

## THEOLOGICAL Q & A on HEALING

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***If someone has the gift of healing, why don't they go and empty out the hospitals?*** If healing were entirely in the control of the person who has the gift, then this would be possible. However, the New Testament reveals that healing nearly always involves the faith of the person being prayed for or the faith of a relative or friend. While there are a few noteworthy exceptions in the ministry of Christ worth considering, the vast majority of biblical healings reveal that someone, in addition to Christ, had faith for the healing. As the ministry of Christ is analyzed, there are four clear categories of the kinds of persons Christ healed. There are also two categories of persons not healed in Christ's ministry. These categories explain why a person with the gift of healing cannot empty out a hospital. Here are four categories of those who were healed:

**1. There were those who came to Christ on their own and were healed.** Their faith was evident by their behavior because they came to Christ for healing. Thousands of people seemed to receive their healing this way. Most often, these people received healing in Christ's mass healing events. However, some of the specific healings in Christ's ministry also fit this category, such as healing of the woman with the issue of blood<sup>1</sup>. Christ often responded to these people by saying *your faith has healed you*. This category seems to cover the great majority of Christ's healings and seems to be the most ordinary way to conduct healing ministry.

**2. There were those who were brought by someone else to Christ and were healed.** In these cases, the faith of someone else was evident by their behavior. Again, thousands of people seemed to receive their healing in this way, and often received healing in Christ's mass healing events. A few specific examples also fit this category, such as the man whose friends lowered him through the roof to Jesus. The account says that Jesus, *seeing their faith*, healed this man<sup>2</sup>. Together categories 1 and 2 cover the vast majority of healings in Christ's ministry.

**3. There were those in need of healing who could not come, but someone else -- a friend or relative -- sought for Christ to come to the needy person.** There are a handful of recorded examples in the Gospels of Christ regarding this type of healing. Again, the faith of another person who cared about the sick or injured person was involved in the healing. Their faith was revealed by their effort to get Christ to come to the person in need. The healing of the Centurion's servant<sup>3</sup> and the healing of the Syrophenian woman's daughter<sup>4</sup> are situations that

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1. Matthew 9:20-22, Mark 5:25-34, Luke 8:43-48

2. Matthew 9:1-8, Mark 2:1-12, Luke 5:17-26

3. Matthew 8:5-13

4. Matthew 15:21-28

fit this category. In each of these two situations, Christ gives credit for the healing to the faith of the relative or friend. While this is an ordinary way to heal, it is still a much less frequent way that Christ healed the sick.

**4. There were those who did not come at all and Christ seemed to seek them out for healing.**

There are *only a very few examples* of this among the thousands of healings and miracles in the ministry of Christ. These healings are extraordinary, and it is important that healing theology acknowledges that they are extraordinary. It seems practical and prudent that the theological foundation for healing be based on the ordinary rather than the extraordinary. One of these examples is found in the Gospel of John, Chapter 5. The man at the pool at Bethesda had been sick thirty-eight years and Christ initiated the events of this man's healing. In fact, even after the man was healed, he did not know who had healed him. It appears that Christ purposely went to the pool in Jerusalem where there were a great number of sick and injured people. Christ may have been looking for someone whom He could heal in order to get all the suffering people at this pool to believe in Him as their Healer. After healing this man, it is likely that the good news about this healing reached the ears of many that were seeking healing at Bethesda's pool. It is also possible that many of them sought out healing from Christ in the weeks and months to follow. In this case, Christ was able to use His own faith to produce the healing of this man. Christ seemed to catch this man completely by surprise. A second example in the ministry of Christ is the resurrection of the widow's son found in Luke 7:11-18. In this account, it appears that Christ has again surprised everyone with this miracle. There is no chance of anyone responding either negatively or positively to Christ in this matter. In these two cases, it appears that Christ's own faith is enough to accomplish the work of the Father, as long as He does not encounter unbelief and doubt among the people He is seeking to serve. Perhaps surprising someone avoids an unbelieving response. Emptying a hospital would require this type of extraordinary healing repeatedly. Considering Christ's limitations in His own hometown, not even He would be able to accomplish this. This would be similar to the situation at the pool at Bethesda. The afflicted people at this pool were not seeking Christ as Healer, and He was limited in the help that He could offer. Only this man was healed at that particular time. The vast majority of people in hospitals are not seeking Christ for healing. This is much like the pool at Bethesda. The people at this pool in that story were not seeking healing from Christ. Christ only healed the one man. Any help that a person with healing gifts could offer in a secular hospital under normal conditions would be limited. However, individuals within that hospital setting could be healed like anyone else if they come to Christ for healing.

The other two categories that must be considered are those who were *not healed* in Christ's ministry.

**A. Some were not healed because they did not come to Christ because they did not hear about Him healing.** The majority of those who remained ill or injured in Israel were those who did not come to be healed. They did not come simply because they did not hear Good News that Christ is Healer. The same problem remains today. The Gospel is often preached without revealing Christ as Healer. Consequently, many Christian people do not respond in faith to Christ the Healer and struggle on with sickness and injury when healing is available.

**B. Some who heard about Christ healing people responded in unbelief and did not come and were not healed.** In Christ's own hometown, the people responded in unbelief to Him, and Christ was unable to do much to help the sick and injured there. The implication of unbelief is present in many passages. Christ's critics and persecutors among the religious leaders were certainly unbelieving. Very probably some of these critics and their families were in need of healing but did not come because of unbelief. Although Christ was present and healing was available, most of them were not healed. Today, critics of healing ministry are likely to be in the same situation. Their criticism and unbelief will prevent them from seeking a Christian person equipped to help someone receive healing.

***Doesn't a strong emphasis on faith condemn those who are struggling with sickness?*** No. It should not condemn anyone. Anyone can obtain faith for healing. Christ Himself put great emphasis on faith in matters of healing. Anyone wishing to emulate the Savior's supernatural ministry must also teach as He taught. In many of the accounts of His healings, Christ took the opportunity to comment or teach about faith.

Misunderstandings concerning the nature of faith are what create condemnation. Some have taught faith as if it were a static, unchanging thing. They have improperly taught that either you have faith or you do not have it. However, true faith constantly changes. Faith has to do with our active reliance upon Christ. Faith can grow or decrease in strength. Faith is affected by our understanding of the Father's will. Faith is affected by our theology. Faith is affected by doubts. Faith is affected by the clarity of our revelation of the love of God. Prayer and diligent Bible study can affect faith as long as we allow the Holy Spirit to use these means to adjust us. Faith for healing often comes to an individual after hearing a bold proclamation of Jesus Christ as Healer. Faith can be released. Faith is not static, but a dynamic reliance upon a faithful Healer. While a person may have been weak in faith yesterday, they may have their faith released today by a faithful presentation of the Gospel. While they may be struggling today, the destruction of a theological doubt, a mental stronghold, can release a brand new experience of healing tomorrow. No one should ever allow the enemy to condemn them as they seek to know Christ as their Healer. The enemy wants them to give up. However, the Father is on their side and will work with them until they are healed.

***What about people who have strong faith in Christ as Healer and have not been healed?*** This is a difficult question to answer because it has an answer that is troublesome to some and offensive to others. The answer can make it seem as if those doing healing ministry are hard-hearted and insensitive to the struggles and suffering of some of God's people. The answer can produce defensiveness and reactions of loyalty in those having genuine compassion for those that are struggling. However, the question must be addressed if theological doubts are going to be completely removed on the matter of healing and help offered to struggling believers. The question itself has several important hidden assumptions that need to be addressed.

*First, the question seems to indicate that the unhealed person's faith was unmistakable. However, experience reveals that these situations are often not what they seem on the surface.*

Often *strong faith* of these struggling people is mixed with significant theological doubts and misunderstandings of healing. These doubts can only be discerned and revealed by counseling with these persons. Fortunately, today there are more Christians being equipped to deal with these doubts biblically. Many times, biblical counseling and working through a sick person's doubts will result in their healing. Christ points out the relationship between *faith* and *doubt* in Mark's Gospel.

*Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it shall be granted him. Mark 11:23*

This is encouraging. Those who believe that they have faith in Christ as Healer and have not yet received healing need only to seek to remove their doubts. Many times this is the case of those who have not received. They have faith in Christ but their remaining doubts prohibit their receiving.

*Secondly, the question also assumes something that cannot be assumed.* The question assumes that we can know if another person has faith. Faith is an issue of the heart. No one knows his or her own heart much less the heart of another person. Love, compassion and loyalty sometimes makes us want to assume something about a person that we love that may not be entirely true and cannot be known for sure about another person or even ourselves. It is difficult to be objective about matters that involve us so personally.

*Likewise, we are likely to confuse hope, sincerity and possibly even desperation with faith.* We are likely to assume that some actions reveal faith such as lengthy passionate prayer and fasting. However, none of these things are faith. They are good works that may or may not be inspired by faith in Christ. Fear and desperation rather than faith may inspire these good works.

*Thirdly, the question also presupposes that it is possible to have faith for healing and not be healed.* This assumes that the Bible's promises of healing, numerous as they may be, are not reliable as its promises are in other matters. It assumes that the Father is a respecter of persons, doing for one person what He will not for another although the same conditions were met. All of these assumptions are decidedly unscriptural and do weaken faith in Christ as Healer. The assumption that it is possible to have faith for healing and not be healed is full of doubt itself. The doubts that this unscriptural idea produces could be the hidden reason healing has not yet come. God is *always* faithful to fulfill His promises when the conditions are met.

