

THEOLOGICAL Q & A on HEALING

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Basic Questions on Healing

If someone has the gift of healing, why don't they just clear out hospitals?

The New Testament indicates that healing often depends on the faith of the person being prayed for or someone close to them. While Christ sometimes performed healings without this faith, most involved the belief of another person. Analyzing Christ's ministry reveals four types of people He healed and two types He did not. These categories explain why someone with healing gifts cannot empty a hospital.

1. Some individuals approached Christ themselves and were healed, demonstrating their faith through their actions. Thousands were healed this way, often in large gatherings, like the woman with the issue of blood. Christ frequently stated, "Your faith has healed you," showing this was the most common method.

2. Others were brought to Christ by someone else whose faith was evident. Many were healed this way, such as the man lowered through the roof. Jesus recognized their faith and healed him. Categories 1 and 2 account for most of Christ's healings.

3. Some needed healing but were unable to come, so a friend or relative sought Christ for them. Examples include the Centurion's servant and the Syrophenian woman's daughter. Christ attributed their healing to the faith of those who cared for them. This was less common.

4. Rarely, Christ sought out those who did not come to Him for healing. These are extraordinary cases, like the man at the pool of Bethesda, who was healed after 38 years without knowing who did it. Christ's own faith was sufficient in these cases, as long as there was no unbelief. Emptying a hospital would require such extraordinary healing repeatedly, which even Christ could not do in His hometown. Most hospital patients are not seeking Christ for healing, similar to the pool at Bethesda. However, individuals in hospitals can be healed if they come to Christ for it.

There are two main reasons some were not healed during Christ's ministry:

A. Many people did not improve because they were unaware of Christ's healing power and did not come to Him. This remains an issue today, as the Gospel is often preached without emphasizing Christ as a Healer, and many Christians still struggle with illness despite available healing options.

B. Some people who heard about Christ's healing did not come because they did not believe in Him. In His hometown, people's unbelief limited His ability to help the sick. This unbelief is evident in many passages, especially among His critics and persecutors, who likely needed healing but did not seek it. Today, critics of healing ministries face a similar situation, as their unbelief prevents them from seeking help.

Does not an emphasis on faith unfairly judge people who are sick?

No, it should not. Faith for healing is something everyone can find. Jesus emphasized the importance of faith in His teachings on healing. To truly follow His example, we must teach about faith as He did. In His stories, Jesus frequently highlighted the role of faith in healing.

However, people often misunderstand faith, leading to judgment. Some believe faith is constant, that you either have it or you don't. In reality, faith is dynamic. It involves trusting Christ and can grow or diminish. It is shaped by our understanding of God's will, our beliefs, our doubts, and the clarity of God's love. By allowing the Holy Spirit to guide us, prayer and Bible study can help strengthen our faith.

Faith for healing typically follows hearing about Jesus as the Healer. We can release our faith, much like trusting a faithful Healer. Someone with weak faith yesterday might find it stronger today after hearing a clear message about Jesus. Even if they are struggling now, overcoming a doubt about their faith could lead to healing tomorrow.

No one should let the devil condemn them as they seek Christ as their Healer. The devil wants them to give up, but God is with them, working for their healing.

Why do some who fervently believe in Christ as Healer are not healed?

This question can be challenging because it might seem harsh and insensitive, making people feel defensive and loyal to those who are struggling. However, discussing it is crucial as it helps us understand how to heal and support believers who are facing difficulties. There are some hidden assumptions in this question that we need to explore.

Firstly, the question assumes that a person who hasn't been healed has a strong faith. Yet, strong faith can sometimes coexist with doubts and misunderstandings about healing. These doubts can only be addressed through counseling. Fortunately, more Christians are now trained to help people navigate these doubts using the Bible. Often, when individuals discuss these doubts in counseling, they begin to heal. In Mark's Gospel, Jesus says, "I tell you, whoever tells

this mountain, 'Move away and throw yourself into the sea,' and doesn't doubt in his heart but believes that what he says will happen, it will happen." (Mark 11:23)

This is truly encouraging. If you believe in Christ as the Healer but haven't been healed, focus on eliminating your doubts. Often, you have faith, but lingering doubts can hinder your healing.

Secondly, the question assumes we can judge someone else's faith. Faith is deeply personal, and no one truly knows their own heart or another's. Love and compassion can sometimes lead us to assume things about our loved ones that aren't entirely accurate. It's challenging to be objective about personal matters.

