

# CHRISTIAN HEALING

## *Introductory notes on the Christian Healing Ministry*

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Maranatha is a movement of Christians in all the churches.  
Committed to Christian healing  
Christian unity and Christian renewal.  
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**The Maranatha Community**  
**Christian Healing**  
**Introductory Notes on The Christian Healing Ministry**

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## 1. Sickness - Our Need for Healing

- 1.1 Man is afflicted with sickness of **body, mind** and **spirit**. This sickness is manifest in the world.
- 1.2 There is a deep relationship between disease within **men** and **women** and within **society**.
- 1.3 We are **all** damaged and in need of healing.
- 1.4 Our mission as Christians is **to heal** and **to be healed**.
- 1.5 **All healing comes from God** - we can only be instruments of His healing. It is God's nature to heal - "I am the Lord, who heals you" (Exodus 15 : 26).
- 1.6 The healing of God is for the **whole** person "I have come that they may have **life**, and have it to the **full**" (John 10 : 10). He comes to heal every part of our being - body, mind, spirit and emotions - "He heals the broken in heart and binds up their wounds" (Psalm 147).

## 2. The Rule of God - His Kingdom

- 2.1 When **God** rules, His will is done.
- 2.2 When God does **not** rule, there is sickness.
- 2.3 We live in a fallen, sick world, where God's rule has been **rejected** by man.
- 2.4 The consequences of this rejection are clear - sin, war, corruption, pollution, **sickness**.
- 2.5 For centuries people dreamt of the rule of **God** and the Jews anticipated it. **Hope of healing** is the message of the Bible. No war - swords will be beaten into ploughshares. No sadness - tears will be wiped away. The blind will see and the deaf will hear. The lame will walk and the dead will live. The hungry will be fed and the prisoner set free. The crooked will be made straight. The rough place will be made smooth. "Then your light will break forth like the dawn and your **healing** will quickly appear..." (Isaiah 58 : 8). "The desert **will** blossom as a rose." (Isaiah 35 : 1)
- 2.6 Jesus comes to proclaim the **Kingdom** of God.
- 2.7 **The Kingdom is where God's will is perfectly done.**
- 2.8 The Kingdom is **HERE AND NOW** - amongst us.
- 2.9 Therefore, there is healing - **HERE AND NOW** - amongst us.
- 2.10 The **complete** healing of all our sickness will occur when God's Kingdom is finally established throughout the world.
- 2.11 In spite of their weakness and ignorance Christians can claim the **authority** of Jesus to heal in all circumstances. Emphatically and repeatedly Jesus stated "my Father will give you whatever you ask **in my name**" (John 16 : 23). Christ healed because it was God's will and because He could do no other than express the love of God.
- 2.12 Jesus directly links healing with His proclamation of the Kingdom of which it is a sign. He said "heal the sick and say to them the Kingdom of God has come near to you" (Luke 10 : 9).
- 2.13 Healing is the **evidence** of God's love for us - it is a clear sign of His Kingdom.

### 3. The Biblical Approach to Wholeness

- 3.1 Health is a state of wholeness and is rooted in complete **obedience** to God's law, and a right relationship between man and God. Alienation from God destroys a sense of harmony in life and brings tension.
- 3.2 The Bible emphasises the fundamental relationship between sickness and **sin**. We are all part of a fallen world and sin can be defined as the **sickness of the soul**. "The whole world lies in the power of the Evil One..." (1 John 5 : 19).
- 3.3 It is, however, wrong to say that **all** sickness is punishment for sin. This is rejected by Job, and by Jesus (Luke 13 : 1-5).
- 3.4 There is a close biblical relationship between healing and **forgiveness**. The Psalmist declares "He forgives all my sins and heals all my diseases" (Psalm 103 : 3).
- 3.5 Sickness often flows from wrong relationships. **Health flows from a right relationship with God**. He comes to bring wholeness to a divided world, to divided nations, to divided families and to divided churches. Wholeness and unity come from Christ, who calls us to be **one**. The sign of His unity is to be seen in the Trinity.
- 3.6 Christ's healing enables us to overcome our **alienation** from God, from other people and from our true selves. We experience unity in Christ.
- 3.7 Healing of our spirits is the restoration of a right relationship with God. When we receive His salvation we are made whole spiritually and this affects every part of our nature - including our bodies. When God heals us of our spiritual sickness we become **new creatures** (see 2 Corinthians 5 : 17).

### 4. Jesus - The Healer and Saviour

- 4.1 Jesus is the **Divine Physician** - the **Saviour of the world**.
- 4.2 He declares "the Son of Man came to seek and to save what was lost" (Luke 19 : 10). In Christ, God **takes the initiative** in healing us and saving us. He is not passive.
- 4.3 A substantial proportion of the gospel narrative is devoted to accounts of the healing ministry of Jesus - "The **power** of the Lord was present to **heal** them" (Luke 5 : 17).
- 4.4 His ministry of proclaiming cannot be divided from his ministry of healing. The Greek word Sozo is used in the New Testament in various ways -

to **heal**,  
to make **whole**,  
to **save**,  
to **rescue**,  
to **preserve**.

