jesus tells us healing is the work and will of the Father:

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

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

- *For this purpose, the Son of God was manifested, that He might destroy the works of the Devil. 1 John 3:8*

The works Jesus did pleased the Father:

- *for I do always those things that please Him. John 8:29.*

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

No other religious leader or group consistently healed people like Jesus did.

There are over 30 accounts in the gospels describing individuals healed by Jesus. This is many more than in the Old Testament, which only has 12 accounts of individuals healed.

-Some of the individuals are named, blind Bartimeus, Mary Magdalene and Lazarus, but some are nameless – the leper.

-Jesus also healed those in need of healing in a crowd. There are over 20 accounts of mass healings.

-Two of the people healed were Gentile – the Roman Centurion's servant (Matthew 8) and the Syro-Phoenician woman's daughter (Matthew 15). Both the servant of the centurion and the daughter of the Syro-Phoenician woman were healed at a

distance. Jesus heals most of the Jews in person, but there are two notable "healings at a distance.

-Healings included physical healing, mental healing, deliverance from demons, miracles, resurrection from the dead.

-Each description of healing is specially selected by the Holy Spirit to show us some concept of healing, so these are worth a detailed study.

-Healings included physical healing, mental healing, deliverance from demons, miracles, resurrection from the dead.

Why Did Jesus Heal?

- 1 John 3:8: His purpose was to destroy the works of the devil
- Matthew 9:36: when He saw the crowds He was moved by compassion
- Matt 14:14: the sick in the multitude healed because of His compassion
- Matt 20:29-35: blind men healed because of compassion
- Mark 1: 40-42: leprosy healed because of compassion
- Mark 5:18-19: devils cast out because of compassion
- Luke 7:11-16: dead raised because of compassion

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

Different Ways Jesus Healed

1. Touch or laying on of hands

- ✓ Matt 8:2,3; Mark 1:40,41; Luke 5:12,13: Leper healed
- ✓ Matt 8:14,15; Mark 1:30,31; Luke 4:38,39: Peter's mother-in-law healed of fever by touching her hand (no faith on her part)
- ✓ Matt 9:18,19, 23-26; Mark 5:22-24,35-43; Luke 8:41,42,49-55: Raising of Jairus' daughter from the dead
- ✓ Matt 9:27-30: Jesus touched the eyes of two blind men
- ✓ Matt 20:30-34: Two more blind men cried out to Jesus to heal them and He touched their eyes and they were healed
- ✓ Mark 8:22-25: Jesus spit on blind man's eyes then laid hands upon them, he did not see clear enough, so Jesus touched his eyes and made him look up and he was healed.

2.Sometimes the sick touched Him

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

3. Sometimes Jesus used verbal methods -He spoke a word of pronouncement or command

- ✓ Luke 13:10-13: Daughter of Abraham-‘woman you are released from your infirmity!’
- ✓ John 4:46-50: Nobleman's son: ‘Go in peace, your son will live.
- ✓ Luke 5:17-26: The man with palsy
- ✓ Mark 5:22-24, 35-43: Jarius's daughter: ‘Little girl, I say to you, arise’.
- ✓ Luke 7:12-15: Dead man in casket commanded to arise and he did.
- ✓ Luke 17:11-19: Ten lepers cleansed when commanded to show themselves to priest; one came back to give thanks and he was “made whole “by his own faith.

4. Sometimes Jesus combined command and touch

- ✓ Matthew 8:2-4: The leper
- ✓ 4Matthew 9:27-31: The two blind men
- ✓ Luke 1:38-39: Peter's mother-in-law
- ✓ Luke 7:32-35: deaf and dumb man

5. Jesus sometimes told the sick person to do something as part of the healing process (working the miracle)

- ✓ Luke 6:6-10 Jesus commanded the man to stretch forth his withered arm.
- ✓ John 5:1-9: The paralyzed man at Bethesda was told to ‘rise, take up thy bed and walk.’
- ✓ John 4:46-54: The nobleman with a sick son was told "go thy way’.
- ✓ Luke 17:11-19: The ten lepers were told to show themselves to the priest
- ✓ John 9:7: a blind man was told to wash in the pool of Siloam

6. He healed from a distance

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

7. Sometimes healings occurred because of faith of an individual

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

8. At other times healing occurred because of faith of others

- ✓ The Centurion's servant: Matthew 8:5-13
- ✓ The nobleman's son: John 4:46-53
- ✓ Four friends who brought the palsied man: Matthew 9:1-8

- ✓ The Syrophenician's daughter: Matthew 15:21-28
- ✓ Dumb possessed with devil: Matthew 9:32-33
- ✓ Blind/dumb, possessed: Matthew 12:22-23

9. Jesus often cast out demons

- ✓ Matt 9:32,33: When the dumb man had the devil cast out, he could speak.
- ✓ Matt 12:22; Luke 11:14: Man healed of blindness and dumbness when devil cast out.
- ✓ Matt 17:14-18; Mark 9:17-27; Luke 9:38-42: Man asked Jesus to heal son that was dumb and possessed with devil; disciples could not cast out the devil; after devil cast out, Jesus touched him when he appeared dead and he arose.