We might confuse hope, sincerity, or desperation with faith. Actions like passionate prayer and fasting are often seen as faith, but they're good works that might not stem from faith in Christ. Fear and desperation can drive these actions.

Here's a third point to consider. This question seems to suggest that having faith for healing doesn't always mean you'll get better. It implies that the Bible's healing promises aren't always reliable and that God might favor some people over others. However, that's not what the Bible says. It can make it harder to have faith in Christ as our Healer.

Additionally, this question can lead to blame, which is detrimental to everyone. It places the blame on the person who isn't healing, even though they might not be doing anything wrong. Or it blames God, even though God is always faithful to His promises. Blaming either of them doesn't help anyone and can actually harm the Kingdom of God.

So, let's avoid blaming anyone. Let's continue to believe in God and work patiently with those who aren't healing. We know that God is faithful and that He will provide His grace when we need it.

Does not Job's story show us that God does not want to heal?

The Book of Job does not suggest that God is unwilling to heal. The Old Testament's view of God is incomplete; only Christ fully reveals God's will. Relying solely on Job for a theology of healing can lead to confusion. Job's story is often misunderstood, but it highlights important truths.

Firstly, it is important to understand that Satan, not God, made Job sick. Some complex doctrines suggest that because God allowed Satan to afflict Job, it was God's will. However, this logic is flawed and contradicts Scripture, which clearly states that Satan caused Job's illness. God's foreknowledge does not mean everything that happens is His will. Sin, injustice, and pain are not God's doing. These are demonic views that wrongly blame God for the world's suffering. The Bible shows that humanity's sin and demonic activity are responsible. God,

through Christ, brings healing and restoration, never causing sickness. This is the true Good News.

Secondly, God did heal Job. Many overlook this, but Job lived to 140 and was blessed with restoration after his illness. The book illustrates Satan's destruction and God's healing. If someone believes they are experiencing a Job-like trial, they should expect healing, not further suffering. If someone dies without healing, it wasn't a Job-like trial.

Thirdly, Job's illness lasted less than a year, a small part of his 140-year life. To think God wants long-term illness is contrary to Job's experience and Christ's teachings.

Finally, Job's three friends wrongly blamed him for his illness, and Job, in turn, blamed God. Neither considered the devil's involvement. In the end, God corrected both Job and his friends. Elihu, a young man who had been silent, finally spoke up, criticizing Job and his friends for their blame game. He explained that Job couldn't claim innocence or blame God, as this subtly accused God of wrongdoing. Elihu's words led to Job's repentance and restoration. The Book of Job teaches us to avoid the blame game, as it can harm others and doubt God's faithfulness. Instead, we should seek healing and trust in the Healer.

Is not Paul's thorn in the flesh showing that God was not willing to heal him?

Poor teaching on this topic has led many to doubt and miss out on healing. It's crucial to examine this passage closely. The key verse is found in Paul's Second Letter to the Corinthians:

"Or because of these surpassingly great revelations. Therefore, in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan, to torment me."
2 Corinthians 12:7

Here are some questions to consider:

- What does the verse mean in the context?
- What does the verse say the thorn is?
- What does the Greek word "thorn" really mean?

Answering these questions honestly will help us better understand the verse. In context, Paul is not discussing illness but rather suffering for the Gospel. In chapter 11, he mentions being weak due to hardships, not sickness. In chapter 12, he describes special revelations of Paradise and a thorn in the flesh to prevent him from becoming too proud of these revelations. This suggests that a thorn is given with special divine revelations, which most people do not experience.

Paul asked God three times to remove the thorn, but God replied that His grace was sufficient and that power is strengthened in weakness. The Greek word for “weakness” does not mean sickness; it refers to persecution, as seen in chapter 13:4:

“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’s weakness was due to suffering from enemies, not sickness. The Greek words for sickness are not used here. Just after mentioning the thorn, Paul talks about performing signs, wonders, and miracles, which is unlikely if he were sick. The context indicates that the thorn is not a medical condition.

So, what is the thorn that Paul describes, and what does it really mean?

Here’s a breakdown of the verse:

- 1) Paul’s thorn is actually a messenger of Satan, often translated as an angel. This means it’s not a sickness but a fallen angel causing trouble, similar to how the devil influenced Christ’s crucifixion.
- 2) The Greek word for “thorn” is skolop, and it appears only once in the New Testament but three times in the Septuagint. Paul, who was familiar with the Septuagint, likely used it to describe enemies, not sickness.
- 3) In Numbers 33:55, skolop refers to enemies of Israel, supporting the idea of persecution. Ezekiel 28:24 also uses it to describe enemies, reinforcing the enemy theme.
- 4) Hosea 2:6 uses skolop in a less clear context, but it does not link to sickness. None of the Septuagint uses relate to sickness, only to enemies.
- 5) In summary, Paul’s thorn was probably an angel of Satan causing trouble with his enemies, not a medical condition. Speculations about Paul’s health issues lack strong biblical support. While Paul faced medical challenges like anyone else, the verse does not suggest he couldn’t get better.