The word Diasozo is used of the process of saving from the **consequences** of the prevailing condition.

- 4.5 Jesus is presented in the Gospels as Soter, which means both **Saviour** and **Healer**.

In the Old Testament Soteria means deliverance from trouble or from an enemy. In the New Testament it is used to define salvation from illness, danger, 'life's infection', and sin.

- 4.6 Christ comes to deal with the **roots** of our sickness and make us **whole**.

4.7 The Gospels present Jesus as the good doctor who can diagnose and heal. Jesus makes his own position very clear... "They who are whole have no need of a physician, but they who are sick. I came not to call the righteous but sinners" (Mark 2 : 17). The arrogance of sinful man often blinds him to his **desperate** need for salvation and healing.

We often hide our hurts from Christ's healing power - either consciously or unconsciously.

4.8 It is **God's love** for men and women which initiates the healing process. Jesus "came forth and saw a great multitude, and He had **compassion** on them and healed their sick" (Matthew 14 : 14).

4.9 Healing is God the Father's gift to us in the crucified and risen Christ. It is God's love for us and ours for Him which heals. "By His **wounds** you have been **healed**" (1 Peter 2 : 24). On His Cross he carried all the sin, pain and suffering of the world.

4.10 Jesus established the basic form of His ministry when He took to Himself the words of Isaiah - "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He sent me to **proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed**, to proclaim the acceptable year of the Lord" (Luke 4 : 18-19).

4.11 The signs and wonders of Jesus have a clear purpose. In response to being questioned as to whether he was the Messiah, Jesus said "I have told you and you do not believe me. My **actions** as the representative of my Father are my evidence for my claims" (John 10 : 25). "If you do not believe me because of what I **say**, you must believe me because of what I do" (John 14 : 11).

## 5. The Initiative to Heal

5.1 In some instances **Jesus** took the initiative e.g. The woman with a spirit of infirmity (Luke 13 : 12). The impotent man (John 5 : 6). The ear of Malchus (Luke 22 : 51). The widow's son at Nain (Luke 7 : 14).

5.2 On other occasions the **sick** took the initiative e.g. The two blind men (Matthew 9 : 27). The ten lepers (Luke 17 : 13). The man full of leprosy (Mark 1 : 40). The woman with the flow of blood (Mark 5 : 27). Blind Bartimaeus (Mark 10 : 47). The synagogue demoniac (Mark 1 : 24). The Gadarene demoniac (Mark 5 : 6).

5.3 In some instances **others** took the initiative e.g. The father - the nobleman's son (John 4 : 47). The disciples - the man born blind (John 9 : 2). The master - the centurion's servant (Matthew 8 : 5). The friends - the paralytic man (Mark 2 : 3).

## 6. The Way of Jesus

6.1 Jesus **touch**ed the lepers and in doing so He proclaimed the end of the separation between the clean and the unclean, between God and man. We may **touch** the hem of His garments and be healed.

6.2 He "went everywhere, doing good and healing all who were under the power of the devil, for God was with Him" (Acts 2: 22).

6.3 Jesus made **direct contact** with those in need - publicans, sinners, the woman at the well etc.

6.4 Jesus used different methods of healing. He healed by **word**. He healed by **touch**. He healed at a **distance**. He also healed by using **saliva**.

6.5 Jesus recognises our need of healing. "When He came in sight of the city, he wept over it" (Luke 19 : 41). Do we recognise our need for healing? The **truth** of our

condition matters. We need to ask God to reveal to us our real need and have the courage to accept it. We cannot be healed unless we **confess**. Without humbly admitting before God that we stand in need, He can do nothing. Healing flows from **confession** and **praise** and **obedience**.

**The confessing, praising and obedient church is always a healing church.**

6.6 Faith reveals itself in **obedience**.

6.6.1 When Jesus' disciples initially endeavoured to cast out evil spirits, they failed because their conviction was too weak; they lacked faith (Matthew 17 : 19-20).

6.6.2 Jesus said to him "receive your sight; your **faith** has saved you" (Luke 18 : 42).

6.6.3 "Daughter, your **faith** has made you well" (Mark 5 : 34)

6.6.4 "When Jesus saw **their faith**, he said to the paralytic, my son your sins are forgiven" (Mark 5 : 25).

6.6.5 Jesus asked the two blind men "do you **believe** that I am able to do this?". Then they answered "yes Lord", he touched their eyes and said "according to your faith be it done to you" (Matthew 9 : 27).

## 7. The Response to Healing

7.1 The miracles of Jesus had an immediate and profound effect upon those around Him. he challenged the powers of evil with an **authority** which the people had never known before.

