

TH1213

PENTECOSTAL DOCTRINES

DIVINE HEALING: THE PERFECT WILL OF GOD

A course requirement in partial fulfillment

of the course as required

by Instructor Kenneth Moren

GLOBAL BIBLE INSTITUTE

Calvary Temple Worship Center Campus

Modesto, CA

October 5, 2007

By

Jeremy Anderson

INTRODUCTION

“As we began to worship my neck was so stiff I could not turn my head...” Maria explained, “...but now my neck is completely healed!” she said as she turned her head side to side ecstatically. This is one of hundreds of healing miracles that have occurred in the last three years within the Chi Alpha ministry focused on evangelizing and discipling students on the four secular university and college campuses in Stanislaus and Merced.

With new students joining Chi Alpha gatherings and being approached during outreaches weekly, many questions surface from people who are not accustomed to the love and power of God being expressed through the manifestation of spiritual gifts. Words of knowledge, prophecy, discernment, miracles, and healing are the primary gifts practiced during outreaches. All of the gifts are practiced during gatherings. The most common gifts demonstrated by the Holy Spirit on a weekly basis are prophecy and healing. The most controversial gift of these is healing. Controversial with pre-Christians? No. But Christians that have been taught very little or incorrect biblical doctrine in the area of divine healing seem to struggle the most with the continual teaching and manifestation of this truth. The purpose of this research paper is to accurately unveil some fundamental truths of healing that liberate all Christians alike to pray for and receive healing without doubting that it is God’s perfect will. This research paper is not a comprehensive compilation of all known biblical truths or answers to the questions that arise in the area of divine healing. At best, this paper will lay a basic foundation of scriptural truth allowing the reader to pray according to the will of God, and hopefully, provoke the reader to search and practice these truths consistently.

THE SUPERIOR NATURE

Perhaps the first way to step into the revelation of our Father as the Healer is to understand His nature. “Nature” speaks of the life, character, personality, and temperament of an individual. In a practical sense, someone’s nature points to the effortless attributes of their life. To say someone is “a man” by nature is to point to an effortless attribute of their life that often co-notates specific instinctive behaviors that come with being “a man”.

In Exodus 15:26 the Father says, “...I am the Lord who heals you”⁽¹⁾ and points to one of His superior-nature (or supernatural) effortless attributes as the one Who is Healing. The presence of the One who is Healing carries specific instinctive behaviors and manifestations. He heals. Much like the testimony shared in the introduction of this paper, in the presence of the Healer His super-nature, which is superior to our nature, brings healing where there is need and faith.

“It is God’s nature to heal...Certainly, if it was His nature to heal then (in the Old Testament), it is His nature to heal now. He does not change.”⁽²⁾ The Father revealed Himself to man as the Healer and He is the author of Healing. The bible makes it clear that Jesus is the exact representation of the Father (John 14:9; Heb. 1:3) He “...went about doing good and healing all who were oppressed by the devil.”⁽³⁾ This is the will of our Father and included the job description of Christ who instructed all His believers to do the same (Mark 16: 17-18).

While it would be foolish to focus on Satan in a way that brings doubt, fear, or causes our heart to be impressed with his power, it would be equally foolish to ignore the defined nature and

(1) (3) Nelson, Thomas Inc. *The Holy Bible: New King James Version*. (Nashville, TN: Thomas Nelson Inc., 1985), 64, 977.

(2) Menzies, William W., Horton, Stanley M. *Bible Doctrines: A Pentecostal Perspective*. (Springfield, MO: Gospel Publishing House, 1993), 193.

attributes that he possesses. Understanding the effortless attributes of our adversary allows us to determine the instinctive behaviors and manifestations of his super-nature in order to bring him under the authority of Jesus' Name.

“The devil himself is the author of sickness and death. God should not be blamed for human tragedy or misery; they are the product of the devils work (James 1:17).”⁽¹⁾ This scripturally based statement could easily be reinforced by numerous biblical examples and instructions. Here is a simple breakdown: death is the eventual result of sickness and disease – death is a curse that came with the fall of man (Genesis 3:19) – which, by default, makes sickness, disease, and death the result of a sin-nature. Not that all sickness and disease, people experience is a result of their personal sin, but sickness and disease is in the world because of Adam and Eve's agreement with Satan. Sin-nature and Satanic-nature are synonymous.