What about the 4 examples of sick believers in the New Testament's?

The New Testament stories of believers not being healed do not imply that God is selective about who receives healing. Here are four examples:

1. Timothy frequently suffered from illness, and Paul advised him to drink wine for his stomach. This suggests that Timothy had ongoing health issues, not that God was unwilling to heal him.
2. Epaphroditus fell seriously ill but recovered due to God's mercy. This demonstrates that healing can occur even after a severe illness.
3. Trophimus remained sick in Miletus, but the text only captures a single moment in time. We do not know if he eventually recovered.
4. Paul himself was ill but managed to preach to the Galatians. It is likely that he improved, although not immediately.

The world has always been plagued by ignorance and stupidity, leading to various health issues. This is a simple fact of life. Unfortunately, even believers often suffer, despite not deserving it.

Consider the countless people dying from cancer and heart disease today. These conditions could be easily avoided. However, sometimes tragedies occur for which we are not guilty. In all cases, we must rely on God's mercy, regardless of whether we are responsible for the sicknesses or not.

Satan is always the cause of all problems, while God is the source of all our solutions. Paul is not suggesting that God wants Christians to be sick. Instead, he is acknowledging the reality of living in a fallen world. In this world, Satan will do everything possible to make us sick and shorten our lives.

Is all supernatural healing from God?

No, not all supernatural healing comes from God. Healing that originates from sources that do not recognize Jesus Christ as the only Savior, Lord, Deliverer, and Healer is not from God. This includes healing from the occult, other world religions, and new age practices.

These religions are driven by a deceiving power, which is the devil, Satan. He uses his sincere but mistaken followers to mislead people into believing they are doing good.

Demonic activity often causes sickness, and Satan may temporarily remove it to deceive the unwary. He does this to keep people trapped in false religions and beliefs that will not provide eternal salvation.

Do you think there's a clash between divine healing and medical care?

No absolutely not. God has created our bodies with the ability to self-heal. Therefore, it is important and necessary to take care of our health through a healthy diet, natural remedies, and other means.

Two examples illustrate this point. First, Jesus used natural means by applying earth to the eyes of the blind man. This shows that God can utilize natural methods for healing. Second, in the case of Timothy, Paul advised him to take wine for his stomach issues, rather than relying solely on faith or prayer. This suggests that using medicine or healthy practices is acceptable and can be part of God's healing process.

Some people emphasize having strong faith so much that they dismiss physical, non-spiritual methods. However, this isn't necessary. We can have a powerful faith in God's healing while also utilizing the resources He provides, such as medicine or dietary guidance.

Ultimately, the key is to have a strong faith in God, regardless of the means He uses. We may have the best and most powerful minister praying for us with great anointing and all the supernatural power of God necessary. Yet, nothing will happen if we lack faith ourselves.

Similarly, we can have the most amazing and competent doctors and medicine, but without our own faith, it will all be ineffective. In the end, it's all about where you place your faith.

What about the connection between sickness and death?

Death doesn't always involve sickness. Sudden death syndromes and the passing of elderly individuals without apparent illness are examples. Many healthy people die unexpectedly, and autopsies often don't provide clear answers.

Some people wait for a sign of illness, believing it's a call to heaven. While we all have our beliefs, why not leave this world in the best way possible? My father always said, "Try to die healthy." He nearly achieved this, living into his 90s with excellent health, cycling, skiing, and climbing mountains.

I believe healing is always available, no matter how old or weak we become. Through Christ, healing and health are accessible, and believers will receive eternal healing in the resurrection. It's unfortunate if healing doesn't occur before death, but in the long run, it's not tragic.

What about God's sovereignty to heal whomever He wishes.

This is a misunderstanding of God's sovereignty and contradicts Christ's example.

When we look at Christ, we see the Father's consistent approach. He never showed us examples of selectively healing some while leaving others unhealed. There are no exceptions to this.

Sometimes, it may seem like there were exceptions, such as those who had to push their way to Jesus and beg for healing. He tested them, but ultimately, he never said no.