10. Jesus used unusual materials

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

11. Prayer and Healing for Lazarus

John 11: 38-44: Jesus 'lifted up His eyes, and said, Father, I thank You that You have heard me.

12. Gifts of the Holy Spirit – word of knowledge

John 5: 5-9: the lame man at the Pool of Bethesda was healed when Jesus had a word of knowledge about him. Verse 6 says, Jesus 'knowing' that he had been in that condition for a long time, spoke to him and told him to 'Get up! Pick up your bed and walk'.

13. Locations of healings

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

- ✓ In and around homes
- ✓ Open meetings: In streets, by pools, hillsides, boats
- ✓ Funerals/Graveyards
- ✓ The temple
- ✓ At mealtime gatherings
- ✓ En route to other destinations
- ✓ In garden

Two Very Busy Ministry Days: Matthew 8 and 9.

Read through Matthew 8 and 9 and observe Jesus in action at the beginning of His ministry.

As Jesus was coming down the mountain where He had delivered the Sermon on the Mount, He was approached by many and diverse people needing healing.

The context here is that Jesus had resisted the temptation of the devil and returned to Nazareth '*full of and under the power of the Holy Spirit*'. (Luke 4: 14.) In the local synagogue He announced His mission and purpose (Luke 4: 17-19) and he had now had begun to teach in the synagogues. He had taught basic principles of the new Kingdom life to the masses of people who came to hear Him on a mountainside around the Galilee.

In these two chapters, Jesus powerfully demonstrates what He has been talking about, through dramatic healings (10) and miracles. He shows His authority and power over nature as He calms the storm on Lake Galilee.

The Leper Healed: Matthew: 8:2-4

a. A leper was an outcast and isolated from Jewish society. He wasn't sure if Jesus would heal him, he had faith in Jesus' ability based on what he had heard, but he was not sure of Jesus' willingness! Jesus affirmed His willingness to heal him.

-What was Jesus demonstrating by 'reaching out His hand to touch him?'

b. How did Jesus heal him? (through His touch and His command)

c. What part did the leper play?

The Roman Officer's servant boy healed: Matthew: 8:5-13 (Mark 7:26-30; 31-37)

As Jesus was on His way in to Capernaum, a Roman officer approached Him to ask for healing for his servant boy. Capernaum became the Galilean headquarters for Jesus, after His rejection in Nazareth (Matthew. 4:13). It was a central location and Peter and Andrew owned a home there.

a. The Roman was not Jewish and as an army officer was disliked in Jewish society, as they were the oppressors. He didn't have a covenant right to ask Jesus to heal. Jesus was demonstrating His love for ALL men here, not only the Jewish people.

-when Jesus says 'I will come and heal him', this meant He would have to enter a Gentile home. What do you think he was demonstrating here?

- in this case, who had the faith to be healed?

-how would the Roman officer have heard about Jesus?

-who was sick and what was the sickness?

b. the healing took place over a distance

c. what methods did Jesus use to heal the boy

Peter's Mother -in -law healed: Matthew 8: 13-14 (Luke 4: 38-39)

When Jesus arrived and went into Peter's house in Capernaum, he saw that Peter's mother-in-law was very ill with a high fever.

- a. What day was it? (see previous verses for context)
 - Where did this take place?
 - What was her sickness and how serious was it?
- b. Observe what Jesus did to heal her:
 - He stood over her: of what could this be symbolic?
 - He rebuked the fever.
Look up the word 'rebuke' in a dictionary and in Strong's Concordance. It is a very forceful word.
Strong's: G2008: epitimaō: to admonish or charge sharply, to forbid.
 - the methods Jesus used were: He stood over the woman to demonstrate His complete authority over the situation, He used touch or the laying on of hands to transmit and release supernatural energy and healing power, He rebuked the sickness.

Many Healed in the Evening: Matthew 8: 16-17

- a. Why did they wait until evening to bring the sick and demon possessed?
- b. How did Jesus heal those who were demon possessed?
- c. How many were healed?
- d. Which prophecy from the Old Testament was this fulfilling?

Wind and Wave Obey Jesus: Matthew 8: 23

Here we see Jesus exercising His power and authority over nature as well as the human body.

Two Demon-Possessed Men Healed: Matthew 8: 28-34

In this incident, Jesus demonstrated His power over evil spirits. Note the manner in which He cast them out: it was direct, forceful and authoritative.

Read the accounts of healings in the gospels and think about:

- Jesus's methods
- The condition and faith (or lack of) in the people He healed
- How He addressed sickness
- Does He 'pray'?
- Does He create an atmosphere for healing or not?
- How many were healed?
- What sicknesses were healed?
- How many times do you note ALL?
- How did He address demons?
- What percentage of 'sick' people had demons?

