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SUGGESTIONS FOR GROUP STUDY

FIRST MEETING

Opening: Open with prayer and introductions. Get acquainted and register the students.

Establish Group Procedures: Determine who will lead the meetings, the time, place, and dates for the sessions.

Praise And Worship: Invite the presence of the Holy Spirit into your training session.

Distribute Manuals To Students: Introduce the manual title, format, and course objectives provided in the first few pages of the manual.

Make The First Assignment: Students will read the chapters assigned and take the Self-Tests prior to the next meeting. The number of chapters you cover per meeting will depend on chapter length, content, and the abilities of your group.

SECOND AND FOLLOWING MEETINGS

Opening: Pray. Welcome and register any new students and give them a manual. Take attendance. Have a time of praise and worship.

Review: Present a brief summary of what you studied at the last meeting.

Lesson: Discuss each section of the chapter using the **HEADINGS IN CAPITAL BOLD FACED LETTERS** as a teaching outline. Ask students for questions or comments on what they have studied. Apply the lesson to the lives and ministries of your students.

Self-Test: Review the Self-Tests students have completed. (Note: If you do not want the students to have access to the answers to the Self-Tests, you may remove the answer pages from the back of each manual.)

Working It Out: You may do this section on a group or individual basis.

Final Examination: If your group is enrolled in this course for credit, you received a final examination with this course. Reproduce a copy for each student and administer the exam upon conclusion of this course.

COURSE: THE BATTLE FOR THE BODY

INTRODUCTION

The early Church viewed their spiritual experience in terms of warfare. Military terminology is used throughout the New Testament. Protection was seen in the armor of God. The Word of God was compared to a sword. Satan's attacks were called fiery darts. Faith was the "good fight" and believers were told to "war a good warfare." The early Church knew they were engaged in intense spiritual struggle.

The Bible states that God's people are destroyed because of lack of knowledge (Hosea 4:6). One of the areas in which believers are defeated due to lack of knowledge is in this invisible warfare. There is a great war being waged in the world today. It is not a conflict between nations, tribes, or government leaders. It is not a rebellion or coup. It is an important invisible battle in the spirit world.

The Christian life is war. The sooner we recognize and prepare for it, the sooner we will experience victory. One aspect of this invisible war targets the soul and spirit of man. Harvestime International Institute has a course entitled "*Spiritual Strategies: A Manual Of Spiritual Warfare*" which focuses on this portion of the invisible war.

But there is another part of this warfare that is manifested in the physical realm. In this course we call it the "*Battle For The Body*." Satan has targeted the physical bodies of believers because he knows that weak and sickly warriors cannot wage effective battle against his kingdom.

Luke 14:31 says, "What king, going to make war against another king, sitteth not down first, and consulteth whether he is able with ten thousand to meet him that cometh against him with twenty thousand?" No one should ever enter battle without a careful examination of his resources and development of battle strategies.

In this course we are making a careful evaluation of the strategies available to win the war against Satan in the battle for your body. You will learn to do battle for your physical body and to minister these truths to other wounded warriors in God's army.

THE MANUAL

This manual is divided into seven sections:

PART ONE: THE BATTLE FOR THE BODY discusses the invisible war between the Kingdom of God and the Kingdom of Satan. It contains a call to arms for the battle and provides preliminary preparation for warfare.

PART TWO: THE ATTACK discusses the source, reasons, types, and end results of sickness.

PART THREE: THE COUNTERATTACK presents strategies for defeating the enemy as you gain understanding of the Biblical basis of healing, the purposes of healing, and the gifts of healing.

PART FOUR: CONQUERING CHALLENGES deals with the difficult challenges of the healing and deliverance ministry including the traditions of men, Paul's thorn in the flesh, and unanswered questions.

PART FIVE: STRATEGIES FOR HEALING arms you with strategies for ministering healing, the healing follow-up ministry, and the ultimate healing.

PART SIX: STRATEGIES FOR DELIVERANCE focuses on the deliverance ministry in the lessons "Whom Satan Hath Bound," "Ministering Deliverance," and the "Deliverance Follow-Up Ministry."

PART SEVEN: KINGDOM LIVING contains both preventative and curative strategies from God's Word to enable you to be a well warrior, one who is whole in body, soul, and spirit, and ready for battle.

THE APPENDIX of this manual provides additional Bible studies on the healing and deliverance ministry and an analysis form to enable additional study of Scriptures on the subject. It also includes a diagnostic review to use when you seek or minister healing.

THE LESSONS

Each lesson in this manual is organized as follows:

OBJECTIVES: These are the goals you should achieve by studying the lesson.

HEALING PROMISE TO CLAIM: This is a special healing promise from God's Word for you to memorize and claim for your life.

INTRODUCTION: The introduction provides an overview of the content of the chapter.

LESSON: This is the military briefing for the chapter. A briefing is a time of instruction prior to battle that provides information necessary to wage effective warfare.

SELF-TEST: The self-test quizzes you on key concepts of the lesson.

WORKING IT OUT: The Bible says to "work out your own salvation with fear and trembling" (Philippians 2:12). As you will learn in this course, healing is part of salvation provided through the death and resurrection of Jesus Christ. Faith and works go hand-in-hand. Faith without works is dead, just as works without faith is useless (James 2:17-26).

In the section entitled "Working It Out," you will take the concepts taught in the lesson and apply them personally. This is an important part of the lesson. If you are sick, this is designed to help you receive your healing. If you are ministering to someone who is sick, first share the content of the lesson with them and then complete "Working It Out" together to help them receive healing.

ARE YOU READY?

The exposing of the enemy and his strategies is one of the greatest revelations of God's Word. This manual is by no means an exhaustive study of healing and deliverance, but it is an in-depth Scriptural analysis. As in natural warfare, skill in the battle for the body is progressive and develops as you enter the combat zone and begin to fight.

COURSE OBJECTIVES

Upon completion of this course you will be able to:

- Demonstrate understanding of the natural and spiritual realms.
- Define "spiritual warfare."
- Identify the reason for the invisible war.
- State the basic principle for understanding spiritual warfare.
- Define "divine healing."
- Distinguish between healing and deliverance.
- Explain how healing and deliverance are related to the commission to reach the world with the Gospel.
- Identify the source of sickness.
- Explain the reasons for sickness.
- Identify types of sickness.
- List the end results of sickness.
- Summarize the Biblical basis of healing.
- List the purposes of healing.
- Understand and use the gifts of healing.
- Respond to traditions of men regarding healing.
- Deal with unanswered questions regarding healing.
- Minister and receive healing.
- Minister and receive deliverance.
- Prepare people for the ultimate healing.
- Conduct follow-up ministries for healing and deliverance.
- Summarize guidelines for living as a well warrior.
- Wage effective warfare in the battle for the body.

PART ONE

THE BATTLE FOR THE BODY

There is a great battle being waged in the spiritual world. It is a personal battle within between the flesh and the spirit. It is a social battle with the evil forces of the world. It is a spiritual battle with evil supernatural powers. It is also a physical battle, with attacks launched against your body, which is the temple of the Holy Spirit.

In Old Testament times a trumpet was used to summons God's people to battle. Today, a spiritual summons is sounding throughout the nations of the world. It is a summons to the invisible war. It is the call to arms.

CHAPTER ONE

KINGDOMS IN CONFLICT

OBJECTIVES:

Upon completion of this chapter you will be able to:

- Write the Healing Promise from memory.
- Demonstrate understanding of the natural and spiritual realms.
- Define the word "king."
- Define the word "kingdom."
- Identify the two spiritual kingdoms.
- Determine to which kingdom you belong.
- Identify the spiritual forces of good.
- Identify the spiritual forces of evil.
- Explain what is meant by "spiritual warfare."
- Identify the reason for the invisible war.
- State the basic principle of understanding spiritual warfare.

HEALING PROMISE TO CLAIM:

... If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all these statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. (Exodus 15:26)

INTRODUCTION

There is a great war being waged in the world today. It is not a conflict between nations, tribes, or government leaders. It is not a rebellion or a coup. It is an invisible battle taking place in the spirit world. This chapter introduces the invisible war in which every believer is engaged. It is a war where no one wears a uniform, but where everyone is a target. The historical and prophetic record of this war is contained in God's Word, the Bible.

THE NATURAL AND SPIRITUAL REALMS

To understand this invisible war, you must first understand the natural and spiritual worlds. Man exists in two worlds: The natural world and the spiritual world. The natural world is that which can be seen, felt, touched, heard, or tasted. It is tangible and visible.

The country, nation, city or village in which you live is part of the natural world. You are a resident in a natural kingdom located on one of the visible continents of the world. You can see the people who are part of your environment. You can communicate with them. You can experience the sights, sounds, and smells around you.

But there is another world in which you live. That world is a spiritual world. You cannot see it with your physical eyes, but it is just as real as the natural world in which you live. In I Corinthians 15:40, Paul speaks of this division of natural and spiritual. He says there is a natural (terrestrial) body and there is a spiritual (celestial) body.

All men have a natural body that lives in the natural world, but man is also a spiritual being with an eternal soul and spirit. Man is body, soul, and spirit. Your spiritual being (soul and spirit) is part of a spiritual world just as your natural body is part of the natural world.

SPIRITUAL DISCERNMENT

Because spiritual warfare is just that--spiritual--it must be understood with a spiritual mind. In our natural, sinful state we cannot understand spiritual things:

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. (I Corinthians 2:14)

It is necessary to use spiritual discernment to understand spiritual things.

Perhaps one of the best examples of natural and spiritual discernment is recorded in II Kings chapter 6. It is the story of a natural battle in which troops of the enemy nation of Syria had surrounded a small town called Dothan where the prophet Elisha was staying.

When Elisha's servant, Gehazi, saw the great host of the enemy he became fearful. Elisha prayed that God would open Gehazi's spiritual eyes so he could see the angelic hosts surrounding and protecting them. On this occasion, God actually opened the natural eyes of Gehazi and allowed him to visibly see the superior forces of God aligned for battle.

The story of this battle at Dothan is similar to present spiritual conditions in the Church. There are some, like Elisha, who see clearly into the realm of the spirit. They know there is a conflict occurring, have identified the enemy, and recognize the greater forces of God that assure victory.

There are others like Gehazi who, with a little encouragement, will be able to open their spiritual eyes and no longer be fearful of and defeated by the enemy. But sadly, there are many people who, like those in the city of Dothan, are spiritually sleeping. They do not even

know that the enemy has surrounded them and is poised for attack.

TWO SPIRITUAL KINGDOMS

Within the natural and spiritual realms of which we are speaking there exists separate kingdoms that are ruled by natural and spiritual leaders.

NATURAL KINGDOMS:

All men live in a natural kingdom of this world. They live in a city or village which is part of a nation. That nation is a kingdom of the world. A natural kingdom is a territory or people over which an actual king or political leader is the sovereign ruler. The Bible speaks of these natural kingdoms as "kingdoms of the world." The kingdoms of the world have come under the power and influence of Satan:

**Again, the Devil taketh Him (Jesus) up into an exceeding high mountain,
and sheweth Him all the kingdoms of the world, and the glory of them;**

**And saith unto Him, All these things will I give thee, if thou wilt fall
down and worship me. (Matthew 4:8-9)**

John 5:19 sadly reminds us that "the whole world is under the control of the evil one."

SPIRITUAL KINGDOMS:

In addition to the natural kingdoms of this world there are two spiritual kingdoms: The Kingdom of Satan and the Kingdom Of God. Every person alive is a resident of one of these two kingdoms.

The Kingdom of Satan consists of Satan, spiritual beings called demons, and all men who live in sin and rebellion to God's Word. These, plus the world and the flesh, are the spiritual forces of evil at work in the world today.

The Kingdom of God consists of God the Father, Jesus Christ, the Holy Spirit, spiritual beings called angels, and all men who live in righteous obedience to God's Word. These are the spiritual forces of good.