Therefore, the only biblical conclusion to be made about the nature of Satan and God is as follows: all sickness is from Satan and all healing is from God. God is good. The devil is bad. Healing is good. Sickness and disease (product of a curse) is bad. Jesus came to give life. Satan came to kill. They will never switch roles. To attribute the work of Satan in someone's life (through sickness) to our Father, the Healer, is blasphemy. It does not exist in God's nature to promote sickness or prevent healing.

THE NEW COVENANT REVELATION

It is essential to understand the benefits of the New Testament, or new covenant, given to us through the life, death, and resurrection of Jesus Christ in order to understand the will of God

⁽¹⁾ Menzies, William W., Horton, Stanley M. *Bible Doctrines: A Pentecostal Perspective*. (Springfield, MO: Gospel Publishing House, 1993), 192

for all to be healed. Arguments often arise when believers read scriptures from the Old Testament that seem to portray God as one who promotes sickness or prevents healing for His children. The book of Job is most commonly used to determine that God allows sickness so that we can demonstrate our loving commitment and faithfulness to God in physical affliction from Satan. While there is no denying the events in Job's life, the reality remains that we live under the new covenant provided in Jesus Christ that restores us to a place in God's favor that Job did not have access to. Job walked through his trials under the law of the old covenant (or testament). Simply put, the old covenant is the revelation of the curse of sin through the law. While the Old Testament scriptures are true, there is a superior revelation given to us through the new covenant in Christ Jesus, the revelation of the law of the Spirit and life through the cross. The old covenant is no less true, it is simply an inferior revelation of truth we possess today in Christ (Rom.8:2). "Christ was made a curse for us so that we might be set free from the law's curse on sin (Galatians 3: 10-14)."⁽¹⁾ For example, while the law of gravity is true, the law of lift, which allows airplanes that weigh tons of pounds to fly, is superior to the law of gravity. Our new covenant revelation of healing is superior to the old covenant. He heals and forgives all!

King David wrote, "Bless the Lord O my soul, and forget not all His benefits: Who forgives all your iniquities, Who heals all your diseases."⁽²⁾ Throughout scripture God unveils the understanding that all salvation and all healing are equally provided in the nature, will, and benefits of our Father. Author T.L. Osborn put it best in this synopsis, "We do not tolerate sin in our lives because Jesus bore our sins. Neither do we need to tolerate sickness in

(1) Menzies, William W., Horton, Stanley M. *Bible Doctrines: A Pentecostal Perspective*. (Springfield, MO: Gospel Publishing House, 1993), 198.

(2) Nelson, Thomas Inc. *The Holy Bible: New King James Version*. (Nashville, TN: Thomas Nelson Inc., 1985), 535.

our bodies because Jesus bore our sicknesses. ‘Himself took our infirmities [weaknesses], and bore our sicknesses [diseases].’ (Matthew 8:17). ‘Surely he has borne [carried away] our grief’s [sicknesses and diseases], and carried our sorrows [pains].’ (Isaiah 53:4).”⁽¹⁾

From the old covenant to the new covenant it is clear that all sin, sickness, disease, pain, sorrow, and much more was completely paid for and only needs to be received by faith. In the same way we understand by faith that God has provided our salvation and the Baptism in the Holy Spirit – these only need to be received, we know that healing has been provided and simply needs to be received by faith. There is no question as to whether or not God has chosen to heal us. He has already made that choice once and for all in Christ.

THE NORMAL CHRISTIAN EXPERIENCE

To receive the blessings of God it is necessary to exercise faith in what He says above what is seen, felt, or experienced. It is vital to the Christian life that personal experiences rise to the level of God’s word rather than trying to bring God’s word down to the level of personal experiences. If a Christian has prayed with others for healing often they have most likely experienced someone not receiving their healing at some point. This experience provides a wonderful opportunity to exercise faith in God’s word while living in the tension between God’s promise for healing and the experience that is not currently in alignment with God’s promise (an unhealed body). The unfortunate reality is that many Christians have sacrificed the truth of God’s word and His superior nature on the altar of human reasoning, concluding that because someone was not healed, God must have chosen not to heal them. That assumption is equal to

