5-1-2008

Faith Healing Ministry: a Christian education model for clergy and laity

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FAITH HEALING MINISTRY: A CHRISTIAN EDUCATION MODEL FOR CLERGY AND LAITY

By

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A Doctoral Dissertation
submitted to the faculties of the schools of the
Atlanta Theological Association
in partial fulfillment of the requirements of the degree of
Doctor of Ministry
at
The Interdenominational Theological Center
2008
ABSTRACT

FAITH HEALING MINISTRY: A CHRISTIAN EDUCATION MODEL FOR CLERGY AND LAITY

by

Gwen A. Washington
May 2008
159 pages

The purpose of this project was to begin an intentional effort to retrieve the ministry of faith healing through using a Christian education model to educate/train clergy and laity. The model was comprised of Sacred Scripture, church tradition, individuals from the Christian community experiences, and conversation voices from theologians, former and contemporaries; including medical scientists. The model was presented in the manual titled, *Faith Healing Ministry: A Christian Education Model for Clergy and Laity*.

The premise is that many church leaders fail to model the ministry of Jesus in liberating folk who are ill within their congregations. Christian education is necessary to retrieve the ministry of faith healing with integrity and accountability because of fear and suspicion due to deception and fraudulent acts. In other words, some in the pastoral and lay leadership are fearful to engage in faith healing because of controversy due to misuse of the gifts and abuse of recipients in that area of ministry. One way to change negative attitudes about the ministry of faith healing is through Christian education.

Seminars were conducted over a period of six weeks with a group participation of sixteen clergy and laity who completed questionnaires concerning their knowledge of and
involvement in faith healing. The seminar sessions were taught by the researcher and the author of the manual. One theme addressed consistently: Faith healing should be an intentional ministry of the Christian church to bring holistic well-being and soundness to the congregants.

The church reformers have influenced theologians and church leaders for centuries taking the theoretical position that the gifts and miracles ceased being used in the church between the first and third century. The researcher demonstrated the influence their theory has had on some Protestant denominations in regards to the lack of faith healing practiced even in our contemporary society. The assumption is, the group that participated in the project are able to understand theoretical positions taken by some and can now take a stance to support their beliefs and values in regards to faith healing.

The Sacred Scriptures, some Christian traditions, former and contemporary theologians, as well as physicians and scientists demonstrates evidence of how faith and prayer works in the healing process of physical illness.

The model for Christian education and training regarding faith healing will be ongoing and a component will be added to include how to stay healthy.
DEDICATION

I dedicate this doctoral dissertation to my mother, my husband, my children, my grandchildren, my daughter-in-law, and my son-in-law for their continual support, love, and prayers during the course of this journey. This work is dedicated to the memory of my father, my grandmothers, and auntie. All glory, praise, and honor to God Almighty for the marvelous things He has done. I am forever grateful to see what was spoken to my spirit in 1998 come to past.

G. A. W.
ACKNOWLEDGMENTS

During my journey to complete this project, there were those who have provided support by their encouragement, guidance, and prayers.

First, I thank Dr. Stephen C. Rasor, Director of the Doctor of Ministry Department at the Interdenominational Theological Center who listened to my concerns and affirmed the validity of my studies and encouraged me to pursue.

To Faith Dominion Church and Greater Holy Unity who committed yourselves to see this project come to fruition. I thank you sincerely for your time, effort, energy, financial support, and prayers.

To Dr. Edward Smith, Chair of my Doctoral Committee who provided guidance, counsel, and patience through the process of completing the dissertation.

To Dr. Lynette Dandridge and Dr. William T. Perkins for their commitment that facilitated the successful completion of this dissertation.

To Dr. Marsha S. Haney and Dr. Danella Fogle for you support, assistance and encouragement.

To Mrs. Cecelia Dixon for her support, patience, commitment, and spirit of excellence that encouraged me in understanding the process.

To Mrs. Claudette Ferguson for her guidance in editing and critiquing my dissertation.
To Prophet Wales Williams, who encouraged me and prayed me through times of being perplexed. You will forever be my spiritual son.

To Pastor Michaela Vaillant for her love and commitment to financially support the project.

To Elaine Buggs, LaSaundra Dudley, Donna Martin, who supported me with prayers and reminded me to stay focused.

To my husband, Arthur, who supported me throughout the journey of my Interdenominational Theological Center experience. I love and appreciate you for being there for me during times of high and low moments.

To my daughters Monica and Renee, and my sons Norman, Shawn and Troy, thank you for your love and support.

To my mother who God has sustained throughout the years to see her daughter accomplish a dream. I thank God for her support and prayers.

To Bob, Stewart, and Carolyn you have always been there to love and pray for me. Betty, Ricky and Kim thank you for being there.

I thank God for giving me the determination to complete the Doctor of Ministry program. I never would have made it without His presence always there to remind me that it is in Him that I live, move, and have my being.
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CHAPTER I

INTRODUCTION

This project came forth out of the desire to see faith healing as an intentional ministry of the Christian church. Research and observation has revealed that faith healing continues to be a neglected ministry of the church. The desire of suffering humanity is to be healed, or made whole in whatever area of their lives is broken. By observing the suffering of so many people on a weekly basis that could benefit from the church having a center for healing, has encouraged the author to complete her study on faith healing. This is the greatest hour for the church to be instrumental in helping those who have lost hope, and healing for those who are wounded. In order for the church to fulfill the role as a center for healing there are some barriers that have been erected and they must be overcome.

From the research that was done for the study, and the participation in the project, the author discerned that there has been traditional strongholds erected in Louisville, Kentucky, including Shively, a suburb in the Southwestern area of city. The city is steeped in Baptist tradition and Catholicism. The Louisville Presbyterian Theological Seminary, Southern Baptist Theological Seminary, Simmons Bible College, and other educational institutions, are impacted by philosophical views and church reformers theology. The author attended two of the seminaries for approximately three years. Pastoral leadership and laity must cease to allow the voices of former church reformers to influence their theological beliefs concerning
the cessation of the Spiritual gifts and miracles. They must overcome fear of being involved in a ministry to the marginal because of controversial beliefs. They must be willing to take risks in spite of philosophical dualistic views that have minimized attention to the physical, and take into account the fact that Jesus ministered to the whole person. One example was the woman who was bowed in Luke 13: 10-13. When Jesus released the woman from her situation her physical structure was made straight, her spirit was given new life, and her emotions ceased to be perplexed. The entire person was liberated from her degrading situation and made complete as a witness to the deliverance and healing power of God.

Christ never instructed the church to cease preaching and healing. The church is at a pivotal point and it is time for clergy and laity to make some critical decisions in regards to helping those who are suffering. People are living longer with chronic diseases; many are unemployed without insurance to utilize preventive measures, or proper maintenance of illnesses that already exist. With the surging of diseases without documented proof of cure, the church needs to take inventory of its real purpose for existing.

Flora Slosson Wuellner has a theory in her book, *Release* called empowered vulnerability, love sets free. The author supports this theory because faith healing is a controversial topic, but it is the love for God and love for humanity that motivates one to move in this realm of ministry in spite of dispute. It is about taking risks to liberate others from oppression and establishing them in their place of wholeness. The Holy Spirit empowers those who are willing and available to lay hands on the sick and or to pray for them, for God to heal. Individuals are used as a point of contact to pray, and to be an oracle to accomplish the purpose of God on earth until the return of Christ. The church has been
given delegated authority by Christ to use his name, to pray without ceasing, to heal the sick, and to forgive the sins of another. Mark 9: 23, reminds the body of Christ that all things are possible for those who believe. The title of the Project and Dissertation is Faith Healing Ministry: A Christian Education Model for Clergy and Laity. The author wrote the manual using the same title as partial fulfillment of the project. It was utilized during the project to educate and train church leaders. During the research the author was made aware of the paradigm shift that has occurred in regards to spirituality and health.

Physicians and scientists have observed the importance of prayer and faith in the recovery of their patients and some are encouraging their patients in their religious practices. The Christian church at one time understood their role in healing, it was the center for healing. Clergy has rescinded in their role as spiritual healers and relegated healing for the body of Christ to modern medicine and technology. From the research and participation in the program it suggests to the author that Christian education is needed to retrieve the ministry of faith healing. The ultimate goal is to take the healing message to the world to draw others to know the love of God for humanity.

The dissertation discloses the research accomplished on faith healing and the project that was done through using the manual to educate/train clergy and laity through seminars that was set up for such purpose. It included voices from Christian tradition, such as scripture and history, philosophical views, former and contemporary theologians, including physicians and medical research scientists.

The author presents theories as to why faith healing is not an intentional ministry in the mainline denominational churches, and what is necessary to retrieve it. A summary of
the seminar session is presented and an evaluation of the project is included using two different Questionnaire Surveys. Appendix A & B includes the surveys utilized to raise awareness about the project, to assess knowledge about faith healing, and it includes an evaluation survey (see Appendix C) to evaluate the effectiveness of the project. Appendix D is the manual written for the project to educate-train clergy and laity titled, *Faith Healing Ministry: A Christian Education Model for Clergy and Laity*. Appendix E includes statistics about the prevalence of diseases in the Louisville Metro area, it specifically denotes the city of Shively. Faith healing is healing that occurs outside of medical technology, but through religious means by faith in God. Gospel narratives and testimonies, instructions on how to initiate a ministry of healing, methods to use for healing the physically sick modeling Jesus and the apostles, theories, scientific studies; voices from former theologians and church founders, as well as contemporary theologians and church leaders interact in dialogue.
CHAPTER II

THE MINISTRY ISSUE

The ministry issue that has formed the basis of this Doctor of Ministry project is:

There is a lack of pastors, ministers, church leaders, and laity who are not trained to recognize and/or exercise the gifts of healings for the physical well-being of their congregations. In other words, how can pastors, ministers (clergy), church leaders and members of the congregation (laity), who have been bound in tradition, are legalistic in worship, and are skeptical of the gifts of the Spirit be encouraged to develop a healing ministry that will transform the lives of people in their congregations?

The premise is that many clergy and laity fail to use Jesus’ ministry of liberation as a paradigm for healing the wounded, whether physical, psychological, emotional, or economical. Spiritual renewal or providing for the salvation of souls is practiced faithfully in many churches, but the ministry of healing for the sick is very often neglected. Most clergy and laity of Protestant churches fail to engage in the ministry of faith healing for the body, due to a variety of reasons such as; church tradition, lack of leadership preparedness, and controversial practices. Flora Slosson Wuellner shares in her book, *Release: Healing from Wounds of Family, Church, and Community*:

Deep communal infection may or may not be connected with outer forms of emotional, verbal, or physical abuse. It may or may not lead to outer forms of what we call dysfunctional families, churches; workplaces. Yet, I am
convincing that many of our illnesses, depressions, emotional and bodily symptoms of all sorts are rooted in communal darkness, invasion, draining... We forget, or simply do not know, that even when alone, minding our business, we are living, moving, and breathing in the needs, projections, pictures, expectations, energy demands, empowered light, and infected shadow of others. Spiritual leaders like myself have not yet fully perceived this, and most of us have not dealt with either the gifted or the shadow side of this reality in our healing and spiritual renewal movements. It isn't part of our teaching about prayer.¹

Flora Slosson Wuellner discusses "empowered vulnerability... It means the love that has been set free by God to choose freely, to take risks, to reach out, to withdraw to suffer, to give from a deep center that has been released from prisons of all kinds, and knows clearly what it does." Her theory is that spiritual leaders are not "moved by love to reach out and rescue another person who is drowning in emotional crisis and anguish..."²

The author supports this theory because the Holy Spirit empowered humankind, even Jesus, according to the Book of Acts to liberate others motivated by love. "How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with him."³ Everything that was done for humankind was motivated by love. For God so loved the world that he gave his only son Jesus, so the world might be saved according to John 3:16. Author has been encouraged to complete her study on the lack of faith healing in the Christian church, due to a desire to see people achieve holistic well-being in their physical bodies. Jesus said, "A new


²Flora Slosson Wuellner, 18.

³Acts 10: 38.
commandment I give to you, that you love one another as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love for one another." Clergy and laity are aware of the needs with so many on the sick list in most churches today, but many are not willing to take risks, or go against the grain, that is church tradition. The author believes that with an intentional effort by clergy and laity to practice healing the sick, the effort would bring holistic well-being and soundness to the members of each congregation.

Many leaders of mainline churches have failed to realize that Jesus is our model in liberating the infirmed and the oppressed. By mainline churches the author has given a definition from *Westminster Dictionary of Theological Terms*. "A term with varying meanings clustering around those Protestant denominations which have historically been major forces in American religious life." Mainline churches includes but is not limited to the Baptists, Methodists, Presbyterian, United Church of Christ, Lutherans, and others. These mainline churches have been influenced by church reformers, therefore; they are steeped in the church tradition. Many have been under the influenced of Cessations. "The Reformers argued that the primary purpose of New Testament miracles were to authenticate the apostles as trustworthy authors of Holy Scripture. How would this argument prove that miracles were temporary? Because after the apostles had written the New Testament, miracles would have fulfilled their purpose and would no longer be necessary, for now the church would possess

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forever the miraculously attested written Word of God." This helps to support one of the author’s assumptions; clergy and laity lack education and training in the ministry of healing because of church traditions.

The church reformers, John Calvin, Martin Luther, Benjamin Warfield, and John Wesley was instrumental in their influence concerning the cessation theory of the spiritual gifts and miracles. Jesus practiced liberation theology as evidenced in Luke 4: 18-19. “The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, to proclaim liberty 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.”

To have a clear understanding of liberation theology the author uses a definition given by Donald K. McKim, for liberation theologues, and it states: “Various twentieth century theological movements which see the gospel as liberation from all forms of oppression—economic, spiritual, political, and social. The emphasis is on praxis, or the practical ways in which God’s call for the liberation of the oppressed is accomplished.”

Inherent in the ministry issue are at least these three oppositions identified that must be overcome for clergy and laity to engage successfully in the ministry of faith healing. These goals are: be not subjected to religious tradition, have an intentional desire to release the

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suffering through love, and allow the Holy Spirit to move freely in the worship for the supernatural. These oppositions must be overcome or least likely to be influential if the church is to practice the ministry of faith healing successfully. The operating assumption of this study is that any congregation can establish a ministry of faith healing provided there is (1) pastoral leadership and laity who are willing to look beyond tradition to gain new insight for the twenty-first century church, (2) understand the purpose of individual gifts and callings within the church, (3) be educated and trained to foster the concept of an intentional ministry within the church.

**Historical and Personal History that Informs the Ministry Question**

Historically, healings are recorded from the Hebrew Bible. The first instance of praying for someone to receive their healing is recorded in Genesis 20: 17-18. “Then Abraham prayed to God, and God healed Abimelech, and also healed his wife and female slaves so that they bore children. For the Lord had closed fast all the wombs of the house of Abimelech because of Sarah, Abraham’s wife.” Since the Book of Genesis it has been scriptural to pray for someone who is afflicted and believe for God to heal them. Jesus prayed for all those who came to him and they were healed.

The woman who had the issue of blood approached Jesus and received her healing in spite of transgressing the Jewish Laws. “And suddenly a woman who had a flow of blood for twelve years came from behind and touched the hem of his garment; for she said to herself, ‘If only I may touch his garment, I shall be made well.’ But when Jesus turned around and saw her he said, ‘Be of good cheer, daughter your faith has made you well,’ and
the woman was made well from that hour." Historically, the Hebrew Bible and the New Testament records narratives of biblical healings by Jesus and others.

The Roman Catholic Church practiced anointing with oil and praying for the sick. In *Reclaiming Our Roots: An Inclusive Introduction to Church History* by Dr. Mark Ellingsen, a professor at the Interdenominational Theological Center in Atlanta, Georgia, discusses the seven sacraments of the Roman Catholic tradition; extreme unction is one sacrament. In that tradition the extreme unction is the laying on of hands and praying for the sick. "Extreme unction—the anointing of the sick for purposes of invoking divine-sanction for healing (the original purpose of the sacrament)—seems to have been practiced at least as early as the third century...As a biblical basis for the practice, one might appeal to James 5: 14-15." 