We have no examples of Jesus being capricious or revealing the sovereign and mysterious will of a God that we cannot understand or predict. Instead, we see a consistent model where Jesus always heals everyone, without exceptions or conditions, all the time.

Is there a rule of thumb regarding healing ?

Yes, when someone is suffering, there's a simple rule of thumb to follow. Jesus said in Matthew 7:11, "If you're being evil and know how to give good gifts to your kids, how much more will your Father in heaven give what's good to those who ask him?" Basically, Jesus is saying that if we wouldn't do something bad to our own kids, then the Father won't do it to us either. If we wouldn't hurt or make our kids sick, then the Father won't hurt or make us sick either.

This simple principle makes sense and helps us understand what's good and what's not. If common sense says something's bad, then the Father isn't doing it to us. He'll save, heal, and deliver us through Christ. This isn't a mystery if we really know our Father.

Practical Principles for a Healing Ministry

In today's healing ministries not many get healed. Why?

There are two main reasons for the effectiveness of healing: one involves the person administering the healing, and the other involves those receiving it.

Firstly, the effectiveness depends on the experience, training, and faith of those praying for the sick. The 12 apostles spent three years with Jesus, witnessing numerous miracles daily. This intense training prepared them for their future ministries. We are influenced by those around us and our own beliefs. Healing ministers with strong faith often achieve strong results.

Secondly, the receptivity of those needing healing is crucial. Even in Jesus' hometown, not many believed in him, despite his power and anointing. The issue isn't always with the healer but with the attitude, faith, and understanding of the people regarding healing. In the Western world, centuries of teaching that God doesn't want healing and that science and medicine are the answers have created intellectual and emotional obstacles.

When healing ministers with strong faith and experience work in contexts where people have high expectations, better results are likely. This is why some places in the world experience better healing outcomes than others.

Do we really need manifestations for healing ministry?

No, not really. The key is simply believing in Christ as the Healer. Healing can occur without any physical sensations. Occasionally, you might experience tingling, warmth or feel the physical presence of the Holy Spirit, which can indicate that healing has taken place.

There are less common signs that indicate the presence of the Holy Spirit. These include falling down, as if struck by the Spirit, or experiencing holy laughter or weeping.

These signs can be challenging in large healing groups. If too many people experience them, it might create confusion. Additionally, some individuals might "fake" these signs, which can send the wrong message.

The issue arises when these manifestations are seen as more important than having simple and invisible faith in Christ. It's crucial to remember that true faith is not about outward displays but about an inner connection with Christ.

Can anyone heal the sick? What if I don't have the gift of healing?

If you believe in Jesus Christ, the true healer, you can heal the sick. Some believers might be more skilled or gifted in their faith, while others might have more faith, experience, or results. But no matter what, anyone who believes can heal the sick.

The apostle Paul encouraged believers to seek spiritual gifts in 1 Corinthians 14:1.

Paul also said that gifted people can share their gifts with those who don't have them in Romans 1:11, 2 Timothy 1:6, and 1 Timothy 4:14.

Lastly, Ephesians 4:11-12 showed how ready believers are to serve. By following Jesus in our hearts, words, and actions, we can expect to become even more gifted.

Is deliverance ministry a must for healing ministry?

Yes and no. If we want to consistently heal the sick, we need to understand and practice deliverance ministry. Why? Because many sick are being tormented by demons. About a quarter of the healings in Christ's ministry seem to involve exorcisms.

But here's the thing: most medical conditions aren't caused by demons. So, we can still do a lot of healing without practicing, understanding, or even believing in deliverance.

Should we not find the root causes of sickness before healing?

Let's consider what Jesus did instead. The Gospels do not depict Jesus prioritizing emotional healing or identifying the root cause of problems over physical healing. He did not instruct the Twelve apostles to do so either. Jesus healed those who were brokenhearted, but the Bible does not emphasize that emotional healing is more crucial than physical healing for the sick or injured.

The notion that emotional healing or identifying the root cause should come first is not what Jesus or the apostles practiced. Focusing on physical healing does not exclude emotional healing. God understands what people need and heals them, not just their conditions. God does not separate these, making one a prerequisite for the other.

The exception might be addressing evil spirits first if we seek lasting physical and emotional healing, as some physical illnesses and emotional issues are caused by demons.

What attitude should we have to better pray for the sick?

In my daily life, I'm always trying to get closer to God and stay on top of the spiritual fight, avoiding getting complacent. We all have different personalities, so we should find what works best for us, but in healing, it's really important to make sure we're relaxed and peaceful when we pray for others.