(1) Osborn, T.L. *Healing The Sick*. (Tulsa, OK: Harrison House Inc., 1992), 27.

reasoning that because they prayed with someone to receive salvation, and the person did not walk out their salvation, it must not have been God's will to save them. Remember, all healing and all salvation is paid for equally in the exact same covenant (Psalm 103:2-3; 53:3-5). It is an inaccurate application of reasoning to say that God "chose not to heal". This reasoning is made in a moment whereby someone desires answers they do not have. Yet faith in what God has promised and provided in healing and salvation is the substance and evidence that must be exercised when the natural does not come in alignment with the supernatural.

"We must redefine "normal" Christianity so it lines up with God's idea of normal, not the definition we have accepted and grown accustomed to based on our experiences (or lack thereof)." (1) If the church accepts, at any point, that God is the author of sickness or He would choose not to heal then the church has transgressed from the normal Christian experience. "The Apostolic Church practiced divine healing, as Jesus clearly intended. (The authority of Matt.10:1 was never rescinded.) It was expected that supernatural deliverance from physical disorders should characterize the normal assembly in the first century." (2)

THE PRAYER OF FAITH

If believers expect people to have faith in praying for and receiving healing they must be convinced of the will of God. If a person is not sure God's will has chosen to heal, they will not likely have the faith to pray or receive. "Where there is a greater atmosphere of faith, there will be more healings." (3) If a believer thinks God has possibly chosen not to heal, how should they

(1) Johnson, Bill. *The Supernatural Power of a Transformed Mind: Access to a Life of Miracles*. (Shippensburg, PA: Destiny Image Publishers Inc., 2005), 31.

(2) (3) Menzies, William W., Horton, Stanley M. *Bible Doctrines: A Pentecostal Perspective*. (Springfield, MO: Gospel Publishing House, 1993), 199.

pray? Imagine if any of the following reasoning's commonly applied to divine healing were applied to salvation: "How many would be saved if they never heard a message on salvation? Or if, when the subject of salvation was addressed, the main points expounded were: (1) Maybe it isn't God's will to save you. (2) Perhaps your sin is for God's glory (3) Perhaps God is using this sin to chastise you. (4) Be patient in your sin until God wills to save you. (5) The day of miracles (conversion) is past."⁽¹⁾

CONCLUSION

It is clearly inconsistent with scriptures and the new covenant to say God would withhold healing He has already provided or He would put sickness on anyone. Anything believed about the Father that can not be substantiated in the life of Jesus Christ reveals an area where repentance (change in thinking) is required. Jesus was and is the perfect representation of the Father (John 14:9; Heb. 1:3) and He always healed and never laid hands to bring sickness and disease on people. Nor did Jesus ever withhold (or choose not to) heal someone who desired. Not even to teach them to love and trust God more. From the prophetic declarations of King David in Psalm 103:2-3 to the defined job description of the Messiah in Isaiah 53:3-5 and 1 John 3:8 it is clear that divine healing is always the will of God. Sin and sickness were brought about by the same curse. Divine healing and salvation have already been provided for in every instance. "Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the atonement, and is the privilege of all believers."⁽²⁾ Pray the prayer of faith and heal the sick!

(1) Osborn, T.L. *Healing The Sick*. (Tulsa, OK: Harrison House Inc., 1992), 28.

(2) Menzies, William W., Horton, Stanley M. *Bible Doctrines: A Pentecostal Perspective*. (Springfield, MO: Gospel Publishing House, 1993), 206.

BIBLIOGRAPHY

Johnson, Bill. *The Supernatural Power of a Transformed Mind: Access to a Life of Miracles*. Shippensburg, PA: Destiny Image Publishers Inc., 2005.

Menzies, William W., Horton, Stanley M. *Bible Doctrines: A Pentecostal Perspective*. Springfield, MO: Gospel Publishing House, 1993.

Nelson, Thomas Inc. *The Holy Bible: New King James Version*. Nashville, TN: Thomas Nelson Inc., 1985.

Osborn, T.L. *Healing The Sick*. Tulsa, OK: Harrison House Inc., 1992.