Personally, the author was exposed to the ministry of healing during childhood. It was the tradition of the Pentecostal Denomination, the Church of God in Christ to lay hands on the sick and pray for them to receive their healing. The author witnessed her paternal grandmother receive her healing from hands that were laid on her, prayer, and the anointing with oil. She was healed from debilitating rheumatoid arthritis, and also an infant cousin who had a severe case of eczema, and could not receive cure from medical treatments.

The author, as pastor for thirteen years has experienced some healing miracles at Faith Dominion Church. The pastor and church has practiced the laying on of hands, anointing with oil, and praying for the sick since 1991. Members and others in the body of

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Christ have been healed of breast tumors, herniated and compressed disk, scoliosis, kidney problems, cerebral hemorrhage, fractured foot, arm, and thumb, diabetes, high blood pressure, arthritis, and many more.

As a member of the health profession for twenty-nine years, the author has seen the suffering of humanity; some are treated with favorable outcomes, others have wasted away due to the inability of scientists and medical technology to find a cure for their medical problems. The author has cared for folk in the hospital setting as well as in home health and the desire of all is to be made whole. From Webster's New World Dictionary and Thesaurus the word whole means: Healthy, not diseased or injured, not broken, damaged…not divided up…a complete thing in itself, in general wholeness.11 Seeing the pain and suffering of so many people has prompted the author to research why the church is not a healing center for the sick.

The Journal of Biblical Counseling had an article titled, “Wholistic Health Care: an Evangelical Perspective.” The article was in the Southern Baptist Theological Seminary Library computer especially for students engaged in the area of counseling. The article reads:

In 1967 the Reverend Granger Westberg, a Lutheran hospital Chaplain teaching pastoral care at Hamma School of Theology, presented to his colleagues a new idea in health care: the wholistic health center. Westberg had observed that many people who came to doctors for help did so for what could be called psychosomatic, or functional illness, problems. One physician put it this way: Half of the patients I see in my office have problems that are more in the minister’s field than in a doctor’s. The physical symptoms they come with are often little more than tickets of admission to get to talk to someone who might

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help them cope with a whole host of problems that are overwhelming them. We need help if we are ever going to treat the whole person.\footnote{12}

This article helps to support the author’s assumption that any congregation can establish a ministry of faith healing if pastoral leadership: renounce certain traditions, accepts and acknowledges the gifts and calling within the body, and receive education and training to foster the concept of an intentional healing ministry.

There is some tension caused by the fact that some people are healed and some are not. The enormous ways of God cannot always be comprehended by humankind. As those who are ministered to for salvation there is no way to know who will accept, but the task has been given to the church to always extend an invitation. So it is with faith healing, the invitation must be extended. Healing has been included in the redemptive plan of salvation for humankind by Christ. The author believes the prophet states it best in Isaiah 53: 5. “But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement for our peace was upon him, and by his stripes we are healed.”\footnote{13}

David J. Bosch states something that is so significant to the ministry issue in relation to how it should be viewed. The evangelist David Bosch refers to is the physician Luke, who wrote the Book of Luke and Acts:

Evil was experienced as something very real and tangible in the ancient world. It should therefore not surprise us if the evangelist use ‘religious words’ to describe what Jesus did in the face of sickness, demon possession, and exploitation. One of those words is ‘to save’ (Greek: sozein), which for us has


\footnote{13}{Isaiah 53: 5.}
become an exclusively religious term. However, in at least eighteen cases the evangelist use it with reference to Jesus’ healing of the sick. Thus there is in Jesus’ ministry no tension between saving from sin and saving from physical ailment, between the spiritual and the social.\(^\text{14}\)

Jesus made provisions for the salvation of humankind soul as well as for the body. It is a Kingdom of God principle to benefit the sons and daughters of God. As this principle is practiced in the church the world will benefit from our actions for the advancement of His Kingdom. Karl Barth says our task is to reach out to the world for Christ. The author was viewing Trinity Network Broadcast recently and listened as Dr. Sandra Kennedy from Augusta, Georgia discussed the effects of the healing ministry God has given her to operate in Augusta. Those patients who are not being medically treated with success, are referred by their physicians to the healing center. A large number of people are healed of cancer and other ailments.

The author have been to healing crusades and seen many people confess and demonstrate their healing. Reports such as these have prompted the author to do a study on why there is a lack of faith healing in the Christian churches to promote healing.

**Relationship of Ministry Issue to the Author’s Model of Ministry**

The author defined her model of ministry as that of a mercy liberator, compassionate, a kind, spiritual leader who wants to extend the kindness and compassion to others as she has received. The author wants to be proactive in releasing those oppressed by sickness through the power of God. The mercy minded nature desires to extend a helping hand to release the

suffering from oppression.

As those in leadership become more knowledgeable about their role as healing servants the church universal will benefit from the practice. The author believes as clergy and laity are taught and trained in the ministry of faith healing, it will promote wholistic well-being and soundness within their congregations.

The Ministry Context

The ministry context for this study was conducted at Faith Dominion Church located in Shively, a suburb in the southwestern district of Louisville, Kentucky within Jefferson County. There are approximately 700,000 residents in Louisville, and Shively has “a population of 40,088 from a 2000 census. The population growth between 2000 and 2006 has increased by three per cent.”15 Shively is primarily a community with small and medium size businesses, and with deteriorating industries. “White people alone make up approximately seventy percent, African Americans make up twenty-eight percent, and other ethnic groups make up the remainder of the total population. Over seventeen percent of the population is over sixty-five years of age, (nine percent are widowed, and thirteen percent are divorced).”16

Education was a significant factor the author looked at because it was helpful in determining the average household income, and possibly the affordability of insurance, and/or proper living arrangements. “Over nine percent have less than a ninth grade education, eleven percent has a high school diploma, and only twelve percent have a college education.”

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16Ibid., 1.
degree. The average household income is $47,999, but over fifteen percent households have an income less than $15,000.\textsuperscript{17}

The data researched by the author was meaningful because the population that was over sixty-five will more than likely have medical problems; along with those who may suffer stress from losses, such as from divorce and death of a spouse. Those in the population with low household income more than likely cannot afford health insurance for maintenance or preventive measures. Appendix D discloses health issues in the Ministry Context that are problematic for the population in the City of Shively.

The ministry context, Faith Dominion Church, located in the Holiday Inn-Southwest, a hotel in Shively, Kentucky, which has one hundred and eighty rooms for customers. Holiday Inn is located approximately 300 feet from Interstate 264 West, on Dixie Highway; the hotel frequently allows churches to use their meeting rooms for worship. The parking was easily accessible to all and with ample parking. In the vicinity of the hotel are small shopping plazas, automobile dealerships, restaurants, small businesses, homes, apartments, schools and churches. The staff was flexible, courteous, cooperative, and friendly. The facility was neat, clean, and had a décor in the lobby that was of a made a pleasant scheme. The Doctor of Ministry Project was held on the first floor using one third of the ballroom. It was set up theatre style with seventy-five chairs, a podium placed up front but in the center of the ballroom. Amplifiers, microphones, keyboard, stand, drums, and other sound systems were brought in by the members of Faith Dominion.

\textsuperscript{17}Ibid., 2.
The Church

Faith Dominion Church was founded by the author in 1992, as Faith Christian Life Center Ministries as a Nondenominational ministry and church. In March 2003, the name was changed to Faith Dominion World Healing Ministries, and Faith Dominion Church was the assumed name registered as the church. After the author, as pastor moved to Atlanta, Georgia to complete her seminary training, the new pastor resigned. The author returned weekly to the church in Lyndon, a suburb of Louisville, Kentucky. The congregation had decreased to approximately twenty members after the entrepreneur left. Two months later as led by the Spirit, and with the agreement of the members who remained the founder returned to close the church.

After returning from Atlanta, Georgia in October, 2006, the author met with those who believed they were called to assist in reestablishing the church. On December 17, 2006 the first worship was held at the Holiday Inn-Southwest in Shively, Kentucky. There were approximately thirty-three men, women, and children present. By the time the project was completed the membership was at seventy. The pastor kept the two corporations, Faith Dominion World Healing Ministries, Incorporation and Faith Dominion Community Development Corporation with a 501 (c) (3) in good standing. The ministry received certificates from the state of Kentucky as a confirmation in March, 2004. The church is preparing to move to a new location by November, 2007.

Theological Characterization of the Ministry Setting

Faith Dominion is a church that believes in the fullness of the Godhead, Father, Son, and Holy Spirit. The pastor and members believe in the redemptive work done at Calvary and
that salvation is through Christ. Ephesians 1: 3-7, 13 confirms the God-head and the adoption of the children of God through Christ:

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places; just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit…18

The gifts and callings have been imparted to those who desire to do the greater works for Christ in the Kingdom of God. Christ distributed the gifts to the church, after he first descended to free the righteous held in a place called Paradise, he then ascended so that all spiritual things might be fulfilled in him. “But each of us was given grace according to the measure of Christ’s gift. Therefore it is said: When he ascended on high he made captivity itself a captive; he gave gifts to his people…The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors, and teachers to equip the saints for the work of the ministry, for building up the body of Christ…19

The pastor of Faith Dominion and the membership believes in the gifts of the Spirit which includes the gifts of healings. I Am the Lord Who Heals You: Reflection on Healing, Wholeness, and Restoration, is a collection of sermons on healing from some of the world’s


19Ibid., 324.
best known preachers and pastors. Maxie D. Dunnam is Chancellor of Asbury Theological Seminary in Wilmore, Kentucky. He writes a sermon titled: “Some Healing is Up to You.” He tells the story of the man at the pool of Bethsaida, who had been there for thirty-eight years. “Jesus shocked him with the question, ‘Do you want to be healed?’ ...I believe that is congruent with all that Jesus was, everything Jesus did, and everything Jesus said. He does not violate our freedom. He does not trample on our personhood. He invites us to be saved; to be healed. He calls us into his kingdom, but we have to make a response.”

Dr. Dunnam’s statement supports the claim of the author regarding the lack of clergy and laity educated and trained in the ministry of faith healing. The lack of response to healing is more than likely due to lack of exposure to such a thing. “God does not trample our personhood.” In other words, the Lord will not go against the desires of a person in utilizing the gifts of the Spirit, or to force those who are unprepared.

In the Collection of Sermons on Healing by Zach Taylor, titled “Healing Touch: The Church’s Forgotten Language,” ask and attempts to give an answer as to why the church is not healing through touch. This emphasizes how to overcome one opposition if clergy and laity are to engage in the ministry of faith healing. Zack Taylor states: Can Christians in families, churches, and seminaries, learn once again to touch compassionately? Can congregations once again coordinate heart and hand in liturgies for healing? Maybe, if we are not continually fearful of the body. Maybe, if we are sure such a project is not a New Age fad. Maybe, if we know we won’t be mistaken for Charlatans or lechers. However, we


21Ibid., 19.
can answer a definite ‘yes’ if we are convinced that touch is an essential part of healing ministry; ‘yes’ if we are certain healing touch is one of the gifts of the Spirit entrusted to the community of faith.”

The pastor of Faith Dominion Church and the membership believes that touch is essential in the ministry of healing, whether through laying on of hands or through the impact one has on another person's life for transformation. The ministry of touch is more personal, and it demonstrates compassion, love, and the unspoken words, we care about you enough to reach out and touch you in your situation.

Organizational Structure

The general organizational structure of Faith Dominion Church is typical of most small Nondenominational churches. There is a Board of Directors of nine who governs the church. The pastor is the president of the board, and the associate pastor is the vice-president, there is a secretary, treasurer, assistant treasurer, and four other directors. The congregation is not the voting body of the church, but they are informed and asked to give input for changes within the ministry. The Board of Directors makes the final decision, considering the congregation's suggestions. The pastor preaches on Sunday or has a guest to speak; sometimes it is the associate pastor who speaks. The Associate pastor is responsible for the Sunday school. The church has elders and ministers to do the work of the ministry, as well as lay persons and they all volunteer. Under the author's administration the new church has weekly Sunday worship, Sunday school, a youth, music, leadership, and a healing ministry. Other ministries will be established when the church moves to a new facility.

CHAPTER III
LITERATURE REVIEW OF THE MINISTRY ISSUE

Empirical Perspective

The empirical literature emphasizes research that has been done on the subject: the lack of faith healing in the Christian church. The desire of the author has been to see more clergy and laity involved in the ministry of faith healing to help their congregations. Through the empirical research data was obtained that supports more people are seeking alternative ways to be healed. Faith healers are one alternative for folk to be healed. Christian faith healers depend on God and operate through faith, prayer, the Scriptures, the Holy Spirit, and through their gifts and calling to be vessels used by God for others to be healed. In this study the author has discussed some empirical data obtained to support what some scientists, physicians, naturopaths, theologians, and others are saying about faith healing; that is, healing that is dependent on faith in God and not through conventional medical means. Included in the data obtained are some interesting reports involving those who have sought alternatives means to be healed.

One report came from an article on the internet titled, “Faith and Healing,” which has revealed how those with chronic medical problems are seeking alternative means of cure from non-medical sources. “Not only do patients with chronic health problems fail to find relief in a doctor’s office, but the endless high tech scans and tests of modern medicine also
leave them feeling alienated and uncared for. Many seek solace in the offices of alternative therapists and faith healers---to the tune of $30 billion a year, by some estimates."¹ Not all those who practice healing are of the Christian faith, but it is the relief that people are looking for, enough to pay large sums of money to find a cure. There are some who practice sorcery, hypnotism, magic, and others means in an attempt to heal people. Faith healing from the perspective of a Christian, involves divine healing through faith in God by the recipient, and by whoever is assisting the recipient.

A review of the literature indicates that there have been efforts to address the challenges of the lack of healing within the Christian church. Religious tradition has influenced many Protestant denominations that faith healing is no longer a practiced ministry in the Christian church. They leave the healing of God’s people to a few who will without shame heal the sick using the power and the principles of God, and to medical practitioners.

The author believes the church would benefit from serving as a healing center for those who are bodily oppressed within their congregation, as well as others who are willing to participate. Physical illness can affect individuals spiritually, emotionally, and economically. The empirical data will expose the different voices that the church has been subjected to for hundreds of years, opposing the gifts of the Spirit; which includes the gift of faith, the gifts of healings, and miracles.

Marvin Wilson, a scholar for Judaic-Christian Studies who wrote the book, *Our Father Abraham*, believes “Platonic Dualism” has been a negative influence in regards to

“healing in the atonement.” From the Greek point of view they believed that “the created world was evil, set apart and opposed to the spiritual world...anthropological dualism (soul versus body). To the Hebrew mind a human being was a dynamic body-soul unity, called to serve God His Creator passionately, with his whole being, within the physical world.”

The Greek philosophers such as Plato did not regard humankind in totality, because of their view of dualism. To support the author's claim, the influence of religious tradition, which has been influenced by philosophical views, has had an impact on why there is a lack of faith healing in the church. Donald K. McKim, author of *Westminster Dictionary of Theological Terms* gives a definition for Platonism. “The views emerging from the Greek philosopher Plato (428-348 B.C.) that took many forms and that have influenced Christian theologians. Plato stressed the ideal over empirical reality and encouraged the use of the mind.”

They believed the benefit of the atonement was for the spiritual needs, which includes forgiveness of sins, but not the healing of the body. To this day there are church leaders, laity, and educators who support this assumption.


Healing is a concept central to the Judeo-Christian witness of God’s presence in the world. One third of the Bible is concerned with providing relief from disease and sickness. Yet for most people, the healing ministry of the church or synagogue is relegated to a bygone era. Many insist that the body is the subject of science and medicine while the spirit is the sole realm of the community of faith. This distinction is artificial and the

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consequences of the philosophical suppositions of Plato and Decrates.  