Many people who are healing are tense or worried about what's wrong with them. If we, as prayer partners, are nervous, it might make them feel even more insecure. That doesn't mean we should be weak or not passionate about our prayers; it just means we need to balance them with peace and confidence.

Have you cast demons out of unbelievers?

Yes, in fact, even believers can be affected by demons. It's a big topic, so I'll focus on healing. In the Gospels and my experience, about a quarter of illnesses are linked to being "demonized." Most illnesses have physical causes, but a quarter may have spiritual origins. "Demonized" doesn't mean demons literally live inside people, as that's rare, but they can influence the body. In such cases, people may show sickness symptoms without a physical cause, which is why some doctors struggle with certain illnesses. Some illnesses, like dependencies or psychological trauma, may be more demonic, but I don't make rules about this. For example, I've seen people healed of MS, sometimes due to physical reasons and other times due to demonic influence.

I don't try to figure out how deep the demonic influence is, how many demons there are, where they come from, or what their names are. Those approaches can be too legalistic, useless, and dangerous. I just pray, and if healing happens, I assume demons have left. If not, I pray again, and more demons may leave. Sometimes it's just one prayer; other times, it happens gradually. I sometimes feel demonic presence while praying, which is getting better with practice, but not always. When I do, I ask them to leave in Jesus' name. In public, I stay calm and ask them to leave quietly to avoid disturbing others and keep the atmosphere peaceful. There's enough joyful noise from healing without adding more.

If someone is self-conscious about their condition and the idea of being demonized could make them feel more insecure, I ask the demons to leave in a language they wouldn't understand. Demons understand all languages, so it doesn't matter which one I use. This approach is based

on my experience in a Western context, where I try to avoid drawing attention to myself. In other cultures, the “noise” might add power and authority and not be a problem.

Do you require a specific confession of belief before you pray for healing?

Confession can be a powerful tool for healing. When people express their faith through words, it helps them receive it better. The words they speak often have a stronger impact on themselves than on God. I’ve seen people break down in tears during confession, and it’s been a real healing experience. Confession can make faith feel tangible.

Sometimes, when I sense a spiritual or emotional blockage preventing healing, I ask the person to repeat a confession after me. It can help clear the blockage. If I have a specific prophetic insight about someone, I provide a confession tailored to their issue. For example, if they struggle with self-forgiveness, I might suggest they confess, “Lord, I thank you that I am forgiven and that you hold absolutely nothing against me.” But this is pretty rare. Usually, I pray directly over the person, saying, “Lord, I thank you that you have forgiven XXX and that you hold absolutely nothing against her.” This often suffices to release the person, leading to healing. This is especially effective when I identify specific problems and pray precise words, providing both inner and physical healing. But it’s important to understand that it’s not the words themselves that make a big difference. In most cases, the simple faith of the person, mine, or a combination of both brings about healing, no matter what we say.

In Western contexts, I’ve sometimes used the confession: “This healing belongs to me because of what Jesus did for me.” In your context, you might need to find a similar expression that reflects your belief in Jesus as the Healer.

When people approach you for healing, do you consider their level of faith?

No, but I always emphasize that Jesus is not only capable but also willing to heal us before I pray for individuals. This is the most crucial part of my ministry. If I can persuade them that Jesus desires their well-being and they believe it, the rest naturally follows. It depends on the number of people, the time available, and the opportunity to address any doubts they might have. The fewer doubts they have about God’s desire to heal them and His unconditional acceptance, the better.

In your context, you might have fewer challenges regarding whether Jesus can and wants to heal them, as they may not have preconceived notions about this. However, they might have specific doubts about healing, such as believing God punishes them with illness, has a

benevolent purpose for it, or that they are under a curse. It's important to build their faith in Jesus and help them overcome these specific doubts. For example, if they believe they are under a curse, assure them that Jesus has taken that curse upon Himself, and they do not need to bear it. Mark 11:23 teaches us that we should not only have faith but also eliminate doubts. In most cases, after lifting up Jesus and dispelling their doubts, I don't worry about the level of faith people have when they come forward for prayer. Their willingness to respond to my message is already an expression of faith, and it is sufficient for God.