Lesson Six: The Healing Ministry of the New Testament Church

Healing did not stop with the resurrection of Jesus and we can read about the many accounts of healing in the early Church in the epistles of Paul and other New Testament books.

1. The Disciples Commissioned by Jesus to Heal the Sick

a. The disciples were commissioned and sent by Jesus to heal the sick.

Matthew 10:1: And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. 5 These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. 6 But go rather to the lost sheep of the house of Israel. 7 And as you go, preach, saying, 'The kingdom of heaven is at hand.' 8 Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. 9 Provide neither gold nor silver nor copper in your money belts, 10 nor bag for your journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food.

-vs 1: what did Jesus give them? (also look at chapter 11)

-vs: 1, 7,8: what were they commissioned to do?

-vs 5: who were they to go to?

-the same account is found in Luke 9: 1-6.

b. After Jesus sent out the twelve, He sent out seventy other disciples also with basically the same instructions.

Luke 10: 1: After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go 9 And heal the sick there, and say to them, 'The kingdom of God has come near to you.

c. The commission is reiterated in Mark 16:14-18.

2. Ministry of Healing Extended to All Believers

a. *John 14:12: Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father.*

Believers today can do what the first disciples of Jesus did -- because they have the same authority, power and ability available to them in Christ Jesus

b. *John 20:21: Then Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you.*

3. Both Authority AND power given

*Luke 9:1: Now Jesus called together the twelve [disciples] and gave them [the right to exercise) **power** and **authority** over all the demons and to heal diseases*

EXOUSIA: (authority) the right to do something, power of choice, liberty of doing as one pleases, leave or permission power of choice, the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed).

DUNAMIS: strength power, ability, inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth power for performing miracles; moral power and excellence of soul; the power and influence which belong to riches and wealth; power and resources arising from numbers; power consisting in or resting upon armies, forces, hosts.

4. Power for Healing

There are many ways of healing described in the Bible. One way is to release the resurrection, power, energy, or 'dunamis' of God life into people.

Old Testament Examples of Power

a. Habakkuk 3:4: His brightness was like the light; He had rays flashing (qeren; from H7160; a ray (of light); figuratively, power)from His hand, And there His power was hidden. God has hidden power in His hands. The word

for 'rays flashing' is the same word used for electricity. Although you don't have to feel 'electricity' for it to work, it can be tangible.

b. When the prophet Samuel anointed Saul, the power of God changed King Saul into a new man: 1 Samuel 10: 6-7.

c. God's power was demonstrated in the resurrection of Elisha's bones in 2 Kings 13: 21: *And it happened that as a man was being buried [on an open bier], they saw a marauding band [coming]; and they threw the man into Elisha's grave. But when the [body of the] man [was being let down and] touched the bones of Elisha he revived and stood up on his feet.*

Examples of Power in the Ministry of Jesus

- a. Luke 4: 18: Jesus was 'anointed' to good works.
- b. Acts 10: 38: God anointed Jesus with Holy Spirit, with strength, ability, power to do good, cure disease and those oppressed.
- c. Luke 6: 17-19: healing power was 'going forth' from Jesus.
- d. Luke 8: 4: Jesus 'perceived' that healing power had left Him.
- e. Hebrews 13: 8: Jesus is the same yesterday, today and forever.
- f. Luke 8: 45-46: *"Who touched Me?" Jesus asked. But they all denied it. "Master," said Peter, "the people are crowding and pressing against You." 46But Jesus declared, "Someone touched Me, for I know that power has gone out from Me." Berean Study Bible ·*
- g. Luke 5:19: *"One day Jesus was teaching, and the Pharisees and teachers of the law were sitting there. People had come from Jerusalem and from every village of Galilee and Judea, and the power of the Lord was present for Him to heal the sick."*

Examples of Power in the Ministry of the Disciples

- a. Luke 9: 1: *Then He called His twelve disciples together and gave them power (dunamis) and authority (exousia) over all demons and to cure diseases. (Amplified Bible)*
- b. Luke 10: 19: *Listen carefully: I have given you authority [that you now possess] to tread on serpents and scorpions, and [the ability to exercise authority] over all the power of the enemy (Satan); and nothing will [in any way] harm you. (Amp)*
- c. Mark 6: 7: *And He called the twelve together and began to send them out two by two and gave them power over unclean spirits.*
- d. John 15:16: *God has chosen us, appointed us, placed us, purposefully planted us to bear fruit.*
- e. Mark 16: 17-18: *Signs will follow believers: cast out demons, new tongues, protection from poison, lay hands on sick and THEY WILL RECOVER.*
- f. 2 Corinthians 1: 21: *God anoints us and empowers us with Holy Spirit*

Acts 1: 8: we receive power, ability and might when Holy Spirit comes upon us.