The Kingdom of God is not a denomination. Denominations are man-made organizations of groups of churches. They have been established for practical purposes of organization and administration. Denominations are major church organizations like Baptist, Assembly of God, Methodist, Lutheran, etc. The Bible speaks of the true Church which is not a denomination or religious organization. The true Church is composed of all those who have

become residents of the Kingdom of God.

At the present time in the natural world, the Kingdom of God exists individually within every man, woman, boy or girl who has made Jesus King of their lives. It exists communally in the true church and wherever people make this world the kind of world God wants it to be. In the future, there will be an actual visible manifestation of God's Kingdom.

THE INVISIBLE WAR

The invisible spiritual war is a battle which involves all men and women. Because the Kingdom of Satan is a spiritual kingdom . . .

. . . we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Ephesians 6:12)

Spiritual warfare is not a natural battle between flesh and blood. It is not a battle of man against man. It is not a visible battle. It is an invisible struggle in the spirit world. It is a battle within and around man. It is not a visible war because spirits are involved and we learn in Luke 24:39 that a spirit does not have flesh and bones.

Spiritual warfare is "multidimensional," which means it is fought in different dimensions. It is:

1. A social battle between the believer and the world: John 15:18-27
2. A personal battle between the flesh and the spirit: Galatians 5:16-26
3. A supernatural battle between the believer and evil supernatural powers: Ephesians 6:10-27
4. A physical battle, with Satan launching attacks of sickness against your body: Job 1-2.

Every person alive is engaged in this battle, whether he realizes it or not. There is no neutral ground. Unbelievers are in bondage to evil and have been taken captive by the enemy forces. They are victims of the war. Believers have been freed from the enemy through Jesus Christ and are victors, but they are still engaged as soldiers in the war.

Ephesians 6:12 indicates that we (all believers) wrestle against evil spiritual forces. Wrestling involves close personal contact. No one is exempt from this battle. No one can view it from a distance. You are in the midst of conflict whether you acknowledge it or not. If you believe it will get better, you are wrong. The Christian warfare never ceases.

WHERE THE BATTLE RAGES

This invisible war is being waged on earth:

The thief (Satan) cometh (on earth) not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. (John 10:10)

Satan fights to maintain control of the kingdoms of the world. He does not want them to come under God's authority. The battle also rages within the hearts, minds, and souls of men and women.

Satan blinds the minds of unbelievers and attacks believers in the areas of worship, the Word, their daily walk, and their work for God. The battle also rages in your physical body which Satan attacks through sickness and disease.

HOW THE BATTLE STARTED

The invisible war started in Heaven with an angel named Lucifer who was originally a beautiful angel created by God and part of the Kingdom of God. Lucifer decided he wanted to take over God's Kingdom. You can read about his rebellion in Isaiah 14:12-17 and Ezekiel 28:12-19.

A group of angels joined Lucifer (now called Satan) in this rebellion. Lucifer and the rebellious angels were cast out of Heaven by God. They formed their own kingdom on earth:

And there was war in Heaven: Michael and his angels fought against the dragon (Satan); and the dragon fought and his angels. (Revelation 12:7)

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (Revelation 12:9)

Lucifer became known as Satan and the angels which followed him in rebellion as demons. Demon spirits can enter, torment, control, and use humans who belong to Satan's Kingdom. They motivate evil acts which are done by men and women. Satan directs his demons in their evil activities. He combines these powerful forces with the world and the flesh to war against all mankind.

REASONS BEHIND THE CONFLICT

Man was originally created in the image of God and for the glory of God (Genesis chapter 2). The invisible war against man started with the first temptation in the garden of Eden (Genesis chapter 3). Satan caused Adam and Eve to sin. This resulted in all men inheriting the basic sin nature and committing individual acts of sin due to this nature:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Romans 5:12)

It also resulted in the invisible war between man and the forces of evil:

And I will put enmity between thee (Satan) and the woman (mankind), and between thy seed (the forces of evil) and her seed (the forces of good represented by the Lord Jesus Christ). . . (Genesis 3:15)

Because of sin, man was separated from God and condemned to death. This death was the spiritual death of separation from God. It was also physical death, for when man sinned Satan entered the genetic system with the curses of sickness and disease. But God loved man so much that He made a special plan to save him from sin:

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. (John 3:16-17)

Through belief in Jesus, confession and repentance from sin, men and women can be released from the power of the enemy. The death and resurrection of Jesus not only resulted in salvation from sin, it also defeated the enemy, Satan:

. . . For this purpose the Son of God was manifested, that He might destroy the works of the devil. (I John 3:8)

But if Satan is defeated, why does the war still rage? Why do we still see evil in the world around us? Why are we tempted by sin and attacked by sickness?

In the natural world, following any war there are always pockets of enemy resistance. These are rebellious troops that will not give up until forced to do so. Although Jesus defeated Satan, we are living in territory which is still occupied by enemy resistance forces. Understanding spiritual warfare strategies gives us the ability to deal with these evil powers.

Satan is trying to keep men captive in sin. Through deceptive methods he is enticing men and women to sinful living. He aims for the affections of the soul and spirit which rightfully belong to God. He also targets the body to destroy it with sickness and disease:

The thief (Satan) cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. (John 10:10)

Satan still wants to be the supreme ruler. He is waging an intense battle for the body, soul, and spirit of man. His strategies are directed at God, His plan, and His people.

THE MEANING OF SPIRITUAL WARFARE

Spiritual warfare is the analysis of and active participation in the invisible spiritual war. It includes study of the opposing forces of good and evil, the strategies of Satan, and spiritual strategies for overcoming the enemy.

Spiritual warfare is more than a mere analysis of spiritual principles. It includes active participation in warfare by application of these strategies in life and ministry. One of the most effective strategies of Satan is to keep believers ignorant of his devices. Paul said it is important to know Satan's strategies . . .

Lest Satan should get an advantage of us: for we are not ignorant of his devices. (II Corinthians 2:11)

We should learn all we can about Satan's strategies of attack. We must also understand the Scriptural basis of victory over Satan and the forces of evil. We are called to intelligent combat.

Basic to the understanding of spiritual warfare is this key principle:

You must recognize that all battles of life, whether physical, spiritual, emotional, mental, financial or with human personalities are only outward manifestations of a spiritual cause.

Although in the natural world problems may seem to occur through the circumstances of life, the basis of these natural battles is in the spirit world. Read the story of Job which confirms this principle (Job chapters 1-2).

We have tried to correct the evils of this world through medicine, education, legislation, and improved environment. It has not worked because the visible evils of the world are the results of an underlying spiritual cause. They cannot be corrected by natural means.

TO WHICH KINGDOM DO YOU BELONG?

In the natural world a king is the sovereign ruler of a kingdom. All the territory and people in the kingdom belong to him. He has the power of life and death over his subjects. The same is true in the spiritual world. You are either part of the Kingdom of God or the Kingdom of Satan. Either God or Satan has power over your life.

One of the parables told by Jesus illustrates that all men are either part of the Kingdom of Satan or the Kingdom of God. Jesus compared the world to a field. The good seed in the field are children of the Kingdom of God. The bad seed, which resulted in the growth of tares (weeds), are children of the wicked one:

The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one. (Matthew 13:38)

People enter the Kingdom of Satan through natural birth. The Bible teaches that all men are born in sin. This means that they have a basic sin nature or the "seed" of sin within. Their natural inclination is to do evil:

Behold, I was shapen in iniquity; and in sin did my mother conceive me. (Psalms 51:5)

Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Romans 5:12)

For all have sinned and come short of the glory of God. (Romans 3:23)

Because we are born with the basic sin nature, we have all at one time been part of the Kingdom of Satan. All who remain sinners remain part of the Kingdom of Satan. The whole message of God's written Word, the Holy Bible, is the appeal to man to move from this evil Kingdom of Satan to the Kingdom of God. Men are born into the Kingdom of Satan through natural birth. They must be reborn into the Kingdom of God through spiritual birth. Entrance to the Kingdom of God is by the new birth experience explained in John chapter 3.

There are only two divisions in the invisible war. Jesus said, "He that is not with me is against me" (Luke 11:23). You cannot be neutral in this war. You are on one side or the other in this spiritual war. Some believers, because of their fear of confrontation with the enemy, try to ignore the war and form a truce with the enemy. They think if they ignore Satan, he will not bother them. This is one of Satan's main strategies. He tries to render members of God's army immobile by his terror tactics.

But there is no neutrality in this war. You are either a victim or victor. You will either be victorious in your soul and spirit or you will be defeated, discouraged, and despondent. You will either be victorious in your physical body or weak and sickly. Which will it be?

The spiritual call to arms is going out. Are you on the side of good or of evil? Are you part of Satan's Kingdom or the Kingdom of God? To which kingdom do you belong? Are you a victim or a victor in the invisible war?

SELF-TEST

1. Write the Healing Promise from memory.

2. What are the two divisions made in I Corinthians 15:44-49?

3. What are the two invisible kingdoms in the world today?

4. List the spiritual forces of evil.

5. List the spiritual forces of good.

6. Define the word "king."

7. Define the word "kingdom."

8. What is meant by the term "spiritual warfare"?

9. What is the reason behind this great spiritual conflict?

10. What is the basic principle for understanding spiritual warfare?

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. The Bible says to "work out your own salvation with fear and trembling" (Philippians 2:12). Healing is part of salvation provided through the death and resurrection of Jesus Christ. You may ask, "If it is provided through the atonement, then how do you also `work it out'?"

Faith and works go hand-in-hand. Faith without works is dead, just as works without faith is useless (James 2:17-26). You must be a doer of the Word and not a hearer only.

The healing promise for this lesson reveals that you are to work in cooperation with God in the area of physical health:

..If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all these statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. (Exodus 15:26)

In each lesson in this manual, the section on "Working It Out" takes the concepts taught and provides opportunity for you to exercise your faith by personal application. It helps you become a doer of the Word, not just a hearer.

This section is an important part of the lesson. If you are sick, it is designed to lead you step-by-step to receive your healing. If you are ministering to someone who is sick, first share the content of the lesson with them and then complete this section together to lead them to receive healing.

2. Read the story of Jesus and the Syrophonecian woman in Mark 7:24-30. This account reveals that healing is the "children's bread." This means healing belongs to those who are children of God's Kingdom. God does heal unbelievers in mercy to draw them to salvation, but healing is really for God's children.

If you need healing, the very first step is to become a child of God. You must repent of your sins and accept Jesus Christ as your personal Savior and healer. If you have not yet done that, pray this prayer:

Dear Lord, I know that I am a sinner and I acknowledge and repent of my sins. I believe that Jesus Christ is the Son of the one true and living God and that He is the way, the truth, and the life. I accept the sacrifice of Jesus Christ and believe that He died for me on the cross. Forgive me and cleanse me from all my sin. In Jesus' name, Amen.

3. A good spiritual foundation is necessary in order to wage successful spiritual warfare. If you are a new believer, obtain the Harvestime International Institute course entitled "*Foundations Of Faith.*"

4. Do you feel you have been a victim of the invisible war? In what areas of your life or ministry have you been losing the battle? Have you been losing the battle in the . . .

- Spiritual realm?
- Emotional realm?
- Physical realm?
- Mental realm?

As you study this manual, you will learn strategies to help you in these areas.

5. Review the story in II Kings 6, which was discussed in this lesson. Do you know people like Gehazi or those in the city of Dothan who are unaware or fearful of Satan's attacks on their physical bodies? How might you help them?

6. Since spiritual warfare has many dimensions, you must war personally against sin, socially against evil in the world, and supernaturally through the healing and deliverance ministry. Begin to pray about your part in this spiritual battle. If you are not familiar with spiritual warfare, study further about it in the Harvestime International Institute course entitled "*Spiritual Strategies: A Manual Of Spiritual Warfare.*"

7. Study the entire Bible as a spiritual warfare manual. It is the historical record of spiritual warfare, recalling the victories and defeats of past battles. It is also prophetic, revealing the future warfare until the time of the final conflict.