There are rare occasions when I have a strong inner conviction and faith that someone will be healed, regardless of their own belief. In these cases, it is solely my faith that is at work. For instance, like Jesus at the pool of Bethesda or Peter and John at the temple gate, the individuals did not expect healing but received it nonetheless. This usually happens when I "see" that healing will occur (as in Acts 14:9), and I proceed with my faith to pray, resulting in healing. I often encounter such individuals in my preaching crowds, whom I call forward to the podium. When they are healed or show significant improvement, it elevates the faith of the audience. Witnessing healing firsthand changes the atmosphere of faith, prompting others to seek prayer with renewed anticipation. This group dynamic is beneficial, which is why I prefer it over individual settings.

In summary, while there can be exceptions where my faith alone makes a difference, I don't rely on it as the norm. These are more like providential initiatives for specific situations where we learn to hear God and see through His eyes. The norm, as seen in the Gospels and Acts, is that most people come to Jesus for healing as an expression of their own faith. Your responsibility is to preach Jesus and remove the doubts of those you pray for, and God will handle the rest!

How can I discern what to say to people before or during prayer?

The answer depends on your focus.

If you're seeking "inner healing," which involves emotional healing without a physical component, you might be interested in a prophetic ministry. This is crucial, though distinct from physical healing.

I possess this gift, which complements my primary gift of physical healing. I developed it by praying for thousands of people. Initially, I sensed little from anyone, but by asking myself, "Is there anything about that person that God wants to show me?" I gradually became more perceptive.

Praying with "humility" has been helpful, especially when unsure. I would say, "I am not sure if I see things correctly, but this is what I sense about this and this." Over time, as I became more

attuned to myself and the Spirit, I gained confidence in knowing that my words align with God's message for the person.

If you're interested in the "physical" aspect of healing and miracles, which often includes deliverances and can encompass inner healings, start by developing your theology of healing. This will influence your faith and what you preach, leading to significant results.

The key question is how much you believe God wants to heal today and how much He wants to use you for this purpose. Your beliefs and teachings are foundational to healing.

What you say while praying for individuals is not essential for their healing. However, if you receive prophetic words while praying for physical healing, it can be encouraging and sometimes impact their health.

This is why the Bible distinguishes between the gift of prophecy and the gifts of healing. Having both gifts is even more beneficial!

How does my spiritual alertness impact my ability to heal effectively?

From my experience, I've observed that my personal spiritual state doesn't significantly influence how much or how well God heals the sick. Instead, I've noticed a stronger link between my spiritual or prophetic insights into individuals and being alert, especially when praying for specific people to be delivered from demons.

However, there seems to be less connection between my spiritual state and healing in general. This doesn't mean we shouldn't strive to be our best, as our growth is important for God to work in us and transform us. However, I caution against believing that the closer I am to God, the more and better He will heal.

In my early years, I took my preparation and prayers for people very seriously, which eventually exhausted me physically. It also subtly conveyed the message that the holier I was, the more miracles God would perform. This is not ideal, as people need to understand that healing depends on God's grace, not on us.

I recall times when I felt spiritually disconnected, dealing with personal struggles, yet when invited to preach, numerous healings occurred. It seemed as if God was reminding me, "Yves, I don't need you; I can do it all myself. Your efforts and feelings don't add to my power!"

Conversely, there were times when I felt spiritually strong, yet little happened. This is why I don't seek an "anointed" atmosphere for more healing. If we have the Anointed One living in us, regardless of how we feel, we have all the anointing needed.

Therefore, there is no direct relationship between our spiritual state and healings, nor with our feelings. The true influence and authority we should use is to guide people to focus on Jesus, not on us.

This seems to be the best correlation with healing: the more Jesus is lifted up, the more people can forget about us and themselves, increasing the likelihood of healings. So, preach Jesus as the Healer and Deliverer, lift Him up, and He will do His work, regardless of how you feel about yourself!

Why do healings seem to occur more frequently in certain places than others?

In some regions of Africa, remarkable miracles are common, while the western world often experiences fewer supernatural events. Within the western world, some churches witness regular healings, whereas others find healing to be mysterious, irregular, and unpredictable. Does Jesus heal differently in various locations? Is a specific anointing, following a divine plan, the reason for these differences, or is there another explanation?

Over the years, I've heard ministers in areas with infrequent healings suggest that their region needs more spiritual warfare and prayer, and that a special anointing will come in God's timing. While this view partially acknowledges the complexity of the situation, it misinterprets the approach to healing. Jesus is consistent everywhere and at all times, desiring to heal all people regardless of their location. Therefore, the solution lies not in a mysterious divine plan that favors certain churches or regions, but in our understanding of healing. The issue is not with God, but with us.