*Fourth, this question invites the blame game.* This makes it an unhealthy question. It balances the righteousness of the unhealed person against the righteousness of God. Either we must blame the unhealed person or we must subtly blame God for not fulfilling His promises. Those who blame God and justify the unhealed person often are blind to their behavior. They generally cannot see that they are blaming God and presenting Him as mysterious, unpredictable and unreliable in healing. This, of course, creates future doubts for everyone affected by this presentation of God. Blaming anyone -- God or the unhealed person -- is

unproductive for the Kingdom of God. Let us affirm that God is faithful to His promises and patiently work with unhealed people to receive His grace without resorting to the *blame game*.

***What about Job? Doesn't the Book of Job demonstrate that God is not always willing to heal?***

No. The book of Job does not demonstrate that God is not always willing to heal. We must remind the reader that the Old Testament revelation of God is incomplete. Christ alone completely reveals the Father's will in the matter of the will of God. Basing a theology of healing on Job rather than Jesus Christ will certainly cause confusion. Besides these things, the Book of Job is often misunderstood. However, the Book of Job does demonstrate a number of important things that are largely ignored by complex theology.

First, *Satan afflicted Job with sickness, not God*. Complex doctrine wants to over-emphasize that God initiated the conversation with Satan and gave permission to Satan before he could touch Job. This overemphasis creates a *leap-in-logic* that creates serious theological doubts. This *leap-in-logic* says this:

*When God allows something to occur, then it is His will for that thing to happen. This is simply because God already knows what the result will be when He allows something to occur. If God does not prevent something or intervene in the process, then what is happening must be God's will.*

This *leap-in-logic* in effect *reverses* the stated truth of Scripture that Satan made Job ill. It creates a doctrinal viewpoint that states that God wanted and made Job sick. The Scripture does not say this. This twisted logic is imposed on Scripture and that produces doubts. Just because God allows something to occur does not mean that it is His will. God's foreknowledge does not mean that all things happen according to God's will. All the things that occur in the earth are not God's will. If all things that occur were God's will, then all the sin, injustices, losses, tragedies, and pain of the world would then become God's will. This is not so. This is a *demonic view of God* presented by popular but extreme theologies and western culture. These theologies present God as if He were responsible for and doing all the destructive works of the devil. In contrast, the Bible declares that the sinfulness of humanity, the devil and demonic activity and are the actual causes of the sad condition of the world. God, our Father, is not the cause of the *brokenness* of the world. Jesus Christ perfectly reveals the Father's will in restoration and healing of brokenness. Christ destroys the devil's destructive works and brings restoration and healing to all who come to Him. Christ *never* causes anyone to be sick or injured. This expresses the true will of God, our Father and is Good News. The complex theological view that God is the cause of the sad condition of the world and the suffering of humanity is not Good News and is therefore wrong.

Secondly, *God did heal Job*. Somehow, this fact escapes most people who know about Job. In fact, Job lived to be 140 years old. The last chapter of the book indicates that Job was greatly blessed by God after his sickness and experienced a *double restoration* of all the things that he had lost at the hands of the devil. The account reveals that Satan robbed, killed, destroyed and afflicted, but God healed, delivered and restored. Complex theology confuses these simple

biblical facts. Furthermore, if someone believes that they are experiencing a mysterious dealing from God like Job's involving sickness, then they should expect that the final result would be healing and health, not further sickness or death. When a person dies without healing, then it should be clear to others that the sick person was *not* experiencing a *Job-like* dealing from God or they would have eventually recovered.

Thirdly, the length of time that Job was ill was a small portion of his life. The season that he was sick has been widely agreed upon to be less than a year long. Job lived to be 140 years old and apparently never again suffered an illness like this. Less than one-percent of Job's life is described in detail in the Book of Job. To think that God wishes someone to be ill for long periods in their life is even out of sync with the experience of Job and certainly out of sync with what Christ reveals.

Fourthly, Job's three religious friends played *the blame game* with him. They were wrong in their conclusions of why Job was sick. Job was wrong also in his conclusions of why he was sick. The tendency of Job's friends was to blame Job. In kind of a defensive reaction, Job eventually began to blame God. No one ever seemed to blame the real source of Job's condition, which was the devil. (As we have stated elsewhere in this book, the devil and demons are not the source of all sickness. The fall of Adam and Eve in the Garden is the direct cause of most sickness. However, the devil seems to be directly involved. In Christ's ministry about one-quarter of the specific healings involve Christ dealing with a demon. This means that three-quarters of the healings do not directly involve the devil or demons.) Eventually, in the last chapter of the Book of Job, God corrected the three friends who had blamed Job. God also corrected Job for blaming Him.

Job's whole painful and difficult circumstance brought out some issues that needed dealing with in Job's life. A young man, Elihu, who had been silent throughout *the blame game* debate between Job and his three friends finally spoke up and corrected Job and his three friends for playing *the blame game*.

*Then these three men ceased answering Job, because he was righteous in his own eyes. But the anger of Elihu...burned; against Job his anger burned, because he justified himself before God. And his anger burned against his three friends because they had found no answer, and yet had condemned Job. Job 32:1-3*

Elihu was angry with Job and his three friends. They were all wrong. Job has complained repeatedly that he has done nothing wrong. He had repeatedly declared his righteousness. Job went so far as to blame God (not the devil) for his problems. Job's three friends had been trying to make an accusation against him for dozens of chapters to explain why these things have happened. Finally, the young man, Elihu, begins to put things into a proper order. Elihu spends a few chapters explaining why Job cannot proclaim that he is innocent and righteous and why Job cannot blame God for his predicament. For instance, Elihu sums up and corrects Job's self-righteous attitude expressed in *the blame game* that he has been playing with his religious friends.

*"For Job has said, 'I am righteous, but God has taken away my right; Should I lie concerning my right? My wound is incurable, though I am without transgression.' ..."* Job 34:5-6

Elihu continues his correction of Job a few verses later.

*For he (Job) has said, 'It profits a man nothing when he is pleased with God.' Therefore, listen to me, you men of understanding. Far be it from God to do wickedness, And from the Almighty to do wrong. Job 34:9-10*

Elihu understands that when a man justifies himself, he subtly blames God for his situation. When a man declares his lack of fault in a situation, then his tendency will be to subtly argue that God is mistreating him. Often the accusation against God is cloaked in religiosity but is still there. God apparently agrees with Elihu's assessment of the situation and begins to correct Job in similar fashion in Chapter 38. This leads to Job's repentance from self-righteousness and his healing and restoration. One of the Book of Job's best lessons is that *the blame game* should be avoided. Justifying yourself or justifying another person in the matter of sickness and healing enters *the blame game* and subtly blames God. It is better to continue to seek the Healer than to declare that there is no fault in the one seeking healing. After the death of a loved one from sickness, there is no need to play *the blame game* either. The results of *the blame game* are harmful to others seeking healing because they produce serious doubts about God's faithfulness.

***Doesn't Paul's thorn in the flesh reveal that God was not willing to heal Paul?*** Poor teaching about Paul's *thorn in the flesh* has created doubts in the minds of many people. These doubts have been sufficient to block healing for many people. Therefore, it is necessary to thoroughly analyze this passage. The primary verse in question is found in Paul's Second letter to the Corinthians. This verse reads:

*And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me-- to keep me from exalting myself! 2 Corinthians 12:7*

The questions to be considered in analysis of this verse are:

- *What is the context of the verse?*
- *What does the verse actually say that the thorn is?*
- *What does the Greek word that is translated "thorn" reveal?*

Hopefully after these questions are answered honestly, then a good interpretation of this verse will be apparent.

The context of these verses is revealing. At the end of the previous chapter, Paul is relating all the suffering, dangers, beatings, and imprisonment that he endured for the sake of the Gospel.

He does not mention sickness. In that context in chapter 11, Paul speaks of being *weak* but certainly not as a reference to sickness but as a reference to the difficulties that he endured.

At the beginning of chapter 12, Paul begins to explain that he had special revelations of Paradise, of the third heaven. Then he begins to speak of a thorn in the flesh given to keep him from *exalting himself* as a result of the *surpassing revelations* of the *third heaven, paradise*. *Therefore, by implication, a thorn in the flesh is given when someone has special surpassing revelation from God.* A truth emerges that should help most people's faith:

*Most people would not qualify for a thorn in the flesh no matter what the thorn may be simply because they are not having surpassing revelations of paradise like Paul describes.*

Paul says that he asked the Lord three times to remove the thorn but the Lord answered that His grace was sufficient for Paul and that *power was made perfect in weakness*. The Greek word translated *weakness* is again used. There are a number of Greek words used in the New Testament used exclusively for sickness. This word is not one of them. It was also used a few verses earlier in the previous passage in a context that has to do with persecution. Paul is probably using *weakness* again in this way. A verse in the next chapter seems to indicate this strongly. Both words, *power* and *weakness*, are also used in this verse. In this verse, Paul says:

*For indeed He (Christ) was crucified because of weakness, yet He lives because of the power of God. For we also are weak in Him, yet we shall live with Him because of the power of God directed toward you. 2 Corinthians 13:4*

Paul is not saying that *weakness* is sickness. In fact, Paul says that Christ was crucified because of *weakness*. It puts the term *weakness* into the context of what unbelieving people were able to do to Christ. They were able to persecute Him to the point of crucifixion. Paul uses this word in the same way. Paul's *weakness* was *the suffering that he had to endure at the hands of enemies*.