CHAPTER TWO

A CALL TO ARMS

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Identify various terms used for healing.
- Define divine healing.
- Distinguish between healing and deliverance.
- Explain how healing and deliverance relate to the commission to reach the world with the Gospel.

HEALING PROMISE TO CLAIM:

**And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.
(Exodus 23:25)**

INTRODUCTION

In Old Testament times a trumpet was used to summons God's people to battle. Today, a spiritual summons is sounding throughout the nations of the world. It is a summons to the invisible war. It is the call to arms. This lesson issues a call for you to move from a life of defeat and bondage to a life of victory and freedom in Jesus Christ.

DEFINITION OF TERMS

There are many different terms used for the word healing:

Psychic healing: This is a term used to describe mind over matter, spiritistic, witchcraft, shamanism, and occult healings.

Supernatural healing: There are sources of supernatural healings which are not of God, so we will not use this term in our study. Satan can perform supernatural works (Exodus 7:8-13).

Medical healing: This type of healing is aided by doctors, nurses, hospitals, and medicines. As we will learn, legitimate medical healing does not conflict with God's Word or divine healing, but is an extension of His goodness.

Natural healing: Healing that occurs through natural body processes is actually God in action. Natural body processes display God's nature and His great handiwork in the human body. "Natural healing" also includes the use of natural methods such as proper diet, natural vitamins and minerals, adequate rest, etc.

Faith healing: This term is often used to mean healing by God. We will not use it, however, because it tends to focus attention on the faith of the one ministering or the recipient of the ministry.

Divine healing: The Word "divine" focuses attention on God, not the responses of faith by man. It also distinguishes it from occult practices of psychic and supernatural healing. "Divine" pertains to the one true God and His nature, as revealed in His Word, the Holy Bible.

"Healing" means to cure or make whole. Healing can include relief from spiritual, physical, emotional, mental, and demonic conditions. It is not immunity from sickness. Our bodies are in the "process of decay" and open to Satanic attacks as long as we are in this world.

In this study we will use the term "divine healing." Divine healing is when the one true God reveals His nature, fulfills His promises, and acts upon His provision in the atonement of Christ by curing a person and making him whole in body, soul, and spirit.

Divine healing can be both instantaneous (miraculous) or gradual (a process). Although instantaneous healings more fully demonstrate the divine presence and power of God, divine healing which occurs as a process is no less a miraculous healing (see Mark 8:22-25). Medical and natural healings are in a sense divine also, because in reality it is God that causes the healing.

HEALING AND DELIVERANCE

We will use the terms "healing" and "deliverance" interchangeably in this course. Healing ministers to physical, emotional, and mental sicknesses while deliverance deals with demonically caused mental and physical conditions.

As you will learn later in this course, because man is body, soul, and spirit a demonically caused mental condition may result in a physical sickness. A physical sickness may lead to demonic mental oppression. So although healing and deliverance are somewhat different, they are also related because of the triune nature of man.

THE CALL TO ARMS

The early Church viewed their spiritual experience in terms of warfare. Military terminology is used throughout the New Testament. Protection is in the armor of God. The Word of God is compared to a sword. Satan's attacks are called fiery darts. Faith is the good fight and believers are told to war a good warfare.

The Christian life is still war. Satan continues to battle for the soul and spirit of man. He still attacks the physical body with sickness, disease, and bondage. God is calling His people to intelligent combat. The call is going out for believers to arm themselves with the Word of God and take healing and deliverance to this generation.

In the New Testament Gospels, Jesus never commissioned anyone to preach the Gospel without also commanding them to minister healing and deliverance. He told them "As you go . . . heal the sick, cast out demons . . ." (Matthew 10:1,7-8).

As the multitudes came for healing and deliverance, the spiritual harvest began to multiply so rapidly that new laborers were required. It was not long until 70 more disciples were needed and were also sent to preach, teach, heal, and deliver.

There are many new methods that can assist in spreading the Gospel. They include things such as printing presses, computers, radios, televisions, audio and video tapes, and satellites. New methods of transportation also help people travel rapidly to spread the Gospel. These new technologies are all useful but the real power of the Gospel is still internal. By this we mean the power is in the Gospel itself. This is what the parable of the leaven illustrates:

And again He said, Whereunto shall I liken the Kingdom of God?

**It is like leaven, which a woman took and hid in three measures of meal,
till the whole was leavened. (Luke 13:20-21)**

This passage reveals that God's work does not proceed with a lot of clamor and publicity. You might expect the Kingdom to spread by external means like subduing armies and conquering continents. The expansion of the Kingdom of God is as leaven in a lump of bread dough. The leaven may be small and hidden, but it has unlimited potential. Like leaven, the power of God's Kingdom is not external but rather internal. The Gospel of the Kingdom of God will multiply to spread throughout the whole "lump" of the world because of the internal power of the Kingdom, which is like leaven in bread dough.

Jesus also illustrated the internal power of the Gospel by the growth of a mustard seed:

. . . Unto what is the Kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden, and it grew and waxed a great tree; and the fowls of the air lodged in the branches of it. (Luke 13:18-19)

Similar to the way leaven spreads, a tiny mustard seed develops into a great tree. This example also illustrates the silent, yet powerfully effective way, that the Kingdom of God advances.

In another parable, Jesus said nothing was impossible with even a small amount of faith the size of a mustard seed. This means that the extension of the Gospel is not limited where people do not have advanced technology. With even a small amount of faith, the Kingdom will advance.

The greatest spiritual harvest in the history of the Church remains to be gathered. As in New Testament times, it will be reaped through the demonstration of God's power in healing and deliverance. This is why the Apostle Paul said:

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; That your faith should not stand in the wisdom of men, but in the power of God. (I Corinthians 2:4-5)

When He returned to Heaven, Jesus gave believers a great responsibility to spread the Gospel to the nations of the world:

. . . Go ye into all the world, and preach the Gospel to every creature. (Mark 16:15)

You cannot fulfill responsibility without authority. Jesus also gave His followers authority to fulfill the responsibility. That authority includes power over all the power of the enemy:

And these signs shall follow them that believe: In my name shall they cast out devils . . . they shall lay hands on the sick and they shall recover. (Mark 16:17-18)

Are you ready to answer the spiritual call to arms and move from a life of sickness, disease, and bondage to a life of victory in Jesus Christ? Are you ready to minister in the demonstration of God's power? Are you ready to do battle for the physical body? Do you want to see the sick made well and those bound with demons liberated?

This is the ministry of healing and deliverance. It is not just for denominational leaders. It is not just for the pastors and evangelists. "These signs shall follow them that believe." Are you a believer? If so, you, too, must answer this spiritual call to arms.

SELF-TEST

1. Write the Healing Promise from memory.

2. Define the following terms used for healing:

Psychic healing:

Supernatural healing:

Medical healing:

Natural healing:

Faith healing:

3. Define divine healing.

4. What is the difference between healing and deliverance?

5. How are healing and deliverance related to the commission to reach the world with the Gospel?

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. **And these signs shall follow them that believe: In my name shall they cast out devils...they shall lay hands on the sick and they shall recover. (Mark 16:17-18)**

Are you a believer?

If so, are signs following you? Are the sick being healed and those affected by demons being liberated?

If not, pray that as you study this manual God will open your heart to receive this ministry of healing and deliverance that is rightfully yours.

2. If you are a pastor, evangelist, or teacher, consider these words of Paul:

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; That your faith should not stand in the wisdom of men, but in the power of God. (I Corinthians 2:4-5)

Powerless preaching and teaching results in speaking "enticing words of man's wisdom" and encourages faith in man rather than God. Can you imagine Paul looking in research scrolls for humorous illustrations for his messages? Can you imagine him spending ministry time telling funny stories of what happened in Athens or Corinth? Can you visualize him planning a dramatic program? Paul knew it was not enticing words, man's wisdom, or entertainment that draws men to God. It is the demonstration of the Spirit and power. How does your ministry measure up?

3. Do you need healing or deliverance? Study again the definition of healing:

"Divine healing is when the one true God reveals His nature, fulfills His promises, and acts upon His provision in the atonement of Christ by curing a person and making him whole in body, soul, and spirit."

Our prayer for you is that before you conclude this course, God will have revealed His nature, fulfilled His promise, and through the provision of Christ's atonement you will be whole in body, soul, and spirit.

CHAPTER THREE

BEFORE THE BATTLE

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- List four common responses to healing and deliverance.
- Summarize warnings given to leaders who do not minister healing.
- Explain the need for proper teaching regarding healing and deliverance.

HEALING PROMISE TO CLAIM:

My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. (Proverbs 4:20-23)

INTRODUCTION

Before you begin your study of healing and deliverance it is helpful to understand some of the current attitudes you will face as you begin to minister in this area. In regards to healing and deliverance, many believers have . . .

IGNORED IT:

One theologian reviewed some 87,125 pages of theological writings in libraries of evangelical seminaries. Of these total pages, there were only 71 pages devoted to healing; 131 pages to miracles; and 85 pages to signs and wonders. When the high number of verses devoted to these subjects in the New Testament is compared with the low number of pages written on the same topics in modern theology, we see a trend to ignore the subject in many modern evangelical circles.

Some ignore healing because of Biblical warnings against false miracles. They regard this as a warning about all miracles (Mark 13:22-23). Some believe healing in theory, but ignore it in practice. Others ignore it because they cannot answer all the questions associated with sickness and suffering. Some ignore healing because of fear of failure. We seem to have a

double standard. We pray confidently for finances, wisdom, and guidance but we are fearful to pray for healing. Others do not realize how rationalism and materialism have affected them. Many must "see to believe" and are consumed with the natural, materialistic world.

DENIED IT:

Some people deny healing and deliverance are for today because they have no theology, model, practice, or experience with it.

The New Testament Gospels contain 26 accounts of physical healing. The book of Acts contains five. Physical healing is mentioned in I Corinthians 12:8-11 and 28-30. James 5:13-16 gives specific instructions on how to pray for the sick. There is nothing in the Epistles that modifies the Gospel's teaching on healing. Praying for the sick was taken for granted at the time the Epistles were written, and there is no hint that divine healing was controversial in the early church.

COMPLICATED IT:

Many people have complicated healing and deliverance with traditions of man contrary to the Word of God. You will learn about some of these traditions in Chapter Eleven. Others have complicated it with experience. They may have prayed for healing and did not receive it. But you must base your beliefs on the Word of God, not on experience (except where experience supports the Word). Bad role models of healing have also complicated this issue. People have seen personality cults, healing for money, deception, and undue focus on physical healing instead of wholeness. Healing and deliverance have also been complicated by imbalance. Any truth, no matter how valid, emphasized to the exclusion of other truths is practical error.

DELAYED IT:

Some people delay ministering healing and deliverance because they do not have the answers to everything. They do not understand why some are healed and others are not. (You will study about this in Chapter Thirteen). It is not necessary to understand everything about healing in order to minister or receive it anymore than you understood everything about salvation when you were saved and began to witness to others.

Some answers come as you minister and experience God's healing power. Other questions will never be answered. If you knew the "why" and "how" about everything, then you would not need God. The Bible says, "we know in part." Healing concerns sickness and suffering and there will always be mysteries because the mystery of iniquity is at work (II Thessalonians 2:7).