Timothy Smith, the author of *A Time to Speak: The Evangelical-Jewish Encounter* states, "The Hebrew sensibility, as contrasted with that of Hellenic Platonism, stressed the wholeness of human beings, the unity of their psychic and physical existence, and the bonds that link social experience to inward spirituality." He emphasized the reason many scholars want to limit the work of the atonement was directly related to Platonic Dualism on the church. The author agrees and this further supports the theory, the lack of faith healing is because of religious tradition, influenced by Greek philosophy. These philosophical views have been dynamic in their influence to help shape the theology of the Christian church, and religious educators. In some of Apostle Paul’s writings Platonic Dualistic influence can be seen. When Paul contrasts the life in the Spirit and life in the flesh, there is some indication that Paul’s philosophical views were Platonic in his theology. In Romans 7: 18-20 Paul states, "For I know that in me (that is, in my flesh) nothing goods dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice. Now if I do what I will not to do, that is no longer I who do it, but sin that dwells in me." 

Platonic dualistic views could not unite the body, mind, and spirit and see them as being whole. The body to them represented the sinful part of human-kind that was not

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6Romans 7: 18-20, NKJV.
capable of producing anything good. Paul essentially says the same, but realized through Christ the total person can be transformed. He realized that the sin nature was always going to be present, and Paul came to one conclusion, as stated in Romans 7: 25, “...so then, with the mind I myself serve the law of God, but with the flesh the law of sin.”

In the Hebrew writing the Prophet Isaiah spoke prophetically about the coming of our Lord and the atonement. Isaiah 53: 5 is relevant for the soul as well as the body. “He was wounded for our transgressions, crushed for our iniquities, upon Him was the punishment that made us whole, and by His bruises we are healed.”

One scientist in the 1880s challenged religious faith to a duel. There were ten patients suffering from the same ailment. They wanted to divide them up to place five in the “care of the church and treated exclusively with religious healing, and five placed in care of physicians and treated exclusively with scientific treatment.” The evangelicals would not accept this challenge. In 1982-83 another study was done in San Francisco General Medical Coronary Care Unit. The study demonstrated “that hospitalized heart patients had fewer medical complications when prayed for than when not.” The evidence was “published in the Southern Medical Journal. Contemporary evangelicals were shrugged off this study”9 just as they ignored the challenge one hundred years ago. Evangelical is “a term used in Europe for Protestant. In America it has come to refer to one who stresses the need for a personal

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7Romans 7: 18-20, 25 (NKJV, New King James Version).


relationship with God in Jesus Christ by faith. Some who claim the term seek to define it further in terms of theological beliefs about particular issues."^{10}

"The portrait of Medicus and Clericus, physicians and clergy, as partners in healing is a common one throughout the evangelical tradition. It was symbolized for them in two biblical figures, the missionaries Luke and Paul, the one a beloved physician whose care was for the body, the other a spiritual leader whose care was for the soul. The two together provided evangelicals with a holistic model of Jesus’ ministry of teaching, preaching and healing as described in Matthew."^{11}

Evangelical began to build hospitals called “healing homes,” during the nineteenth century they supported healthcare and social organizations. There was a great effort among the physicians and clergy to care for the total person. They were known “for placing physicians and hospitals on the mission fields...medical trainees getting trained for the mission work often did their field training with the poor and immigrants in the slums of the United States. Variously called social work, slum work, rescue work, gospel welfare work, behind every designation was a personalized caring for the sick and injured.”^{12}

“Modern science and the professionalization of modern life labored to separate Medicus and Clericus until evangelicalism’s high model of partnership became a subdominant part of its tradition. Euphoric over the fact that they could really heal, physicians for much of the twentieth century decided to go at it alone in the healing

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^{10}Donald K. McKim, 96.

^{11}Leonard I. Sweet, 137.

^{12}Ibid., 138-139.
enterprise. Except for some individuals, and a very few institutions, modern medicine has displayed little interest in the social, environmental, and moral aspects of healing.”13

The author suspects this is related to philosophical influence that did not necessarily involve caring for the whole person, but separated spiritual things from the physical.

The division between physicians and clergy widened due to the church becoming "euphoric over modern medicine’s miracles and unsure about its own offerings to the healing enterprise...science brought medicine almost to the border of the miraculous, in the words of one evangelical, ‘the pastoral function of the church upheld a safe, respectful distance from medical and healing matters.’ Religion joined the rest of culture in cheering on medical technology as it in Ivan Illich’s words, ‘began to reclaim the right to perform miracles’...the two professions became separated...”14

After doing research the author discovered how the church relegated the healing ministry to be under the care of physicians, except for a few that has continued to believe God does heal with or without medical technology. This study is not to negate the use of medical practitioners, but to arouse folk to the healing power of God through unconventional means.

The evangelicals found themselves fighting against those who claimed to be faith healers during the 1920’s. They were called “psychotherapists and faith healers.” To name a few who were considered mental-faith healers included persons such as, “Mary Baker Eddy, Ida Mingle, F. F. Bosworth, and Aimee Semple McPherson.” With this generation of

13Ibid., 141.

14Leonard I. Sweet, 141.
faith healers there were disputes over the doctrine concerning healing. The question was asked, "What exactly were the points of dispute? For one thing, healing is for evangelicals a hard-won faith, not to be claimed glibly or without struggle, as some push-button healers were willing to do. Some faith healers even went so far as to denounce the combination of means and faith as ridiculous as harnessing a tortoise with a locomotive."  

The "evangelicals insisted God does not work through the supernatural when medical and natural means can affect the cure." The evangelicals do not always accept those who practice faith healing and believe in supporting and embracing medical therapies. They did embrace Oral Roberts and his ministry because of Oral Roberts University, and its contribution to society. "Second, some evangelicals have rejected faith healing because of their claim for scriptural foundation. Third, evangelicals resented the movement’s cruel identification of sickness with sin, or healing with holiness. Fourth, evangelicals question why faith healers, if they are really interested in healing, do not seem to be interested in health. Finally, healing has always been reserved for and revered as the business of the divine."

In Benjamin B. Warfield’s classic, Counterfeit Miracles, he was adamant about his theory concerning the cessation of miracles. He joined in with Martin Luther, John Calvin, and John Wesley in their theological views. "All three argues in one form or another that miracles were, in Calvin’s words, ‘a temporary gift,’ although Wesley pushed God’s withdrawal of miracles well into the third century and then only because of the church’s

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15Ibid., 159.

16Leonard I. Sweet, 160.
decay of faith. All the reformers contended that God allowed the spoken Word to preempt the healing gifts.” Warfield contended that “after the apostolic age miracles ceased,” because God’s Word was demonstrated with signs and wonders to be proof of the supernatural. Miracles were only “to launch the faith and manifest Christ’s deity…”17

John Wesley may have had more of an opportunity to pray for the sick to be healed if he had believed God was still performing miracles. John Wesley was the founder and developer of Methodism; as an eighteenth-century preacher he was one of many clergy who practiced medicine. He did this because of “the inadequacy of medical practitioners and the inability of the poor to afford medical treatment.” He used “natural and easy means to cure the sick.” He published his “collection of simple remedies in a book titled, Primitive Physick.” Dr. John Dock wrote an article titled, “The Primitive Physick of Rev. John Wesley,” contains an account of Wesley’s contribution to health care, together with the contributions of leading physicians of that time.”18

Dr. John Dock “was strongly impressed by the strange combination of good sense and superstition that gave him an insight into the conditions under which it was composed. Thoroughly as Wesley believed in some mystic forms of treatment, and firmly as he believed in the supernatural as he viewed it, he did not mix his medicine with religion, for his recommendation of prayer in treatment is very mild, but certainly not absent.”19

Since John Wesley believed the gifts and miracles had ceased by the third century,

17Ibid., 151.


19Ibid., 4.
prayer mixed with faith was not practiced in healing the sick. He stated miracles ceased because faith among the church had decayed. His theological beliefs in support of the cessation gifts and miracles prevented him from equipping the church in healing the sick. He was not trained in healing the sick through prayer, faith and the use of other remedies.

Empirical data has revealed John Wesley an advocate for health and wellness, but he used alternative means, in his medical practice. He used natural remedies or non-apothecary means due to not being trained as a medical physician. He did not have the professional training to write prescriptions for medicine. If he had been an advocate for faith healing along with the medical practice, the influence he had would have impacted not only the Methodist churches, but also other Protestant churches for centuries.

The author agrees with Emily Gardner Neal, "Properly practiced, the healing ministry works in cooperation with the medical profession; it never seeks to supplant it. In those instances where God chooses to heal through physicians, healing prayer gives strength and courage to the patient, and almost invariably they usually make an unusually rapid recovery." She tells of a woman who underwent a recent mastectomy. She was apprehensive and fearful so she went to a healing service before she entered the hospital the previous evening. "As a result, she went to surgery unafraid and in great peace. She made an extraordinarily rapid recovery, suffering virtually no pain whatsoever and refusing sedation.

This kind of rapid and uneventful recovery of the dedicated Christian has been remarked by many physicians, including Dr. Graham Clark, eye surgeon at Columbia
Presbyterian Medical Center in New York.”

As a medical professional, there have been many instances where patients have recovered from surgery faster and with very little pain due to their confession of faith in God, and others praying for their recovery. On visiting one patient recently who had a total knee replacement, she informed the registered nurse that she was not in pain. The prescription for the narcotic had not been filled as witnessed by the nurse. The patient attributed her recovery five days post operative to her faith in God. This is an example of faith and medicine working in conjunction with the will of God.

Benjamin B. Warfield and Horace Bushnell, were both evangelical theologians who were most modeled after and discussed among the evangelicals. Their influence has been powerful among the evangelicals, especially the more liberal wing.

For the evangelicals there are three accepted criteria and conditions that must be met for healing. The person has to want to be healed, faith must be involved—“faith releases healing,” and there must be “hands on contact” as in the ministry of Jesus. These three criteria and conditions had to be met during the ministry of Jesus. The narrative of the leper in Mark 1: 40- 45 is an example of all three criteria and conditions. He wanted to be healed, he had faith to believe Jesus could heal him, and Jesus touched him and cleansed him immediately.

According to the gospel narratives Jesus did not always touch those who needed to be healed; at times a directive was given for faith to be exercised in an obedient act. For

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21Ibid., 160-161.
example, the case of the ten lepers who were given a directive by Jesus, and as they obeyed they were healed. "So when He saw them, He said to them, Go, show yourselves to the priest. And so it was that as they went, they were cleansed."22

The evangelicals have been influenced by the Enlightenment, known as the "Age of Reason." David J. Bosch shares some influence the "Enlightenment paradigm" had on Christianity and Christian theology. "Reason supplanted faith as points of departure." There came a time when scientists began to exclude God from their systems. "Previously it was believed humans derived their existence from God. Now the opposite was proclaimed--God owed His existence to humans...Second, the Enlightenment’s strict separation between subject and object in the natural sciences was also applied in theology.” There was an "ugly ditch" that "moved in between the events concerning Jesus of Nazareth and the present."23 It was the cause of division and made it seem as if Jesus and His ministry was history and could not be utilized for future dispensations.

Then Enlightenment period brought division: mistrust in God and others, as well as a spirit to progress, a condescending attitude toward the marginal, and an air of superiority toward those who were being evangelized. It is not hard to understand the doctrine behind the lack of faith healing. Faith is not tangible or concrete, but the evidence is, therefore, reason became superior during the Enlightenment Period. Hebrews 11:1 declares, "Now faith is the substance of things hoped for, the evidence of things not seen."24 The human mind was

22Luke 17:14, NKJV.


24Hebrews 11:1, NKJV.
used to find truth during this period, and it was superior. Faith healing is a result of faith in a supernatural God. The lack of faith healing among mainline churches is directly related to those who ceased to trust in God, because there was not a logical explanation for the supernatural occurrences.

The Enlightenment is, “A period in the 18th century marked by the intellectual and philosophical conviction that truth could only be obtained through the powers of human reason, observation, and experiment.”

Christianity tried to resist “the Enlightenment mentality,” but “it was profoundly influenced by it. “First, reason became supremely important also in Christian theology. A second response consisted in the privatization of religion.” (It was to be a more private matter rather than for the public.) “A third response was to declare theology itself a science...A fourth response was for religion to attempt to establish its hegemony by creating a Christian society in which Christianity would be the official religion, and public officers as well as government would have to adhere to religious principles and precepts. A last response to the challenge of the supremacy of reason was to embrace the secular society.”

The empirical data obtained from literature review has enlightened the author’s understanding why there has been a lack of faith healing in the church. Earlier philosophical views, theology of the reformers, the Enlightenment Era, and modernity have had a great influence on the church in believing the gifts and miracles has ceased. Modernity is: “A term used to designate the post-Enlightenment period in Europe and North America in which

25Donald K. McKim, 90.
26David J. Bosch, 269-270.
people turned to a scientific culture and its promises in order to fill a void left by decline in religion. The values of the secular culture and rejection of religious authority are primary, as well as a belief in knowledge as certain, objective, and good."\(^{27}\)

Healing is scriptural and it is revealed to humankind from the Hebrew Bible as well as in the New Testament. Believers must have faith to know that healing is still a benefit made possible for the church, and it is stated in Psalm 103: 2-3. "Bless the Lord, O my soul, and forget not all His benefits; who forgives all your iniquities, who heals all your diseases."\(^{28}\)

Some of the statements made by the evangelicals appear to be paradoxical, in other words, they seem to be contradictory. Especially, the statement that states God does not work through the supernatural when medical and natural means can be effective in bringing about a cure. The author believes God works through the supernatural, the natural, and through medical means. Through experience in healthcare for over twenty-nine years, the author has seen God work through all means. The issue is not that God does not work through various means; but there is a lack of faith healing practiced in the church to meet the needs of those who are ill in body, which ultimately affects the total person.

Some evangelicals have drifted from early theological beliefs where healing was included in pastoral care, or healing was largely the responsibility of the minister in the church. There were some who were not actually licensed as physicians but were recognized in a dual role as both medical and clerical practitioners. Another issue that further separated

\(^{27}\)Donald K. McKim, 177.

the clergy and physicians was theological in nature. It “revolved around evangelicals having to make theological judgments about two basic kinds of healings... allopathic medicine and homeopathic medicine. Allopathy is physicians’ medicine and often quite costly. Homeopathy became known as people’s medicine and was often quite cheap... Homeopathy sidles up to depth psychology, which says that for healing to take place, one needs to bring suffering and pain to the surface...” In allopathy “an upbeat individual pick up your spirit.”

Reverend Canon Mark A. Pearson, co-leader of New Creation Healing Center in Plaistow, New Hampshire states, “Prayer for healing does not discount other healing methods.” The center features a doctor of osteopathy, a massage therapist, counselors, chaplains and prayer team. In the future, the organization will offer a residential component to its treatment options. He is author of Christian Healing: A Practical and Comprehensive Guide, and holds a Master’s degree in theology from the University of Oxford and a doctorate in church history from Boston University.” He continues by saying, “God can heal through medicine... God can heal a physical problem when an emotional problem is addressed. God can heal through counseling. God can heal miraculously when people pray. God can heal through any combination of these modalities. We do not limit what God can do through a healing ministry.” Reverend Pearson states, “Some people are so starved for the dramatic, that unless it’s dramatic they do not think it is from God... God can work through process, as well as dramatically.”

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29 Leonard I. Sweet, 143.

One Biblical example in Mark 8: 22-26, of Jesus working through process was demonstrated with the healing of the blind man. He saw men as trees initially when Jesus touched his eyes; He touched him a second time and he was able to see clearly. Reverend Flora Slosson Wuellner discusses the healing process her body went through after surgery. She says, “After any release and deep change of body and spirit, it takes longer than we think for full healing to take place. The time needed differs between people, but whether swift or gradual, it is a dynamic, unfolding process, one phase growing out of another.”\(^{31}\) The author of Release discusses her experience after her major surgery. The healing took place at different levels. “The first phase, recovery, was the closing of the surgical wound, first in the deep organs and muscles of the body, then the surface layers. In about six weeks, I was pronounced medically recovered, wound closed, no infection, pain gone, mobility returned... now the restoration began.”\(^{32}\) The restoration was spiritual, physical, and emotional. “Then the renewal began... I was surprised at this deep, complex, many-layered process of healing. I was somewhat indignant that my excellent doctors had not told me about the unfolding stages of healing and what one needs at each stage.”\(^{33}\)

The body is so intricately made that it possesses the power to heal itself even when there is no intervention or the proper kind of care is not given. When an individual cuts their finger once the bleeding stops it will heal if it is kept clean from infection. Physicians may not fully understand how God created the body to possess healing properties.