The ordinary Greek words exclusively used for sickness in other passages do not appear anywhere in this context. Additionally, just a few verses after writing about the *thorn* Paul writes that the *signs of the apostle* were present in his ministry. He mentions *signs, wonders and miracles*. It is unlikely that Paul would tell his readers about his own sickness and then a few verses later reveal his ability to do miracles. The context reveals that this *weakness*, the *thorn in the flesh*, must be something other than a sickness or a medical condition of some type.

*What does the verse actually say that the thorn is?* The verse actually does reveal what the *thorn* is. Paul says that the *thorn* is *a messenger of Satan*. The Greek word that is translated *messenger* is the same word that is often transliterated as *angel* elsewhere in the New Testament. Paul tells us that the thorn in the flesh is *an angel of Satan*. It is a *leap-of-logic* to say that this is sickness. Paul is describing a fallen angel as his thorn in the flesh. Since Paul tells us through the context of all the persecutions he received, a more reasonable interpretation



would be that Paul was asking the Lord to stop the actions of a fallen angel who stirred up persecution against Paul wherever he went. In the same way that the devil stirred up trouble leading to the crucifixion of Christ, Paul was suffering trouble caused by this fallen angel. This seems to be validated by further study of the words used in this context.

*What does the Greek word that is translated "thorn" reveal?* The use of this Greek word reveals a great deal. The Greek word that is translated *thorn* is *skolop*. This Greek word only appears in the New Testament in this verse. However, this Greek word appears three times in the Septuagint, the ancient Greek translation of the Old Testament. A great deal of evidence exists that suggests that Paul and other First Century preachers used the Septuagint to preach from throughout the ancient world. The apostle Paul was probably very familiar with how *skolop* was used in this ancient version of the Old Testament. *Skolop* is found in three passages in the Septuagint; Numbers 33:55, Ezekiel 28:24 and Hosea 2:6. In Numbers, this word is used in reference to the enemies of Israel.

*But if you do not drive out the inhabitants of the land from before you, then it shall come about that those whom you let remain of them will become as pricks in your eyes and as thorns (skolop) in your sides, and they shall trouble you in the land in which you live. Numbers 33:55*

This use of *skolop* above supports the interpretation that Paul's thorn in the flesh had to do with persecution from enemies stirred up by a fallen angel. The passage above does not support the idea that sickness was in some way involved.

The second place where *skolop* is used is found in the Book of Ezekiel. In that context, God declares that Sidon and other enemies will no longer be a *thorn* in Israel's side. This usage supports the idea that the *thorn* has to do with enemies rather than sickness.

*And there will be no more for the house of Israel a prickling brier or a painful thorn (skolop) from any round about them who scorned them; then they will know that I am the Lord GOD. Ezekiel 28:24*

In Hosea, the use of this word is not as clear as the previous two uses. The verse simply says that God will prevent His people from going after false lovers by a wall of thorns.

*Therefore, behold, I will hedge up her way with thorns, (skolop) And I will build a wall against her so that she cannot find her paths. Hosea 2:6*

This particular use does not reveal anything else to help except that the verse does not reveal *skolop* as having a connection to sickness. None of the three uses of this word in the Greek Old Testament relate to sickness and two are related to difficulties with enemies.

In summary, a close analysis of this verse does not reveal that Paul had a sickness or injury. The verse itself reveals that an *angel of Satan* was the problem and the context reveals that



*But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need; because he was longing for you all and was distressed because you had heard that he was sick. For indeed he was sick to the point of death, but God had mercy on him, and not on him only but also on me, lest I should have sorrow upon sorrow. Philippians 2:25-27*

Epaphroditus recovered from this sickness. Paul credits *God* with his recovery by writing that *God had mercy on him*. Since the word *mercy* is often connected with the healing of individuals in the Gospels, it is evidence that Epaphroditus was healed. In fact, this example is not really of someone who was not healed, but could be an example of someone who was seriously ill for a season before they received healing. These first two examples do beg the question: *Does healing from God always have to seem instantaneous and miraculous?* We must answer *no*.

The third of these examples comes from a single verse. This verse reveals that Trophimus had not received healing at the time it was written. Paul writes:

*Erastus remained at Corinth, but Trophimus I left sick at Miletus. 2 Timothy 4:20*

Of course, the weakness of this verse is that we do not know what happened the next day. This is a snapshot of a moment in time. We have to assume that Paul had prayed for Trophimus without apparent success up to the point of writing this verse. Beyond that, we can only speculate about the details of this situation. We don't know how sick Trophimus was. We don't know how many times Paul prayed for him. We don't know if he quickly recovered from a simple ailment that would not allow him to travel or he had something more serious for a longer period. We don't know if he simply recovered in a natural way, died, or was miraculously healed. The unknown outcome of this situation makes this situation a questionable one to conclude anything about healing upon with one exception. The one fact that we can glean from this verse is that not everyone that Paul prayed for received healing immediately. This is not a surprise.

Paul reveals in the book of Galatians that because he was ill, he was able to preach the Gospel to the Galatians. This is the fourth example. He writes:

*...but you know that it was because of a bodily illness that I preached the gospel to you the first time; and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus Himself. Where then is that sense of blessing you had? For I bear you witness, that if possible, you would have plucked out your eyes and given them to me. Galatians 4:13-15*

This situation is similar to the previous one with Trophimus. We do not know the specifics of the situation. We do not know what the outcome of this situation was. It does appear that Paul recovered. He might have been healed miraculously. It does not appear that he was healed immediately. This situation is also a snapshot of a particular moment in time with no details as to what happened afterward. The fact of Paul being ill, even for a season, does not reveal that the will of God was not to heal him. All ideas of that sort are simply speculations and are not

based on what Christ reveals of the Father's will. Christ revealed that the Father wants people well.

These four examples are often cited to support the view that God is selective about who He heals. This is a very wrong conclusion from these passages. The right conclusion would be that these believers had not yet received healing. The reasons that they had not received are unclear and unrevealed by the passages. All four seemed to live beyond these recorded events. Even if these examples included someone who had died from sickness, they still would not reveal the will of God for that person. The perfect will of the Father is not revealed by anyone but Jesus Christ. The Church's individual experience with healing, good or bad, does not reveal the will of the Father. The fact of the early Church's mixed experience with healing being recorded in the New Testament does not change anything. We can build nothing of theological value on the mixed experience of the Church receiving what Christ has done. Some in that day did not receive Christ as Savior either. We cannot assume since that is true that this means that it is not God's will to save all. We can only build reliably on Jesus Christ and He reveals that the will of the Father. He reveals this repeatedly by healing everyone in a multitude. He reveals this consistently by never turning anyone away unhealed.

The apostle Paul is the author of all the verses used in these four examples. Paul would have never used these verses in the manner that they are being used. He was not trying to teach believers that God is not willing to heal some people by these examples. He says nothing at all like that in any of these examples. He was not teaching doctrine by telling us about these people. He was simply relating to the Philippians, the Galatians and Timothy personal news about people that they knew.

It is likely that Paul had prayed for healing for each person and of himself. Instead of Paul believing that the will of God was being revealed when people were not instantly healed, he was having a similar experience with healing that many of us have: *Not everyone receives healing immediately*. Sometimes, healing follows over a period of days or months. Sometimes, more prayer is needed. Sometimes, a crisis of faith erupts in a person and they experience a profound dealing of the Holy Spirit that leads to healing. Sometimes persistent prayer is what is needed to see a complete healing. Assuming it is not the will of God because someone is not immediately healed makes it impossible to persist in praying in faith.

These four examples are often cited to support the view that God does not always heal. This is a misstatement. More properly, some do not receive healing instantly or may not receive at all. God is still willing that they receive healing even if they don't receive. In two of these situations (Epaphroditus and Paul) the New Testament reveals that these believers did recover. *So how can anyone use them as examples of someone not being healed?* They were healed although perhaps not instantly. The right conclusion would be that we simply do not know if these other two believers (Timothy and Trophimus) received healing eventually or not. Two of these situations (Timothy and Trophimus) are simply snapshots of a particular moment in time in the life of these believers. We do not know what happened in the hours and days after those verses

were written. The assumption that they were not healed is not based on the New Testament and may reveal a theological bias.

***Is healing in or through the atonement?*** Two of the apostles who walked with Christ, Peter and Matthew clearly connect healing with the atonement. Isaiah Chapter 53 mixes healing verses with atonement for sin verses. In other words, three places in the Bible clearly connect healing with the atonement. Two of these places consist of primary apostolic witness and teaching. The third is from a primary messianic prophetic passage quoted numerous times in the New Testament about Jesus. Some want to balance against this double apostolic and prophetic witness Paul's silence on the subject of healing in the atonement but it doesn't work. The fact that Paul doesn't say anything at all about the subject doesn't seem to be a good argument for or against healing in the atonement. Most, if not all arguments against healing in the atonement are coming out of theology, reasoning and experience rather than the teaching of the apostles found in the New Testament.

It is important to come to the right conclusion on this matter. If healing is *in* the atonement, then we can always be sure that God desires to heal when we receive Christ as Healer in faith. If healing is only *through* the atonement, then healing is some sort of add-on given at God's sovereign choice. It should be evident that it would be difficult to ever be sure that God would heal if healing is *only* through the atonement. If healing is *only* through the atonement, then consistent, personal faith for healing would be difficult to obtain. It is not enough to believe that God heals. One must believe that God wishes (wills) for them to be healed. Faith would be based on less than a stable foundation for the one who believes that healing is through the atonement. It would require a personal revelation, some sort of proof, that God wished the person to be well to inspire faith for healing. Otherwise, doubt would always be present and could prevent reception of healing. On the other hand, if healing is *in* the atonement, then a believer can always be sure that God wishes them to receive healing. The price would already be paid and healing would be received just like salvation is received.