7.2 When the paralysed man was passed through the roof and healed, we read "They were **absolutely astonished**. They kept on **praising** God, they were filled with **awe**. 'We have seen things beyond belief today', they said" (Luke 5 : 26).

7.3 When the widow's son was raised from the dead - "They were all **awestruck** and **praised** God. God has come in kindness to his people" (Luke 7 : 16).

7.4 When a spirit was cast out of a man - "They were all **astonished** at the greatness of God's power (Luke 9 : 43).

7.5 "If my actions are not the actions of my Father, then don't believe in me. But if they are, even if you don't believe in me, believe in what I **do**. Then you will know and realise that the Father is in me and I am in the Father" (John 9 : 37.38).

7.6 When Christians reveal the power and love of God to the world, there is always a response. After the healing of the cripple at the Beautiful Gate of the Temple, the High Priests, Rulers, Elders and Scribes arrested Peter and John to question them. "They were **astonished** at the assurance shown by Peter and John, considering they were uneducated laymen; and they recognised them as associates of Jesus; but when they saw the man who had been cured standing by their side, **they could find no answer**". (Acts 4 : 13-14).

## 8. Christ's Call to Heal

8.1 Jesus undoubtedly expected His followers to go forth and heal.

8.2 "When Jesus had call the **Twelve** together, he gave them power and authority to **drive out all demons and to cure diseases** and he sent them out to preach the Kingdom of God and to heal the sick" (Luke 9 : 1-2).

8.3 To the **72** who were sent out in pairs Jesus said "**Heal the sick** who are there and tell them 'The Kingdom of God is near you' ". (Luke 10 : 9).

- 8.4 Jesus made it clear that His followers were to do more, not less than He did - "**I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father**". (John 14 : 12).
- 8.5 Christ made a specific promise - "these signs will accompany those who believe: **In my name** they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick persons, and they will get well" (Mark 16 : 17-18)
- 8.6 The Acts of the Apostles confirms that healing was a characteristic of the life of the early Christians e.g. the lame man at the gate of the temple (3 : 1-10); Aeneas healed of paralysis (9 : 32-35); cripple at Lystra (14 : 8-11); father of Publius (28 : 8). References are made to group healing by Peter in **Jerusalem** (5 : 15-16); by Paul in **Malta** (28 : 9) and **Ephesus** (19 : 11-12) and Philip in **Samaria** (8 : 6-7).
- 8.7 There is evidence that healing was an important characteristic of the **community** of the early church, and it is undoubtedly strongly linked with prayer - "Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise. Is any of you sick? He should call the elder of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well. the Lord will raise him up. If he has sinned, he will be forgiven. Therefore confess your sins to each other and pray for each other so that you may be **healed**. The prayer of a righteous man is powerful and effective". (James 5 : 13-16).
- 8.8 There is no doubt that Jesus did not consider the healing ministry as His own possession and He gave his followers **authority** to heal. When Jesus declared "these signs shall follow them that believe" (Mark 16 : 15-18) he was surely directing His words to his followers in all generations.

## 9. Healing and the Spirit

- 9.1 The creative power of God to heal is released through His **Spirit**. When we turn away from the holy Spirit we drift towards deism and God becomes distant, irrelevant and unreal.
- 9.2 The doctrine of the Holy Spirit emphasises that God belongs to the **present** and that he is a dynamic, healing influence and presence in our world.
- 9.3 The **symbols** for the Holy Spirit all relate to life, health and peace -
- 9.3.1 "He will baptise you with the Holy Spirit and with **fire** (Luke 3 : 16). Fire purifies and burns up impurities.
- 9.3.2 "The **wind** blows where it will...so it is with everyone born of the Spirit" (John 3 : 8). The wind blows away the dirt, dust and cobwebs.
- 9.3.3 The Spirit is like **water** on thirsty land and water brings life and cleanses. Jesus spoke of streams of living water - "by this he meant the Spirit" (John 7 : 39).
- 9.3.4 The Spirit is like **oil**, soothing pain and bringing wholeness.
- 9.3.5 The Spirit is like **breath** and the Hebrew word 'nephesh' which means breath is used to describe God's spirit which brings life. The life-giving Spirit which transformed the Valley of Dry Bones in Ezekiel's story is available today to deal with our lifelessness and disease. (Ezekiel 37 : 5 & 9)
- 9.3.6 The Spirit is like a **dove** - the symbol of purity and peace - "I saw the Spirit descending as a Dove" (John 1 : 32).
- 9.4 The Epistles tell us of the charismata (i.e. gifts of grace) which the Spirit of God gives us. These **gifts** include healing, miracle working and discernment (1 Corinthians 12 : 8-11). We are clearly taught that we will be enabled to do those

things which before were impossible - "after the Holy Spirit has come upon you, you will receive **power**" (Acts 1 : 8).