\(^{32}\)Ibid., 88.

\(^{33}\)Ibid., 88.
Flora began to think about her retreats for the wounded in spirit that she had conducted for years. She states, “I led depth healing retreats for inner wounds with very little attention given to what people could expect as their inner healing unfolded after leaving the retreat.”34 One pastor acknowledged in a letter to her that individuals were able to get in touch with their inner pain, but there were no instructions on what to do for the healing process. With inner or physical healing the process is the same; the stages of healing are recovery, restoration, and renewal.

Lack of education and training in the area of healing limits pastoral leadership in healing the wounds of self and others. The author visualizes the church as the healing center to assist people through the process of healing; to help individuals go through each stage without adverse reactions or complications.

The author supports the theory offered by Reverend Flora Slosson Wuellner, in her book *Release*. Spiritual leadership have not dealt with the shadow or gifted side of woundedness through prayer, to be able to release others from these burdens. In other words, it is not included in the education and training spiritual leaders receive to prepare them for a ministry in healing.

The *Journal of Religious Health* recognizes that spirituality is a valid component of health care that seems to be the breaking news of today. Aligned with science and the empirical method, the dominant medical model has, until recently, effectively excluded the possibility that spirituality is related to health and healing. The 2003 data from Sharts-Hopko explains, “from the Enlightenment of the 17th century to the dawn of the 21st century, political

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34Ibid., 89.
leaders and educated people in the Western cultures came to believe that all the answers to human suffering could be found in science and technology.' From the Maimes report in 2002, "...spirituality as therapy today is considered alternative or complementary to traditional medicine."35

As reported by medical practitioners those patients who believe in prayer, who practice their faith in God, and stay connected to their church have a greater recovery period than those who do not. Some scientists have researched the facts concerning the benefits patients receive from their spirituality, and it has proven to be beneficial in their recovery. Dr. David Larson, a research psychiatrist at the privately funded National Institute for Healthcare Research states, "A 1995 study at Darmouth-Hitchcock Medical Center found that one of the best predictors of survival among 232 heart-surgery patients was the degree to which the patients said they drew comfort and strength from religious faith. Those who did not had more than three times the death rate of those who did."36

Dr. Larson further highlights: "A survey of thirty years of research on blood pressure showed that churchgoers have lower blood pressure than non-churchgoers—5mm lower, even when adjusted to account for smoking and other risk factors...In a study of thirty female patients recovering from hip fractures, those who regarded God as a source of strength and comfort and who attended religious services were able to walk farther upon discharge and had lower rates of depression than those who had little faith."37

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37Ibid., 2-3.
Jeffrey Levin, a gerontologist and epidemiologist at Eastern Virginia Medical School in Norfolk states, “People, a growing number of them, want to examine the connection between healing and spirituality. To do such research, is no longer professional death. Indeed, more and more medical schools are adding courses on holistic and alternative medicine with titles like “Caring for the Soul.” The majority, 10 to 1, presents the material uncritically, reports Dr. Wallace Sampson of Stanford University, who recently surveyed the offerings of every United States Medical School.”

A Time/CNN poll of 1,004 Americans conducted by Yankelovich Partners found that 82% believed in the healing power of prayer, and 64% thought doctors should pray with those patients who request it. Yet even today few doctors are comfortable with that role. “We physicians are culturally insensitive about the role of religion,” says David Larson, noting that fewer than two-third of doctors say they believe in God. “It is very important to many of our patients and not important to lots of doctors.”

Dr. Herbert Benson, president of the Mind/Body Medical Institute of Boston’s Deaconess Hospital and Harvard Medical School believes “anywhere from sixty to ninety percent of visits to doctors are in the mind-body, stress-related realm. It is a triumph of medicine that so many of us live long enough to develop these chronic woes, notes Benson, traditional modes of therapy, pharmaceutical, and surgical, do not work well against them.” In Dr. Benson’s view, “prayer operates along the same biochemical pathways as the relaxation response. In other words, praying affects epinephrine and other corticosteroid

38Claudia Wallis, “Faith & Healing.”

39Ibid., 4.
messengers or stress hormones, leading to lower blood pressure, more relaxed heart rate and respiration and other benefits.\(^{40}\)

In 1997, an *American Heart Association Journal* reported these findings. “People who hold to a particular faith and attend religious services have generally better health than those who do not.” Susan Everson, research scientist at the Human Population Laboratory of the Public Health Institute in Berkeley, California learned that middle-aged men who experienced high levels of despair had twenty percent greater occurrence of narrowed arteries than did optimistic men. Everson said, ‘This is the same magnitude of increased risk that one sees in comparing a pack-a-day smoker to a nonsmoker.’ In other words, despair can be as bad for you as smoking a pack of cigarettes a day! Yes, a Christian attitude of hope contributes to good health.\(^{41}\)

The Pentecostal outpouring that led to the establishment of the Pentecostal Denomination was through the belief and teaching that healing was included in the atonement of Christ. From the author’s experience with the Church of God in Christ, a Pentecostal denomination, healing was usually practiced accompanied with prayer, the Word of God, laying on of hands, and the anointing with oil. Members of the church were not instructed against utilizing medical therapy, but to trust God to heal with or without medical intervention. Some were healed as a result of the practice. The author witnessed family members and others healed through the power of God.

The ministry issue addressed the lack of clergy and laity educated and trained in the

\(^{40}\)Ibid., 2.

ministry of healing to bring wholistic well-being and soundness to their congregants. The desire of the author in presenting the project was to retrieve the ministry of faith healing. People are living longer with major health problems, there is not sufficient researched technology to bring about a cure for all illnesses, and some do not have insurance to cover the cost of medical treatments. The church has been given the ministry of healing by the Lord Jesus to assist those who may not be able to receive medical treatment. Regardless, it is the responsibility of pastoral leadership to educate and train other clergy and laity to have such a ministry in place. Healing is rooted and grounded in the gospel message that the author supports also.

Flora Slosson Wuellner, in her book Release has theorized that spiritual leaders are not prepared through prayer to bring healing and restoration to their congregations. She discusses the woman who was bowed for eighteen years in Luke 13: 10-13. “Now He was teaching in one of the synagogues on the Sabbath and just then there appeared a woman with a spirit of infirmity that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, He called her over and said, ‘Woman, you are set free from your ailment.’ When He laid his hands on her, immediately she stood up straight and began praising God.” She continues, “We see in this story not just a bodily healing but a spiritual and emotional healing as well...We see also Jesus’ anger and indignation over the communal cruelty that would have kept her bent and burdened one day longer.” The story of the bowed woman represented someone who was in complete

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42 Flora Slosson Wuellner, 48.

43 Ibid., 49-50.
bondage. She needed to be made whole. In the case of this woman, spiritual leaders were not willing to be an imitator of Jesus, to learn from him how to liberate those who were bound.

Jesus met many challenges with the religious sect of his day, the Pharisees, Sadducees, and the scribes. They were not open to be educated and trained by Jesus to do Kingdom work, because they did not believe He was from God. The ruler of the synagogue expressed displeasure because Jesus healed the bowed woman on the Sabbath, in Luke 13:14. Jesus expressed indignation over the fact that the ruler of the synagogue was not pleased because the woman was delivered from unjust bondage.

The author believes that if the Christian church would have an intentional ministry to practice healing the congregants, they would not only live longer, but would be healthy. Included in the ministry of healing would also be practiced health maintenance and preventive measures. People are living longer with chronic illnesses, with more medical expenses due to advanced medical technology not having all of the answers. Many are frustrated with living. One patient expressed to the author on a home visit in 2006 that he wanted to die. As the author listened and allowed the patient to ventilate his frustrations he expressed being tired of living on oxygen and other medical therapy without any improvement in his health.

Dr. Andrea D. Sullivan wrote a book on Naturopathic Health, titled *A Path to Healing: A Guide to Wellness for Body, Mind, and Soul*. She states, “The overuse of drugs has caused more problems. Recent research tells us that preventable, drug-related diseases and deaths cost $77 billion a year. The elderly are especially vulnerable and suffer greatly from the misuse of drugs. Being on an average of thirteen drugs each year, they take 40
percent of all prescription drugs, resulting in a 10 percent incidence of adverse conditions.”

She continues, “Even with all of the technology, drugs, and surgeries, our health as a nation has not improved. We may live longer but not healthy, productive ways.”

The author believes those in pastoral leadership who will engage in healing the sick will help them to have a better quality of life, spiritually, emotionally, physically, socially, and economically.

The author visited a patient recently who was saddened and admitted taking thirty-three pills a day for different ailments. It was disheartening because initially the medications seemed to improve the conditions, but the patient still suffered from the same chronic problems. Experiencing the pain and shame of those who are suffering regularly the author continues to ask the question, why is there a lack of faith healing in the church? The question was asked in Jeremiah 8: 22, “Is there no balm in Gilead? Is there no physician there? Why then has the health of my poor people not been restored?” The author asks why is it so difficult to see the needs of the people who are in our midst daily? Many do not have hope, so therefore they focus on their illnesses without a vision for recovery. Proverbs 29: 18 says, “Where there is no prophecy, the people cast off restraint, but happy are those who keep the law.”

A review of the literature indicates that there have been efforts to address the challenges of healing within the church. Christians have been oppressed from various kinds

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of illnesses, but scripturally Jesus came to liberate those held in bondage against their will. He gave to his body, the church, authority and power to act in His behalf through the Holy Spirit. The ministry issue is the lack of clergy and laity educated and trained in the ministry of healing to bring wholistic well-being and soundness to their congregations. The desire of the author to see the church retrieve the ministry of faith healing includes ministry for the total person. To re-emphasize what was stated previously, the Christian church has been given the ministry of healing by the Lord Jesus; to assist those who may not be able to afford medical treatment, or recover from traditional therapy, alone. The author believes it is the responsibility of pastoral leadership to educate and train others to have such a ministry in place. Healing is rooted and grounded in the gospel message of Jesus Christ, therefore it is scriptural and a benefit to the body of Christ.

John G. Lake was called a man of healing.... had such an incredible healing ministry that according to statistics, the U. S. Government declared his city Spokane, Washington, to be the healthiest city in America. He was sent to Africa and during a five year span... Upon his return to America, John Lake established a ministry in Spokane, Washington which resulted in no less than 100,000 astounding miracles of healing within the space of five or six years."46 There have been established over four hundred and thirty healing ministries under John G. Lake's legacy in the United States. The author met a woman who was visiting her home church in Atlanta, New Birth Missionary Baptist Church. The visitor gave the author a healing manual from a Healing Rooms Ministry in Powder Springs, Georgia; it was affiliated with the ministry in Spokane, Washington.

The data obtained is from someone who intentionally envisioned a ministry of healing that would be cross-generational, to include various ethnic groups, and in geographical locations. The author envisions the faith healing ministry to expand globally.

The empirical literature revealed data that had been studied among medical and surgical patients by scientists, physicians, and other researchers to ascertain the outcome for those who practiced their faith along with medicine. It was amazing to find out how the attitude of scientists and physicians has changed to include spirituality in the care of their patients. Research revealed the estimated cost annually paid by those who seek alternative sources of healing, such as faith healing. Data emphasized research that had been done to address the issue on why there is a lack of faith healing in the Christian church. The data acquired helped to support the author’s suspicion; different conversation partners have played a significant role in their negative influence concerning faith healing. The desire of the author is to retrieve the ministry of faith healing through education and training of clergy and laity. The empirical research revealed barriers to overcome among some Christian churches for healing to be an effective ministry of the church for the twenty-first century.

Dr. J. C. McPheeters, President of Asbury Theological Seminary lived to be ninety-four years old. “He said that from scriptures and from his own personal experience, he had learned that there are at least five miracles of healing that the Lord wants to give us.” Briefly the author will discuss the five miracles of healing. “First, there is the miracle of instant cure...the power of faith and the instrumentality of prayer has brought about instant healing. Dr. Price, an early participant in the Episcopal Healing Order of St. Luke said that in his fifty years in a ministry of healing, he had witnessed thirty-seven instant healings.” The second
miracle Dr. McPheeters called, "is when God undertakes by nature to heal us. One example
is when a person cuts their thumb and it heals after cleaning it, and no further interventions
are needed." Peter Steinke talks about the body having the capacity to heal itself; whether
it is a physical body or a congregation of believers.

The author experienced a fractured of her left arm in 2005, while attending the
Interdenominational Theological Center in Atlanta, Georgia. While preparing to leave home
to visit a patient the author fell in her home and fractured her arm. The radiologists did not
discover the fracture for four weeks after it happened. All the evidence was present, such as
loss of strength and mobility, mild to moderate pain, initially, and some swelling. During the
fourth week the orthopedic surgeon discovered the fracture above the elbow. He asked, "Do
you want me to wrap it?" The author said "no, it is already healing." For six days a long arm
splint was worn that was put on at the emergency room of Crawford Long Hospital, but no
further intervention was used. God undertook to heal the fractured arm when the physician
was unable to treat the fracture medically.

Dr. McPheeters said, "God undertakes to heal through doctors and nurses and
medicine. He undertakes through other people to bring about healing in our lives." The third
miracle is from "God leading us to the right cure for our malady. God sometimes leads us
to a cure. He may lead us to a doctor, or a healing remedy, or a healing community. When
it happens, most of us readily confess God guided in this." He discussed a case in the Hebrew
Bible in 2 Kings 20: 1-11. King Hezekiah developed a boil that was spewing infection
throughout his body. Prophet Isaiah told him to get his house in order because he was going

to die. The king reminded God in prayer “his position in relation to God.” God heard the prayer and Isaiah was sent back to Hezekiah to give a Word from the Lord that he would live and not die. Fifteen years was added to his life. This is awesome story of how God demonstrates His love in answering the prayers of his sons and daughters when in a crisis. The fourth miracle, “sometimes it is leading us to a particular worship service where we hear the Word of God preached, and by a miracle of the Spirit, that becomes God’s blazing, transforming Word for the day. Sometimes it is the Holy Communion, when we take the bread and the wine…”

The fifth and last miracle Dr. McPheeters discussed is “the miracle of the sufficiency of God’s grace. Paul had a thorn in his flesh and he wrestled with it day and night.” God would not remove it.

The author has been informed of and witnessed different types of healings, and she knows how God interacts with humanity to demonstrate the love of Christ for those who are wounded. Most healings have been from prayer and faith being used together; sometimes accompanied with the laying on of hands, and anointing with oil. There have been cases when the grace of God was so manifested in worship, through the anointing of the Holy Spirit that many have been delivered and healed at the same time. This was verified by the testimonials of the recipients. The desire is to see people pressing their way to get in the presence of God, so that his power will be revealed to them in such a unique way that their lives will be transformed forever.

48 Ibid., 16-17.

49 Ibid., 18.
This is an interesting paragraph by Zach Thomas from a sermon titled, "Healing Touch: The Church’s Forgotten Language." This may be a challenging endeavor for some people. “Can Christians in families, churches, and seminaries learn once again to touch compassionately? Can congregations once again coordinate heart and hand in liturgies for healing? Maybe, if we are sure such a project is not a New Age fad. Maybe, if we know we will not be mistaken for charlatans or lechers. However, we can answer a definite ‘yes’ if we are convinced that touch is an essential part of healing ministry; ‘yes,’ if we are certain healing touch is one of the gifts of the Spirit entrusted to the community of faith.”

The touch concept is antiquated for some modern churches, but this may be the place God is asking the church to return to. Jesus was not afraid to touch the leper or the woman with the issue of blood, both were considered untouchables by society. In touching and allowing them to touch without feeling condemned their oppression was lifted instantly. Our theology should be about transforming lives, or liberating people from the spirits of oppression. Whether it is sickness, poverty, racism, abuse, or whatever the case happens to be. If the church is going to model after the head, Christ, it needs to practice liberation theology. Clergy and laity should embrace the theory empowered vulnerability, love sets free, even at the expense of taking risks.