THE NEED FOR PROPER TEACHING

This review of current attitudes towards healing and deliverance illustrate why we need proper teaching on this subject. Many are being destroyed physically and spiritually because they do not know what God's Word teaches regarding healing:

My people are destroyed for lack of knowledge. (Hosea 4:6)

Healing (wholeness) is part of the Gospel of the Kingdom which we are commissioned to spread (Luke 16:15-18). Jesus called us to preach, teach, heal, and deliver. Healing and deliverance should not be left out, but neither should they be emphasized to the exclusion of teaching and preaching the Gospel. The Bible reveals that our churches are to be healing centers (Luke 14:16-24). We are to see people healed rather than turned away:

And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. (Hebrews 12:13)

As believers, it is sin if we do not share the good news of healing and deliverance with a lost and dying world. The Bible says:

**. . . to him that knoweth to do good, and doeth it not, to him it is sin.
(James 4:17)**

Applying this verse to healing means that to know we are commissioned to minister healing--and yet not do it--is sin. God gives some stern warnings to leaders who do not minister healing:

. . . Woe be to the shepherds . . . The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them . . . I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick. . .(Ezekiel 34:2,4,16)

STARTING WITH THE PROPER ATTITUDE

As you approach the subject of healing and deliverance, you need to do so with a proper attitude. Always remember that seeking and ministering physical healing is secondary to spiritual reconciliation through Jesus Christ, which is the greatest miracle of healing.

As you approach this study you must disregard past experiences and the traditions you have been taught. You must be teachable. One of the marks of wisdom from above is that it is open to reason (James 3:17). You are in danger spiritually when you stop being teachable. Remember that the sin of presumption is putting God in your little "mold." Job's friends sinned in this way. Universal application of individual experience is wrong.

Start this study as though you have never heard the traditional teachings of man or your denomination on it. Accept what God's Word says: If it says you are healed, believe it. If it says to lay hands on the sick, do it.

Do not enter this study seeking formulas and methods to receive or minister healing. The Bible gives no specific formulas, although various principles are revealed and we will deal with these. Instead of seeking formulas, understand that the Healer is within you. Seek to increase your knowledge of and intimate relationship with Him.

Jesus and the Holy Spirit are resident within. Healing is not something you seek from the outside, but you learn to release it from the inside. You are seeking only to understand principles that release that power within.

THE MINISTRY OF HEALING

Before you begin the ministry of healing and deliverance you should know that if you truly follow the example of the healing ministry of Jesus you will:

- Be a servant instead of a lord: Mark 10:44
- Grow weary, not rich: Mark 6:31; John 4:6; Acts 3:6
- Encounter unbelief of others: Mark 13:58
- Experience persecution from religious leaders (some of them are like the Pharisees--more concerned with law and tradition than life): Luke 6:6-9
- Experience persecution from those closest to you: Mark 6:4; Matthew 13:58
- Avoid publicity instead of seeking it: Mark 17:36; 8:26; Matthew 8:4
- Reject any personal gain or material benefits from God's power: Acts 8:18-24
- Reject personal glory: Acts 14:8-18

SELF-TEST

1. Write the Healing Promise from memory.

2. List four common responses towards healing and deliverance.

3. Summarize the warnings given to leaders who do not minister healing.

4. Why is proper teaching regarding healing and deliverance needed?

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. Examine your own attitude regarding healing. Check those which apply. Have you:

Ignored it?

Denied it?

Complicated it with traditions, experience, bad role models, and imbalance?

Delayed it?

2. Write out a plan to correct your attitude:

3. If you are a spiritual leader, have you been preaching, teaching, and ministering healing consistently? _____ If not, write out your plan to correct this:

4. If you are already ministering healing, how does your ministry compare to that of Jesus in terms of:

-Being a servant instead of a lord: Mark 10:44

-Growing weary, not rich: Mark 6:31; John 4:6; Acts 3:6

-Encountering unbelief of others: Mark 13:58

-Experiencing persecution from religious leaders: Luke 6:6-9

-Experiencing persecution from those closest to you: Mark 6:4; Matthew 13:58

-Avoiding publicity instead of seeking it: Mark 17:36; 8:26; Matthew 8:4

-Rejecting personal gain or material benefits from God's power: Acts 8:18-24

-Rejecting personal glory: Acts 14:8-18

5. Study the healing promise for this lesson:

My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. (Proverbs 4:20-23)

Note that you are to:

- Attend to God's Word.
- Incline your ear to God's Word.
- Keep His Word before your eyes.
- Keep it in your heart.
- Keep your heart with diligence.

God's Word is related to health. His commandments are:

- Life to those who find them.
- Health to their flesh.

Note also in verse 23 the relation of the condition of your heart with the issues of life (the life processes of your physical body).

6. Acknowledging Jesus Christ as the source of true divine healing is vital with the rise of what is called the New Age movement. This movement uses humanistic techniques and seeks help from ungodly spiritual powers. New Agers use spirit guides, channeling, crystals, herbs, and other unscriptural rituals to effect physical healing. Such methods should be rejected as they violate God's Word.

PART TWO

THE ATTACK

An attack is forceful and violent assault. Sin is Satan's attack on the soul and spirit of man. Sickness is his assault on the physical body.

In order to effectively battle against Satan's attacks on your physical body, you first must understand sickness. In this section you will learn about:

- THE SOURCE OF SICKNESS.
- THE REASONS FOR SICKNESS.
- TYPES OF SICKNESS.
- THE END RESULTS OF SICKNESS.

CHAPTER FOUR

THE SOURCE OF SICKNESS

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Describe how disease and death entered the world.
- Identify the source of sickness.
- Identify the destructive elements of sickness.
- Explain how God views sickness.
- Explain how you can be freed from the curse of disease and death.

HEALING PROMISE TO CLAIM:

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. (Galatians 3:13)

INTRODUCTION

There is one source of sickness, although there are varied reasons why a person gets sick. Paul verified this when he said, "for this cause many are sick" (I Corinthians 11:30). This chapter concerns the source of sickness and Chapter Five examines the reasons for sickness.

HOW DISEASE AND DEATH ENTERED THE WORLD

Genesis chapters 1 and 2 in the Bible record the story of the creation of man. God created man in His own image, breathed into him the breath of life, and man became a living soul. Man was created with a triune nature of body, soul, and spirit. The body is the physical part of man. The soul and spirit are the spiritual parts, which enable him to act, think, feel, react emotionally, and spiritually respond to God. Originally, each part of this triune nature was in harmony with the other two, and the entire triune nature of man was in harmony with God. Man was sinless and healthy in body, soul, and spirit.

Genesis chapter 3 records how the first man and woman, Adam and Eve, sinned against God by disobeying His Word. Their sin brought the curse of sin and death upon all men:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Romans 5:12)

This curse of death was a spiritual separation between man and God as well as physical death which would end a man's life. We can see the effects of the curse immediately in the Genesis record. Adam and Eve hid from God because of the spiritual sickness of sin. Adam blamed Eve, which is the start of emotional sickness resulting from disintegrating relationships. Cain killed Abel, which is an example of social sickness. Physical sickness enters the record through the barrenness of Sarah and the plague upon Abimelech.

SATAN THE SOURCE

When the curse of death came upon man, Satan entered the genetic system of the body to begin his destructive mission. The Bible confirms that Satan is the source of evil in the world. Jesus said he is a thief and. . .

The thief cometh not, but for to steal, and to kill, and to destroy. . .(John 10:10)

Sickness destroys the body like sin destroys the spirit. Disease steals health, happiness, money, time, effort, and strength. It truly kills and destroys. Even "accidents" that harm the body are destroying agents of Satan.

Because the source of sickness is Satan, you must resist it just as you do temptation and sin. When you resist temptation and sin you are doing spiritual warfare against Satan's attacks on your soul and spirit. When you resist sickness you are waging spiritual warfare against his attacks on your physical body.

THE DESTRUCTIVE ELEMENTS OF SICKNESS

Every disease comes from a germ of life. Just as your spirit gives life to the body, Satan provides the destructive elements of sickness. In the natural world, God takes a living cell and multiplies it to bring forth life and a new child is born. Satan counterfeits this positive process with a negative cycle of his own. He takes a living cell (virus, cancer, etc.) and multiplies it to bring forth death. This is the "spirit of infirmity" which works in your body when you are sick. When the spirit of infirmity is cast out, disease in your body dies. As long as that germ exists in the body, the disease lives and continues its destructive work.

Although every disease is not a direct attack of demonic spirits, the elements of sickness exist in the world because of Satan. For example, you might catch cold because you went barefoot in freezing weather. This is not a direct attack of demonic spirits, but the elements of sickness which result in your cold exist in the world because of Satan. (You also should use better common sense! More on that in Chapter Twenty.)

HOW GOD VIEWS SICKNESS

If you understand how God views sickness you will never again doubt its source. God calls sickness captivity:

And the Lord turned the captivity of Job. . . (Job 42:10)

Jesus came to preach deliverance to the captives:

The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor, He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. (Luke 4:18)

Jesus called sickness bondage:

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath day? (Luke 13:16)

Jesus came to set people free with the truth:

And ye shall know the truth and the truth shall make you free. (John 8:32)

The truth is that Jesus viewed sickness as oppression and healed those who were oppressed:

How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the Devil; for God was with Him. (Acts 10:38)

The Bible identifies death as an enemy:

The last enemy that shall be destroyed is death. (I Corinthians 15:26)

Sickness is called loathsome:

For my loins are filled with a loathsome disease; and there is no soundness in my flesh. (Psalms 38:7)

It is also viewed as evil:

An evil disease, say they, cleaveth fast unto him. . . (Psalms 41:8)

There are verses in the Bible that indicates God sent a plague or sickness. While God is not the originator of such ills, He sometimes uses them to accomplish His purposes in executing judgment upon the enemy.

REDEMPTION FROM THE CURSE

You learned in this lesson that disease and death are part of the curse of sin, but Galatians 3:13 declares, "Christ has redeemed us from the curse of the law". When Jesus died upon the cross, He took the curse of sin and death upon Himself and. . .

. . . as by the offense of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Jesus Christ) the free gift came upon all men unto justification of life.

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (Romans 5:18-19)

Salvation and healing are both benefits of the atonement made by Jesus on the cross of Calvary. Through His death and resurrection, Jesus took the curse of sin, disease, and death in your place. Because He bore the penalty for your sin, you need not bear it. Because He bore your sickness, you need not bear it. Because He rose in resurrection life, you too shall rise!

Satan comes to kill, steal and destroy, but Jesus said. . .

. . . I am come that they might have life, and that they might have it more abundantly. (John 10:10)

When you receive Jesus as your Savior, the curse of sin is broken. Although you live in a mortal body which is subject to the attacks of both sin and sickness, you are no longer doomed by the curse. Jesus has redeemed you from the curse of the law!

Whenever you question the source of sickness (or anything) that comes into your life, ask yourself, "Does it kill, steal or destroy?" If so, its source is Satan. "Does it enable me to live life more abundantly?" If so, its source is God. Also remember. . .

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (James 1:17)

Ask yourself: "Is this suffering a good and perfect gift?" If you cannot honestly answer "yes," then you must accept what the Word says. . . sickness is not from God!

SELF-TEST

1. Write the Healing Promise from memory.

2. How did death and disease enter the world?

3. Who is the source of sickness?

4. How does God view sickness?

5. What did you learn in this lesson about the destructive elements of sickness?

6. How can you be freed from the curses of disease and death?

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. If you bring your opinion of sickness in harmony with God's opinion, how will you view sickness?

2. God is not the source of suffering but He can use it to accomplish His purposes. Study the following examples which illustrate this:

- The plagues of Egypt: Exodus 7-11
- Leprosy of Miriam: Numbers 12:10
- Illness of King Jehoram: II Chronicles 21:18
- Leprosy of Gehazi: II Kings 5:27
- Death of David's child: II Samuel 12:18
- Death of Eli's sons: I Samuel 2:34
- The suffering of Job: Book of Job
- Undeserved misfortunes of Joseph: Genesis 45:5-7
- Crucifixion of Jesus: Mark 14:35-36 and Romans 5:6-12
- Imprisonment of Paul: Philippians 1:12,19
- Paul's thorn in the flesh: II Corinthians 12:7

3. Think of a time when you experienced suffering. How did God use it for His glory?

4. God is not the source of your present suffering, but how do you think He might be able to use it for His glory? Pray about this.

5. What did you learn in this lesson that you can use to encourage someone who is suffering? Share it with them before you proceed to the next lesson.