We Have Received Power, Ability and Anointing Through the Holy Spirit

a. 2 Corinthians 1:21 (AMP): *Now it is God who establishes and confirms us [in joint fellowship] with you in Christ, and who has anointed us [empowering us with the gifts of the Spirit].*

b. Acts 1: 8: *But you will receive power and ability when the Holy Spirit comes upon you; and you will be My witnesses [to tell people about Me] both in Jerusalem and in all Judea, and Samaria, and even to the ends of the earth.* His active supernatural power is flowing through us.

c. Ephesians 1: 19-21 (Amp) *And [so that you will begin to know] what the immeasurable and unlimited and surpassing greatness of His [active, spiritual] power is in us who believe. These are in accordance with the working of His mighty strength, 20 which He produced in Christ when He raised Him from the dead and seated Him at His own right hand in the heavenly places.*

1 John 2: 20: *But you have an anointing from the Holy One and you know all things. (NKJV)*

Activating and Releasing the Power

a. 1 John 4: 4: *You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world.* Understand and acknowledge the anointing of Jesus Christ to heal the sick, is already in you

b. John 7: 37-39: *He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.*

Acts 3: 1-7: Peter and Simon heal the crippled man at the Gate Beautiful. Healing power is activated by faith, as you step out to do something (heal, cast out a demon, comfort)

c. Jude 20: *But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit.* Healing power is stirred up by praying in tongues.

d. The power is already within you, already given. You don't have to soak for 3 hours, create an atmosphere in music, go up to the heavenlies, fast, pray. These are all good things but not necessary to generate or activate or release the power of God within you.

5. Various Methods of Healing in Acts.

The book of Acts continues the story of the spread of the Gospel and includes many accounts of healings through the apostles and other believers. As you study these, you will note the variety of methods used by the Holy Spirit to bring healing.

Acts 2:42-47: Many Wonders and Signs in Jerusalem performed through the apostles.

Peter's first preaching message in Jerusalem resulted in 3000 being added to the Church in a day and (vs43) many signs and wonders which caused rapid growth. Read the whole passage and observe the lifestyle of believers, which accompanied this demonstration of God's power through them,

- Unity
- Daily ministering in the temple and homes
- Continuing in sound doctrine
- Fear of the Lord
- Fellowship and communion
- Prayers
- Simple lifestyle
- Concern for the needy
- Good reputation
- Praise
- Singleness of heart (single purpose and vision)

Acts 3: 1-8;22: The Crippled Man at the Gate Beautiful

This man was crippled from birth and was sitting outside the Temple and would have heard the praise, worship and messages preached by the rabbis. Perhaps he had heard the apostles preaching. A combination of methods is seen in his healing. Peter commanded the lame man to 'look on us' and then commanded him to rise and walk in the name of Jesus. He also released the power as he gripped his hand to help him stand up.

The lame man stood, walked, leaped, and praised.

See the reason for his healing in Acts 3:16 and 4:10.

- What was the man wanting from Peter and John?
- What was his sickness?
- How did Peter release the healing?
- What was the result of the healing?

Acts 4:23-31: The Church Prays for Healing, Signs and Wonders

The 'extraordinary miracle' (vs16) of the healing of the crippled man resulted in persecution of the disciples. In these verses we see them praying for boldness (vs29) to preach the gospel and (vs30) that by the hand of God and in the name of Jesus healing, signs, and wonders would confirm the ministry of the Word.

Acts 5:12-16: Many Healed In Jerusalem

Through the ministry of the apostles, the sick and demon possessed were healed by the laying on of hands and even by the shadow of the disciples.

Acts 6:8-15: Stephen Performs Many Miracles

Stephen, a 'man full of faith and full of and controlled by the Holy Spirit', 'worked great wonders and signs miracles) mong the people.

Acts 8:5-8: Philip Heals Many at Samaria

Philip, a deacon, performed great miracles and wonders among the people of Samaria. He also cast out devils and restored them to health.

Acts 9: 1-18: The blinding and healing of Saul of Tarsus

These verses describe how Saul of Tarsus was struck down and blinded in his encounter with God. In verse 17 and 18 he is healed from blindness when Ananias laid his hands on him and 'something like scales fell from his eyes'.

Acts 9:32-34: Aeneas, the paralysed man

Aeneas had been paralysed for 8 years and was healed when Peter told him he was made whole by Jesus Christ, and commanded him to get up and make his bed.

Acts 9:36-43: Tabitha healed (Dorcas)

This woman of Joppa had died and Peter was called. He commanded, 'Tabitha, arise' and she was raised from the dead.

- Why did Peter 'put them out of the room?
- Why did he 'kneel down and pray?

Acts 10: 38: Peter's testimony of the healing ministry of Jesus

This is a very important scripture and one we should all memorise. Peter explains how Jesus was 'anointed with the Holy Spirit and with strength and ability and power; how He went about doing good and in particular, curing all who were oppressed by the power of the devil, for God was with Him'.

Acts 14:3: Paul and Barnabas Work Signs and Wonders in Iconium

These men spoke boldly and the Lord gave testimony to the Word with signs and wonders.