There is much biblical evidence to believe that healing is *in* the atonement. First of all, two of the Twelve apostles, Matthew and Peter, quote from the Isaiah Chapter 53 passage in their New Testament books. Both apostles connect the passage with healing. The Isaiah Chapter 53 passage is widely accepted to be a description of what Christ would accomplish at the cross. Matthew writes:

*(Christ) healed all who were ill in order that what was spoken through Isaiah the prophet might be fulfilled, saying He Himself took our infirmities and carried away our diseases.  
Matthew 8:16-17*

This is a quotation from Isaiah 53:4 that Matthew directly connects with Christ healing all the sick in Matthew Chapter 8. Matthew obviously believed that Isaiah's prophecy was being fulfilled by Christ healing the sick. He obviously believed that Isaiah prophecy was also describing physical healing rather than spiritual. The second quotation is from the apostle Peter. Peter writes:

*He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness, for by His wounds you were healed. 1 Peter 2:24*

Peter quotes from Isaiah 53:5. First of all, Peter connects the work of the cross very closely to healing in actual words of the verse above. Secondly, he quotes from the prophecy of Isaiah about healing that also connects healing with the atoning work of Christ. We conclude without any difficulty at all that both Matthew and Peter believed that healing was *in* the atonement. Thirdly, a quick study of the passage in Isaiah Chapter 53 should reveal a few simple linguistic facts. The language of Isaiah Chapter 53 does not lend itself at all to the idea that Isaiah was trying to separate the work of atonement from the work of healing. Only the phrase below separates the two quotes about healing with Matthew's quote just before it and Peter's quote just after it:

*But He was pierced through for our transgressions, He was crushed for our iniquities. Isaiah 53:5a*

Again, the quote above is between the two quotes from Isaiah Chapter 53 used by Matthew and Peter. This portion of the verse is unmistakably about the atonement. Isaiah is not separating healing from atonement for sin but is mixing them. Just after Peter's quote about healing this phrase is found:

*All of us like sheep have gone astray, each of us has turned to his own way but the LORD has caused the iniquity of us all to fall on Him. Isaiah 53:6*

In other words, every other statement in these verses is about healing or atonement for sin (forgiveness). This is how this part of the Isaiah Chapter 53 passage is constructed:

Verse 4... *bore/carried- sickness/pain* phrase quoted by Matthew directly followed by...

Verse 5... *pierced-transgression* phrase about payment for sin directly followed by...

Verse 5... *wounds-healed* phrase in verse 5b quoted by Peter directly followed by...

Verse 6... *iniquity-on Him* phrase about payment for sin.

Isaiah's prophecy mixes the ideas Christ paying the price for healing with Christ paying the price for the forgiveness of *transgression* and *iniquity*. To then say that healing is not in the atonement, is an arbitrary statement that is not based on the linguistic facts of this passage. The passage does not separate the ideas. Theology separates healing and forgiveness in the atonement is without biblical license to do so.

Thirdly, the fact that Christ used forms of the Greek word *sozo* eighteen times where someone is healed is striking evidence that healing is part and parcel of salvation. Other forms of this word are translated as *salvation*.

Fourthly, bad logic often plays a part in the decision to believe that healing is not *in* the atonement but *through* it. A summary of some of that reasoning is this:

*No one who has believed for forgiveness has ever been denied, but multitudes who have believed for physical healing have been denied. Therefore, healing cannot be in the atonement like forgiveness is in the atonement.*

This logic sounds convincing but contains many assumptions that cannot be proven. This statement assumes that *no one who has believed for forgiveness has ever been denied*. While this statement is scriptural and certainly acceptable, it cannot be observed and proven. Neither *faith* nor *forgiveness of sin* can be observed or measured in people. Neither can they be proven experientially. They must be assumed by an outside observer. This makes this statement a statement of sincere belief and nothing else. There are some who would contradict it out of their understanding and experience. Some people think that they have believed but have not received forgiveness. Most of us would immediately reject this as being untrue. We would kindly correct them that they had not believed in a proper biblical way. We would tell them that intellectual assent to the facts of the Bible, desperation, being good, church attendance, and sincerity are not the same thing as saving faith in Christ and if they truly had believed, they would have experienced forgiveness.

The statement that *multitudes who have believed for physical healing have been denied* is not observable or proven either. It is a statement of belief and nothing else. Believing on the part of these people cannot be observed either. We cannot know what is in another person's heart and cannot righteously make the judgment that they properly believe in Jesus as Healer and yet are not healed. Many things are confused with faith for healing. Intellectual assent to the fact that God heals is not the same thing as overcoming faith in Christ as Healer. When someone who appears to believe and has not received healing is interviewed about their beliefs, they often have significant doubts that need to be addressed before they receive healing. A person may appear to believe and even believe that they have faith in Christ as Healer, but this is always an assumption on their part and others. Receiving healing alone proves that they have believed properly in Christ as Healer.

Fifthly, beyond this, when we teach about forgiveness, we teach with conviction that God will always forgive. When the Church teaches about healing this is not the case. The Church often imparts all its doubts and unbelief such as the statement that we are analyzing. If the Church taught about forgiveness in similar ways that it teaches about healing, then many would have trouble receiving forgiveness. It is not surprising today that some who theoretically believe in healing have difficulty receiving healing. If healing were taught with the same assurance that God would heal as easily as He would forgive, then those hearing would receive healing easily.

It is not uncommon to see those who have serious theological doubts about healing in the atonement to have problems receiving healing.

Sixthly, there are a few unwise Christian leaders who theoretically believe in healing who *do not want to believe* that healing is in the atonement. They recognize the significance of this belief. If healing is in the atonement, then *God's will is healing* in the same that *God's will is salvation*. These beliefs will put pressure on them to help people receive healing and a few leaders do not want this kind of pressure. Some are afraid of failure. Some of these leaders have told me that they will not try to get anyone healed if it means that they will fail at times to achieve healing for some. A few leaders would rather that no one is ever healed than for them to fail occasionally to get someone healed. Their fear of failure and concern about their reputation outweighs their concern for the well-being of their people. This is often masked religiously by their concern about disappointing their people. They have developed skills for helping people die with assurance but have little skill at risking themselves to help someone be healed. Humbling yourself to others when healing doesn't happen as you would wish is actually good for the soul and nothing is lost of reputation when people realize that a leader is doing all he can to do to help. Skills can be developed in this area as well.

***Is it possible that the power of suggestion is the cause of what appears to be supernatural Christian healing?*** Assuming this would be placing a great deal of undeserved faith in the power of suggestion rather in what the Bible reveals about healing. There is no doubt that positive thinking and emotions have a supportive effect on the physical body's ability to heal itself just as negative thinking and emotions have a destructive effect. Research has shown this is true as well as that which has been described as *the placebo effect*. Improvement of medical conditions has been shown when someone simply *believes* that a medication or treatment is helping them even if the "medication" is really a *placebo* that is not really affecting their condition. Belief seems to reinforce the body's limited ability to heal itself even if that belief is not placed in Christ as Healer. For a number of important spiritual reasons we do not recommend hypnosis but acknowledge that hypnosis does seem to help some people with pain and addictive and destructive habits. What hypnosis and the placebo effect are able to accomplish are the limitations of what the power of suggestion is actually able to do. *If healing ministry is being accomplished by the power of suggestion then why don't we see secular experts on suggestion healing the seriously ill and seriously injured?* We do not see hypnotherapists, psychologists, and psychiatrists healing seriously ill or injured people physically or regularly. On the other hand, these limitations are removed when biblical healing is considered. Multitudes of seriously ill or injured people worldwide are being healed each year through faith in the name of Jesus Christ. Most of these healings are instantaneous and cannot be explained by the body's natural limited capacity to heal itself. Additionally, some that are unable to believe because they are so seriously ill or injured are being healed because someone else prayed and believed for them. The power of suggestion could not have played at part at all in many healings like these.

***Is all supernatural healing from God?*** No. Supernatural healing that comes from any source that does not acknowledge Jesus Christ as the only Savior, Lord, Deliverer and Healer is not



from God. The occult, other world religions and new age sources all would fit into this category. The deceptive power behind these religions is the god of this world, Satan. The devil will do things through his sincere but mistaken servants that deceptively appear to be good. Since demonic activity is the cause of much sickness, Satan simply removes the sickness temporarily to deceive the unwary. Satan does these things to keep people bound by false religions and beliefs that will not save them eternally.

***Are manifestations necessary for healing ministry?*** No. Simple and uncomplicated faith in Christ as Healer is all that is necessary for healing. Healing can and often does occur without anyone feeling anything. However, manifestations allow the believer and the minister of healing to know that healing has taken place. Manifestations of various types, such as heat or electricity (strong tingling) in the hands of the one praying or in the area of the body needing healing, are an ordinary way that the Holy Spirit communicates with us that healing is occurring. Other manifestations are possible but in our experience are not as common. Manifestations such as falling down (commonly called being *slain in the Spirit*) or *holy laughter* are legitimate expressions of the work of the Holy Spirit at times. However, these manifestations can be counterproductive to mass healing ministry if too many people adjust psychologically to performing these particular manifestations when they feel the presence of the Holy Spirit. Often they will fall down *before* they are healed or be unable to cooperate with the healing minister if they lose control laughing. When these things happen, often people that could have been healed are not.