- 9.5 When we experience the power of the holy Spirit at work in our lives, there is always **evidence** of healing.
- 9.6 The **fruit** of the Spirit relates to wholeness - love, joy, peace, patience, kindness, goodness, faithfulness, humility, self-control. (Galatians 5 : 22).
- 9.7 Jesus says "by their fruit you shall know them" (Matthew 7 : 20).

## 10. The Words of Healing

10.1 The word used in the Old Testament to express the concept of health is **Shalom**. This is extremely difficult to translate and goes beyond 'peace'. Shalom is a positive state of well-being and blessing. A word used in the New Testament to translate Shalom is **Eirene** which describes a condition of rest and peace, in contrast with disturbance and war. Eirene defines a profound inner tranquillity and a harmonious relationship between man and God. It is a **healing peace**.

10.2 The basic words for **health** used in the New Testament are:

Hugies meaning **soundness**.

Zoe meaning **life**.

Teleios meaning **mature**.

Soteria meaning **safe and sound**.

10.3 The conditions with which God's Spirit deals are:

10.3.1 **Disunity** - We are healed when we are united with God, united with ourselves, united with our families and united with our churches. The **unity** of the Body of Christ is the basis of all healing. Divisions among Christians are a sickness. Christ brings unity of time - He is the same yesterday, today and forever. Our inheritance of the past and our memories are healed, our immediate situation is the subject of God's healing and we are healed of the fear of the future.

10.3.2 **Imbalance** - When we are unbalanced we are in a sick condition. Christ restores balance to our life. There is a need to have a correct **balance** in our spiritual life - between prayer and action; between the working out of the Gospel in our personal lives and in society; and between our intellect and emotions.

10.3.3 **Disharmony** - Discord is the enemy of health. Christ brings **harmony**.

10.3.4 **Captivity** - When we are in the grips of wrong habits, fears, addictions etc., we experience dis-ease. Christ comes to bring us **liberation**. Healing is a process of being set free.

10.3.5 **Death** - Fatalism, nihilism and many other contemporary influences deny life. When God's Spirit is breathed into us we are given life (see Ezekiel Chapter 37) Jesus says "I have come that you might have **life** and have it more abundantly". (John 10 : 10).

10.3.6 **Imperfection** - The flaws and faults which disfigure our lives reveal our need of God's healing. Jesus says "**be perfect**.. as your Heavenly Father is perfect". (Matthew 5 : 48). There is no limit to what God can do with us.

10.4 Disharmony, conflict, disease, imprisonment, disunity are **bad news**. The Kingdom is **good news** (i.e. Gospel) - the blind seeing (Isaiah 29:18-19; 35:5-6; 61:1-2), the deaf hearing, the lame walking, the dead springing to life. The Beatitudes point to the ultimate healing process of God in Man. Christians are therefore hope-filled people.

## 11. Some Old Testament Pointers

- 11.1 In the Old Testament miracles were seen as a **sign** of God at work, a confirmation of His presence and His power. God enabled His people to cross the River Jordan miraculously. This was a sign - "This is how you will **know** that the living God is among you" (Joshua 3 : 10). "He did this so that all the peoples of the earth might **know** that the hand of the Lord is powerful and so that you might always fear the Lord" (Joshua 4 : 24).
- 11.2 Through Elijah a widow was miraculously fed and her son raised from death. The response of the widow was "now I **know**.." (1 Kings 17 : 24).
- 11.3 When Naaman the Syrian who suffered Leprosy was healed through Elisha, the response was "now I **know**.." (2 Kings 5 : 15).
- 11.4 Signs and wonders make people aware of God, they tell of His nature and they encourage our faith. The healings point to the one whose power has brought healing.
- 11.5 There are numerous references in the Old Testament to practical means of healing -  
Water and washing (Exodus 15 : 23ff; 2 Kings 5 : 10), Salt for sterilising (2 Kings 2 : 19-22), Soda and soap for washing (Jeremiah 2 : 22), Oil for cleansing and soothing (Psalms 23 : 5; Isaiah 1 : 6), Balm (Jeremiah 8 : 22; 46 : 11; 51 : 8; Gen. 37 : 25; 43 : 11; Ezek. 27 : 17), Figs for poultice (Is. 38 : 21), Leaves for healing (Ezek. 47 : 12), Bandages (Is. 1 : 6).