6. Ask the following questions about your sickness or that of one to whom you are ministering:

-Does it kill, steal or destroy? If so, its source is Satan. (John 10:10)

-Does it enable you to live life more abundantly? If so, its source is Jesus. (John 10:10)

-Is it a good and perfect gift? If not, it did not come from God. (James 1:17)

7. Do you believe you have been redeemed from the curse of death and disease? _____ If not, review this chapter again.

CHAPTER FIVE

THE REASONS FOR SICKNESS

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Identify five reasons for sickness.
- Explain how sickness results from a violation of spiritual laws.
- Explain how sickness results from Satanic activity.
- Explain how sickness results from a violation of the natural laws of God.
- Explain how improperly discerning the Body of Christ results in sickness.
- Discuss the Biblical directive calling for destruction of the flesh to save the spirit.

HEALING PROMISE TO CLAIM:

Before I was afflicted I went astray; but now have I kept thy Word. It is good for me that I have been afflicted; that I might learn thy statutes. I will never forget thy precepts; for with them thou hast quickened me. (Psalms 119:67,71,93)

INTRODUCTION

There is one source of sickness and that is Satan, but the reasons sickness comes upon you are varied. Here are some reasons for sickness:

VIOLATION OF SPIRITUAL LAWS

When man sinned, death began to work its corruption in the body:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Romans 5:12)

For the wages of sin is death. . . (Romans 6:23)

Sickness is a result of sin, but a person's sickness is not necessarily caused by their own individual sin. Jesus made this clear in the example of the man blind since birth (John 9:1-3). If God punished sin with sickness, every sinner and sinning Christian in the world

would be sick. It is true that sin and sickness have a connection, but you must be careful in the way you apply this individually. It can be used as a convenient way to neglect the sick and rationalize your own powerlessness.

One of the worst misapplications of Scripture is that sickness is a result of a person's individual sin or lack of faith. It is true that if you break God's law, you will suffer. This is suffering for your own sinful acts. For the sinner, this is judgment. For the believer, it is chastisement. But even if you keep God's law, you may still suffer because you live in a sinful world. The righteous, as well as the unrighteous, suffer because of the presence of sin in the world.

An example of suffering for personal sin is someone who gets the disease called AIDS through their own sinful immorality. An example of suffering because of the presence of sin in the world is someone who gets AIDS through a blood transfusion.

Several Bible references confirm that sickness can be related to individual sin. Romans 6:19 confirms that infirmities come through uncleanness (sin). When you violate spiritual laws, you walk under the curse described in Deuteronomy 28. (See also Mark 2:1-12; John 5:1-11,14; James 5:14-16; and Psalms 38:3,7). Sickness can also be related to corporate sin (see Acts 5:1-11 and I Corinthians 11:27-32).

Healing can be lost by returning to sin:

Afterward, Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. (John 5:14)

VIOLATION OF NATURAL LAWS

Some sickness results when you violate the natural laws of God. Here are some examples:

- Improper diet (overweight, underweight).
- Too much labor, feverish activity.
- Improper rest.
- Lack of self control which results in harmful emotions such as anger, bitterness, etc.
- Lack of positive relationships with others (bitterness, unforgiveness etc.).
- Exercise (too much or too little).
- Abuse of drugs and alcohol: Toxic chemical substances taken into the body.
- Violating natural laws such as law of gravity.
(For example: If you jump off a building, you may get hurt!).
- Deliberately placing yourself in jeopardy through dangerous activities and refusing to use

safety devices (such as seat belts in a car, goggles in a workshop, a helmet at a construction site, etc.).

SATANIC ATTACKS

Sometimes illness comes through a direct attack of Satan. Job is one of the best examples of this (see Job 1 and 2). Job experienced physical, mental, and emotional illness because of a Satanic attack. He did not suffer because of his own personal sin. God's own testimony concerning Job was that he was a righteous man.

Sin is Satan's attack on the spiritual man. Sickness is his attack on the natural man. In the New Testament, as well as modern times, the righteous suffer the majority of the Satanic attacks because we have been thrust into a war with Satan, and in any war there are casualties.

Satan attacks your body just as he does your soul and spirit. Your mind, body, and the old man of the "flesh" (the lusts of the eye and the flesh, the pride of life, the world, and your senses) are the channels of attack. Although Satan attacks you physically just as he does spiritually, he has no more right to dwell in your physical body than in your soul and spirit. The operation of Satan's forces in the believer's body can be compared to guerrilla warfare. They actually have no legal right at all in the territory but seek to operate there anyhow. In this world there will always be sickness just as there will always be sin, but in spiritual warfare you can fight sickness just as you fight sin.

NOT PROPERLY DISCERNING THE BODY OF CHRIST

Paul said many were weak and sick because they did not properly discern the Body of Christ and took Communion unworthily. Communion is partaking of the bread and juice symbolizing the body and blood of the Lord Jesus Christ. Paul warned:

Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body.

**For this cause many are weak and sickly among you, and many sleep.
(I Corinthians 11:27-30)**

You can fail to discern the Body of Christ in three ways:

THE MEANING OF THE BLOOD AND FLESH:

You fail to discern the Body of Christ when you do not understand the meaning of the fruit of the vine and the bread. These natural elements are spiritual symbols of the blood and flesh of Jesus. Although many people understand Christ's blood for remission of sin, often they do not understand the true meaning of the Body of Christ. The Body of Christ was broken for your healing (see John 6:48-58 and Luke 6:48-51).

DIVISION IN THE BODY:

Sometimes we fail to discern the Body of Christ by not recognizing the true bond we have with our brothers and sisters in the Lord. When divisions occur in the Church, we are not properly discerning the Body of Christ. We eat and drink unworthily if we do not understand our spiritual union with brothers and sisters in the Lord. Paul explains in I Corinthians 3:1-13 that carnal Christians involved in division cannot partake of the Word because of carnality.

EATING UNWORTHILY:

We eat unworthily when we take communion with an unexamined life. Weakness and sickness result from doing this. This is why Paul says to examine yourself spiritually and repent before taking Communion.

DESTRUCTION OF THE FLESH THAT THE SPIRIT IS SAVED

God permits some to be turned to Satan for destruction of the flesh for disciplinary reasons. God does not put sickness on the person, but He does permit it. You can read about this process in I Corinthians 5:1-7. In this passage the Bible reveals:

How it is to be done: It is to be done in. . .

1. Unity.
2. The spirit and power of the Lord.
3. The name of the Lord.

Why it is to be done: It is to be done because of. . .

1. Fornication.
2. Behavior worse than that of the world (Gentiles).
3. Pride.

4. Lack of repentance.
5. Evil in the midst of the people of God.

Its purposes:

1. Individual purpose: Destruction of the flesh in order that the spirit may be saved.
2. Corporate purpose: Purge out the evil before others are affected.

SELF-TEST

1. Write the Healing Promise from memory.

2. What are the five reasons for sickness discussed in this lesson?

3. How can sickness result from a violation of spiritual laws?

4. How does sickness result from Satanic activity?

5. How does sickness result from a violation of the natural laws of God?

6. How can improperly discerning the Body of Christ result in sickness?

7. Explain the Biblical directive calling for destruction of the flesh so that the spirit might be saved.

How is it to be done? _____

Why is it to be done? _____

What are its purposes? _____

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. Think about the reason for your sickness or that of someone to whom you are ministering. Could it be due to. . .

- Violation of spiritual laws?
- Violation of the natural laws of God?
- Satanic attacks?
- Improperly discerning the Body of Christ?
- Destruction of the flesh that the spirit might be saved?

2. Do you think you are (or have ever been) sick as a result of chastening? What should you do (or have done) based on James 5:14-16?

3. If your illness or that of someone to whom you are ministering is the result of breaking a natural law of God, what can be done to correct this?

4. If your illness or that of someone to whom you are ministering is the result of breaking a spiritual law, confess and repent of your sin and claim I John 1:8-9, or lead them to do so.

5. Do you think you or the person to whom you are ministering have improperly discerned the Body of Christ? If so, repent and ask God for forgiveness, then pray for healing of the physical condition.

6. If you believe your illness or that of someone to whom you are ministering is demonically caused, bind the spirit of infirmity in prayer and loose the healing power of the Holy Spirit.

7. Study the Healing Promise for this lesson:

Before I was afflicted I went astray; but now have I kept thy Word. It is good for me that I have been afflicted; that I might learn thy statutes. I will never forget thy precepts; for with them thou hast quickened me. (Psalms 119:67,71,93)

This passage reveals that David experienced affliction because of violation of spiritual laws. What did he learn from the experience? What brought the "quickenning" (healing) to his condition? How can you apply what David learned to your own life?

CHAPTER SIX

TYPES OF SICKNESS

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- List five basic types of sickness.
- Define spiritual sickness.
- Define physical sickness.
- Define mental sickness.
- Define emotional sickness.
- Define demonically caused conditions.

HEALING PROMISES TO CLAIM:

Have mercy upon me, O Lord; for I am weak; O Lord, heal me, for my bones are vexed. My soul is also sore vexed, but thou, O Lord, how long? The Lord hath heard my supplication; the Lord will receive my prayer. (Psalms 6:2-3,9)

INTRODUCTION

When we speak of "sickness or disease" we mean any spiritual, mental, emotional, or physical condition, which is not in proper order as it was created by God. There are five types of sickness. These are:

SPIRITUAL SICKNESS

Spiritual sickness is sin. If it is not dealt with, sin is terminal spiritually speaking. Medical science or natural healing can do nothing for this condition. Everyone is affected by spiritual sickness because all have sinned. Healing for spiritual sickness comes from repenting, receiving forgiveness of sin, and accepting Jesus Christ as personal Savior.

PHYSICAL SICKNESS

Physical sickness may result from organic disorders which are problems that can be observed and detected by physicians. In organic disorders the actual structure or tissue of the body is

damaged in some way. Physical sickness can also result from functional disorders which result from a malfunction of an organ or part of the body. Functional disorders include a variety of conditions in which a problem in one part disturbs the whole organism. Most common are heart disease, high blood pressure, diabetes, peptic ulcers, and allergies. Because of the integrated nature of man, illness in one part affects the whole body. This means that functional illnesses which continue unchecked can result in organic illnesses.

EMOTIONAL SICKNESS

Emotional illness results from harmful emotions such as anger, hatred, bitterness, etc. Healing comes through both vertical and horizontal forgiveness and healing. Vertical forgiveness results when you ask God to forgive you for sinful emotions. When you repent, God heals these inner conditions. Horizontal forgiveness and healing results when you forgive those who offended you. Some call this "inner healing", although the term has sometimes been abused and expanded to include experiences the Bible does not teach.

MENTAL SICKNESS

Mental sickness is poor mental health resulting from retardation, illness, accidents, breakdowns, birth defects, and psychological conditions not caused directly by demonic presence.

DEMONIC CONDITIONS

Demonically caused conditions include possession, oppression, obsession, and demonically caused mental and physical conditions. Demonic conditions require a special type of healing called deliverance. Deliverance and healing are related, but Scripture indicates a difference between them:

Then He called His twelve disciples together and gave them power and authority over all devils and to cure diseases. And He sent them to preach the Kingdom of God, and to heal the sick. (Luke 9:1-2)

You will learn more about demonically caused conditions in Part Six of this course.

SELF-TEST

1. Write the Healing Promise from memory.

2. What are the five basic types of sickness?

3. What is spiritual sickness?

4. What is physical sickness?

5. What causes emotional sickness?

6. What is mental sickness?

7. What are demonically caused conditions?

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. Prayerfully analyze your own sickness or that of someone to whom you are ministering. What type of illness are you dealing with? Is it...

- Spiritual?
- Physical?
- Mental?
- Emotional?
- Demonically caused?

2. Write out the reason you believe it is....

Spiritual sickness:

Physical sickness:

Mental sickness:

Emotional sickness:

A demonically caused condition:

3. Because of the integrated nature of man, illness in one part affects the whole body. Can you see how this is true in your own illness or that of one to whom you are ministering?