Acts 14: 8-10: The cripple at Lystra

- What was the sickness?
- How did faith arise in the man?
- -How did Paul respond to this?
- -What method did he use to heal?
- -The Amplified Bible says he shouted. Why?
- -What was the result?

Acts 19:11-12: Paul Heals Sick at Ephesus through impartation

Paul did special miracles in Ephesus. Handkerchiefs, towels or aprons were sent to the sick and resulted in diseases departing and evil spirits being cast out.

Acts 20: 9-12: Paul heals the young man who fell out the window and died

During a long preaching session by Paul a young man fell from window and died. Paul laid on him and said, 'trouble not yourselves; for his life is in him'.

Acts 28:2-6: Paul's Snake Bite

Paul simply shook off the snake in the fire and no harm came to him. This is an example of divine protection and healing when are doing God's work.

Acts 28:8: Paul heals Publius' father

This man was sick with fever and dysentery; Paul, 'prayed and laid his hands on him' and he was healed.

6. Other Types of Healings in the New Testament

- ✓ Mark 11:24: Believers' faith in the word.
- ✓ 1 Corinthians 12-14: Gifts of the Holy Spirit.
- ✓ James 5: 14: Prayer by elders/Anointing oil.
- ✓ James 5: 16: Confession of faults and praying for one another.
- ✓ Matt. 18:19,20: Prayer of agreement.
- ✓ Hebrews 2:4: God bore witness to His Word with signs, wonders, and divers (different) miracles

7. Results of Healings in Book of Acts

- Great joy: 8:5-25
- Fear: 2:43
- Church growth: 2:42-47; 5:14
- Wonder and amazement: 3:10-11
- Raising up of great leaders (Paul): 9:10-19
- Evangelism: 4:4; 8:5-25; 9:35-43
- Follow up ministry: 9:35
- Word of God verified: 14:3
- Glory to God: 4:21
- Validation of the ministry and men even though they were unlearned: 4:13
- Evidence against which no argument could stand: 4:14-16
- Elimination of sorcerers: 8:5-25
- Mass ministry to large crowds: 5:16; 28:8-9
- Misplaced adoration and praise, which had to be corrected: 3:12-13; 14:8-18
- Opportunity to preach the Word to leaders: Chapters 3, 4, and 7
- Persecution: The entire church was persecuted, as were Paul, Silas, Stephen, Peter, John, and James

Lesson Seven: How Sons Receive Healing

In this lesson our focus is on how believers can receive healing (or anything else) from God.

How do you see yourself in the Kingdom? Are you are a baby? A child? A teenager? A mature son? Your attitude to and beliefs about healing may locate your stage of development.

God has provided a great variety of ways of healing but for the mature believers, the sons, the saints, the warriors, the best way to receive healing is through your own faith in Jesus and your belief in the Word of God. Jesus provided healing for us in the Atonement. (John 19:30, Romans 5:11)

Are you waiting for someone else with 'more faith' to drop some for you? Are you still dependent on others to pray for you? Do you think the only one who can release healing to you is your pastor, or a five- fold minister? Do you depend on the gifts of the Spirit for healing and hope for words of knowledge or gifts of healing, or signs and wonders? In order to receive your healing do you wait to receive a prophetic word that today you are the one to receive? Do you want others to fight the faith fight for you? Are you waiting for a 'sign' to be healed? Jesus got cross with people who demanded signs (John 4: 48), and praised others who received healing through

faith (the Centurion, Matthew 8:10, the Samaritan leper, Luke 17:18-19, the blind man, Matthew 9:27-30).

There is nothing wrong with these methods of healing, they are all legitimate and all ways that God uses. BUT He wants us to grow up and be sons, who can quickly appropriate our own healing, walk in divine health and then have faith to fight for others. This is the Day of the Saints (Bishop Bill Hamon) and we are called to be active and effective soldiers in Jesus's army.

When we learn how to appropriate healing ourselves, we will be able to walk in divine healing, as God willed, for the rest of our lives.

So how do we receive and appropriate healing?

1. Know what is yours as part of the new and better Covenant

The first step is to know from study of the Word, what belongs to us because it has already been given as part of the new superior, better covenant. (Hebrews 8: 6-13). When we are fully persuaded and have an unshakeable understanding of what has already been given to us, we will be able to receive healing, keep it and continue walking in divine health.

a. What has been given? (Non- exhaustive)

- Forgiveness 1 John 1:19
- Eternal life John 3: 16
- A New and better Covenant: Hebrews 10
- A new identity:
- An inheritance in God
- Every spiritual blessing in in the heavenly places: Eph 1:3: includes salvation, redemption, healing
- **Health and healing**
- The Greater One dwelling in us. God with and in us.
- The resurrection Power of God in and for us.
- The power of life and death in our mouths.
- A destiny and purpose in Christ
- The Name of Jesus
- Citizenship in the Kingdom of God (Col 1v13)
- A spirit of love, power and a sound Mind
- Financial provision Phil 4: 19
- Peace John 14: 27
- Power over the enemy Luke 10:19
- Favour: Psalm 5: 12
- Wisdom: James 1:5
- The Mind of Christ
- The Holy Spirit with and in us. Comforter, Counsellor