## 12. Two Biblical Studies

- 12.1 **The New Testament** : Blind Bartimaeus (Mark 10 : 16-52)
  - 12.1.1 Jesus stopped and **called** him. (10 : 49)
  - 12.1.2 Jesus specifically **asked** him what he wanted him to do. (10 : 51)
  - 12.1.3 Jesus **declared healing** - "your faith has healed you" (10. :52)
  - 12.1.4 Bartimaeus **accepted** the authority of Jesus (10 : 47 - The Messianic Title)
  - 12.1.5 Bartimaeus was emphatic and **determined** (10 : 48)
  - 12.1.6 Bartimaeus **recognised** the love of God (10 : 47)
  - 12.1.7 Bartimaeus had **faith** - in his blindness he threw away his cloak (10 : 50)
- 12.2 **The Old Testament** : Naaman the leper (2 Kings 5 : 1-15)
  - 12.2.1 Before his healing he had to learn **obedience** and **faith**.
  - 12.2.2 He could not **earn** his own healing (11)
  - 12.2.3 He could not trust in **possessions** or **power** (5)
  - 12.2.4 He had to be utterly **obedient** and **humble** (14)
  - 12.2.5 He was healed **physically** (14) and was **spiritually** affected (17)

## 13. The Church - An Instrument of Healing

- 13.1 We are called to be the body of Christ and, therefore, to be used to heal. **When the world sees the Church it should see Christ and His healing work.**
- 13.2 "**You** are the body of Christ and individually members of it" (1 Corinthians 12 : 27). If we are truly the Body, the community of believers will each play a part in the healing ministry. We will stretch out our hands in the name of Jesus and we will be used as instruments of healing.
- 13.3 Every aspect of the life of the Church ought to help to bring us to wholeness -
- 13.3.1 **Worship** (Latreia) - The offering of praise and the preaching of the word ought to lead us joyfully into the experience of healing in Christ.
- 13.3.2 **Fellowship** (Koinonia) - The sharing within the family of God in unity and love ought itself to be a healing.
- 13.3.3 **Ministry** (Diakonia) - As we serve others and use the gifts of the Spirit we ought to be used as instruments of healing and also to be healed ourselves.
- 13.3.4 **Witness** (Martyria) - As we see changed lives through the proclamation of the Gospel within our churches, God's healing ought to be evident in a very tangible way.
- 13.4 The **quality** of our worship, fellowship, ministry and witness will to a large extent, dictate the **measure** of healing which God brings into our churches. We are called to heal and **if we do not heal we are not fulfilling Christ's commands.**

## 14. Christian Healing Through The Centuries

- 14.1 It is important to recognise that throughout the centuries Christians have been engaged in a healing ministry. The history of the Church indicates a constantly caring role towards those who are sick. Medicaments were developed. Hospitals were established. The sick were visited. At the same time miraculous healings were consistently attributed to Christian leaders.
- 14.2 There are numerous references to healing miracles in the ministry of Church fathers such as:- **Origen** (184-254), **Athanasius** (296-373), **Basil** (329-379), **Gregory of Nazianus** (329-389), **Benedict** (480-547), **Gregory of Tours** (538-595), **Bede** (673-735), **Antony of Padua** (1195-1231), **Edmond of Canterbury** (1180-1240), **Richard of Chichester** (1193-1253), **Thomas of Hereford** (1218-1282), **Catherine of Siena** (1333-1380).
- 14.3 **Justin Martyr** (100-165) speaks of many Christians healing and "driving the possessing devils out of the men". **Irenaeus** (140-203) writes of Christians healing the sick -"By laying their hands upon them and they are made whole". **Jerome** records how **Hilarion** (291-371) was used to bring sight to a blind woman. **Augustine** (354-430) gives numerous examples of the miraculous healings and declared "It is a simple fact that there is no lack of miracles even in our day. And the God who works the miracles we read of in the Scriptures uses any means and manner He chooses".
- 14.4 **Peter Waldo**, the founder of the Waldensians exercised a healing ministry in the 12th century. **St. Francis of Assisi** (1181-1226) was deeply involved in a healing ministry and there are countless instances of miraculous healings with which he was associated. **Valentine Greatlakes** (1580-1638) received the gift of healing and for many years crowds came to him for his Christian ministry. **John Wesley** (1703-1791) was deeply involved in healing and deliverance from evil spirits. Healing has been a central characteristic of missionary endeavour over the centuries, instanced in the life of **William Carey** (1761-1834).
- 14.5 During the past 150 years there has been repeated evidence of the rediscovery of the healing ministry in successive revivals. Since **Vatican II** and particularly during the past decade Christian renewal movements throughout the world have been increasingly involved in the healing ministry. Healing and revival are inseparable.