***Can anyone heal the sick? What if I don't have the gift of healing?*** Yes. Anyone who is a true believer in Jesus Christ can heal the sick since Christ the Healer is living within them. Some believers might be better equipped and spiritually gifted. Some believers might have more faith than others. Some believers might have more experience. Some believers might have better overall or ongoing results but anyone who believes can heal the sick. The apostle Paul records in 1 Corinthians 14:1 that we should *desire earnestly spiritual gifts*. This strongly suggests that we can obtain gifts from God that we don't presently have. Paul reveals in Romans 1:11, 2 Timothy 1:6, and 1 Timothy 4:14 that spiritual gifts can be imparted from a gifted person to someone who is not gifted previously. Ephesians 4:11-12 says that believers are *to be equipped for ministry*. So we can expect to become increasingly more gifted than we are presently if we are truly Christ's disciples in heart, word and deed.

***Is deliverance ministry necessary for healing ministry?*** Yes and no. If we are going to have consistent results in healing the sick, then we must understand and practice deliverance ministry. This is simply because some of the sick, injured, or disabled people that they encounter are being afflicted by demons. About one-quarter of the healings in Christ's ministry appear to involve deliverance from evil spirits. We must work through our theological doubts concerning deliverance ministry if we are going to have consistent results in healing ministry. However, since the majority of medical conditions are not being caused by demonic activity, it is possible to accomplish a great deal of healing without practicing and understanding or even believing in deliverance.

***Is the inner healing of the emotions or a revelation of the root causes of sickness needed before physical healing can be obtained?*** No. We must defer to Christ's example. Nowhere in the Gospels do we see Christ making the healing of emotions or the revelation of root causes a prerequisite for physical healing. He doesn't command the Twelve apostles to make these things a priority either. Christ does heal the brokenhearted but there is not a scriptural reason revealed that would make healing of the emotions or anything else a primary concern before healing of the physical body of sick or injured persons. This idea that inner emotional healing or the root cause must be located first is not reflected in Christ's ministry or the apostles. This doesn't mean that emotional healing will not occur if physical healing is the focus of ministry. God knows all the needs of people. God heals people and not just conditions. God does not separate these things and make one a prerequisite for another. There may be one exception. Deliverance from evil spirits seems to be a prerequisite for lasting physical healing and emotional healing since some physical sickness and emotional problems is a result of the destructive work of demons.

***Is there any opposition between divine healing and medical care?*** No. The body itself reveals that it is God's will to heal. God has so designed the body that it has its own limited ability to heal itself. When that innate power to heal requires assistance through medicine, herbs, diet, rest or any other natural means, it is within the will of God to obtain that help. We encourage anyone sick or injured to seek all the medical help that they need in the process of believing in Christ as Healer. This would include following your physician's instructions until healing is completely received. Christ is not limited to the natural or to the supernatural. Christ may use a doctor and a minister of healing together to bring wholeness. The only caution that should be given is where medical care crosses over into supernatural methodology. When caregivers use techniques borrowed from other religions such as Buddhism or Hinduism, this kind of "medical care" should be questioned by the patient. A second opinion should be sought if the technique seems to be occultic, spiritual or supernatural rather than just medical.

***What is the relationship between lifestyle and healing?*** There is an obvious relationship between lifestyle and sickness. One can live in such a way to break down their health. However, lifestyle and healing have a different relationship. Healing can be received because of faith in Christ no matter what the previous lifestyle has been. Forgiveness of sins must be acknowledged as a foundation for the entirety of what God does. However, conscience also plays a part in the matter of faith. If one lives a lifestyle that produces sickness in them, then a guilty conscience makes it more difficult to believe for healing. Likewise, if a person lives a righteous lifestyle, seeing their life and body as stewardship from God, then the conscience is clear and healing is much easier to receive. It is generally easier for people who live righteously to receive healing when they need it. This is not because they deserve healing but simply because their conscience is clearer. Healing is a matter of the unmerited favor of God. It is a matter of mercy and grace and cannot be earned. We cannot earn healing by living righteously. Unrighteous living cannot disqualify us for healing either. Healing is available for all because of Christ's sacrifice at the cross, no matter what their previous lifestyle has been. Repentance and the reception of forgiveness will cleanse the conscience of one that has abused their body and allow them to receive healing as well.

Many have understood healing as a *grace* from God but some have failed to see healing as a *mercy* from God. In the Gospels some received healing from Christ after crying out for *mercy*. Asking for *mercy* strongly suggests that the person realized that they were the cause of their own conditions. If they had been unable to change, then they would need mercy. Some teach that if a person doesn't repent of a health damaging lifestyle then God will not heal them. This idea creates faith-destroying doubt. Many who have health destroying habits are healed in our experience. Sometimes they are delivered completely from the habits, sometimes not. Christ never hesitated to heal anyone because they had a health destroying habit. There had to be people in the multitudes that came to Christ that still had bad health habits. He healed them all.

Christ compared sickness and injury with a farm animal falling into a ditch. The implication was that the animal could not get out of the ditch on its own because the sides were too steep or too slippery. He compared healing with someone lifting the animal out of the ditch. Many people are unable to quit doing the destructive things that ruined their health to begin with. They are in the ditch and can't climb out. Only God can get them out of the ditch. A person, who works too hard, doesn't exercise and eats too much may need healing from conditions caused by this behavior. They may not be able on their own to change their behavior. Christ will still heal them and, if necessary, heal them again and again. God's mercy will still lift them out of the ditch. If they fall into it again, God's mercy will lift them out again. Christ revealed that the Father is willing to heal all who come to Him no matter how their condition came and no matter how powerless they are to change their behavior. Teaching that God is not willing to heal us until we change our behavior means that many good people will not be able to receive Christ's help out of the ditch. This idea creates serious doubts and makes it difficult for many to receive healing. These doubts need to be captured by what Christ reveals in the multitudes. He heals all who come. He shows mercy to all who need help even if they caused their own problems and still have the same behaviors. Christ's *mercy* needs to be exalted repeatedly where this false belief has been present in the past.

***You say that God wants people well. What about a sickness leading to death?*** Death will eventually come to every man and woman. However, death can come without sickness or disability being involved. One can die in their sleep. One can lie down in health in their home and wake up in heaven. Sickness, injury or disability are not prerequisites for death. Death comes to the completely healthy also. There are thousands of relatively healthy people who die each year of unexplained physical causes usually referred to as *sudden death syndromes*. With those who are elderly, normally speaking the cause of death is attributed to *organ failure*. In many of these cases, there was no apparent illness. They just went to bed and woke up in eternity. Sometimes an autopsy does not explain their deaths and only rules out outside causes.

While many wonderful believers may die from sickness, this is not a proof that God wanted to use sickness to bring them to heaven. Healing and health were available in Christ whether they received before their deaths. After the death of a believer, it is certain that they will receive what Christ has provided. The resurrection of believers will also be an eternal healing of their physical bodies. It is simply unfortunate for them and their loved ones that they did not receive

healing before their deaths, but it is not tragic in an eternal sense for a believer to die by sickness.

Sometimes a tragic thing occurs after the death of a beloved Christian leader. If he died by sickness, then sometimes other leaders feel the need to protect the reputation of that leader. They may honor that leader in an unhealthy way that is destructive to the faith of others and in a way that the dead leader would never allow if he were living. They may suggest that if that beloved leader could not receive healing then it is clear that God did not wish to heal them. This, of course, undermines the faith of others that hear this justification of the beloved leader. In turn, other people begin to have trouble receiving healing because they believe that if this beloved leader was not healed, then what hope would have (with all their sins and failures) to receive healing. In actual fact, many of these beloved but sick leaders struggle with theological doubt and the death by sickness of other leaders that they have known.

Our experience is the opposite of what most people would believe. It is generally more difficult for leaders, beloved or otherwise, to receive healing than the ordinary believer. God is not the problem. These beloved leaders are loved by God just as much as everyone else but they *do not* have an advantage with God. They must receive through simple faith in Christ just like everyone else. These leaders simply have more theological and emotional things to work through than the ordinary believer.

***What about curses, unforgiveness and other issues that affect healing?*** The Holy Spirit may supernaturally reveal other issues that prevent the reception of the grace of Christ in healing. However, it has been our experience that when faith in Christ as Healer is taught and doubts scripturally assaulted and destroyed that the vast majority of people can be healed. If we place emphasis where Christ placed emphasis, then our results will be more Christ-like in healing. Christ frequently taught about faith and doubt in direct reference to healing. He also taught about unforgiveness several times in His general teaching. He once cursed a fig tree but didn't teach about curses affecting people. We believe that faith is the primary issue in healing but other matters may also occasionally play a part. In the atmosphere of faith in Christ, the Holy Spirit often deals with these matters by a revelation. Sometimes a "counseling session" may be required to get to the heart of the problem. Sometimes people who quickly lose their healing need this additional kind of ministry. They need to deal with the faith issues but may have another issue to deal with that blocks God's grace to them.

On rare occasions, a season of ministry may be necessary to resolve various issues in a few peoples' lives. With a few sick people there is hidden desire to remain sick because of laziness, irresponsibility or desire to control others. These people will outwardly present to everyone that they want to be well. Inwardly, however, they will have mixed motives and will understand that being sick has its advantages. Until the hidden desire to be sick is repented of, no healing will take place. These people are often skilled manipulators and deceive practically everyone, even themselves, since their sickness is real. These unfortunate people often get worse until the sickness is more than they can bear and then they repent of wanting to be sick. They often require a great deal of deliverance ministry and teaching in order for them to stay well. In our

experience, these people probably are no more than one in a hundred Christians. They require compassionate confrontation and very patient ministry.