Central Themes of Thought - Section II

This section demonstrates knowledge about research for the Dissertation concerning miracles. Three types of healings will be briefly explored for the purpose of the reader, but the author is mainly emphasizing faith healing.

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Dr. Edward L. Smith wrote a study guide manual titled *A Post-Modern Introduction to Philosophy and Theology*. Chapter II includes the thesis that assists you to understand the capacity of humankind as spiritual beings in their relationship with God.

“The thesis of this chapter is that God is capable of action-at-a-distance. All humans have spiritual capacity, paranormal ability, and are consequently both receptive to God and in relation with God. The phenomenon, which delivers God’s directives and creative agency, is the Spirit of God…. that God is Spirit and works through prehension should be kept in mind while reading the entire chapter.”

Prehension is “mental understanding.”

The author has a degree in nursing and was taught that for every occurrence there is a rational explanation. Science does not understand interventions that are supernatural in nature and cannot be explained with a scientific reason. “There are those of us who are led by the Spirit…. we would not concede to a claim of simple illusion just because some scientists say, ‘no known cause’ and thus it is impossible.” More physicians and scientist are acknowledging there is a spiritual dimension that some of their patients are connected to. Through commitment to their faith patients are demonstrating to them the reality of another power greater than science. Many scientist and physicians have not been educated in the realm of the Spirit. Dr. Larson supports this statement as previously expressed. “Noting that fewer than two-third of doctors say they believe in God. It is very important to many of our

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53 Edward L. Smith, 17.
patients and not important to lots of doctors.\textsuperscript{54} The author agrees with Dr. Larson, in twenty-nine years of healthcare there has been rarely any physician in her experience who has acknowledged God in the healing process of their patients.

The concept of “paranormal phenomena” may help to explain why scientists and physicians are reluctant to accept the reality of God as our source of being. “Paranormal phenomena involve the post-modern paradigm. Paradigms are like windows through which we see reality. According to John J. Heaney, ‘paradigms are very important because they usually decide what we can observe.’ Of course the term paranormal here means whatever is outside of the normal paradigms of science and critical reasoning.”\textsuperscript{55} Which is specific action happening outside the normal occurrence, without a scientific cause. It is sometimes called the supernatural or the miraculous.

In \textit{A Postmodern Introduction to Philosophy and Theology}, Dr. Smith discusses three types of healing that are closely connected with psychokinetic power. According to John Heaney, “Christianity has been associated with paranormal healing from the beginning. Jesus and His disciples practiced paranormal healing as a sign of the presence of the Kingdom of God. The recent upsurge of paranormal healing groups in the Church, therefore, should not be seen as some fringe phenomena or fad. Both secular and religious commentators present varying approaches to paranormal healing.” Dr. Smith states, “Three prevalent explanations stand out: (1) Paranormal healing is caused either by coincidental ‘spontaneous remission’ or by psychosomatic processes which bring about self-healing. (2) Paranormal healing is the

\textsuperscript{54} Claudia Wallis, “Faith & Healing, 4.

\textsuperscript{55} Edward L. Smith, 21.
result of a miraculous and direct intervention by God. (3) Paranormal healing is the transfer
of some sort of ‘energy’ from the healer to the healed, and probably it is a form of a human
power.\textsuperscript{56}

A brief explanation will be demonstrated for each form of healing addressed in the
manual to bring clarity to the readers. This is a unique way of presenting various forms of
healing. One type of healing Dr. William Nolen, “a surgeon and the author of \textit{A Doctor in
Search of a Miracle} believes most cures are the result of the powers of suggestion.” This is
one form of paranormal healing. Dr. H. Richard Casdorph took some before and after
pictures of patients healed in Kathryn Kuhlman’s healing ministry and realized that “the
symptoms cleared up instantly, while the cure itself was gradual.”\textsuperscript{57}

Paranormal healing that is “miraculous and direct action by God” another form of
healing discussed in the manual. Many charismatic healers claim that they are nothing but
channels for God’s power. In \textit{The Power to Heal}, “Frances MacNutt who was at the time a
Dominican priest...identified different sources of healing. These included natural forces,
which might be released or speeded by prayer, suggestion and love, as well as the creative
act of God.”\textsuperscript{58}

The author does not believe things happen by coincidence, which means accidental,
random, or by chance, but believes it is the hand of God working even through other sources.
It may be through spiritual means such intercession, use of medicine, or by an individual
altering their lifestyle. There are enzymes and other cells in the body to allow for self-

\textsuperscript{56}\textit{Ibid.}, 26.

\textsuperscript{57}\textit{Edward L. Smith}, 26-27.

\textsuperscript{58}\textit{Ibid.}, 27.
healing, because the body has been created with those properties. Becoming disciplined in an effective dietary regime may enhance the process of the body cells regenerating themselves, therefore, aiding the healing process. Psychosomatic illness occurs from an emotional problem. A person may have unforgiveness toward someone else and it will eventually affect their physical body. As one is liberated from the emotional issue the symptoms will usually revert. The deliverance is through counseling and/or spiritual renewal.

Flora Slosson Wuellner discusses in her book, *Release* the process of gradual healing. After a major surgery “healing took place at different levels,” and the phases were “recovery, restoration and renewal.” When the affliction is caused by a spirit of infirmity, as in the case of the woman who was bowed for eighteen years in Luke 13: 11-13; it is a different method of treatment, and medical technology cannot provide a cure. Jesus said to the woman she was loosed from her ailment, which was caused by a spirit of infirmity. She was delivered from the spirit that had her bound for all those years and healed spiritually, emotionally, physically, and probably financially. Those who are bound by a demon spirit have to be delivered supernaturally. Antidepressants and other remedies may be given, but only to suppress inappropriate behavior, not as a cure.

When Jesus healed individuals there was no trace or evidence of their previous condition. The author was healed from a compressed disk as confirmed by radiology, and it has been without evidence of the disorder. When a benign cyst was removed from both breast she experienced the stages of healing discussed by Flora Slosson Wuellner. Francis MacNutt states, “All Christians have the ability to pray for healing, but it is up to God to heal, and

59Flora Slosson Wuellner, 87-88.
none of us are filled with spiritual power to the uttermost as Jesus was. The blind man was
touched twice by Jesus to receive his sight, but that was not always the case recorded. Not
that Jesus lacked the power, but to encourage others to be persistent even in difficult cases.
The body does have the power to regenerate itself and it can be a process.

One theory addressed by Reverend Wuellner is “empowered vulnerability.” It means
the love that has been set free by God to choose freely, to take risks, to reach out, to
withdraw, and to suffer, to give from a deep center that has been released from prisons of all
kinds, and knows clearly what it does. Francis MacNutt believes there are three levels of
healing and Christian love is one level of healing. “When a sick person experiences Christian
love in a group, this love has curative power of its own. This power to heal can be
considerable.” Both join in identifying love as a component for physical healing as well as
other healings. For the Project/Dissertation purpose physical healing was the focus.

The last paranormal healing discussed in “a transfer of psychokinetic energy from the
healer to the healed. John Heaney discloses some “controlled experiments in paranormal
healing. According to Heaney, probably the most famous of these experiments were those
performed with the healer, Colonel Estebany a former Hungarian Army Officer living in
Canada. Dr. Bernard Grad, a biochemist from McGill University in Montreal, conducted the
original experiments.”

In the first experiments, skin wounds were made on the backs of mice in suitable

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60 Francis MacNutt, “What is God’s Will?” The Power to Heal (Indiana: Ave Maria Press, 1977),
144.

61 Flora Slosson Wuellner, 18.

62 Francis MacNutt, 69.

63 Edward L. Smith, 27.
containers placed between his hands for two fifteen-minute periods daily, five and a half days a week, until the wounds were healed twenty days after they were made. In addition, Estebany held in his hands for thirty minutes vessels with solution with which plants were later watered by the solution held by Estebany. In general, and particularly in Estebany's case belief in God and God's power reaps positive results:

These experiments imply that some 'force' or 'energy' is involved. Grad believes that healers who claim that the healing is not done by themselves, but by some Higher Power evoke a positive emotion in themselves by their faith. A positive emotional state in the healer is conducive to healing. Unconditional positive regard, empathy and genuineness are all conducive to paranormal psychokinesis healing. When the healed is a human person, trust seems vitally important.64

The theory of "divine persuasion" is "power that crosses from the healer to the enzymes." An experiment was conducted with Olga Warral, "one of the most successful and tested healers in the United States...a healer with "psychokinetic power." In 1974 an experiment was done using a "cloud chamber to determine whether some measurable energy was given off by the healers hand." It proved to be so powerful. "When charged alpha or beta rays pass through the chamber; they ionize the air and produce a visible trail of positive or negative ions. Olga placed her hands at the sides of the chamber without touching it, and visualized energy flowing from her hands as she does when she heals. An energy wave pattern was observed in the chamber...she was about six hundred miles away in Baltimore the experiment was successfully conducted."65

While visiting a Christian Church one day an associate pastor told the author to

64Ibid., 27-28.
65Ibid., 28.
stretch out her hand, she followed the instruction. Energy flowed from the hand of the other pastor like rays flowing, with heat. The author had not experienced anything like it before. There have been times when some have been around the author and stated that their hands were very hot as people were being prayed for their healing. The author has not experienced either, but has prayed for people in the past and some have received their healing miraculously, and reported it being confirmed by their physician.

The last paranormal example involves touch therapy. “Dr. Delores Krieger of New York University has trained nurses in touch therapy. In controlled experiments, this technique has been shown to change hemoglobin content in the blood. It has been introduced into many hospitals in the United States.” There is an on going discussion whether it is psychic healing or faith healing. It is difficult for those who need a scientific explanation for how healing occurs…Psychic healing appears to be based on transfer from healer to patient of some form of energy not yet understood that provides a direct physiological stimulus. Faith healers often use suggestion, which may stimulate the body’s immunological system to work harder and can heal psychosomatic illness.”

This research has been interesting and educational to discover the various experiments on healing. The many ways of God cannot be explained and we really do not have to understand His ways, just be led by the Spirit and practice what has been given for the believer to do. For some this is not realistic. The Lord said that he would give unto the believer power. The Holy Spirit came to empower Jesus for his season on earth and that same Spirit empowers believers as promised. Jesus said to his disciples in John 14: 12, “Verily

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66Ibid., 29.
truly, I tell you, the one who believes in me will also do the works that I do and in fact, will do greater works than these, because I am going to the Father."67 In Acts 4: 1-4 the reality of what Jesus had prophesied came to pass, the disciples both men and women were filled with the Holy Spirit and empowered for greater works.

67John 14: 12, NRSV.
CHAPTER IV

BIBLICAL LITERATURE

A review of the literature indicates that there have been efforts to address the various challenges of the lack of faith healing in the Christian church. Biblically, the foundation of the project finds its basis modeling after Jesus who came to preach and to heal according to Luke 4: 18-19. “The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor; He has sent me to heal the brokenhearted, to proclaim liberty 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.” Healing is not a new concept from the Hebrew Bible to the New Testament there are recorded cases of those who have been healed. The ministry of Jesus focused on the liberation of others through preaching and healing, and many were touched and healed because God anointed Him to preach deliverance to the oppressed. Acts 10: 38, reveals that Jesus had to be prepared before He could minister in signs and wonders. “How God anointed Jesus of Nazareth with the Holy Spirit and power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.”

James H. Harris in Liberation Preaching, shares his understanding on preaching to

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liberate others. “Liberation preaching is preaching resistance to popular culture. Again, this is reflected in the life and message of Jesus (see Luke 4: 18; 7: 36-50, who seemingly did not care about being accepted by social elites and other religious leaders. In reference to Jesus’ resistance, David Butterick says, ‘because He was liberated, He did not have to belong...He was at liberty to be with the excluded because He never sought to be socially included.’ Jesus resisted the cooptation of the status quo and preached resistance...”

The authority and the anointing to heal was given to the church by Christ. The Great Commission in Mark 16:18 inform us of one sign that shall follow the believer. “They shall lay hands on the sick and they shall recover...” The Great Commission is the power of attorney for the believers. The disciples were engaged in the ministry with Jesus, and were given delegated authority to act in His behalf, to preach and to heal. Later, after the ascension of Christ, the apostles were empowered by the Holy Spirit to continue preaching and healing in the name of Jesus. Believers in our contemporary society have been given the same authority and power to continue in that vein. My issue was the lack of faith healing in the Christian church. The question asked: Why have clergy and laity not been engaged intentionally in the ministry of healing to liberate those who are sick in body? The author’s desire was to bring awareness to the ministry of faith healing through an education and training manual for clergy and laity.

The writer of Jeremiah 8: 22 ask a question that parallels with the author’s question. “Is there no balm in Gilead? Is there no physician there? Why then has the health of my poor

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people not been restored?" Balm was "resin from the storax tree, produced especially in the north Transjordan region of Gilead, widely used for medicinal purposes." Jeremiah was speaking of a spiritually sick nation, Judah who had been exiled to a foreign land due to their disobedience. The physician and medicine that was available was not acceptable. In the Matthew Henry's Commentary the question is asked again, "Is there no balm in Gilead—no physician there? Yes certainly there is; God is able to help and heal them, there is a sufficiency in Him to redress all their grievances. Why then was not their health restored? It was not owing it to God, but to themselves; it was not for want of balm and a physician, but because they would not admit the application nor submit to the methods of cure...The blood of Christ is balm in Gilead, His Spirit is the physician there, both sufficient...so that they might have been healed..."

Smith Wigglesworth preached a message titled "There is a Balm in Gilead." He said the healing balm is the Word of God. He told a story of riding on a train with a mother and her daughter; both were sick. He said to them, "I have something in this bag that will cure every case in the world. It has never been known to fail." They became very interested and finally summoned up the courage to ask for a dose. He opened his bag took out his Bible, and read them the verse in Exodus 15:26, "I am the Lord who heals you." Smith Wigglesworth continued to expound on the topic "There is a Balm in Gilead." He said, "God's Word never

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2Ibid., 1092.

fails. He will always heal you if you dare to believe him. As I talked about the wonderful physician, the faith of both the mother and daughter went out toward God and He healed them both right in the train.⁶

One theory the author has developed and discussed is fear of failure, because there have not been any contemporary role models to mentor pastoral leadership in the area of healing. Another reason why pastoral leadership is reluctant to have an intentional ministry of healing may also be related to the misuse of the gifts. The author has witnessed what seems to be a power struggles among spirit filled believers on who is to receive the credit for the work that the Holy Spirit has done. This theory parallels with Flora Slosson Wuellner whose believes that spiritual leaders are not prepared through prayer to deal with the gifted or the dark side of humanity for inner healing. Many pastoral leaders may fear venturing into an area of ministry they have not been prepared to function in. There may not have been contemporary role models for those in pastoral leadership to mentor them like Paul did Timothy. Paul admonishes Timothy concerning the spirit of fear, “For God has not given us a spirit of fear, but of power and of love and of a sound mind.”⁷ John Maxwell shares some insights on leaders and their gifts. He said leadership is most influential, natural, and effective when it is done through a person’s “gifts and strengths.” Paul was not particularly concerned about Timothy’s youth but he wanted him to be confident in “three truths: his secure heritage, his spiritual gifts,” and “his solid conviction” that God did not give him the spirit of fear.

⁶Smith Wigglesworth, “There is a Balm in Gilead,” The Master’s Healing Presence Bible, Benny Hinn, ed. (United States: Thomas Nelson Bibles, 2003), 758.

⁷2 Timothy 1: 7.
There are five leadership roles in the Christian church given by Christ to edify and equip the church. “And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of the ministry, for the edifying of the body of Christ...”

John Maxwell discusses an unlikely leader. “Nothing can make someone more unlikely—even unwilling—to lead than feelings of inadequacy. God does not necessarily choose leaders based on their talent or ability. Neither does he always choose them based on their age and experience. As Paul tells Timothy, God chooses leaders based on their availability, not their ability; on their willingness to walk in obedience to Him, not their experience.”