The reason some churches experience more healings, regardless of their location, can be attributed to the following factors:

1) Correct Theology:

The healing minister presents a message of healing that is Christ-centered, not legalistic or man-oriented. Healing does not depend on our righteousness or personal improvement but on a clear understanding of God's unconditional desire to heal us. When healing is tied to anything other than simple faith in His unconditional grace, few results are observed.

2) Strong and Biblical Faith:

People seeking healing have a faith that eagerly anticipates God's amazing works, as described in the Scriptures. God can even use less experienced healing ministers when

people have high expectations for their healing. This simple, childlike faith that expects amazing results is why many third-world churches see numerous miracles, even with fewer experienced ministers. Our lack of faith and experience in the western world is why we see fewer healings.

3) Faith Purified of Doubts:

Anticipating God's amazing works is important, but even more crucial is an attitude free from passivity, doubt, or skepticism. If a church lacks a clear understanding of biblical healing but has hosted many healing ministries, they often experience few results. This is because their faith becomes reliant on the "anointing" of these ministers rather than God's grace and power. Over time, they may become discouraged or skeptical, greeting new healing ministries with skepticism. To achieve a breakthrough, church leaders should review their healing theology and eliminate any incorrect doctrinal aspects.

4) Growing Faith:

The more a church experiences healings collectively, the more they can expect in the future. Churches with regular healing experiences are often on a path of increased supernatural activity, which can transform the spiritual atmosphere of their region. The biblical principle of increased responsibility applies: "those who are faithful in small things will be entrusted with bigger ones, but those who are not will have even what they have taken from them."

In conclusion, if a church truly wants to experience the supernatural, it should not seek solutions outside itself. The answer is not in the "anointing" of outsiders, spiritual warfare for the region, or a mysterious divine plan.

It lies in changing our view and experience of healing. God wants us to change our thinking, take responsibility, and stop doubting, so we can experience healing regularly, consistently, and predictably.

Once this becomes a reality in our midst and we transform every new member, our church can influence the entire region for Christ. It begins with leaders changing their perspective about themselves in Christ, extends to every present and future member, and ultimately changes our entire town.

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 seeks to cause pain and ultimately lead to death. He achieves this through various means, such as the stressful lifestyles and unhealthy eating habits prevalent in our society, pollution, stress from bad relationships, guilt, unforgiveness, demonic or past influences, and accidents. Regardless of the cause, the solution remains the same: God is the ultimate source of our global health, whether it is physical, emotional, or spiritual.

Jesus came to destroy the works of the Devil, and when we understand this, we can take appropriate actions.

If Satan is the cause of all evil, so most sicknesses are “spiritual”?

Most illnesses are purely physical, but according to the Gospels, about a quarter have a spiritual origin, linked to demons. This doesn't always mean demons are literally inside people, though it can happen. It suggests that a significant number of illnesses may have spiritual causes. This is often true for “irrational” diseases that lack medical explanations, though we can never be certain. The same illness can be physical for one person and spiritual for another. Regardless of the cause, we should not worry or look inward but focus on Jesus, the Healer and Deliverer.

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

Sickness can teach us valuable lessons, especially if it prompts us to change and improve our health. However, the most important lesson is to focus on Jesus. If sickness leads us to introspect and question our humility, love, or maturity, we are not on the right path. The purpose of any problem is not to make us self-focused but to seek God, the source of all good things.

Job faced troubles but continued to look to God, and eventually, he received a positive outcome. This is what James emphasizes in his epistle, encouraging us to follow the same approach today.

So what is the will of God regarding healing?

Jesus perfectly embodies the Father's will. His actions, words, and attitudes reveal the heart and mind of the invisible God. When we see Jesus, we see the Father. If Jesus always healed everyone who came to Him without imposing any conditions, what does this reveal about the Father's will? Isn't God the Father, through the Son, showing that He desires healing for all people?

We believe that Jesus is the perfect and final expression of God's will for all people and all times, including healing. Therefore, we should consider the Gospels as our guide for any questions about healing. By examining the reasons and methods Jesus used to heal people in His time, we can 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?

There are several reasons for this, but the most significant ones are as follows:

Firstly, after centuries of medieval theology that kept the Church in darkness regarding healing, we are only now beginning to uncover the full truth about it. This has led to a significant lack of faith and experience, which in turn results in poor outcomes. This is particularly evident in our rational and self-sufficient Western world. We have not learned to embrace the simple, childlike faith of many third-world Christians who often experience miracles and supernatural events.