***If God wants everyone healed, why does He need human beings to accomplish this?*** God does supernaturally heal people without another human being involved. However, in the Bible, God much more often uses human beings to heal. The question above is probably best answered by posing a similar question. *If God wants everyone saved, why does He need human beings to accomplish this?* The answer involves God maintaining the *free-will of human beings*. God could openly reveal Himself, override our wills and save and heal everyone. If God were to use this forceful means beyond the testimony, preaching and prayer of people, then people would not be able to freely choose to believe. They would believe because there would be no other choice. Faith, hope and love would no longer be the universe's ultimate values but would be replaced by abject terror of God and servitude to avoid the consequences of not serving Him. Our Father has no wish for humanity to relate to Him in this manner. The Father wants people to love Him and to be loved by Him through Jesus Christ. God has, in His wisdom, chosen to work through human beings.

***Most in healing ministry admit that they do not get everyone healed. Could this be because it is God's will not to heal some?*** Christ did not get all the sick people in His own hometown healed either. The reason, however, was not that it was God's will but rather their unbelief. There was others who did not believe in Him, such as the Pharisees and Sadducees, many of which who could have been healed but were not. The Bible does not support the idea that God's will in healing is always done. After all, the Lord tells us to pray *thy will be done on earth as it is in heaven*. If God's will were always done, why would we pray in that manner? Additionally, there is no sickness or injury in heaven. Praying that God's *will be done on earth as it is in heaven* reveals that God's will on Earth is healing of all sickness and injury. Beyond this, Christ teaches His disciples that persistent militant prayer is necessary to receive an answer in some situations. The will of God in many matters is not automatically received without persistence in prayer. Healing is no exception.

***What about God's sovereignty? Doesn't sovereignty mean that God can choose not to heal if He wishes?*** Occasionally, someone will assert the idea that God's sovereignty means that He does not have to heal even if someone has faith for healing. This is a misuse of this theological idea and is in conflict with what Christ revealed. Christ understood *exactly* what God's sovereignty actually meant. Christ *revealed the Father's sovereignty perfectly* in healing. God sovereignty, His kingdom, and His rule were being perfectly expressed by Christ saving, healing and delivering *everyone* who came in faith. Most of us would not accept the idea that God would not save someone if they came to Christ with saving faith. In the same way, we must not accept the idea that someone who had faith for healing would not be healed by God's sovereign choice. The belief that God could chose not to heal even if the person had proper faith creates a serious accusation against God. It makes God unfaithful, arbitrary, unpredictable and untrustworthy. This belief seriously undermines faith in God. We must be able to trust and believe in God. He must be entirely and consistently faithful to His Word. His promises to heal must be firm and unshakable. The example of His Son must reveal His ongoing intentions for us

all. Otherwise, we are adrift in life's storms with no place to drop anchor. Many believers and some leaders who have accepted this misuse of God's sovereignty are adrift like this. They have no firm place to rest. They will have trouble finding faith and capturing doubts when they need healing or in ministry to others. They need to return to a Christ-centered view of the will of God. Christ reveals the Father perfectly and this includes His sovereignty. Christ heals all who come to Him.

***Is there a "rule of thumb" to help determine what is the will of God in matters when someone is suffering?*** Yes. There is a significant principle (beyond Christ's own very clear example) that He revealed that should be used as a *rule of thumb*. Christ in Matthew 7:11 said:

*If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in Heaven give what is good to those who ask Him.*

Christ is inviting us to compare what a normal parent would want for their children with what the Father wants for us. Christ is telling us that our common sense about what is good or bad is reliable in spiritual matters. If we would not do something harmful or bad to our own children, then the Father will not do it to us either. If we would not injure or make our children ill, then Father will not injure or make us ill either. This principle cuts through complex theological thought that confuses good with evil. If common sense says the circumstance is bad, then our Father is not doing it to us. The Father will save, heal and deliver us through Christ reliably and consistently. This is certainly not mysterious for anyone who really knows our Father. It is because we are greatly loved.

## **PRACTICAL Q & A TO BRING HEALING**

**However, as I am daily in ministry, it does challenge me to draw closer to God and fight the spiritual battle and not relax too much.**

We are of course all different and have to find a style that matches our personality, but in the area of healing, I have found it to be important to purposely seek to be relaxed and at peace when praying for people. The main reason is that many people tend to approach the healing process with some tension or insecurities about all what may be wrong with them, and if we are nervous ourselves, they may feel it and be even more insecure! It does not mean that we cannot have some intensity and passion while we pray, but we must have peace and confidence at the same time.

**Have you cast demons out of unbelievers?**

Yes, and in fact even from believers! Since demonology is a whole area in itself, I will restrict my answer to the area of healing. In the Gospels, and my own experience matches this statistic, about a quarter of all the sicknesses have to do directly with people being "demonized". So if

most illnesses have a pure physical explanation, a quarter of them can have a spiritual source. When I use the term “demonized”, I do not necessarily mean that demons literally live INSIDE people, as such instances are rather rare, but that they have some degree of influence over their bodies. In such cases, it is not unusual that people have all the symptoms of the sickness without having any real physical cause bound to it. It explains why some doctors are helpless to deal with some illnesses. Some sickness can be more demoniac in their nature than other, like for instance some forms of dependencies or psychological trauma, but again I cannot and do not try to ever make a rule out of this. For instance, I had people healed of MS in which case it was simply physical and in other case it was a demoniac influence on their bodies.

Now, I never try to approach someone and find out how deep that influence is, how many demons there is, where they came from, or what names they have, or any or those legalistic, useless and often dangerous approaches that try to explain when, how and why the demons have influenced someone. I just pray and if the people are healed, I assume that demons have left. If they are still sick, I pray again and more demons may leave. Sometimes it is a onetime prayer, other times it goes away progressively. Now, sometimes I clearly sense their presence while I pray for a sick person, and this a matter of experience as I am growing to discern them more and more, but there are times when I don't. When I do, I simply ask them to leave in the name of Jesus. When I am in a public context with other people around watching, I remain quiet and relaxed as I tell to leave, and in the rare cases that demons want to make “noise” in leaving, I tell them to leave quietly, (and they obey me) so that outsiders do not freak out and that the overall atmosphere remains peaceful so people can concentrate on Jesus. There is already enough joyful noise when people get healed to add this kind of noise! If I sense that some people are very self-conscious about what is wrong with them, and that the thought of being demonized could make them even more insecure, I tell the demons to leave either in French or whatever other language that I know the persons would not understand. Demons understand every language, so do not worry which language to use. But again all this style is more my experience in a western context, where I try to not draw the attention on me, but it could be that in your cultural setting the “noise” would add more power and authority to what you do and possibly not be a problem at all.

**Do you require any kind of confession of belief, at least that Jesus has the power to heal, before you pray?**

It is not necessary, but it can help as people better appropriate their healing by saying words that have power to themselves. Obviously, the very words they pronounce have more an influence on themselves than on God. There have been times when people broke out in tears as they gave their confession and immediate results followed. Confession in this regard can sometimes be a powerful emotional means to make our faith real. In fact, sometimes when I feel that there is some kind of spiritual or emotional blockage where the person is not getting anything, and you can feel it yourself, I ask the person to repeat a confession after me which helps them to “unblock” things. If your prophetic intuition tells you something specific about a person, I give her a confession that is specifically adapted to her problem. For instance, if she

has a hard time forgiving herself, than invite her to confess: “Lord I thank you that I am forgiven and that you hold absolutely nothing against me”. But doing this is rather rare. I usually pray directly over the person by saying “Lord I thank you that you have forgiven XXX and that you hold absolutely nothing against her”. Usually that is enough to completely release the person and things happen. This is particularly true when I see very precise problems and I pray precise words over the person. In that case, the person gets both a prophetic encouragement (inner healing), and at the same time a physical healing. But again, do not misread me. It is not because I or the person says some words that it really makes a big difference. In most cases, the simple faith of the person or mine, or a mixture of both brings the healing, regardless of what we may say.

I have at times used in the western context the following confession: “this healing belongs to me because of what Jesus did for me” Maybe in your context, you have to find something that expresses the fact that the person believes in Jesus as the Healer as well.

**Are you in situations where just the fact that they come forward is some indication of belief? Do you not concern yourself with their level of belief?**

I always try to preach a Jesus who is not only able but WILLING to heal us BEFORE I pray for people. This is the most important and crucial aspect of this ministry. If I can convince them that Jesus wants them to be well and they believe it, the rest follows easily. So, it all depends of course how many people and how much time you have before you and if there is a possibility to address the possible doubts they might have. The less doubts they have that God wants to heal them and that He does not put any conditions on any of them, as He accepts them 100% as they are, the better. In your context, you probably have less to deal with whether Jesus can and wants to heal them as they just don't have any preconceived ideas on this question. But you may have some specific doubts bound to healing, like maybe that God wants to punish them in making them sick, or that He has some kind of benevolent purpose in doing so, or that they are under a curse, I don't know. It is important that you not only build their faith in Jesus, but that you help them to remove their specific doubts. For instance, if they feel that they are under a curse and it is the reason they are sick, tell them that Jesus has taken this curse on Himself and that they do not need to bear any curse themselves. Mark 11:23 is the principle behind this: we should not only have faith, but NOT have doubts as well. Now, in most cases, as I have lifted up Jesus and destroyed their potential doubts, I do not concern myself how much faith people have when they come forward to be prayed for. The very fact that they come as a response to my message is already an expression of faith and it is enough for God.