R. A. Torrey has a sermon titled “A Fresh Infilling.” Two scriptures in his sermon may help to explain the theory. 1 Timothy 4: 14 declares, “Do not neglect the gift that is in you, which was given to you by prophecy, with the laying on of hands of the elder-ship.” 2 Timothy 1: 6 declares, “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.”

R. A. Torrey said, “Repeated fillings with the Holy Spirit are necessary to continuance and increase of power. For each new service that is to be conducted, for each new soul that is to be dealt with, for each new service for Christ that is to be performed, for each new day and each new emergency of Christian life and new service, we should seek a new filling with the Holy Spirit.”

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8John C. Maxwell, “Ephesians 4: 11-12.”


101 Timothy 4: 14 NKJV.

The author believes the Apostle Paul was not talking about the Spiritual gifts as discussed in 2 Corinthians 12: 8-11. He was referring to the ministry gifts addressed in Ephesians 4: 11, the apostle, prophet, evangelist, pastor and teacher. At the time of the ordination of Timothy prophesy were spoken over him. Paul had to remind Timothy as a new leader of the church not to allow those prophesies to lie dormant, but stir them up to utilize for the leadership role you are now in. With each of the ministry gifts there are spiritual gifts for leadership to operate in as the Spirit wills, for the church to prosper.

Why have God’s people in His church not been healed? Surely the balm is available and the physician is ready, not only for a spiritual healing but in body also. God is the Great Physician with healing in His wings. “But for you who revere my name the sun of righteousness shall arise with healing in its wing.”

Christ was and remains the role model for the church. Jesus came to preach and to heal. He was anointed by God with the Holy Spirit and power to heal the oppressed according to Acts 10: 38. He has never rescinded the original plan to set those free who are held captive in spirit, soul, and body. For this study, the author emphasized healing of the body. Someone asked the author a question about healing. “What do you do when some one is not healed?” The author informed her that the believer is to pray to God in faith but it is up to the Lord to heal when and how He chooses to heal. The person praying should believe without doubting and expect God to do what is asked, according to his Word. Try to encourage the person to receive by what the Lord Has said in the scriptures in regards to healing. If God chooses not to answer the way you requested, trust God and encourage the

12Malachi 4: 2, NRSV.
individual to do so, because God does not have to heal according to our timetable.

Healing can occur in different ways such as through obedience, an example is the narrative of the lepers; miraculously as with the woman with the issue of blood, and progressively, an example would be the blind man who saw men as trees at first. The narrative of the ten lepers represented those who received their healing through obeying a directive given by the Lord. Jesus instructed them to go show themselves to the priest according to the Levitical Law, as they went they were healed.

“Now it happened as he went to Jerusalem that He passed through the midst of Samaria and Galilee. Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. And they lifted up voices and said, ‘Jesus, Master have mercy on us!’ So when He saw them, He said to them, ‘Go, show yourselves to the priests.’ And so it was that as they went, they were cleansed. And one of them, when he saw that he was healed, returned and with a loud voice glorified God...”

One prerequisite to be a recipient of healing was addressed during the project; to have faith in God. In the manual, Unit I the author discussed the importance of exercising faith to receive anything from God. Jesus reminded those in his audience that if they could believe all things are possible to the believer. The purpose for the unit on faith was to encourage the listeners to remember the promises given by the Lord on exercising faith. There were different methods Jesus used for those who came to Him in faith whether it was the recipient, or someone standing in the gap for another. During the project the author listed various

methods to use in praying for others to be healed. Some of the biblical methods were He met oppositions from the religious leaders, but Jesus continued to heal. Jesus entered the synagogue on the Sabbath, and the religious leaders watched to see if He would heal the man with the withered hand. “So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him. And He said to the man who had the withered hand, ‘Step forward.’ Then He said to them, ‘Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?’ But they kept silent. And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, ‘Stretch out your hand.’ And he stretched it out, and his hand was restored as whole as the other.”

The religious leaders plotted against Him because He was controversial. Faith healing is controversial, but healing was controversial among the religious sects during the time that Jesus practiced His ministry on earth.

Some controversy was explained during the project, such as the belief that the gifts and miracles were of antiquity or of a former period. The challenge today is that some people do not believe in the gifts of the Spirit or in miracles. The cessation theory has influenced many denominations concerning the cessation of the gifts and miracles between the first and the third century. The author did not have many clergy and laity from local churches to respond in participating in the Survey Questionnaire, nor the project. The Shively community of Louisville, Kentucky is steeped in Baptist tradition and Catholicism and the gifts of the Spirit are not usually practiced in most churches. Paul discusses diversity of the gifts within the body of Christ, and how each member can operate as a team celebrating the diversity.

\[14\]Mark 3: 2-5.
“And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret? But earnestly desire the best gifts. And yet I show you a more excellent way.”

Daryl McNabb a pastor of the Waverly Baptist Church, in Waverly, Kansas wrote an article for his biblical counseling course titled “The Biblical View of Ill Health.” He said that healing during the day of Jesus and the apostles was not the same. He said “...they differ widely in purpose. Their purpose was the attestation of truth...These miracles were called signs of an apostle in 2 Corinthians 12:12. There are no apostles of Jesus Christ. The signs gave indisputable evidence that these men were from God. Today we have God’s completed Word to substantiate our preaching.” This is one challenge the church faces today, it is literally unbelief in the five fold ministry gifts Christ gave to the church according to Ephesians 4: 11. These gifts are to edify and equip the body of Christ until He returns for his church.

The gifts of the Spirit was introduced in 2 Corinthians 12: 8-11, and many in church leadership believe the gifts have ceased because Paul says in 1 Corinthians 13: 8, “Love never fails. But whether there are prophecies, they shall fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part, but when that which is perfect has come, then that which is in part will be


done away.” 17 Some in Christian leadership have believed that love is the perfect gift and the other gifts have ceased. Paul said the gifts of prophecies, tongues, and knowledge will fail and because of this truth, the cessation of the gifts theory has been effective for mainline denominations. “Mainline/mainstream churches: A term with varying meanings clustering around those Protestant denominations which have historically been major forces in American religious life.” 18 Allowing the gifts to operate as the Holy Spirit wills, and motivated by love, can be an awesome force to combat oppression. Martin Luther King was motivated by love to have peaceful demonstrations to combat the evils of racism. He was a liberator of the oppressed using a nonviolent approach.

The Holy Spirit is the one who empowers the believer to operate in the gifts, as the Spirit wills. The Word of God informs the Christian believer to do good, especially to those who are of the same faith. Galatians 6: 10 states, “Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.” 19

When God chooses to heal through individuals, is it right to obey God or to obey humankind? Is it right to withhold from a brother or sister when it is God’s will to encourage one of His sons or daughters to transform a life? I believe these are ethical questions for pastoral leadership. After doing theological reflection they should be able to come up with a pastoral response.

For most of our contemporaries faith healing is a controversial issue, just as much as

17 2 Corinthians 13: 8-10
18 Donald K. McKim, 166.
19 Galatians 6: 10.
healing on the Sabbath caused conflict for Jesus. After the man in Mark 3: 1-5 was healed of the withered hand, conflict arose. "Then the Pharisees went out and immediately plotted with the Herodians against Him, how they might destroy Him."\(^{20}\) James and Evelyn Whitehead discuss conflict among Jesus earlier followers. "In Galatians 2, Paul recounts his disagreement with Peter and James over a crucial issue of ministry—whether to circumcise new converts who were not Jews... Often it is in conflict, even by means of conflict, that the future is revealed. This early conflict among the first generation of Jesus’ followers was both painful and generative. Their disagreement brought deeper understanding. In this struggle, a broader vision of the church emerged."\(^{21}\)

Conflict arose among the apostles and the Sanhedrin Council in Jerusalem. When they had all gathered the question was asked "By what power or by what name have you done this?" In other words, they wanted to know by what means was the lame man who was laid at the gate of the temple called Beautiful, healed in Acts 3: 1-10. After seeing the man that was now healed, the Sanhedrin admitted it was a striking miracle, but they did not want to counter, or go against tradition. After discussion among themselves they decided to threaten the apostles to put fear in them to cease using the name of Jesus and performing miracles. Regardless, it caused the apostles to be more determined to preach the risen Christ, and to heal. The apostles prayed for boldness to continue the work they had been called to do. "Now Lord, look on their threats, and grant to your servants that with all boldness they

\(^{20}\)Mark 3: 6.

may speak your Word, by stretching out your hand to heal and that signs and wonders may be done through the name of your Holy Servant Jesus. And when they had prayed, the place where they were assembled together was shaken; and they were filled with the Holy Spirit, and they spoke the Word of God with boldness."22 Through the conflict that arose, the church grew and was united, the Word of God spread and miracles continued to be manifested, according to Acts 5: 14-16. "Now many signs and wonders were done among the people through the apostles. And they were all together in Solomon's Portico. None of the rest dared to join them, but the people held them in high esteem. Yet more than ever believers were added to the Lord, great numbers of both men and women, so that they even carried out the sick into the streets, and laid them on cots and mats, in order that Peter's shadow fall on some of them as he came by."23 The apostles received a fresh anointing for greater works as Jesus had prophesied in John 14:12. "Mostly assuredly, I say to you he who believes in me, the works that I do he will do also; and greater works than these he will do, because I go to my Father."24

Jesus was referring to believers being empowered by the Holy Spirit after His ascension to do greater works in massive numbers, to include other ethnic groups, and in different geographical locations. For Christ to say the disciples would do greater works than they were experiencing was an overwhelming promise to believers in that Era, the present, and to future believers. "In the kingdom of nature they should work greater miracles. No miracle is little, but some to our apprehension seem greater than others. Christ had healed


23Acts 5: 14-16, NRSV.

24John 14: 12.
with the hem of His garment, but Peter with his shadow, Paul by the handkerchief that had touched him. Christ wrought miracles for two or three years in one country, but his followers wrought miracles in his name for many ages in divers countries.  

The story of the Shunammite woman is about a person who extended favor to the prophet Elisha when he passed through Shunem. He prophesied to her that by the same time the next year she would embrace a son, because she and her spouse had no children. It happened just as Elisha said. The child grew, but one day he became ill and died.

The mother went to Mt. Carmel where the prophet dwelled. She told him the tragic situation of her son, and insisted that she would not leave until he followed her to where the child lay. “When Elisha came into the house, there was the child, lying dead on his bed. He went in therefore, shut the door behind the two of them, and prayed to the Lord. And he went up and lay on the child, and put his mouth on his mouth; his eyes on his eyes, and his hands on his hands; he stretched himself out on the child...the flesh of the child became warm. He returned and walked back and forth in the house, and again went up and stretched himself out on him...the child sneezed seven times, and the child opened his eyes.”

This is an example of the prophet taking a risk to tell this woman who was child-less that by the following year she would be a mother. He reached into her deepest need to release a spiritual, emotional, and possibly a physical healing to this woman. She especially needed a son because her spouse was getting older, and the son would be able to provide care for his mother when she became elderly.

25Matthew Henry’s Commentary on the Whole Bible, 2014.

262 Kings 8: 20-35.
When the Shunammite woman’s son died, Elisha reached out and allowed the Holy Spirit’s life in him and his action of faith, to cause life to return to this boy. As a healthcare professional this was similar to how rescue breathing was done initially, for those who had been found in respiratory arrest, whether in the hospital, marketplace, highway, at home. Mouth to mouth breathing was done, and the hands were used to pump the chest symbolizing the pumping of the cardiac muscle. Except for using a shield to protect the rescuer, breathing for the respiratory arrest person continues to be mouth to shield to mouth, in some cases. The author recalls the theory, empowered vulnerability: love sets free, and it often means taking a risk for someone else. Faith healing is controversial and is therefore a ministry that requires taking a risk, but love sets free. For God so loved the world that He gave his only son Jesus, according to John 3: 16.

James 5: 14-16 gives the church instructions concerning what to do when there is someone oppressed with sickness among the congregation. “Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective.”

This passage of scriptures reveals the importance of intercession, which is, praying in behalf of another. In the community of believers the sick was to summon the elders, pastors or ministers of the church, to request their assistance in prayer. It was the duty of

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27James 5: 14-16, NRSV.
those called to pray over the sick. "In the times of miraculous healing, the sick were to be anointed with oil in the name of the Lord. Expositors generally confine this anointing with oil to such as have the power of working miracles; and, when miracles ceased, this institution ceased also. In Mark’s gospel we read of the apostles anointing with oil many that were sick, and healing them. Mark 6: 13. And we have accounts of this being practiced in the church two hundred years after Christ."28 The miracles ceased the writer states and also the rite of anointing with oil. Some Protestants have concluded that this rite should not be laid aside during any age, but are for those who have faith for healing. The prayer over the sick is what saves the sick not the anointing with oil. It is important that those being anointed as well as those anointing to have faith in God. The prayer of faith will cause the sick to be raised up. If any sins have been committed, they shall be forgiven after confession of their faults. "Where persons have injured one another, acts of injustice must be confessed to those against whom they have been committed. Where persons have tempted one another to sin or have consented in the same evil actions, there they ought mutually to blame themselves and excite each other to repentance." In order for the prayer to be righteous the person must not have iniquity in their hearts. "If I regard iniquity in my heart the Lord will not hear my prayer, according to Psalm 66: 18."29

As we have seen even in the biblical literature there has been so much controversy over the ministry of healing due to unbelief, tradition, skepticism, and hermeneutics of suspicion. This is "a term in liberation theology denoting the need to recognize that certain

29Ibid., 2420.
dominant forms and conclusions in biblical interpretation may be serving to reinforce forms of dominance, oppression, and agendas of power. Thus one should be suspicious of received interpretations.”

The Bible does not say that the gifts and miracle ceased and the Word of God preempted them as well as love being a more excellent gift to pursue. The miracles, the gifts of healings, and faith are power gifts that can only be utilized through being empowered by the Holy Spirit. Joel prophesied, “And it shall come to pass afterward that I will pour out my Spirit on all flesh. Your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also on my menservants and on my maidservants, I will pour out my Spirit in those days.”

Just as Joel prophesied it came to pass on the Day of Pentecost, according to Acts 2: 1-4. “When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues as of fire, and one sat upon each of them. And they were all filled with Holy Spirit and began to speak with other tongues, as the Spirit gave utterance.”

John Maxwell states something that is significant to leadership, “Leaders can never empower anyone else until they are first supernaturally empowered themselves. Whenever someone is filled with the Holy Spirit, something happens. Empowered leaders express

30Donald K. McKim, 127.
31Joel 2: 28-29.
God's power; then empower others. This statement supports the theory, the lack of clergy and laity educated and trained in healing to help their congregants.

Bishop Paul S. Morton, the pastor of Greater St. Stephens Missionary Baptist Church, formerly located in New Orleans, now the headquarters is in Decatur, Georgia, due to the Katrina Hurricane. He was reared in a Pentecostal denomination, The Church of God in Christ; he acknowledged his call into the ministry in 1967, and became pastor of Greater St. Stephens Missionary Baptist Church in 1975. His church grew, and he felt the call of God to found the Full Gospel Baptist Fellowship on March 13, 1993; he was consecrated bishop and named presiding bishop. His vision was to bring the full gospel to the Baptist church.

Bishop Morton believes the key to his ministry success “is the added emphasis of the work and gifts of the Holy Spirit that he brought to the Baptist church from his Pentecostal upbringing.” He says, “We believed the basics of the Bible that you needed to be saved. We believed in the death, burial, and resurrection of Jesus Christ. But growing up in the Pentecostal church, I knew that God had another level for us as it related to the fullness of the Holy Spirit, as it related to casting out demons, laying hands on the sick, speaking in a heavenly language.” Through this effort “the traditional Baptist church” was transitioned “into the fullness of the Holy Spirit.” Before the book was published in 2002, over twenty-five hundred congregations were affiliated with the Full Gospel Baptist Church Fellowship.