Secondly, due to this, we are filled with theological and psychological doubts that prevent us from receiving healing as simply as the multitudes did when they approached Jesus or the apostles. We must confront and eliminate these doubts to cultivate a simple faith in Jesus.

Finally, we fail to understand that we are in a process of regaining the full potential of what Christ accomplished for us on the cross. When Christ died for us, forgiveness, healing, and every other blessing were included in His atonement.

This is what we potentially have in Him, even if our human reality does not yet align with what happened on Golgotha. In God's eyes, we are completely forgiven, even if we struggle with guilt and unforgiveness. We are completely pure, even if this does not match our self-perception. We are completely filled with the Holy Spirit and capable of every good work, even if we do not see the full realization of this in our lives. 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 does not yet match this eternal and unchanging truth. Let us not alter this amazing and simple

truth that God has already accomplished everything for us in Christ and let us learn to see ourselves as God sees us through Christ Jesus!

Is salvation not more important than healing?

In the Greek of the New Testament, the words for salvation, healing, deliverance, and full restoration are the same. This shows that God, like a caring Father, is equally concerned with our physical and spiritual healing. He is as interested in what happens on earth as in heaven. In fact, Jesus demonstrated this truth daily during his ministry by healing people, feeding them, and addressing their physical, emotional, and spiritual needs.

Salvation is more than just a ticket to heaven. It is a deliverance from all the evil Satan has caused in this world, and it begins right now!

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

This way of thinking is self-defeating because we all stand alone before God. We should avoid comparing ourselves to others, believing we are less spiritual or mature. This can lead us to not seek healing, thinking that if great people weren't healed, we have little chance of being healed ourselves.

Moreover, we can never truly know what is in someone else's heart. We often deceive ourselves about our own hearts, so how can we judge others? For example, how can we be certain that the people we admire never had doubts?

Lastly, if those individuals were alive today, what would they advise you? Wouldn't they encourage you to look to Jesus rather than to them?

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

Let us never judge others or take on God's role of making judgments. Only God knows the hearts of everyone and can determine who has enough faith. It is not our duty to make people feel guilty. Instead, we should teach and encourage them to focus on Jesus, rather than using any human as a standard of faith and truth.

When we try to help by explaining why some people may remain sick, it should always be done with humility, compassion, and patience. We are all in the same situation, vulnerable to various

sicknesses and tragedies throughout our lives. Therefore, let us remain humble and loving in this ministry of incredible grace.

If God remains sovereign, does He not heal whoever He wants?

The belief that God is a Sovereign Lord should not lead us to passivity, fatalism, or the illusion that He desires us to remain sick. Our main challenge in healing is not a lack of belief in God's healing power, but rather the undefined and sometimes unconscious doubts we have created between God and ourselves. While most of us believe that God wants us to be well, few are willing to confront these doubts. Let us bring our doubts to Jesus, the author and finisher of our faith, who accepts us with total unconditional love. By doing so, we will experience amazing healings and miracles!

So God does not put any conditions on anyone in order to be healed?

Yes! The Good News is truly good because it offers healing to many people easily. Jesus demonstrated His grace by healing "the good, the bad, and the ugly," showing unconditional acceptance regardless of who we are or what we've done. However, many Christians struggle to accept this truth. The Church often imposes conditions for receiving healing, which prevents many from experiencing it. Religious legalistic teachings suggest that there's something wrong with us, implying we're not enough, under curses, haven't repented, haven't forgiven, or need to do certain things. This leads people to focus inward instead of looking to Jesus.

The Gospels, meaning "Good News," reveal that Jesus never set any conditions for healing. He never taught the false doctrines prevalent in churches today. Every time people approached Jesus with faith, whether for themselves or someone else, they received healing. There are no exceptions in the four Gospels. Therefore, the only condition for healing is to accept that Jesus imposed none. This may be challenging for some to accept, but it can be liberating for others.

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

Bring whatever faith you have, no matter how small. The size of your faith is not important; what matters is where you focus it. Instead of looking at yourself, concentrate on Jesus. As Jesus said, "If your faith is as small as a mustard seed, you can move mountains." God sees your heart, and that is sufficient, as God is not a perfectionist.

When will this happen ?

When you approach Jesus, come as you are. You might choose to seek Him through a Christian who will pray for you, which is why we have a healing ministry. However, you can also receive healing alone in your room. If you don't experience it immediately, don't give up. Faith requires perseverance, and healing often occurs gradually.

From our experience, many people receive healing over time, sometimes taking days or even months. It's crucial to maintain a positive outlook, believing that the One who began His good work in you will complete it until the end.