2. 'Hear' the Word

- a. We must 'hear' the Word about healing. If we are not utterly convinced that it is God's will for us to be healthy and that healing has already been given to us in the Atonement, we must saturate ourselves with the Word on healing. Read the accounts in both Old and New Testaments about healing, study how Jesus ministered healing, study the Word, listen to teachings of the finest preachers (see resource list below). As you do this, you will 'hear'. A supernatural thing will begin to happen as the Word diffuses throughout your being.
- b. Jesus told us to 'take heed about what we hear'. (Mat 4:24). Our faith matches what we hear. There may be people around you telling you the opposite of what the Word says. They may mean well but their words are negative and you cannot agree with them. You cannot listen to them. You cannot afford to listen to anyone who speaks against the Word. Jesus told people like that to go out of the room. He did not listen to them or allow them to speak into the situation. You need to choose to listen to God's word and not entertain any thought contrary to the word. If you are fighting for your life, you cannot listen to any negative or contrary words.

3. Choose to believe the Word

Make an active and deliberate choice to believe the word.

4. Receive/ 'lambano' your healing

Once we have heard the word and chosen to believe it, we now forcefully TAKE HOLD of what has already been given to us through the Atonement. One of the three Greek words for 'receive' in the New Testament is 'lambano', Strong's 2983 and an understanding of this word gives us some valuable keys to receiving healing.

- a. 'Lambano' is a strong and active word, meaning much more than a passive receiving or acceptance. Strong's definitions: to take with the hand, lay hold of, any person or thing in order to use it; .to take what is one's own, to take to one's self, to make one's own; to claim, procure, for one's self; .of that which when taken is not let go, to seize, to lay hold of, apprehend; to take to one's self, lay hold upon, take possession of, i.e. to appropriate to one's self; to catch at, to reach after, strive to obtain; .to receive what is offered; to receive a person, give him access to one's self, to experience; to receive (what is given), to gain, get, obtain, to get back.
- b. 'Lambano' has a connotation of aggressively seizing what is yours. This kind of 'receiving' is not a tame kind of opening the door to a visitor and saying 'hello'. It is more of the idea of you going out to get or grab something you

want and know is yours. To receive healing involves this fervent, active attitude.

- c. Example: the woman with the issue of blood: She received the healing. As soon as she touched the hem of Jesus, her blood flow stopped and she was healed. Jesus didn't know she was coming, or expect her. SHE drew the healing out of Him. SHE decided to receive. This was a straight forward choice that she made, and the healing followed. Her faith in what Jesus could do and who He was produced a new faith image of her being healed and whole. She had decided the moment of transaction would be when she touched Him, and this is exactly what happened. She accessed grace and power through Jesus Christ. She 'lambanoed' her healing.
- d. There's an attitude here of determination. Be determined to receive what is yours and what is already given.
- e. Another example: At a wedding when the bride throws her bouquet over her shoulder, the bridesmaids who want it, make an assertive effort to grab it. They jump up, they reach for, grasp, seize and hold on to the bouquet.
- f. Matthew 11: 12: The Kingdom of God is taken forcefully, by 'violent' or strong and forceful people. 'Lambano' involves determined forcefulness.
- g. 'Lambano' is you initiating your own healing because you know it is already your inheritance.
- h. There will almost certainly be obstacles to you receiving your healing, but a determined attitude will not let any obstacle prevent you from appropriating healing. There will be a moment in time, when your faith is ignited, your decision to believe the Word is made, and you 'lambano' your healing. At this point, the spiritual work is done, although you may or may not see immediate manifestation of a change in the symptoms.
- i. Matthew 7: 8
Matthew 8: 17
Matthew 13: 20
Mark 4: 16

5. Activate your healing through action

What actions do you need to take to demonstrate your belief? For example, you may need to make an effort to move the part of your body which was afflicted. In previous lessons we saw examples of how Jesus and the disciples instructed people to act and commanded them to do something to activate a healing.

- Jesus commanded the man to stretch forth his withered arm and he did. Matt 12:9-13; Mark 3:1-5; Luke 6:6-10
- The dead man in the casket was commanded to arise and he did. Luke 7: 12-15
- Blind Bartimeus was commanded to 'Go' and as he did this he was healed. Mark 10: 52

6. Activate the healing through your words

When we have heard the Word, made the choice to believe it, received it (lambano), our healing will be activated and enforced through the words we speak aloud. We need to find words that line up with the scriptures, for example, if you are standing on the scripture, I shall live and not die, Psalm 118:17, then speak out those words all through the day.' I shall live and not die. I shall live and not die. I shall live and not die to declare the works of the Lord.' When the doctor's report is bad news, you choose to believe and say, 'I shall live and not die'. Your words will create your future. You can choose life or death through your words

You must be meticulous with the words you say aloud, even in jest. For example, there is a popular cliché, 'I'm dying to meet him', don't say that!