Martin Luther was a church reformer who claimed that the gifts and miracles ceased

33John C. Maxwell, 1316.

after the first century, but he asserted that the “...sermons of the Holy Ghost are very needful
for us, that thereby we be comforted, and that the Holy Ghost may put boldness and courage
into our hearts, that we may stoutly thrust ourselves forward, let who will be offended, and
let who will reproach us, and that although sects and heresies arise, we may not regard
them.”

The teachings of Martin Luther and other church reformers has been influential in
Christian tradition. Mainline churches have consented to follow the teachings of the
reformers, and have not been sensitive to the Holy Spirit shifting the church into a realm of
supernatural changes.

The Biblical literature revealed the challenges Jesus met with religious leaders such
as the scribes, Pharisees, and the Sadducees. Healing was controversial during the time Jesus
practiced his ministry on earth, but nevertheless, he continued to preach and heal. They
challenged Jesus for releasing the oppressed many times. Today, many clergy and laity are
skeptical of the gifts and the grace of God toward humanity, therefore healing is not an
intentional ministry of the church. The challenge for contemporaries leaders for the twenty-
first century, is how to model Christ in liberating the oppressed when conventional means
has reached its limits.

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35Martin Luther, “Boldness to Preach,” The Master’s Healing Presence Bible: King James
Version, Benny Hinn, ed. (United States: Thomas Nelson Bibles, 2003), 1114.
Theological Literature

The theological literature reveals divine providence toward humanity. It compels the church to look at what God has provided “beforehand” and what is in the divine plan of God for humanity. Divine providence is, “God’s maintenance, guidance, and continued involvement with creation and humans as means of carrying out divine purposes in history.”

God is concerned about the sufferings of humanity. God is ever present in the midst of those who are marginal, broken, forsaken, or the oppressed in any form. From Genesis to Revelation God has revealed His plan for humanity which includes salvation of the soul and healing for the physical body. Even with the fall of humankind in the Garden of Eden, God provided a way for humanity to be redeemed through Christ, which includes the eternal plan of salvation.

There are many benefits included in the redemptive plan of salvation and one of them includes healing for the physical body. This study has focused on divine healing or faith healing through various methods; it all points to Christ as the healer through the power of the Holy Spirit. God chooses and anoints people to pray for others to be healed, whether pastoral leadership or laity. All God wants is an available body for His anointing to flow through to release the captives. There has to be a voice who will believe that the Word of God does not

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change when it comes to Christ blessing His church. Malachi 3: 6 says, “For I am the Lord I do not change…” There may be controversy concerning whether the gifts and miracles are still prevalent today for the church to utilize, but God is not confused about His eternal plan for humankind. Revelation 22: 1-2 reveals the river which flows from the throne of God, and nourishes the tree of life, from whence our healing comes from. Healing is included as one eternal benefit for healing of the nations. “Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street, of the city. On either side of the river is the tree of life, with its twelve kinds of fruit, producing its fruit each; and the leaves of the tree are for healing of the nations. The leaves of the tree were for the healing of the nations. Nothing accursed will be found there any more…” Sickness is a curse, and a result of the rebellion of Adam and Eve in the Garden of Eden. As they remained in God’s presence, He protected them. Rebellion against God alienated Adam and Eve from Him, exposing them to the curse of sin which includes sickness.

The question continues to be asked, why is there a lack of faith healing in the Christian church? The author has placed emphasis on the lack of clergy and laity trained in the ministry of healing to help their congregants. The premise is that many church leaders fail to model the ministry of Jesus in healing the sick because of church tradition. As addressed previously, some mainline Christian churches such as the Baptists, Presbyterians, some Methodists, United Church of Christ, and others have been influenced by Church

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reformers and theologians; they believed the gifts and miracles went out between the first and third century. Spiritual renewal or salvation is practiced faithfully in mainline denominations, but the ministry of healing the sick is usually neglected.

Healing in most Christian churches is a neglected ministry, but it is also a controversial topic. Faith healing is not a local issue, but it is a universal issue. Fuller Theological ethicist Lewis B. Smedes, and Fuller Theologian Colin Brown do not feel that we can appropriately celebrate the miraculous healings of sick people in a world of chronic and unhealed pain. Smedes calls this new triumphalist narcissism where divine acts become arbitrary, whimsical signals. By triumphalist, the writer is referring to some who may have “an arrogant confidence in a set of beliefs.” Narcissism refers to “self love.” Arbitrary is “left to one’s judgment.” Whimsical means “oddly or out of the ordinary, to include “funny, playful.” The writers believe we can arrogantly celebrate those who are healed at the expense of someone who may not have received their healing. To the writers it may seem like a joke to celebrate some who are healed while others are not so fortunate.

The author believes celebration is appropriate for what God has done. Celebration in the form of praise and thanksgiving gives glory to God. An individual may have been utilized to pray for someone for their healing, but all honor and glory goes to God for His grace and compassion toward those who are marginal. It is also appropriate to thank the individual who was sensitive enough to the Holy Spirit to pray for you, or to lead you where you could get help.

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A traumatic experience happened in the life of the author when her son was in a near fatal accident in 1993. He was paralyzed, and as a result rods were placed in his back due to broken vertebrae. His spinal cord was “stretched and pulled to the side,” the surgeon reported after surgery, and Shawn had a one percent chance of ever walking again. A few days after the first surgery, he developed bleeding ulcers and as fast as they were giving him blood it was flowing out of him. The author received a call at 3:05AM on Monday from the physician. He stated, “Shawn just died, but we brought him back, if we do not take his stomach out, he will die again.” The author declared to the surgeon, “You will not take his stomach out.” Later that day after the surgery was over; the surgeon informed the family that one-half of Shawn’s stomach, his spleen, and his stomach nerves had been removed to stop the bleeding. He developed endocarditis, an infection around the heart lining and he was on antibiotic therapy for months. He was on a ventilator and had a respiratory arrest when the nurses attempted to get him out of bed. He had to wear a brace from his neck to his waistline to support him in an upright position for over a year. Shawn could not eat for weeks due to removal of one-half his stomach, and allowing time for recovery, restoration, and renewal to take place. On entrance to his room one day, two physicians were standing by his bed, one on each side. They moved their heads in dismay and one said, “We have done all that we can do for Shawn.” The author spoke these words, “Do not worry, Shawn will live because we are praying for him.” He is alive and doing well.

The sincere prayers of the righteous are powerful and effective. Experiencing God heal so many family members and others within the family of God, has encouraged the author to engage in the study of why there is a lack of faith healing in the church. The author
and those who knew the situation Shawn endured celebrated different levels of his healings, although he has not walked, he believes it will happen. The desire of the author is to retrieve faith healing for the Christian church. Many people will benefit from clergy and laity having an intentional ministry for God to heal the sick. The ministry could be under the leadership of the pastor, and he or she would empower others in the congregation to anoint, lay hands on, and pray for those who are sick. Faith healing can be a Para-church ministry to reach out to those who are in prison, in hospitals, and also in nursing homes.

The purpose of the project was to empower pastors, ministers, church leaders, educators, and those lay members who have not already been addressed. The aim is to educate and train leaders on how to practice faith healing without reservations and to promote soundness and wholeness among the church. Empowering others is a biblical principle that is first seen in the Hebrew Bible with Moses/Joshua and Elijah/Elisha. In the New Testament Jesus mentors His disciples and Paul mentors Timothy to become a pastor. In looking at Jesus and His mentoring ministry, the disciples were very effective in modeling after Him.

As a healthcare provider, the author has seen the disillusionment of people who suffer chronic illnesses, and are spending large sums of money for medical care, but cannot receive a cure. Jesus was compassionate toward those who suffered from bodily illnesses as well as from other afflictions. Healing is a vehicle whereby God will be glorified, and it is also instrumental in causing humanity to be reconciled and restored back to God. The author is Theo-centric in her theological views, and believes in the Trinity, as God the Father, God the Son, and God the Holy Spirit. They are one with distinct roles and/or responsibilities, just
as the body of Christ is to be one body with many members. With so many members there are different theological views concerning the gifts and the grace of God. Some may be misconstrued, nevertheless, the members are to walk in love and live at peace with each other. Even in the twenty-first century, the theology of the sixteenth century church reformers is still impacting our seminaries, churches, and lives in the Christian world.

Martin Luther, a sixteenth century church reformer, “suffered numerous bodily ailments. He often associated the power of grace with physical relief or comfort. For when the soul is healed...the body has benefitted also.” The emphasis is placed on the soul, a philosophical Plato Dualistic view. Luther believed miracles ceased after the first century, and that prayer and faith were not “cure-alls,” but were responses to situations happening in the lives of individuals. “For Luther, the highest remedy was God’s grace.” Including in the grace of God is healing for the total person, which includes the body. Martin Luther believed the Word of God was sufficient for whatever situation he faced in life, therefore, he suffered when God may have wanted to be glorified in healing Martin Luther. Jesus proclaimed the Kingdom of God was present wherever He went, so all who came to Him were healed.

David J. Bosch says, “The reign of God arrives wherever Jesus overcomes the power of evil. He addressed the many forms evil takes such as: pain, sickness, demon-possession, personal sin, and immortality, the loveless self righteousness of those who claim to know God, the maintaining of special class privileges; the brokenness of human relationship.” We cannot limit the grace of God to our finiteness. The Word dwelled among humankind and

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6Davis J. Bosch, 107.
many beheld His glory, the incarnate Jesus, who practiced liberation in his involvement with those who were oppressed.

David J. Bosch discusses something that is so relevant to my ministry issue in how it should be viewed. “Thus there is in Jesus’ ministry no tension between saving from sin and saving from physical ailment, between the spiritual and the social. Salvation involves the reversal of all evil consequences of sin, against both God and neighbor... Liberation to, else it is not an expression of salvation....liberation to always involve love to God and neighbor.”7 Jesus used the word whole a few times when He engaged in healing the oppressed. He knew that in every case sin was not necessarily the cause for the sickness, but in some cases sin was the direct cause. The man that was brought to Jesus who was paralyzed received his healing and he had his sins remitted or forgiven by the Lord, according to the narrative in the gospel, Matthew 9: 1-8. Jesus told the woman with the issue of blood that her faith had made her whole in Mark 5: 25-34. He told one of the ten lepers who came back to worship that he would be whole in Mark 17: 11-19. The word whole means to “save, deliver or protect; preserve and do well”8

The Hebrew Bible reveals in Isaiah 53: 5, He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.”9 Jesus suffered for the total salvation of humankind. Flora Slosson


Wuellner states in her book, *Feed My Sheep*, that the church is the community in which healing is suppose to occur. It is a place where a wounded person finds help and comfort. “Tragically, many church liturgies still center around the sin rather than the wound, and they often do not even mention the condition of woundedness. It is also tragic that many churches do not include healing services and healing prayer groups as a matter of course. Churches often fail to emphasize the healing power of the Communion service.”¹⁰ As stated previously the church should be the healing center that offers comfort, counseling, love, peace, sharing, silence, the presence and power of God, and to expect the supernatural to occur.

God’s love toward humanity is expressed in liberating the oppressed. One theory Flora Slosson Wuellner emphasized in her book *Release*, and the author supports as a framework for why faith healing is important for the Christian churches is the theory of “empowered vulnerability-love sets free.”¹¹ It is giving sacrificially to help someone else even at the risk of being labeled different. Love released the woman in Luke 13: 10-13, even though she had been bound for eighteen years. Jesus was teaching in the synagogue on a Sabbath and He interrupted His teaching to call the bowed woman over to release her from of spirit of infirmity. This was a demonic spirit that held this woman bound for all those years. Infirmity means feebleness of body or mind, malady, frailty, weakness, diseases, and sickness.¹²

Flora Slosson Wuellner said “communal cruelty” would have left the woman in the


¹²James Strong, 119.
bowed position. Jesus became righteously indignant because of her condition and released her as well as changed her name in the process, to “daughter of Abraham.” Two things Jesus did that was against the law, the noticing of a woman, and releasing or healing her on the Sabbath. Not only did He heal her, He changed her identity in the midst of those present. He wanted her to be completely liberated including her mind; changing her name gave her a new mindset. When others reminded her of her former state, she did not have to sink into despair because she had been made whole. “What is more, He gave her a name that appears nowhere else in the Bible, a daughter of Abraham. This was a designation of almost indescribably dignity, of richness of lineage, one that is almost impossible for us to understand.”13 Those who were present in the synagogue understood the Torah, and the significance of being a seed of Abraham.

The tradition of humankind says the grace of God was sufficient for her disability. Jesus looked at her and decided that His grace was powerful enough to produce tangible evidence, and she did not have to remain as she was. Jesus viewed her as a seed of Abraham with all the rights and privileges included in that covenant relationship with God. He perceived her as a woman who was living beneath her blessings and consciously made a decision to liberate her. Christ became a curse while hanging on the cross, so that those who believe in Him might be made free. The scripture states, “Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, ‘Cursed is everyone who hangs on a tree,’ in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith. Now the promises were made

13Flora Slosson Wuellner, Release, 49.
to Abraham and to his offspring, it does not say, ‘And to his offsprings,’ as of many, but it says, ‘And to your offspring,’ that is, to one person, who is Christ.”

The scriptures reveal to us Abraham was justified by faith four hundred and thirty years before the law. “Just as Abraham believed God, and it was reckoned to him for righteousness, so you see, those who believe are the descendants of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, ‘All the Gentiles shall be blessed in you.’ For this reason, those who believe are blessed with Abraham who believed.”

The question asked, “Why then the law? It was added because of transgressions, until the offspring would come to whom the promise had been made; and it was ordained through angels by a mediator. Now a mediator involves more than one party, but God is one”

Jesus came not to abolish the law, but to fulfill it. That is, to fulfill the promises that belonged to covenant sons and daughters through the promises given to Abraham. Faith healing is nothing more than believing God to heal you outside of the usual conventional means, that is through medicine. It is not suggesting that God does not heal through medicine, but for too long many have given the credit to medical intervention and management, now it is being shifted back to the redemptive plan of God before the foundation of the world.

Emily Gardner Neal shares her reflection about the ministry of healing in her book,

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14 Galatians 3:13-14, 16.
15 Galatians 3:6-9, NRSV.
The Healing Power of Christ. “All knowledge is of God, given and revealed to men by Him and medicine is part of this knowledge. To reject it is to reject a gift of God. The purpose of the healing ministry is not to eradicate medicine, but to seek that cooperation of medicine and religion which will best assure the total wholeness of the individual... Over the centuries countless lives have been lost because people have not believed or sought the healing power of the risen Christ.”

The author agrees with Emily Gardiner Neal in that all knowledge is from God that pertains to life and godliness. Scientists and physicians who practice advanced medical technology have helped so many people, but at times they are perplexed as to what is the best regime for the healthcare that is warranted. When humankind is at their extremity it gives God an opportunity to perform a miracle. Some cases God alone has to heal so that the glory will be given to Him. People have to be redirected back to the living God and to know that total salvation of humanity rest within a relationship with Christ.

God does not mind if His name is used to free someone from undeserved oppression, whether it is spiritual, physical, emotional, social, or economical. The moment Jesus decided to release the bowed woman from the condition she had been in for eighteen years, He knew Jewish tradition would oppose His timing for the deliverance, but it did not matter. Clergy and laity have to get to a place in their Christian journey that being about the Lord’s work is worth more than trying to please humankind.

Maxie D. Dunnam, Chancellor of Ashbury Theological Seminary in Wilmore, Kentucky, shares his theological reflection of the man at the pool of Bethsaida who had been

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there for thirty-eight years. “Jesus shocked him with the question, ‘Do you want to be healed?’ I believe that is congruent with all that Jesus was, everything Jesus did, and everything Jesus said. He does not violate our freedom. He does not trample on our personhood. He invites us to be saved; to be healed. God calls us into His kingdom, but we have to make a response.”18

The author believes this is the response many need to make. Yes, to salvation, and yes to receiving the healing power of God for wholeness. God allows each person to make a decision concerning their spiritual walk. It is the will of God for none to perish and all to come into the knowledge of the truth, that is, reality that has been established. Each person will be responsible for the truth they have been made knowledgeable of. As stated previously, there are many ways to interpret the Word of God, but the church is in a season where some are seeking divine revelation from the Holy Spirit. Christian leaders are responsible to teach the truth without compromise, to reveal the true nature of Christ. To whom much is given, much is required. It is expected of each person in leadership.