How is a physical condition affecting the spirit, emotions, and mind?

How is a spiritual condition affecting the body, emotions, and mind?

How is an emotional condition affecting the body, mind, and spirit?

How is a mental condition affecting the body, spirit, and emotions?

4. Study the healing verses for this lesson which are found in Psalms 6:

Have mercy upon me, O Lord; for I am weak; O Lord, heal me, for my bones are vexed (verse 2). My soul is also sore vexed, but thou, O Lord, how long? (verse 3). The Lord hath heard my supplication; the Lord will receive my prayer (verse 9).

Verse 2 indicates a physical condition: "My bones are vexed." **Verse 3** indicates a spiritual condition: "My soul is also sore vexed." **Verse 3** indicates the Psalmist had to wait for his healing: "O Lord, how long?" (Have you ever asked this question in relation to healing?) **Verse 9** displays his faith in God: "The Lord hath heard my supplication" ("hath heard" is past tense). "The Lord will receive my prayer" ("will receive" is future tense). His prayer for healing has been heard, even though its manifestation is yet in the future.

CHAPTER SEVEN

THE END RESULTS OF SICKNESS

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Identify the two end results of sickness.
- Identify two types of death.

HEALING PROMISE TO CLAIM:

For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end. (Jeremiah 29:11)

INTRODUCTION

There are only two possible end results of a sickness. It will either be for the glory of God or a sickness unto death. In either case, God promises:

For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end. (Jeremiah 29:11)

A SICKNESS FOR THE GLORY OF GOD

A sickness for the glory of God is one where a person glorifies God through their testimony, life, and ministry. You can read the story of a man blind since birth in John chapter nine. Jesus said of this blind man:

... Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in Him. (John 9:3)

When the blind man was healed, God received glory through his testimony. God should always receive the glory for all legitimate healing. (By "legitimate" we mean healings that are not Satanically invoked.)

NATURAL HEALING:

God usually is given credit for divine healing, of course, but glory should also be given Him for what is called natural healing of the body through its own processes. God created the body and displays His nature and creative power through the natural bodily processes.

MEDICAL HEALING:

Praise should also go to God for healing assisted by medical means. The Bible says every good gift comes from God (James 1:17) and this includes medicines, vitamins, and other substances that benefit you physically. Many medicines come from natural substances in plants and elements that were created by God in the first place.

INSTANTANEOUS AND DELAYED:

Sometimes a person is healed instantaneously, but other times healing is delayed and he is healed later or gradually. Consider these examples:

-Zechariah was not healed until the birth of John: Luke 1:20

-Hannah could not bear a child until God's perfect timing: I Samuel 1:5-19

-Despite Abraham's faith, Abraham and Sarah could not bear a child until God's timing: Hebrews 11:11

Whether instantaneous or gradual, God should receive glory for the healing.

A SICKNESS UNTO DEATH

In John 11:4 Jesus said the sickness of Lazarus was not one unto death. This means there is a sickness unto death. The goal of healing is not immortality. Divine healing does not achieve this any more than medicine does. Even those raised from the dead by Jesus eventually died, including Lazarus.

There are two types of death mentioned in the Bible. A premature death occurs when a person is turned over to the destruction of the flesh and dies prematurely so that the spirit might be saved (I Corinthians 5:4-5). You studied about this in Chapter Five.

The second type of death mentioned in the Bible is an appointed death. Every man has an appointed time to die (Hebrews 9:2; Ecclesiastes 3:2). Even Elisha, the great prophet of God who did many miracles of healing, became sick with "the sickness whereof he would die" (II Kings

13:14). At your appointed time to die it is possible to just stop breathing rather than get sick and die:

**. . . thou takest away their breath, they die, and return to their dust.
(Psalms 104:29)**

As an old man Moses had no effects of age. Joshua was "old and well stricken in age." God preserved one supernaturally, while the other experienced the results of natural aging. Their spirituality had nothing to do with this. Both were great spiritual leaders. God will sustain you whether your body experiences the natural processes of age and death by disease or you are supernaturally preserved.

We often make the mistake of living bound by the parameters of time instead of eternity. As a believer, you are already living in eternal life whether you live it on this or the other side of death. When a believer dies, it is the ultimate healing within the parameters of eternity.

Remember. . . You will experience healing: For some, it will be experienced this side of death. God will raise you up and you will glorify Him by your testimony, life, and ministry.

Others will receive the ultimate healing as they pass through death and victoriously enter the presence of the Lord with a body, soul, and spirit that is perfectly whole.

SELF-TEST

1. Write the Healing Promise from memory.

2. What are two end results of sickness?

3. What are two types of death identified in Scripture?

(Answers to tests are provided at the conclusion of the final chapter in this manual.)

WORKING IT OUT

1. If your sickness or that of one to whom you are ministering is considered terminal, only God can reveal whether it is a "sickness unto death" or for "the glory of God." Unless God reveals a sickness is one unto death, then continue to pray for healing according to the will of God.

2. Medical and natural healings are from God, just as divine healing. The problem arises when people give credit to medicines and doctors instead of realizing God is the source of all healing. Jesus said of Israel:

. . . They knew not that I healed them. (Hosea 11:3)

King Asa died because he sought medical help only. He neglected his spiritual condition and did not turn to the Lord in his time of need (II Chronicles 16:12).

3. Can you remember a sickness you experienced where healing was aided by the use of medicine, doctors, or natural bodily processes? _____ Did you thank God for this healing? _____ If not, do so now.

4. When you or someone to whom you are ministering are healed, how will you use this healing to glorify God?

5. If your sickness is one unto death and it is your appointed time to die physically, remember that you are already living in the parameters of eternity. You will be healed. You will enter the presence of the King with perfect health!

PART THREE

THE COUNTERATTACK

In the last section you learned much about the attack of the enemy on the physical body as you studied the source, reasons, types, and end results of sickness.

In this section you will learn how to stage a counterattack against Satan and battle for the physical body. A counterattack is a response designed to counteract and defeat an attack of the enemy.

In order to respond to Satan's attacks on the physical body you must understand:

- THE BIBLICAL BASIS OF HEALING.
- THE PURPOSES OF HEALING.
- THE GIFTS OF HEALING.

These are the subjects of this section.

CHAPTER EIGHT

THE BIBLICAL BASIS OF HEALING

OBJECTIVES:

Upon completion of this lesson you will be able to:

- Write the Healing Promise from memory.
- Explain the New Testament parable of the sower as it relates to healing.
- Summarize Old Testament teaching regarding healing.
- Using the examples of Jesus and the first Church, summarize New Testament teaching regarding healing.
- Identify healing as a benefit of the atonement of Jesus Christ.
- Summarize the Great Commission in relation to healing and deliverance.
- List Bible references which verify that all believers should be involved in the healing and deliverance ministry.
- Identify three keys to the Kingdom which relate to healing.

HEALING PROMISE TO CLAIM:

But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. (Isaiah 53:5)

INTRODUCTION

With this lesson you begin a journey of faith into healing and deliverance. The Bible is your passport for this journey. In the natural world, a passport verifies your citizenship and guarantees the privileges afforded by your nation.

As a spiritual passport, the Word of God verifies your citizenship in the Kingdom of God. It guarantees that as a born-again believer you qualify for the privileges afforded by this citizenship, including the privileges of divine healing and deliverance.

THE WORD OF GOD AND HEALING

Read the parable of the sower in Matthew 13:3-8, 18-23; Mark 4:3-8, 14-20; and Luke 8:5-8, 10-15. In this parable, Jesus explains that the "seed" is the Word of God. In the natural

world a seed has within it the capacity to bring life, but it is powerless until it is planted and nurtured.

The same is true in the spiritual world. The seed of God's Word has the capacity to bring spiritual life. The seed of God's Word on healing has the capacity to bring deliverance. But until the Word of healing is sown in your life, you will be trying to reap without sowing. You cannot reap when you have not sown. This is why you must study the Biblical basis of healing and deliverance. One law of harvest is that in order to reap, you must sow.

Another law of harvest is that you do not reap in the same season you sow, but you will reap in due (proper) season. As you begin to sow God's Word in your life, you may not immediately experience healing or see results in those to whom you minister. But if you continue to sow the Word of healing, **YOU MUST EVENTUALLY REAP--It is the law of God's harvest.**

The parable of the sower also contains some warnings of which you should be aware as you begin your study of what the Bible teaches about healing. When the seed of God's Word is sown there is always opposition from Satan.

Some seed falls by the "wayside" of your life and the wicked one steals it from you. You hear God's Word on healing and deliverance, but you allow it to be snatched away, perhaps by tradition or by doubt, criticism, and unbelief.

Some seed falls on "stony ground" and you do not allow it to take root in your heart. The stony ground represents a hard heart that is not open to the truth of God's Word. The Word is first received with joy, but when affliction comes (perhaps in the form of a physical attack) or persecution results (perhaps from those who do not believe in divine healing) the Word wilts and you are offended. The seed of God's Word on healing may also be choked out by "thorns" in your life. The cares of the world, riches, pleasures, and lusts strangle its growth.

Man is composed of a triune nature consisting of body, soul, and spirit. The body is the physical part of man. The soul and spirit are the spiritual parts which enable him to act, think, feel, react emotionally, and spiritually respond to God.

All of these are involved in the sowing and reaping of spiritual truth. Through the bodily senses of hearing and seeing you receive the reproductive seed of God's Word. As you read or hear the Word it enters your spirit. But in order to reproduce in your life, the seed must get into your soul. The process is much like biological reproduction in the natural world. In order for humans to reproduce there must be a male, a female, and the biological seed which is transmitted through intimacy.

Applying this spiritually, the Word of God is the seed. The spirit is the "male" portion of the

spiritual nature and the soul is the "female" portion. (We know the soul is the female part of the spiritual nature, because David said, "My soul shall make her boast in the Lord"). In order to reproduce, the seed must enter the spirit (male) and be transmitted on to the soul (female).

The reason that the Word of God often does not effect change in our lives is that we only allow it to enter our spirits. We never really let it penetrate the deep recesses of our soulish nature in the mind, will, and emotions.

In the natural world, when male and female unite and biological seed is planted, its effects are evident. The cells of a new life are produced and a child is eventually born. The same is true in the spiritual world. When the Word of God regarding healing is transmitted from the physical senses of eye or ear to your spirit and is then planted in your soul, its effects will eventually be seen in your physical body.

THE OLD TESTAMENT RECORD

Our study of the Biblical basis of healing and deliverance begins in the Old Testament record. (As the various references in this lesson are discussed, please read them in your Bible).

Originally, man was created sinless and healthy in body, soul, and spirit. You already learned in Chapter Four that death entered the world as a result of the sin of the first man and woman (Genesis 3). You also learned that when the curse of death came upon man, Satan entered man's genetic system and began his destructive mission of sickness, disease, bondage, and death.

But in this dark moment of history, the first promise of spiritual and physical healing was given. In Genesis 3:15 God said that the "seed" of the woman would bruise the head of Satan. This "seed" was a prophetic promise about Jesus who, through His earthly ministry, death, and resurrection, would defeat Satan.

The Genesis record contains two accounts of divine healing. In Genesis 17:18-19 God promised to heal Sara's barrenness. In Genesis 21:1-7 this was fulfilled. Genesis 20:17 records the healing of Abimelech.

In the book of Exodus, disease and divine healing more clearly enter the Biblical record. After the deliverance of Israel from Egypt, the people marched for several days without finding water. When they finally came to Marah, they could not drink of the water because it was bitter.

God showed Moses a tree which, when cast into the waters, made the waters sweet.

Following this God revealed Himself as Healer of His people. He said:

... If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee. (Exodus 15:26)

A more accurate translation of this is "I am the Lord your physician." This indicates a habitual, continuing action.