When negative thoughts come into your mind, DON'T speak them out. Speak only what the Word says. It is literally a matter of life and death for you to meticulously watch what you say. Your healing will be activated or annulled by what you say.

- a. Death and life are in the power of the tongue: Proverbs 18: 21
- b. God created the world through creative words filled with life-power.
- c. Jesus healed many through releasing the creative word of Life. He said: 'Arise', 'Go', "stretch out your hand'.
- d. Speak the Word **aloud**: The woman with the issue of blood spoke aloud, she didn't just think or give mental assent to words. She spoke the word of God ALOUD, vs 28, For she **said**. 'If I may touch but his clothes, I shall be made whole.'
- e. Align your words with the Word of God: The woman with the issue of blood, didn't say Jesus might heal me, or I wonder if I deserve healing or I hope He heals me. Her words lined up with the will of God and with His Word. She said, 'I will be made whole'. She agreed with the words in Psalm 107: 20: *He sent his word, and healed me.*
- f. Testify to your healing (speak out aloud) Rev 12: 11. *They overcame by the blood of the lamb and the word of their testimony.* The woman with the issue of blood told others what had happened to her and by doing this she was again agreeing with the Word and aligning with the will of God. There is a very powerful spiritual thing that happens when you tell what happens.

7. Hold fast to your confession.

Hebrews 11:23 Let us hold fast the profession of our faith without wavering.

Once you have received your healing it is extremely important to not let go of it. This stage is where many fall. This part involves HOLDING FAST, which means to stand and be unwavering. Once you have decided to believe and receive there may be an attack and an attempt from the enemy to persuade you that you have not been healed. You CANNOT waver. You must stubbornly stand firm.

Do not entertain any thought contrary to the word.

- a. James 4:7: tells us to submit to God, resist the devil and he will flee.
Submitting yourself to God means to align and agree with His word. You may not understand everything about the situation or there may be some lingering symptoms; there may be opposing reports and negative words but to submit to God, you need to keep agreeing with Him and agreeing with His Word. You choose to believe what He said IS the truth.
- b. A word study on 'resist', gives us an insight as to how to do this. Strong's 436: anthístēmi : from 473: antí, opposite, against and 2476: hístēmi: 'to stand' or properly take a complete stand against
 - to establish one's position publicly by conspicuously holding one's ground, i.e. refusing to be moved
 - a military term in classical Greek used by Thucydides, meaning to strongly resist an opponent or take a firm stand against
 - oppose fully or to forcefully declare one's personal conviction,
 - to keep one's possession; ardently withstand, without giving up or letting go.
- c. So we are to 'anti- histamine' the devil with our full force and might in a stubborn and unwavering effort to hold our ground. The attacks we need to stand against may come in different forms. They may be physical symptoms, pain or discomfort.

There may be verbal comments from others, especially those close to us, or medical reports. There may be mental or emotional onslaughts in the form of our thoughts. In all these cases, we must resist, not be moved, and we must declare our conviction. We must proclaim out loud what the Word says and stand forcefully against the attack. We must not allow our imagination to build the worst- case scenario. We need to force our mind to remain focussed on the Word. The scripture in James 4 tells us the outcome if we can do this, which is that the devil will flee! Praise God for the deliverance He has made available for us. Refusing to submit to the circumstances is not denial but a choice to live by the spirit, according to a different set of principles, which are spiritual, not carnal.

Summary

- Know what is given to you in the New Covenant
- Hear the word
- Choose to believe the word
- Receive the healing
- Activate your healing through actions and the words you speak
- Speak ONLY in alignment with the Word
- Be meticulous in what you say
- Don't speak any negative words
- Testify to your healing
- Resist the attacks stubbornly and with full force

- The devil will flee
- Grow up: Appropriate healing for ourselves

Lesson Nine: How to Minister Healing

God's intention for us is to not only appropriate healing for ourselves but also to have faith for others and to represent His Kingdom through a demonstration of power. Part of our purpose and commission as believers is to 'drive out demons, speak in new tongues, lay our hands on the sick and they will recover'. Mark 16: 17.

1. Understand our position in Christ, our authority and power

- a. We have delegated authority over the works of the enemy (sickness)
- b. We have been given power
- c. We have been commissioned to do the works of Jesus
- d. It's God within us who heals:
 - I am the God who heals you: Exodus 15:26
 - Jesus the same, yesterday, today and forever: Hebrews 13:8
 - God did extraordinary miracles through Paul Acts 19:11
 - We have Resurrection power within us: Romans 8:11
- e. Know you have something to give. We give what we have (revise section on what we have in Lesson Two) Acts 3: 6