Now, there are those rare times when I have this inner psychological conviction and faith that someone will be healed, regardless whether that person believes it or not. In this case, it is only my own faith ALONE that is working. For instance Jesus at the Bethesda pool or Peter and John at the temple gate: in each case the man did not expect any healing but he nevertheless got it. It usually happens as I “see” that the person will be healed (Like in Acts 14:9), and in that case I go ahead with my own faith to pray and the person gets healed. I often have someone like this



among the crowds where I preach, such that I call that person to come forward on the podium and as she gets healed, or have a major “visual” improvement, it raises a higher level of faith in the audience. (Whenever someone gets healed before your very eyes, it changes the whole atmosphere of faith. All other people come to be prayed for with a different kind of anticipation. This kind of group dynamic is very useful and this why I prefer it to individual settings.)

So again, there can be exceptions when my faith alone makes the difference, but I would not count on it as it as the norm, because it really comes more as providential initiatives for specific situations in which we have learn to hear God and see through His eyes. The norm, which you see more in the Gospels and Acts, is that most people come THEMSELVES to Jesus for healing as an expression of their OWN faith, so your only responsibility is to preach Jesus and remove the doubts of the people you pray for, and God takes care of the rest!

**God does not seem to manifest himself in dramatic healings here. I think people do experience quiet, slower healing and comfort through prayer. One reason for this may be that they highly venerate - almost deify - healers. Any thoughts??**

Finally, whether they get it in a dramatic or rather slow way, it does not really matters as long as they get healed! If you die of a terminal cancer and get healed within a few days or a few weeks, what matters is that you get healed! Now, of course, in public settings immediate healings are always a powerful tool to bring people who watch to come to Jesus.

If healers are so well respected in your culture, and to be honest they are here as well particularly if the miracles are authentic, God can use this cultural element in your favor. There will always be “Simons the Magicians” everywhere on the planet, drawing masses to deify them, and our challenge as a Church is to have “Philips” who are so much stronger that people will come to us and no more to them! If the Lord put on your heart to see the healing growing through you, than ask with boldness to become such a Philip yourself!

**I want to develop more sensitivity to Spirit in sensing what to say to people before prayer/ in prayer. Thoughts?**

It depends what you are looking for. If you want “inner healing” that is emotional healings where the physical aspect is not needed, although my experience has shown me that most internal problems have usually some kind of physical consequences, this is more a prophetic ministry you look for. This, of course, is much needed as well, but it is a different area. I have this gift myself and it usually works in accordance and complementarily to my primary gift, which is physical healing. I have learnt to develop it by praying for thousands of people. In the early days, I would not sense anything from almost no one, but as I have trained myself to ask myself “is there anything about that person that God wants to show me” I have grown to see more and more things. What has helped me in that early stage or even sometime when I am still not completely sure today, is to pray with “humility”. What I mean by this is that I would

pray:” I am not sure if I see things correctly, but this is what I sense about this and this”. As I have learnt over times to be in touch with myself and the Spirit and therefore perceive more and more clearly the exact reality, I have grown in boldness where I know that what I say is exactly what God wants to tell to the person.

Now, if you are interested in the “physical” aspect of healings and miracles, which in my own experience is covering the deliverances and can often includes inner healings as well, I would first start working on your own theology of healing, as this will affect your own faith and what you will preach to people. Out of this you will see major results. For this, the biggest question is how much you believe that God wants to heal today, and how much God wants to use you for this. As I said before, what you believe and what you teach before to people is the most important foundation in healings. What you say while praying for individuals is not fundamental to them for receiving healing. Now, if you have prophetic words while you pray at the same time for the physical healing, this can be very encouraging, and sometimes can have an influence on their health, but it is usually different. This why the Bible talks about the gift of prophecy, and the gifts of healings. If you have both, well then it is even better!

#### **-How much does my spiritual alertness affect my effectiveness in healing?**

From experience, I have often seen that my own spiritual state does not really affect how much more or better God will heal the sick. I have seen a greater correlation between the spiritual/prophetic words or insights I might have into people and being alert, as well as when praying for specific people to be delivered of specific demons, but I have seen less a connection between me and healing in general. I am not saying that we should not try to be our very best, as all what we are trying to become is important for God to work in us and change us, but I would caution against an attitude that basically says that the closer I will be to God, the more and better He will heal.

In my early days, I would take it so much to heart in the way I would prepare myself and the way I would pray for people that eventually it would not only physically wear me out, but the indirect subtle message I would give to people is that the holier I am , the more God would do his miracles. This is not good, as people need to know that healing does not depend on us, but on His amazing grace towards them.

In fact, I can even remember times when I felt spiritually not there, where I was struggling with personal issues and when I went to be invited to preach in a church and tons of healings would happen! It is almost as if God was telling me: “you see Yves, I don’t need you at all, I can do it all by myself, none of your efforts and personal feeling will add a single hint to my power!”. There were other times when on the contrary I felt spiritually great and not a whole lot happened. It is by the way the reason I never care about seeking some kind of “anointed” atmosphere so as to have more of healing. If we have the Anointed One living in us, whether we feel it or not, we have all the anointing that is needed! So the point is that there is not a direct relationship

between our spiritual state and healings, and even less in how we feel. The only real influence and authority we should use is to help people to look to Jesus and not to us. This may be the best correlation I have seen with healing. The more He is lifted up, the more people can forget us and themselves, the more likely healings can happen. So preach Jesus as the Healer and Deliverer, lift him up and He will do his job however you may feel about yourself!

### **What can be the differences when I pray for the sick between Muslims and non-Muslims?**

I have not really seen any major difference between Non-Christians around the world. It may be that our post-modernist Westerners have no clue about God and that Muslims see Jesus as one the many prophets, but the bottom line is that when I tell them that Jesus never turned down any one to be healed, because it is the way God loves us, people listen! It is by the results that God speaks. When they start to see healings, they are ready to consider that maybe their view of God is not the one they had. This is why healing, with casting out demons, is one of the most powerful and easiest ways to present the Gospel.

### **Why does it seem that healings are better happening in some places than others?**

Amazing miracles happen often in some regions of Africa, while most parts of the western world see very few manifestations of the supernatural. Some churches in some part of the western world see healings happening on a regular and constant basis while others have an experience of healing that is mysterious, irregular and mostly unpredictable. Is Jesus therefore healing differently in different places? Is a particular anointing, according to a specific divine plan the main reasons that we see different results in different places, or is there another reason that things happen in one place but not do happen in others?

Over the years, I have heard ministers who do not see healings happening regularly in their churches come up with the argument that their region needs more spiritual warfare and prayer, that a special anointing from chosen people will come in God's own timing. The problem I have wit such thinking is that it is partially correct in accessing a difficult situation that will not change overnight, but it is wrong in its very approach to healing. For me, Jesus is the same everywhere and in all times, He wants to heal all men indifferently of their regional situation. So the solution is not found in some mysterious divine plan that God that is working differently according to different persons, as if God were to show favoritism to one church or one region but not to another. The solution is in how we think in regards to healing. In other words, the problem is not with God, it is with us.

The reason therefore that some churches see more healing, regardless of where they are in this world can be attributed to the following factor:

1) **A correct theology.**

The healing minister present its message of healing in a way that is not legalistic and man oriented, but Christ oriented. In other words, the healing does not depend on our own righteousness and how well we have improved our lives in order to receive His grace, it depend on a clear understanding of His unconditional desire to heal of us. When healing is conditional on any other factor that a simple faith in His unconditional Grace, then few results can be observed.

2) **A strong and biblical faith.**

The people looking for healing have an attitude of faith that eagerly waits for God to do amazing things, just like it is described in the Scriptures. God can even use healing ministers that are not so experienced when the people expect a lot for their own healing. This kind of simple child like faith that expect amazing results is the main reason that so many third world churches see so many miracles, even with few experienced healing ministers, and our lack of faith and experience in the western world is the main reason that we see so little.

3) **A faith purified of doubts.**

The anticipation that God will do amazing things is important, but even more important is an attitude that is not passive, doubtful or skeptical. Usually, if a church does not have a clear understanding of biblical healing but had a lot of healings ministries that visited them, they do not experience many results in this area. The reason is that their faith is increasingly placed in the “anointing” of those ministers, instead of the simple grace and power of God, and with each visit a simple biblical faith in Christ is somehow “damaged”. Over time, they end up being either discouraged or skeptical towards any new healing ministry visiting them. They can easily greet the man of God with the kind of attitude that says: “We had a lot of ministers, but not a whole lot has changed, so we hope that you are going to do better then your predecessors”. In such cases, if a church truly wants really to have a “breakthrough”, their leaders should be willing to seriously review their healing theology by getting rid off of its wrong doctrinal aspects.

4) **A growing faith.**

The more a church has experienced healings as a group, the more they can expect for the future. Churches that have had some good regular experiences of healing are usually on an ascending path of the supernatural that over time can change the whole spiritual atmosphere of their region. Here the biblical principle of increased responsibility works: “those who are faithful (that is, those who have faith) in small things will be entrusted

bigger ones, but those who are not (the kind of churches that have no faith) will be taken even what they have”.