Because this promise was first given to Israel in a specific situation, some say it applies only to them and that Christians cannot claim it. We must remember, however, that the names of God are revelations of His nature and character, and God does not change. If He was by nature a physician and healer then, He is the same today. Other specific references to healing in Exodus are the healing of Moses' leprous hand (Exodus 4:1-7) and God's promise to take away sickness from among his people (Exodus 23:25).

The book of Leviticus might be called the "health care manual" of the Bible. God reveals regulations regarding the treatment of disease (for an example see Leviticus 13:1-46; 14:1-32) and gives directives regarding healthy living (see Leviticus 15:1-33 for an example).

The book of Numbers records the healing of the leprosy of Miriam and Aaron (Numbers 12:1-15) and the healing of plagues that affected Israel (Numbers 16:41-50 and 21:5-9).

Deuteronomy 28 is a very important chapter related to healing. It explains the relation of obedience to physical health. Other passages in Deuteronomy stressing this truth include 7:15; 29:22; 30:20.

Manoah's wife was healed of barrenness in Judges 13:2-24. There are several records of healings in the book of I Kings. There are stories about a man with the withered hand in I Kings 13:4-6 and the raising of a dead child in I Kings 17:17-24. The record continues in II Kings with the healing of a child by Elisha in II Kings 4:8-37 and the healing of Naaman in II Kings 5:1-14. Study also the case of King Azariah in II Kings 15:1-12.

From the healing of Hezekiah in II Kings 20:1-11 we learn that God can heal terminal illness and add years to life (see also II Chronicles 32:24-26 and Isaiah 38:1-12,16). We also learn from II Kings 13:14 and 21 that death comes to all men, even those with a ministry of healing.

A great prayer of repentance related to healing is recorded in II Chronicles 6:26-31. II Chronicles 20:9 promises that God hears when we cry in affliction. In II Chronicles 16 you

can read the story of Asa who died because he did not seek healing from God. His sin was not going to medical doctors, but ignoring God and His healing power. In II Chronicles 26 you can read about Uzziah's leprosy and in II Chronicles 30:20 of the healing of the people through the prayers of Hezekiah.

The book of Job, especially chapters 1 and 2, permits us to see behind the scenes to identify the source of Job's problems, including his sickness. Study the book of Job to learn about his response in the time of sickness, the reaction of his friends, and how God healed and delivered him.

The book of Psalms contains many promises, revelations, and prayers concerning healing. Study the following passages:

6:2-3: "O Lord heal me."

27:1: "The Lord is the strength of my life."

30:2: "I cried and you healed me."

32:3-5: Acknowledged sin results in healing.

34:19-20: "Many are the afflictions of the righteous, but the Lord delivers him out of them all."

38:3,7: Anger and sin affects your health; disease is called "loathsome."

41:1-8: "Heal my soul for I have sinned against thee." Disease is called evil.

42:11; 43:5: God is the health of our countenance.

42:1-5: Healing for a downcast spirit.

55:1-2: Persevering prayer and healing.

67:2: "That thy way may be known upon earth, thy saving healing among all nations."

72:13: We are to pity the weak.

91:9,10: "Neither shall any plague come nigh thy dwelling."

103:1-5: "Forget not His benefits. . . Who healeth all thy diseases." In this passage God is revealed as the forgiver of sins and the physician for all diseases.

105:37: Israel came forth without one feeble person among them. Three million people were all well and strong.

107:17-20: "He sent His Word and healed them."

119:25-28: We are strengthened by the Word.

119:67: "Before I was afflicted, I went astray."

147:3: "Who healeth all thy diseases." Healing for a broken heart.

105:37: "He brought them forth. . . not one feeble among them."

The book of Proverbs provides wisdom regarding healthy living. Proverbs 3:7-8 explains how to be healthy. Proverbs 4:20-23 reveals that the issues of life are affected by the heart attitude and that God's promises bring life and health.

Proverbs 15:4 and 30 confirm that wholesome talk results in health and Proverbs 16:24 shows that God's Word brings healing. Proverbs 16:24 indicates that the Word of God brings healing to the bones and Proverbs 17:22 reveals the physical affects of spiritual problems.

Ecclesiastes 3:3 confirms that there is a set time for healing and Ecclesiastes 5:17 demonstrates how sorrow and wrath are related to sickness.

Isaiah 6:10 explains the relationship between spiritual understanding, conversion, and healing. Isaiah 19:22 confirms that when God is entreated He heals ("entreated" means to "ask earnestly and solicit pressingly").

Isaiah 32:3-4 is a great prophetic promise of healing being part of the Kingdom of God. Isaiah 33:24 and 35:5-6 tells of healing during the Millennium and how the inhabitants will say "I am not sick."

In Isaiah 53:5 we are promised healing and deliverance through the atonement. Isaiah 57:18-19 encourages us to draw near for healing and Isaiah 58:8 confirms that our "health shall spring forth."

In Isaiah 61:1 we learn that Jesus was sent to bind up the brokenhearted. This speaks of an inner, emotional healing.

In Jeremiah 8:14-15; 20-22 the bitterness of sin is tied to physical illness and Jeremiah 15:18 explains how to deal with an incurable wound. Jeremiah 17:14; 30:12-17; and 33:6 confirms God is the source of healing.

Lamentations 3:33 confirms that "God does not willingly afflict." Ezekiel 17:14; 30:17; and 33:6 confirm that God can heal and restore health.

Ezekiel 30:12-13 speaks of incurable wounds medicine cannot heal. Only spiritual healing can cure these types of wounds. Ezekiel 34:4,16,21 and Zechariah 11:16 contain warnings to shepherds (spiritual leaders) who have ignored the sick sheep (people).

Daniel chapter 4 records King Nebuchadnezzar's sickness and healing. Hosea 5:13 warns of the danger of going elsewhere for healing and Hosea 6:1 and 7:1 confirm that God can and will heal both physical and spiritual conditions. Hosea 11:3 records God's sad words about Israel: "They knew not that I healed them." The Old Testament record of healing closes with the promise in Malachi 4:2 that Jesus will arise with "healing in His wings."

THE NEW TESTAMENT RECORD

Healing and deliverance are expanded to a new dimension in the New Testament record through the examples of Jesus and the first Church.

THE EXAMPLE OF JESUS:

In the New Testament, Jesus is the believer's model of faith and practice. His healing and deliverance ministry is the pattern which you should follow in your own ministry. Out of 3,774 verses in the four New Testament Gospels, 484 relate specifically to the healing of physical and mental illnesses and the resurrection of the dead. In Mark, 209 verses out of 666 relate to the miracles of Jesus. Of the 1,257 narrative verses in the Gospels 484 (38.5 percent) are devoted to describing healing miracles.

Jesus spoke the words of God in His ministry:

. . . I do nothing of myself; but as my Father hath taught me, I speak these things. (John 8:28)

Jesus did the work and will of God:

For I came down from Heaven, not to do mine own will, but the will of Him that sent me. (John 6:38)

I must work the works of Him that sent me, while it is day: the night cometh, when no man can work. (John 9:4)

. . . My meat is to do the will of Him that sent me, and to finish His work. (John 4:34)

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

. . . For this purpose the Son of God was manifested, that He might destroy the works of the Devil. (I John 3:8)

The works Jesus did pleased the Father:

. . . for I do always those things that please Him. (John 8:29)

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

There are several New Testament references where Jesus healed everyone present:

- Acts 10:38
- Luke 4:40; 6:17-19; 9:11
- Matthew 4:23-25; 9:6,35; 10:1; 12:15; 14:14,34-36

Jesus healed many types of diseases:

- Epilepsy
- Dropsy
- Deaf and dumb
- Palsy or paralysis
- Chronic hemorrhage
- Demonized
- Withered hand (deformities or paralysis)
- Blind
- Infirmities
- Restoration of an ear that was cut off
- Raising of the dead
- Maimed (as used in Mark 9:43, clearly this indicates a limb gone)

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

Jesus used various methods in healing. Sometimes Jesus called the sick to Him (Mark 3:1-6). Other times they called for Him (see the story of the Centurion's servant in Matthew 8:5-13; Luke 7:1-10 and the healing of Jarius' daughter in Matthew 9:18-19; 23-26).

Jesus dealt with the whole man, not just the physical condition. He taught forgiveness of sin and healing together. Sometimes He healed first, then forgave sin (see Luke 17:9 and John 5:14). Other times He forgave sins first, then healed (see Mark 2:1-12).

Sometimes healings occurred without faith on the part of the sick person (at least it was not mentioned):

- Lazarus: John 11:1-44
- Malachi's ear: Luke 22:50-51
- Gadarean maniac: Mark 5:1-20
- Deaf and dumb man: Mark 7:32-35
- Peter's mother-in-law: Luke 4:38-39
- Widow's son: Luke 7:12-15
- Man with withered hand: Mark 3:1-5
- Man born blind: John 9:1-7
- Daughter of Abraham: Luke 13:10-13
- The nobleman's son: John 4:46-50
- Centurion's servant: Matthew 8:5-13
- Syrophenician's daughter: Matthew 15:21-28
- Jarius' daughter: Mark 5:35-43

Sometimes healings occurred because of faith on the part of an individual:

- Two blind men: Matthew 9:27-31
- A leper: Matthew 8:2-4; 20:29-34; Mark 1:40-44
- Ten lepers: Luke 17:11-19
- Two blind men: Matthew 20:29-34
- Blind Bartimaeus: Mark 10:46-52; Luke 18:35-43
- Woman with issue of blood: Matthew 9:20-22; Mark 5:25-34; Luke 8:43-48

Sometimes healing occurred because of faith of others:

- The Centurion's servant: Matthew 8:5-13
- The nobleman's son: John 4:46-53
- Four who brought the palsied man: Matthew 9:1-8; Mark 2:1-12; Luke 5:17-26
- The Syrophenician's daughter: Matthew 15:21-28
- Dumb possessed with devil: Matthew 9:32-33
- Blind/dumb, possessed: Matthew 12:22-23
- Jarius' daughter: Mark 5:35-43
- Deaf and dumb man: Mark 7:32
- Blind man: Mark 8:22-26

Jesus used different verbal methods in healing. Sometimes He spoke the word of pronouncement only:

- Daughter of Abraham: Luke 13:10-13
- Nobleman's son: John 4:46-50
- Blind Bartimaeus: Mark 10:46-52
- The two blind men: Matthew 9:27-31
- Centurion's servant: Matthew 8:5-13

Sometimes He spoke the Word of command:

- The man with palsy: Luke 5:17-26
- Jarius' daughter: Mark 5:22-24, 35-43

Sometimes Jesus combined command and touch:

- The leper: Matthew 8:2-4
- The two blind men: Matthew 9:27-31
- Peter's mother-in-law: Luke 1:38-39
- Deaf and dumb man: Luke 7:32-35
- The widow's son: Luke 7:12-15
- Daughter of Abraham: Luke 13:10-13

Sometimes Jesus prayed:

- Peter's mother-in-law: Luke 4:38-39
- The deaf and dumb man: Mark 7:32-35
- The widow's son: Luke 7:12-15
- Lazarus: John 11:38-44
- The man with withered hand: Mark 3:1-5

It was not necessary for Jesus to be physically present with the ill in order to heal. He healed from a distance:

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

Jesus often commanded the sick to do something as part of the healing process:

- The man with the withered hand was told to "stretch it forth": Luke 6:6-11
- The paralyzed man at Bethesda was told to "rise, take up thy bed and walk": John 5:1-9

- The nobleman with a sick son was told, "go thy way": John 4:46- 54
- The ten lepers were told to show themselves to the priest: Luke 17:11-19
- A blind man was told to wash in the pool of Siloam: John 9:7

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

Jesus used unusual "material" items such as:

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

Sometimes the sick touched Him:

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

Sometimes He touched the sick:

- Two blind men: Matthew 9:27-31
- People with various diseases: Luke 4:40
- Leper: Luke 5:13
- Woman with spirit of infirmity: Luke 13:10-13

The instructions Jesus gave following healings were varied. For example, Peter's mother-in-law got up from her bed and ministered to those in the house. Jesus called for food to be given to Jarius' daughter.