## 15. The Nature of Healing

- 15.1 The Greek concept of man was **dualistic** - the body which is seen and the soul or spirit, which is unseen.
- 15.2 This led to each definable part of man being considered in **isolation** - an attitude which has fundamentally influenced Western medicine.
- 15.3 The Hebrew understanding of man was of him being one **integrated whole**. Currently there are marked moves in the West towards a Holistic view of healing in which the inter-relationships of the various parts of a person are considered to be of supreme importance.
- 15.4 A substantial number of organic illnesses are rooted in emotions such as jealousy, envy, self-centredness, ambition, resentment, rage, frustration and hatred. The ultimate aim of all Christian healing processes must be to deal effectively with these root causes.
- 15.5 The ego ambition which leads people to strive for places of authority of leadership and power, is the antithesis of the teaching of Jesus who comes in poverty, to serve. It directly contributes to the tension and stress which is at the root of so much sickness in contemporary society.
- 15.6 Jesus is concerned with the healing of the **whole** person and the whole of society.
- 15.7 The teachings of Jesus about His Kingdom embrace the entire spectrum of relationships - personal, social, political, racial.
- The Gospel embraces our own healing and the healing of the nations.
- 15.8 The healing ministry of Christians in a world of violence, division, poverty and corruption inevitably leads them to work and speak for **peace, reconciliation** and **justice**.
- 15.9 When Jesus tells us "you shall love your neighbour as yourself" (Matthew 19.19) we are led to two fundamental questions - **How much** do I love myself? and **who is** my neighbour?
- 15.10 When we pray "Thy Kingdom come, thy will be done on earth as it is in heaven" (Matthew 6 : 33) we invite God to heal **every** part of our life and **every** part of the life of the world. He is the Lord of **all**.

## 16. Healing - The Starting Point

- 16.1 The starting point of all healing is our **love** for the Father, and therefore our **love** for others. Without love we cannot be used as channels for healing.
- 16.2 Our love in Christ for the person who asks for healing will make us **respect** his dignity as a human being and be **sensitive** to his hopes, fears and real needs.
- 16.3 We need to be aware of what God is saying to us through the person for whom we are praying. This involves both **listening** and **looking**. We should not be intrusive nor should we be judgemental.
- 16.4 It is necessary to wait, to be ready to respond to God's promptings and to ask for the gifts of **discernment** and **confirmation**.
- 16.5 The healing relationship demands a willingness to pray and share freely and in **complete confidentiality**.

- 16.6 When we ask for healing we acknowledge that **we are precious in the sight of God, that He knew us in our mother's womb, that He calls us by our name, that we are unique, and that He wants nothing but the best for us.**

## 17. Pathway to Healing

- 17.1 The pathway to healing commences with **private prayer** in which we wait upon God and receive His Peace - deep within our being. We ask Him to prepare ourselves and the one with whom we will be praying to be open to the Holy Spirit.
- 17.2 There is healing when there is a deep compassion for others (**love**), an acknowledgement that God has commenced His healing (**hope**) and the assurance that to God nothing is impossible (**faith**).
- 17.3 If we do not pray in **faith**, we hinder God.
- 17.4 If we do not **love** all else is in vain.
- 17.5 If we have no **hope** we will be submerged by the fatalism of the world.
- 17.6 If we pray with the total conviction that "you have it already, **it will be yours**" (Mark 11 : 24).
- 17.7 When Peter **doubted** he began to **sink** (Matthew 14 : 28-31).

## 18. Inner Healing

- 18.1 Many people are deeply hurt and even crippled by the wounds they have experienced in the **past**. They carry these wounds around with them, often unknowingly. Frequently these wounds are inflicted upon us when we are particularly weak, for instance in early childhood.
- 18.2 These may be categorised as - (1) General influences upon our life in the past which were **beyond our control** - accidents, social background, poverty, illness etc. (2) Specific damage caused to us by the words and actions of **others**. (3) Injuries caused by **ourselves**.
- 18.3 All the above may give us **anxiety, guilt** and **aggression**. In all these cases it is the power of God's love and forgiveness which eradicates the root cause and sets us free from captivity to the past, whether conscious or subconscious.
- 18.4 The brain makes a record of **every** experience we have, including our feelings. We have the gift of recall but the recall process may vary according to circumstances, personality and the will of God. In prayer we can take Christ back into any situation in our life to share and to heal.
- 18.5 Anxiety, guilt, hostility, inability to forgive or receive forgiveness, and inability to give or receive love are areas of our lives into which Christ brings **wholeness**.
- 18.6 The Christian healing process enables Christ to bring hurts to light and allows Him to heal both the root **cause** and the **effects**.
- 18.7 This invariably involves first asking God to give us the will and the power to **forgive** in the name of Christ, those who have hurt us and also to receive forgiveness. Secondly, it involves asking God to give us the will and the power to **love** in the name of Christ, those from whom we are estranged or to whom we are antagonistic, and also to be able to receive their love.
- 18.8 The healing of memories includes the healing of all past **sorrow, guilt** or **fear**.

- 18.9 Under the guidance of the Holy Spirit we are led to **identify** past pains and to enable God to deal with them. Hidden wounds deeply embedded in the subconscious mind can bring devastating consequences, both in physical and emotional terms if left to fester. When they are removed there is a real sense of liberation and healing.
- 18.10 When the past event is recalled and Christ is placed **within** it, we acknowledge that He shares our pain and we ask Him to set us free from its bondage.
- 18.11 The process of inner healing involves learning to love ourselves (the Bible teaches us to love our neighbours **as ourselves**). When we accept that Christ's love for **us** is so great that He died on a cross, we discover our value in His sight.