2. Have the right attitude

- a. Be confident in the promises of God and that He will do as He has said

- b. Be bold: Sometimes this involves loud prayers although not always. However, if your speech and demeanour is timid, shy or weak this may indicate lack of faith or insecurity. Don't have an attitude of 'Let's see what happens'. Hebrews 9: 10; James 5:17
- c. Be determined
- d. Do not doubt or waver (double mindedness) despite anything you see or hear: James 1:6-8
- e. Be moved by the Word not what you see or hear
- f. Be kind, compassionate and loving; Matthew 14:14

14. Minister from your spirit, not your head

- a. Divine healing is spiritual, although there may be practical aspects.
- b. Release the river of healing from your 'belly'. As you are speaking to the person and commanding healing, release the tangible power of God from within you. John 7:38
- c. Release the gifts of the Holy Spirit

4. General principles when ministering (in random order)

- a. There is no formula, although some general principles. Jesus used a variety of methods to heal: touch, command, unusual acts like spit/mud, the word. In some cases, he touched the sufferer, in others He didn't.
- b. If you can, try to locate the person's level of faith and work with them.
- c. Get people ready to receive, if possible. Connect with them, ask their name, ask about the sickness although don't allow long descriptions of the symptoms. Direct their focus to the Healer. Tell them not to pray, but to receive.
- d. Use the name of Jesus. Acts 2: 38; Mark 16: 15-18; Luke 10:17
- e. Don't pray to Jesus. Don't ask Jesus to come and heal, He's already done the work. You are now enforcing what He has already completed on the cross.
- f. Address the sickness or situation through command. Tell the sickness what to do (go, tumour shrivel, infection disappear). Don't tell God about the problem or the details. Speak to the mountain. Mark 11:23
- g. Tell the body how to heal or recover.
- h. Use short, simple prayers.
- i. Work with the Holy Spirit. 'Look to see' (Habakkuk2:2) what or where the disease is. It may not be what the person is saying.
- j. Don't rush.
- h. Stay calm in all circumstances. Some situations when people are terminally ill can be charged with emotion, fear, hysteria, disbelief, anger. Your job as representing Jesus, is to 'calm the storm'. Sometimes Jesus asked people who were filled with unbelief to leave the room.

5. Activating the healing

- a. Ask the person to do something they could not do before. We must learn to 'work' the healings and miracles. 1 Cor 12: 10.
- b. Healing is further released and activated through declaration, our word and testimony. Jesus often declared the healing: 'Be healed'.

6. Dealing with demons

- a. Many diseases are caused by demons and there will be no healing until the demon is rebuked and cast out.
- b. Discern if there is a spirit of infirmity.
- c. Deal with demons as discerned, don't dig them up.
- d. Firmly rebuke the demon. Address the demon directly, not the person.
- e. Do not be frightened if the demon puts up a show. Stand firm and continue to exert spiritual pressure against the demon. You may need to reassure the person and explain what is happening.

7. Challenges

- a. No apparent manifestation. Not true, the word always works. Do not waver or give in to unbelief. Stand your ground. Reassure the person. Remind them that healing has been released and activated. Their response should be , 'I'm healed, my body is recovering not 'I'm waiting for God to heal me.' Mark 16: 18: 'They will lay their hands on the sick and they will **recover**'. Healing sometimes is instant but not always. Sometimes it fully manifests the next day. Sometimes there is a recovery process over a period of time.
- b. Noisy demons: see above.
- c. Person does not really want healing.

Purpose of the Ministry Team

- a. To advance the kingdom through being led by the Holy Spirit in the nine ministry gifts (healings, miracles, faith, prophecy, tongues and interpretation, words of knowledge and wisdom, discerning of spirits) ; in declaring healing and taking authority over sickness.
- b. To respond to and follow up the word being preached or taught. Signs follow the word that is preached
- c. To facilitate the move of the Holy Spirit under the direction of the appointed leader(s) of the group
- d. To release God's love, comfort, peace and power
- e. To bless, strengthen, encourage, NOT to rebuke or correct the person
- f. To look to see what God is saying or doing

How to Prepare

- a. Pray in tongues, pray in tongues, pray in tongues. This releases the will of God (Romans 8: 27 and 28); causes harmony with the plan of God for our lives and revelation of purpose: Hebrews 7:25. Tongues will strengthen you: Jude 20
- b. Look to see

Resources

- **Kenneth Hagin:** How to write your own ticket with God
<http://www.hielema.net/English/Faith/Hagin/pdf/Kenneth-Hagin-Faith-Lesson-No-23.pdf>
- Things That Belong To Us
https://www.youtube.com/results?search_query=enneth+hagin+things+that+belong+to+us
- The Most Important Things You Should Know About Healing:
<https://www.youtube.com/watch?v=W-U8LerWvLM>
- **Curry Blake:** How to Receive from God
<https://www.youtube.com/watch?v=-u7smoJiKxk>
- **Derek Prince:** God's Medicine Bottle
https://www.youtube.com/watch?v=IcXb2dA-A&list=PLS_yAee9vpuEZSBlizDuvlFjk6zjz8k7w
- **FF. Bosworth:** (Book) Christ the Healer