The healings of Jesus occurred in various locations:

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

-In gardens

There were varied responses to the miracles and healings:

- Amazement
- Fear of God
- Controversy
- Rejection by family and religious leaders
- Demons crying out
- Anger
- Popularity
- Glorifying God
- Questioning "What is this?"
- Discussion (both report and rumor)
- Household salvation

In summary, as we consider the healing ministry of Jesus as the example for our own ministries we find that Jesus spoke the words of God and did the works of God during His earthly ministry. Healing and deliverance were part of His words and work.

Sometimes Jesus healed everyone present. At other times, He healed specific individuals. He healed many different types of diseases and used various methods of ministry. Sometimes healings occurred without faith on the part of the sick. At other times it occurred because of the faith of the sick or their friends or relatives. Jesus ministered healing wherever He went and His ministry was marked by compassion. His ministry received a variety of reactions from the people and the religious and political leaders of the time.

This same Jesus moves among us to save and heal today. Remember that "as many as received Him. . . were born of God" (John 1:12-13) and as "many as touched Him were made whole" (Mark 6:56).

THE EXAMPLE OF THE EARLY CHURCH:

The example of the early Church also provides a model for our healing and deliverance ministry. The disciples were both commissioned and sent by Jesus to the healing ministry. The disciples did as they had been commissioned to do, and expected Jesus to do what He promised (for examples see Acts 3:4-7; 8:4-8; 28:3-6).

The disciples understood that power and authority to heal was not their own but from Christ (Acts 3:4-7; 9:17-18). Prayer was part of their healing ministry (Acts 4:23-31; 9:40-41; 28:8; and James 5:16). There was both intercessory and charismatic healing prayers (Acts 3:4-7 and James 5:14-16).

The disciples experienced delayed healings. Study the examples of Epaphroditus in Philippians 2:25-30; Timothy in I Timothy 5:23; and Trophimus in II Corinthians 8:18-22.

Like Jesus, the disciples experienced persecution because of their healing ministry (Acts 4:3,29; 5:17-18; 6:9-15; 7:1-60).

There were various methods of healing recorded in Acts, which include:

- Laying on of hands: 5:12; 14:3; 19:11; 28:8
- Words combined with laying on of hands: Lame man, 3:1-10; Paul's eyes, 9:17-19
- Words combined with lifting up by hand: Lame man, 3:1-42; Paul's eyes, 9:36-43
- Speaking the Word (command of authority): Slave girl, 16:18; Lystra cripple, 14:10
- Prayer: Paul's eyes, 9:36-43; Publius' father, 28:8-9
- Prayer clothes: 19:11-12
- Shadow: 5:12-16
- Embrace: 19:12
- Surrounding: 14:19-20
- No method at all: 14:19-20
- Word and a command to act: Aeneas, 9:33-34; lame man, chapter 3.

Sometimes healing resulted because:

- The sick took the initiative: Lame man at the temple gate, Acts 3:3
- Friends took the initiative: Tabitha, Acts 9:38
- The apostle took the initiative:

-Peter:	Aeneas at Lydia:	Acts 9:34
-Paul:	Cripple at Lystra:	Acts 14:9
-Paul:	Philippian slave girl:	Acts 16:18
-Paul:	Eutychus:	Acts 20:10

-Paul: Publius' father: Acts 28:8

The disciples ministered to individuals. Study the following chart:

Individual Healings By Disciples

<u>Event</u>	<u>Acts</u>	<u>Type</u>
Healing of lame beggar	3:1-4:22	Physical
Paul's eyes	9:10-19; 22:10-21	Physical
Peter heals Aeneas	9:32-35	Physical
Peter heals Dorcas (Tabitha)	9:36-43	Raising Dead
Lame man at Lystra	14:8-18	Physical
Paul raised at Lystra	14:19-20	Physical
Slave girl at Philippi	16:16-40	Demonic
Deliverance Eutychus	20:7-12	Raising Dead
Paul's Snakebite	28:3-6	Physical
Publius' father	28:8-9	Physical

The disciples ministered to groups. Study the following chart:

Collective Healings By Disciples

	<u>Acts</u>
Many wonders and signs	2:42-47
Prayer for confidence and healing signs	4:23-31
Many healed in Jerusalem	5:12-16
Stephen performs many miracles	6:8-15
Philip heals many at Samaria	8:5-25
Paul and Barnabas work signs and wonders	14:3
Paul heals sick at Ephesus	19:11-12
Sick people healed at Malta	28:8-9

There were many types of illnesses healed. Study the following chart:

Types Of Illnesses Healed

		<u>Acts</u>
Fever and bloody flux:	Publius' father	28:8
Blindness:	Paul	9:8
Head injury (dead):	Eutychus	20:9

Fatal illness:	Tabitha	9:37
Paralysis:	Aeneas	9:33
Lameness:	"many lame"	3:2; 8:7; 14;8
Demonic possession:	Philippi	16:16-40
Snakebite:	Paul	28:3-6

(Many other unidentified illnesses in the crowds were also healed.)

Healings were sometimes performed in response to a request:

-Of a sick man lame:	Acts 3:2
-Of friends (Tabitha):	Acts 9:38

Healing resulted as response to a need:

-Aeneas the paralyzed:	Acts 9:33
-Eutychus:	Acts 20:10
-Publius' father:	Acts 28:8
-The sick on Malta:	Acts 28:9

Healing resulted as a response to faith:

-Cripple at Lystra:	Acts 14:9
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Healing also resulted as a reaction to vexation:

-Philippian slave girl:	Acts 16:18
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From the examples of the disciples we learn that they were commissioned and sent by Jesus to the healing ministry. They understood their power and authority was from Christ. Prayer was part of their healing ministry and they experienced both delayed and instantaneous results.

Like Jesus, they experienced persecution because of their healing ministry. They used various methods of healing and dealt with a variety of diseases. Sometimes healing resulted because the sick took the initiative, friends took the initiative, or the apostles took the initiative. The disciples ministered to both groups and individuals.

From the New Testament record, it is clear that miracles, healings, and deliverances did not end with the ministry of Jesus Christ. These signs followed "them that believed."

HEALING AND THE ATONEMENT

We want to consider one of the most important Biblical references to healing in detail:

Surely, He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted.

But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. (Isaiah 53:4-5)

Isaiah 53 is a prophetic chapter referring to Jesus Christ. Verses four and five definitely link healing to the atonement of Jesus by His death on the cross. The only use of the word "surely" in this chapter, which is a word of emphasis, precedes this provision for our salvation and healing.

Sin and sickness are Satan's twin evils. Salvation and healing are God's twin provisions for deliverance. Before Calvary people were saved and healed by looking forward to it in faith. Afterwards, salvation and healing comes by looking back to it in faith.

Disease and death entered by sin and are penalties for iniquity, so their remedy must be found in the atonement of Christ. Jesus bore your sicknesses and carried your diseases at the same time and in the same manner that He bore your sins.

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses. (Matthew 8:17)

God laid both sin and sickness on Jesus in the same atonement. Peter speaks of salvation and healing as being an accomplished fact:

Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. (I Peter 2:24)

Since Jesus bore your sins, it must be God's will to save when you come to Him. Since He bore your sicknesses, it must also be His will to heal when you come to Him. The same God who forgives all your sin also heals all your diseases:

Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities, who healeth all thy diseases. (Psalms 103:2-3)

The redemptive name "Jehovah-tsidkenu" reveals God's redemptive provision for your soul.

The redemptive name "Jehovah-rapha" reveals His redemptive provision for your body.

The word "saved" in Romans 10:9 is the same word used by Mark when he said, "as many as touched him were made whole". The Greek word "sozo" used in these passages means salvation from sin and its penalty. Sickness is part of the penalty, so salvation is part of the atonement for sin.

While the atonement of Christ has guaranteed the believer's final perfection, both physical and spiritual human imperfections continue. The believer continues to suffer attacks of sin and sickness. The ultimate benefits of Christ's atonement are yet to be revealed:

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (I Peter 1:5)

The benefits of salvation to be revealed in eternity are those of physical and spiritual perfection.

When Jesus died on the cross did He take away your sins? Do you, as a believer, still battle against sin? The same is true of sickness. Jesus died for your sickness, but as long as you are in an imperfect world and Satan is not yet bound, you must also war against sickness.

There is a past, present, and future tense of salvation:

- Past: You are saved from the penalty of sins committed in the past.
- Present: You are saved from the power of sin in the present.
- Future: You will be saved from the presence of sin in the future (eternity).

The same is true of healing. You are saved from the penalty of sickness for your sin. You can overcome the power of disease in the present time and be saved from the actual presence of disease in eternity.

Since healing is a benefit of the atonement, you should accept Jesus not only as Savior, but also as Healer. How can He keep you from sin if you have never accepted Him as Savior? How can He keep you from sickness if you have never accepted Him as Healer?

THE COMMISSION TO HEAL

Jesus commissioned His followers to preach and teach the Gospel of the Kingdom of God and demonstrate its power by healing and deliverance. Study the following chart and look up each reference in your Bible:

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>Acts</u>
Sending of 12	10:1-42		6:7-13	9:1-6
Sending of 70			10:1-24	
Power to bind and loose	16:17-19			
Final commission	28:16-20	16:14-20	24:44-53	1:1-11

From the accounts of Matthew 10:1-42; Mark 6:7-13; and Luke 9:1-6, here is a combined list of the instructions given to the first twelve disciples commissioned:

- Go by twos
- Go to Israel
- Preach the Kingdom message, including repentance
- Heal the sick and cure all manner of diseases
- Raise the dead
- Cleanse lepers
- Cast out demons
- Do not wait to prepare clothes or money to go
- Freely you have received, freely give
- Power and authority was given over evil spirits and Satan

Luke 9:6 and Mark 6:12-13 records the results of their ministry.

In Luke 10:1-24, we read of the commissioning of the seventy disciples. The instructions given were:

- Go your way: Their ministry was not restricted to Israel. They were to go to every city where He would come.
- Preach the message of the Kingdom.
- Heal the sick.
- Do not wait to prepare clothes and money to go.
- They were given power to tread on serpents, over all the power of the enemy, and nothing would hurt them.

The results of their ministry are recorded in Luke 10:17 and the response of Jesus to it in Luke 10:18-20.

The final commission of Jesus to His disciples is recorded in Matthew 28:18-20; Mark

16:16-20 (known as the Great Commission); and Luke 24:44-53. This commission is to be fulfilled by all believers. From the combined references, here is a summary of the instructions:

-Go ye and teach all nations; into all the world; among all nations, beginning at Jerusalem; to every living creature.

-Preach repentance and remission of sins in His name.

-Teach the Gospel, then after conversion teach converts to observe all things whatever Jesus commanded.

-Power for the task is promised. These signs will follow those who believe: Casting out devils, speaking in new tongues, taking up serpents without harm, drinking deadly things without harm, laying hands on the sick and they shall recover.

-Jesus will be with those who fulfill this commission.

Every true, born again believer, should be involved in fulfilling this commission to reach all nations with the Gospel of salvation, healing, and deliverance. The healing and deliverance ministry is not optional for the Church. It is a vital part of the Great Commission.

KEYS TO THE KINGDOM

In New Testament teachings, Jesus gave many truths or "keys" to understanding the Kingdom of God. Three of these are vital in ministering and receiving healing. The **first** is that if your primary concern is with God's Kingdom, all other necessary things (including healing) will be provided:

But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you. (Matthew 6:33)

The **second** is that in order to receive, you must give:

Give, and it shall be given unto you. . . (Luke 6:38)

If you want to receive healing, begin to minister healing. As you give, you will receive. Abraham prayed for the barren wife of Abimelech and she was healed despite the fact that his own wife, Sara, was still barren. Later, Sara conceived and bore Isaac.

The **third** important principle is that nothing is impossible with God:

And He said, The things which are impossible with men are possible with God. (Luke 18:27)