## 19. Our Family Trees

- 19.1 We are the products of our forebears with all their **strengths** and **weaknesses**.
- 19.2 We are part of a **fallen world** and the fruit of countless generations.
- 19.3 Therefore, we lift up to God all that we have **inherited** in terms of disposition and physical condition and environment.
- 19.4 We offer to God our **entire** genetic and ancestral inheritance for cleansing and healing.
- 19.5 In particular we ask the Lord to break any **spiritual bonds** with the past which are damaging us and holding us back.
- 19.6 Our **roots** matter and it is important that we lift up our entire families and inheritance to God in love, as well as ourselves, in order to open the way to God's healing.
- 19.7 There is an increasing use of **Eucharist** for the healing of families, liberation from negative family and other bonds and deliverance.

## 20. Confrontation with Evil

- 20.1 Our sickness may be emotional, spiritual, mental, chemical or **demonic**. Jesus deals with all of these and today we are beginning to get a fuller understanding of the nature of demonic attack.
- 20.2 If we do not have a clear understanding of **satanic influences**, we will be unable to deal with a substantial number of ills.
- 20.3 The **expulsion** of demonic influence is a central part of the ministry of Christ.
- 20.4 It must be emphasised that the Christian cannot be demon **possessed**, but Christians like others can be **oppressed** and **afflicted**.
- 20.5 The **diagnosis** of demonic attack is through the gift of discernment given by the Holy Spirit.
- 20.6 With the growth of the **occult** in Britain, there is an urgent need for fuller understanding of the nature of spiritual warfare in the healing process, although **we must beware of attributing all ills to this source**.
- 20.7 Satan is the accuser or slanderer. He is our adversary (1 Peter 5 : 8). He is the Father of lies and the deceiver. As a **counterfeit** he may appear as the original i.e. the angel of light, pretending to be God. He is presented as the Prince of the World.

- 20.8 The Kingdom of Satan is specifically referred to as a house or a city (Mark 3 : 23-25) (Mark 3 : 27) (Matthew 12 : 25). The **liberating** activity of Jesus is a power struggle with Satan. His healing role has been presented as a kind of 'burglary' of the house of Satan. (Mark 3 : 27).
- 20.9 Christ leads the **attack** upon Satan's Kingdom. He presents God's Kingdom which will replace Satan and rule over all mankind. Then evil will be eliminated as people are filled with the Spirit of God.
- 20.10 **Daimonia** (demons) describes evil spirits which deceive and afflict. They appear to differ in degrees of wickedness (Matthew 12 :45). They can mislead us in our emotions, they can harm us physically and mentally, they can influence us or even control us spiritually.
- 20.11 There are **degrees** of demonic attack ranging from the exceptional situation of total control to oppression.
- 20.12 Demons may affect our lives because we have **enabled** their entry by our sinfulness (e.g. immorality, an involvement in drugs and the occult) or by our **exposure** to evil influences (e.g. ancestrally or through violence).
- 20.13 The evidence of demonic attack can, in extreme situations, be identified by a strong reaction against the authority of the **name** of God and Christ. Less acute manifestations are to be found in a whole range of behaviour which directly rejects the way of Jesus.
- 20.14 The Holy Spirit gives us the ability to discern the condition of the person who comes for healing. In the event of demonic attack, we claim the authority of Christ to remove the oppression of the offending spirit and to bring total release and protection. In every situation of confrontation it is important to declare in word and in thought that '**Jesus Christ is Lord**' and to seek His protection. It is, however, important that we do not attribute all ills to demons.
- 20.15 Involvement in the healing ministry inevitably draws us into **spiritual warfare**. Our struggle is "against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph. 6 : 12).

## 21. Our Prayers for Healing

To pray is to move towards wholeness. Our prayers for healing may take many forms, but all are centred on Christ the healer.

- 21.1 **Shalom Prayer.** This is the prayer of inner silence and peace. We turn away from the restlessness and disturbance of the world and experience the stillness of God's presence preparing us to receive what He so much wants to give. "Be still and know that I am God..." "The Lord Almighty is with us" (Psalm 46.10 & 11).
- 21.2 **The Life Prayer.** This involves offering our whole life to God in prayer giving Him each year from conception to the present in reverence and quietness. We listen to what He has to say. As He identifies areas of hurt we lift them up to be purified and transformed by Him. We accept the presence of Jesus then and now and His power to heal.
- 21.3 **Laying on of Hands.** In this prayer we simply pray for the Lord's blessing upon our brother or sister by gently placing our hand on their head, ideally sharing this with others as a sign that it is the Body of Christ that heals. We say this taking the authority of the Lord always offering our prayer in the name of Christ.
- 21.4 **Anointing with Oil.** The use of oil, which has been blessed for healing, has been practised within the church over the centuries and is firmly based on biblical foundations. It is an outward and visible sign of an invisible grace. We outwardly acknowledge our disease and His power to heal us. As we reach out and touch in the name of Jesus we ask for His hand to be upon the one for whom we pray. By dipping our finger in the oil and making the sign of the cross on the forehead of

the one for whom we are praying and also perhaps on the palms of the hands, we ask for the anointing of the Holy Spirit. We ask God will bless every part of that person's life - all that he does and says and is.