In conclusion, if a church really wants to experience the supernatural, they should not escape in this kind of attitude that sees the solutions outside of themselves. The answer is not in the “anointing” of outsiders, in their spiritual warfare for the whole region, or in a mysterious divine plan that someday will be revealed. It is in changing our view and experience of healing. God wants us to change our thinking in this area. He wants us to take responsibility and stop doubting, because He wants us to experience healing in a way that is **regular, consistent and predictable**. Once this has become a living reality in our midst, and as we radically change every new person that is added to our church, then our church can finally influence the whole region for Christ. It all starts with us leaders when we change our perspective about ourselves in Christ, it forcefully goes on to every present and future member we convert, until it finally changes our entire town. If other towns do the same, then the whole region can be affected. This is the biblical way, and it is only in doing so that we can experience the meaning of anointing and spiritual warfare.

## **THE BOTTOM LINE OF HEALING**

The basic questions and convictions I have in regard to healing:

### **⊕ What is the main cause of sickness?**

Sickness is not from God, but from Satan who wants to inflict pain on people and eventually kill them. He works at this purpose by using all sorts of means, whether through the stressful lifestyle and terribly unhealthy eating habits of our society, through pollution, the stress of bad relationships, guilt and unforgiveness, demonic or past influences, accidents, etc...Whatever the cause, the cure is always the same: God is the ultimate source of our GLOBAL health, whether it'd be physical, emotional or spiritual. Jesus came to destroy the works of the Devil, and when we understand this, we can act accordingly.

### **⊕ If Satan is the cause of all evil, could it be then that most sicknesses are “spiritual”?**

No, most sicknesses are simply physical, but as we see it in the Gospels, about a quarter of them are “spiritual”, since they have a demonic origin. This does not always mean that demons are literally inside the people, although it can be, but it indicates that a big percentage of the sicknesses can have a spiritual cause. It is often so with “irrational”

diseases that have no real medical explanations, although we can never draw conclusions. The fact is that the very same sickness can be physical in one person, and spiritual in another. Whatever the cause, we should never worry and look within ourselves, but look at Jesus, the Healer and Deliverer.

### ⊕ **But is there not something good that we can take in being sick?**

Sickness can always teach us some good things, especially if it leads us to change and no more be sick, but ultimately if there is any lesson, the best one is to turn our focus on Jesus. If sickness gets us inwardly focused by thinking that we are not humble enough, not loving enough, not mature enough, then we are NOT going in the right direction. The purpose of every problem in this world is NOT to make us look more into ourselves, but to make us seek God, the source of every good thing. When Job got in troubles, He kept on looking to His God and eventually He DID receive a positive answer. This what James points out in his epistle, and he concludes that we should do the same today.

### ⊕ **So what is the will of God regarding healing?**

Jesus is the perfect expression of the Father's will. Every action, every word and every attitude of Jesus reveals the heart and the mind of the invisible God. When we see Jesus, we see the Father. So if Jesus ALWAYS healed ALL who came to Him, WITHOUT EVER PUTTING ANY CONDITIONS ON THEM, what does this tell you about the will of the Father? Is not God the Father showing through the Son that He wants all people to be healed ?

As far as we are concerned, we believe that Jesus is the PERFECT and FINAL expression of the will of God for all men and for all times, and this includes healing. This is why we should take today the Gospels as our instruction manual for any questions regarding healing. If you look indeed at the reasons and methods Jesus used to heal people back then, than you will understand why and how He wants to heal us today.

### ⊕ **If Christ healed all who came to Him, why is that not everyone is healed today?**

They are many reasons for this, but the most important are the following:

First of all, after centuries of medieval theology that kept the Church in darkness and ignorance regarding the question of healing, we are only starting today to restore the whole truth regarding healing. This explains our huge lack of faith and experience, which in turn explains our lack of results. This is especially true in our rational and self-sufficient Western world. We have not learnt to imitate the simple child like faith of

many third world Christians who frequently experience miracles and supernatural manifestations in their lives.

Secondly, because of this, we are full of theological and psychological doubts and this prevent us from receiving healing in the same simple way as the multitudes received it when they came to Jesus or the apostles. We need to confront and remove those doubts so that we can have a SIMPLE faith in Jesus.

Finally, we do not understand that we are all in a process of regaining the full potential of what Christ accomplished for us at the cross. When Christ died for us, forgiveness, healing and every other blessing was included in His atonement.

This is what we POTENTIALLY have in HIM, even if our human reality is still not matching what took place on Golgotha.

In God's eyes, we are completely forgiven in Him, even if we struggle with guilt and unforgiveness.

In His eyes, we are completely pure, even if this does not match what we perceive about ourselves.

In His eyes, we are completely filled with the Holy Spirit and completely capable of every good work, even if we do not see the full realization of this in our lives.

In His eyes, we are completely healed, even if we struggle with our human reality.

In other words, EVERY blessing has ALREADY been given to us in Christ, even if our experience is still not matching this eternal and unchanging truth. So let us not change this amazing and SIMPLE truth that God already accomplished everything for us in Christ, and let us learn to see ourselves how God sees us through Christ Jesus!

### **Is salvation not more important than healing?**

Salvation, healing, deliverance and full restoration are all the same words in the Greek of the New Testament, and this clearly indicates that God, just like a good caring Father, is as much concerned with our physical healing as our spiritual healing. He cares as much as what happen in heaven as what happens on earth. In fact, He is so intensely interested in EVERY aspect of our life that Jesus showed this truth every day of his ministry! He healed people, He fed them, and He cared for their physical needs just as much as their emotional and spiritual needs ! Salvation is far more than an entrance ticket to heaven. It is a deliverance from every evil that Satan has inflicted on us in this world, and it starts here and now!

### **What about very spiritual Christians who were sick and even died from it?**

First of all, this is a self-defeating way of thinking because we all stand ALONE before God. We should never compare ourselves to anyone, thinking that we are less spiritual or mature than others. It can lead us in the temptation of not trying to seek healing for ourselves, thinking that if such great persons did not get healed, than we have very few probabilities to be healed.

Secondly, we can NEVER know for sure what is in the heart of someone else. We sometimes are deceived about our own hearts, so how can we make conclusions about what is in the hearts of others ? For instance, how can we be so sure that people we admire did not have doubts themselves ?

Thirdly, if those persons were alive today, what would they tell you? Would they not encourage you to look up to Jesus instead of looking up to them ?

⊕ **Are you saying that those people did not have enough faith?**

Let us never judge anyone, nor make judgments in the place of God Himself! God alone knows the hearts of every man, and He is the One who can say who has enough faith or not. It is not our responsibility to make people feel guilty, we are only here to teach and encourage as many as possible to focus on Jesus and NOT to take any human being as a standard of faith and truth. We may try to help by giving some reasons why some people main remain sick, but it should always be done in a spirit of humility, compassion and with great patience. We are all in the same boat, as we are all subject to be attacked by all kinds of sicknesses and tragedies throughout our lives, so let us be humble and loving in this ministry of incredible grace.

⊕ **Are you saying that God remains sovereign and so He does whatever He wants, whenever He wants, with whoever He wants?**

Not at all! On the contrary! The fact that God is a Sovereign Lord should not make us fall into this passivity, this fatalism and eventually this delusion that He wants us to remain sick. Our biggest problem in the area of healing is not our lack of belief that God can heal us, but our undefined doubts, sometimes unconscious, that we have built between God and us. Most of us have no problem to believe that God wants us to be well, but few of us are willing to face and confront our doubts. Let us bring our doubts to Jesus, the author and finisher of our faith, the One who accepts us with TOTAL UNCONDITIONAL LOVE, and amazing healings and miracles will be ours!

⊕ **Are you implying that God does not put any particular conditions on anyone in order to be healed?**



Exactly ! This is why the Good News is really good news, and why so many people can so easily receive healing. The fact that Jesus healed “the good, the bad and the ugly” was a living demonstration of His grace in the physical realm. Grace means total unconditional acceptance, no matter who we are and what have done, and many Christians have a hard time accepting this truth. The Church has put so many conditions for people to receive healing that very people actually receive it. Religious legalistic teaching is telling us that there is something wrong with us, that we are not enough this, that we are under curses, that we have not repented of this, that we have not forgiven that, that we should do this, etc... and the outcome of all this is that people keep on looking inside of themselves instead of looking to Jesus!

The Gospels (Gospel means “Good news”) show us that Jesus never put a single condition on anyone to receive healing. He never taught any of those false doctrines that fill up churches today. EVERY time people came to Jesus with faith for themselves or in bringing someone sick, they received healing. There is NEVER an exception to this in the entire four Gospels. So if there one condition to look for in healing, it is to simply accept that Jesus never put any ! This may be the most difficult condition to accept for some people, but the most liberating for others !

#### ⊕ **What about if my faith is too small to accept this ?**

Come with whatever faith you have, however small it may be! It is not the amount that matters, but the focus of you faith. Stop looking at yourself and fix your eyes on Jesus. If “your faith is as small as a mustard seed, you can move mountains” said Jesus. God sees your heart and this is enough, because God is NOT a perfectionist.

#### ⊕ **When will this happen ?**

When you come to Jesus, as you are. It may be that you may want to come to Him through a Christian who will simply pray for you (which is the reason we have a healing ministry!), but you can receive it alone in your room. If you do not receive it right away, not do give up. Faith is about perseverance, and healing can come in gradual stages. It has been our experience that many people have received their healing in a progressive way, over many days and even months, and so it is extremely important to look at the glass half full and not half empty, being convinced that the One who started His good work in you will finish it up until the end.