- 21.5 **The Prayer of Abandonment.** This prayer which is often said in a posture of lying on our backs (supination), enables us to make ourselves vulnerable to Him. We give God our entire being in silence. We remove our masks. We consciously ask for God's cleansing of our minds and thought processes, our emotions and particularly our fears. We also specifically ask for God's cleansing of the five senses.
- 21.6 **The Servant Prayer.** Just as Jesus knelt before His disciples and washed their feet so we may be led to kneel before the one for whom we are praying. We may hold or uphold their hands as a token of our sharing with them as we jointly pray for healing.
- 21.7 **The Healing Circle.** Reminding ourselves that it is the Body of Christ which heals we may form a circle visualising within it the ones for whom we are praying. We encircle them with our love and the love of Christ. We also pray for the one on the left and the right of us, perhaps by placing our hand on their shoulder as we lift them to the Lord.

## 22. Some Important Issues

### 22.1 Redemptive Suffering

- 22.1.1 God, who is our Loving Father can **transform** suffering to bring great blessing. God can use our wounds if we allow Him. In Christ God identifies with all who are in pain and even despair.
- 22.1.2 Frequently those who suffer are able to **associate** themselves in a very powerful way with the pain of Christ upon the Cross and hence the suffering of all humanity.
- 22.1.3 Christ's agony upon the Cross was undoubtedly the climax of His healing ministry. The **sharing** of this agony and pain, in however small a measure, has been seen by many as a privilege and blessing.
- 22.1.4 "Jesus did not come to explain suffering to but **fill it with His presence**". (Paul Claudel). Some of the most profound spiritual healings occur within the context of continuing disease.
- 22.1.5 God does not promise freedom from pain or suffering, but He does promise to give us the power to overcome. Jesus pledges his continuing **presence** with us - "Surely I will be with you always, to the very end of the age" (Matthew 28 : 20).
- 22.1.6 Often God **uses** disease and pain to build us up in faith, to experience His loving arms around us and to enable us in our weakness to pray for others who are weak and cast down.

### 22.2 Curing and Healing

- 22.2.1 It is important to **distinguish** between curing and healing. Curing removes pain. Healing removes the root of the pain.
- 22.2.2 We can be cured **without** being healed. We can receive healing **without** being cured. (Note: when ten leprosy victims were cured, only one was healed i.e. the one who had returned to express his gratitude - Luke 17).

### 22.3 Miracles

- 22.3.1 Many Christian healings can only be termed miraculous. In the **Biblical** sense a miracle is an event which happens contrary to the regularly observed processes of nature. We cannot say 'contrary to nature', but 'contrary to what is known of nature' (St. Augustine). A 'miracle' may happen according to higher laws not yet

discerned by scientists. This in no way conflicts with the Christian claim that to God nothing is impossible.

- 22.3.2 The three main New Testament words for miracles are dunamis - **acts of power**, terata - **wonders**, and semeia - **signs**.
- 22.3.3 Some Jewish opponents of Jesus believed he was operating under the control of the devil and the Babylonian Talmud reports (from a Jewish source) that Jesus was executed because he practised 'sorcery' and **mised** the people.
- 22.3.4 The miracles of healing by Jesus are clearly presented in the Gospels as **wonders** of God, **signs** of His love and **evidence** of His mighty power.

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**Note:** See also other Maranatha Community publications: "Christ's Healing Way" and the Maranatha folders "Christian Healing", "A Life Prayer", "A Shalom Prayer" and also the Maranatha teaching cassette on Healing. All available from 102 Irlam Road, Flixton, Manchester M41 6JT Tel: 0161 748 4858 Email [info@maranathacommunity.org.uk](mailto:info@maranathacommunity.org.uk) [www.maranathacommunity.org.uk](http://www.maranathacommunity.org.uk)

### **maranatha**

*The Maranatha Community is a growing Christian Community committed to Renewal, Unity and Healing. Its members include Roman Catholics, Anglicans, Baptists, Methodists, Salvationists, Pentecostals and members of the United Reformed and Independent Churches. We are one in Christ. Our aim is to be more effective as Christians in the places where we live, worship and work. Maranatha has spread throughout the country.*