James and Evelyn Whitehead states, “Theological knowledge like all wisdom is both liberating and dangerous.” Many people “approach the tradition” believing there is an authority that is absolute and that it holds answers to the truth that life demands. Some have not been taught to think theologically, but have relied on others. “The invitation to think theologically calls people to relate to their religious heritage in a new way.” They begin to care and understand about their lives as well as others, and comprehend that “truth has

contexts....tradition carries particular weight as trustworthy, but it is not the single absolute in another person’s life.  

When pastors are confronted with the task of thinking theologically, it puts the responsibility on the individuals to not just rely on what others have said, but to dialogue with tradition and be willing to do a paradigm shift. Too often the church has been stuck in a traditional mode and not willing to take risks; to venture from the past to experience the new thing God is trying to do for the Church. There must be a bridging of the gap, with past and present experiences for dynamic changes. There are incidents happening in our society that requires pastoral leadership, educators, and laity to view their religious heritage from a different perspective. For example, the AIDS pandemic is increasing and is not exclusive in who is affected. Pandemic is the wide spread range of a disease. There is not a scientific cure for the disease. Millions are affected and the death rates are phenomenal. It is now time for pastors, educators, and laity to rethink their theology, and realize there is no absolute authority, but God. What would Jesus do regarding the AIDS pandemic? Would Jesus keep the genuine church tradition where God has been revealed to us through Christ, or would he theologize about the cessation of the gifts and miracles?

The church is at another pivotal point in history, and needs to make the right decision that will not only affect the church, but will impact the world. The world needs to come in contact with a saving, loving, forgiving, and healing Christ. The only way this will happen is the church must shift from doing theology as usual. One purpose for retrieving the ministry of faith healing is to reach the world for Christ. Faith healing is a way to reach out to a

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hurting humanity, to give them hope. The healing some need may not be necessarily of the body, but it could be an inner healing. Christ desires to heal every area of our lives that hurt.

For almost thirty years of being involved in healthcare, the demands are becoming greater that the church get involved in the ministry of healing. Go back to what was done previously, when the Evangelical clergy and the physicians worked together to provide care for the total person. Why is this so important now? There is a decline in people who can afford health insurance, an increase in the longevity of the elderly with chronic health problems, and the rise of diseases without the modern technology to bring about a cure. Scientists and physicians have done studies and are now witnessing the recovery of their patients who are affected by their faith, and their connection to a community of faith.
CHAPTER VI
A MANUAL TO EMPOWER CLERGY AND LAITY

The title of Project/Dissertation, *Faith Healing Ministry: A Christian Education Model for Clergy and Laity*, implied the need for faith healing to be an active and intentional ministry of the Church. This chapter highlighted the process by which clergy and laity began the transformation to be empowered, in establishing a faith healing ministry within the church or Para-church ministry. First, the awareness was raised for clergy and laity through participation in a Questionnaire Survey (see Appendix A & B). This effort included clergy and laity from different denominations, to introduce the concept of faith healing and to stimulate thinking and conversation around the issue. Secondly, a Faith Healing Ministry Manual (see Appendix D) was developed to be utilized as a tool to empower clergy and laity. This tool was designed to be a reference guide for clergy and laity in the event the desire to initiate such a ministry should occur. Thirdly, seminars were conducted to teach and train participants in initiating a ministry of faith healing, to bring holistic well-being and soundness to the Christian church. The efforts included three seminars and one actual healing service using the Faith Healing Ministry Manual that was designed to assist in teaching and training clergy and laity on how to heal the sick. To have an accurate understanding of faith healing the author gave the participants a definition. Faith healing is: “Healing that comes
as a result of religious faith rather than through overt medical means.”

The Questionnaire Session

The first task was assessing the knowledge of people concerning the ministry of Faith healing; it involved engaging them in a Questionnaire Survey. Initially, the author mailed out eighteen questionnaires for clergy and laity to complete. “Questionnaires are paper and pencil instruments designed to collect particular bits of information from participants within ministry settings. On balance, when a reasonable return rate is assured, questionnaires are a quick and simple way to obtain a fairly solid reading from a setting.” A letter accompanied the questionnaire requesting their participation in completing the form. Explanation as to the purpose for participating, along with a return stamped envelope was included. Informally, twelve other people were asked personally by the researcher to participate which included both clergy and laity, eight returned their questionnaire. Out of the eighteen questionnaires that were sent to clergy and laity not one returned to the researcher. Further explanation will be given in the final chapter on Summary and Conclusion.

The eight participants who returned their questionnaire, they represented four denominations who were already engaged in a ministry of healing, to a degree in their church or ministry. Each participant expressed their desire to participate in the Faith Healing seminars, and some were involved. A few expressed their concern about the initial questionnaire being too lengthy and detailed. The questionnaires were reduced to one page

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and with fewer details.

**Small Group Session**

Since there was such a small response from clergy and laity within the community, the author decided to use a group where the response would be more controlled. Participants from two congregations were used to participate in the project, the author’s church, Faith Dominion Church and a sister church, Greater Holy Unity Church. Included were pastors, ministers, and laity who were seniors, middle and young adults, married couples, and single adults. The congregations had been informed about the seminars and their participation was requested prior to the event. Clergy and laity met in small group settings to discuss the need and purpose for the project. All participants agreed that faith healing is a ministry that should be a vital part in each congregation. They expressed the desire to have a healing center for the sick to be ministered to on a regular basis. During the preparation stage of the project the researcher discussed the issue and purpose with Dr. Edward L. Smith, Associate Professor of Systematic Theology, and Chairperson of researcher’s Doctoral Project/Dissertation Committee. He reminded researcher that faith healing is a controversial issue and that a thorough interpretation is needed to teach and train others how to heal the sick. The author submitted a detailed explanation to Dr. Smith during the Qualifying Exam on how to heal the sick. The information submitted was by no means conclusive.

The seminars assisted clergy and laity to do theological reflection and to engage in further conversation about the issue. The Faith Healing Ministry Manual was accepted as a learning-training tool to raise awareness and to gain knowledge about the subject.
First Seminar Sessions

The first Faith Healing Seminar sessions were held on June 10, 2007 at the Holiday Inn-Southwest in Shively, a suburb of Louisville, Kentucky. The sessions were from 3PM until 6PM. The sessions were fifty minutes with a ten-minute break including refreshments after each session. There were four pastors, five ministers, and seven lay persons present. The Faith Healing Ministry Manual was written by the author and presented as a tool to assist in teaching and training others. A book and manual on How to Heal the Sick, by Charles and Frances Hunter was available to purchase along with the Faith Healing Ministry Manual for a cost of $30.00. All participants were allowed to receive the set even if they needed to pay later; therefore they were able to understand what was being taught in the sessions.

Actual teaching was from the Faith Healing Ministry Manual. How to Heal the Sick book and manual were not used in the sessions, but Unit Six in the Faith Healing Ministry Manual includes segments concerning some approaches to healing the sick.

The seminars were scheduled at the Holiday Inn in Shively, Kentucky; because the author, as pastor had a contract with the hotel for weekly Sunday worship. It was cost effective, convenient, and a guarantee of participants who attended weekly worship. The seminars were announced for approximately four weeks during Sunday worship. Telephone calls were also made to the congregants requesting their presence and participation in the Doctor of Ministry Project.

The Faith Healing seminars began by the author addressing the issue or need that formed the basis of this Doctor of Ministry Project. The need or issue addressed was the lack of pastors, ministers, and laity who have been trained to recognize and/or exercise the gifts...
of healings for their congregations. The author tried to bring more clarity by asking a question. In other words, how can pastors, ministers, church leaders, and laity (lay persons in the church) who have been bound in tradition, are legalistic in worship, and are skeptical of the gifts of the Spirit be encouraged to develop a healing ministry that will transform the lives of people in their congregation?

A contemporary author, Flora Slosson Wuellner, has written a book on the subject of healing, she discussed a theory that supports the issue in her book, *Release: Healing from Wounds of Family, Church, and Community*. “We become sick with wounds that did not begin with ourselves….Spiritual leaders like myself have not yet fully perceived this, and most of us have not dealt with either the gifted or the shadow side of this reality in our healing and spiritual renewal movements. It isn’t part of our teaching about prayer.”

During the seminars this theory was used “We become sick with wounds that did not begin with ourselves,” as stated by Flora Slosson Wuellner who argued that spiritual leaders have not been taught how to heal and bring spiritual renewal through prayer. It supported the author’s one theory why clergy and laity are not involved in the ministry of faith healing due to the lack of teaching and training.

The purpose for this project was to retrieve the ministry of faith healing through using a Christian education model to assist in teaching and training clergy and laity.

The author emphasized the purpose for the “Introduction.” It included the title of

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4Ibid., 14.
Project/Dissertation, *Faith Healing Ministry: A Christian Model for Clergy and Laity*. She believes it gives a clear explanation as to how the manual was written. Emphasis was put on our “Christian tradition: our religious heritage, embracing both the Sacred Scriptures and the long history of church tradition….the experience of individual Christians and the collective experience of faith communities as voices essential to the conversation.”5 The third conversation partners are contemporary theologians and medical scientists.

An interesting article from the internet was presented on “Faith & Healing” by Claudia Wallis. It emphasized how people are looking for alternative means to be healed. “Not only do patients with chronic health problems fail to find relief in a doctor’s office, but the endless high-tech scans and tests of modern medicine also often leave them feeling alienated and uncared for. Many seek solace in the offices of alternatives therapists and faith healers, to the tune of $30 billion a year, by some estimates. Millions more is spent on best-selling books and tapes by New Age Doctors…”6

The scriptural reference that has been the framework for the project/dissertation is Luke 4: 18, 19, and it reads: “The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind. To set at liberty those who are

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bruised, to proclaim the acceptable year of the Lord.”7

The author explained to the participants that Jesus has been our role model and he came to preach and heal. Jesus embraced liberation for those in bondage to sickness or whatever it may be that held one captive. This passage of scripture has given the author the prompting to continue in practicing liberation theology.

The author explained to participants that many mainline denominations have not been involved in the ministry of faith healing due to controversy. Protestant reformers such as Martin Luther, John Calvin, and Benjamin Warfield said the gifts of the Spirit and miracles ceased after the first century. John Wesley said miracles ceased during the third century due to lack of faith among believers. Mainline Protestants denominations such as: the Presbyterians, Lutherans, Baptists, some Methodists, Church of Christ and others were influenced by these reformers in their theological beliefs.

Reverend Nigel Mumford, director of a healing ministry at Christ the King Spiritual Life Center in Greenwich, New York states, “For some reason, the healing ministry has had a bad rap, because of scandals involving television evangelists, most Americans discount prayer for healing as nothing more than wishful thinking. Some Christians are trying to restore dignity to the notion that Jesus is a healer. In 2003, he spoke to more than four hundred physicians at John Hopkins medicine in Baltimore.”8

The author contended that Christian education is necessary to retrieve the ministry of faith healing with integrity and accountability. There is now suspicion and fear because


of previous faith healing ministries that has discredited the ministry of healing through
deception and fraudulent acts. Healing is in the redemptive plan of Christ for humanity. It
is one way Christ interacts with humanity to bring liberation to their situation. It is included
in the atoning sacrificial offering of Christ at Calvary.

The “Introduction” was presented along with an overview of Unit One through Unit
Six from the manual, *Faith Healing Ministry: Christian Education Model for Clergy and
Laity*.

In Unit One the author addressed the importance of exercising faith for healing,
scriptural references was given concerning the importance of faith, the definition of faith, and
what medical scientists report about their patients who practice their faith during the process
of healing.

One case study is included in Unit One to demonstrate how God healed a woman
through prayer and faith who was diagnosed with multiple breast tumors in 2002. In 2007
she returned to Faith Dominion and requested the pastor to pray for her due to a back injury
she had sustained two months before. Once again, the Lord healed this woman of the back
injury through prayer and faith, and she was able to return to work. This case represents
healing through divine intervention. This case study was discussed during the seminars.
Some present in the seminars were present in the congregation when the woman returned to
say that her back was healed when the church prayed for her. She was wearing shoes with
high heels and testified that she had not been able to wear shoes of this type for over two
months.

Unit Two is titled “Healing Narratives.” It includes scriptures with Jesus performing
healing miracles. This unit demonstrates some of the methods Jesus utilized to heal the sick. The author explained the love and compassion Jesus had for humanity; which was manifested according to scripture as he healed the oppressed. One narrative in particular was emphasized during the seminar sessions from Luke 13: 11-13. “...behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise up. But when Jesus saw her, he called her to him and said to her, ‘Woman you are loosed from your infirmity.’ ...he laid his hands on her, and immediately she was made straight and glorified God.”

The author explained that Jesus was challenged in his effort to release the woman from bondage on the Sabbath. “...the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath, and he said to the crowd, ‘There are six days on which men ought to work, therefore, come and be healed on them, and not on the Sabbath day.’ ...so ought not this woman being a daughter of Abraham, whom Satan bound, think of it, for eighteen years, be loosed from this bond on the Sabbath.” This narrative helps to support the argument concerning the lack of clergy and laity taught and trained in the ministry of faith healing to help their congregations.

Many religious leaders are not sufficiently prepared through prayer Flora Slosson Wuellner theorized in her book, Release. The author supported this theory during the seminar sessions. After the first session the author gave the participants time to ask questions before a ten-minute break. There were no questions, but they gave comments such as: the session

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is good, I have gained information to help me, and I understand why some may not have a ministry of healing.

Second Seminar Session

Session Two began with Unit Three, and it was initiated by the sharing of Sacred Scriptures on the nine gifts of the Spirit. The gifts of healings were pointed out as a Spiritual gift given to believers from the Holy Spirit, and that it is a gift to covet or desire to aid in healing the sick. The narrative of the woman with the issue of blood was discussed to demonstrate Jesus’ power to heal in an environment when it was not lawful to do so, or accepted. It was stressed that Jesus healed and does heal divinely without medical intervention, as in this woman’s case. Most of the time it is through advanced medical technology the diagnosis is discovered, but it does not mean medical scientists has the cure for all illnesses. The woman with the issue of blood was such a case. Out of her need she demonstrated faith to persevere in spite of the ramifications of opposing the Torah, the Jewish Law.

The author shared what Leviticus 15: 25 states, “If a woman has a discharge of blood for many days, other than at the time of her customary impurity, or if it runs beyond her usual time of impurity, all the days of her unclean discharge shall be as the days of her customary impurity. She shall be unclean.”11 The woman with the issue of blood prophesied to herself that if she could touch the hem of Jesus’ garment she would be healed, and she was healed. She exercised profound faith to receive her healing.

Christian tradition included reports from the Jewish-Christian Church in Acts, the

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11Leviticus 15: 25.
Catholic tradition and the Protestant churches in their belief regarding healing. From the initial Questionnaires that was completed reports from the United Methodist Church, Pentecostal, Assembly of God, and the Nondenominational traditions acknowledge their belief and practice in faith healing.

Two reports were shared with the participants concerning the Catholic’s belief in faith healing. One report was given from Dr. Mark Ellingsen’s book, *Reclaiming Our Roots: An Inclusive Introduction to Church History*. It was explained to the participants that Dr. Ellingsen is currently a professor at the Interdenominational Theological Center, in Atlanta, Georgia. He wrote about the seven sacraments of the Roman Catholic tradition; extreme unction was one sacrament. In that tradition the extreme unction is the laying on of hands and praying for the sick. “Extreme unction—the anointing of the sick for the purposes of invoking divine-sanction for the healing (the original purpose of the sacrament)—seems to have been practiced at least as early as the third century...As a biblical basis for the practice, one might appeal to James 5: 14-15.”

Unit Four stressed the methods Jesus and the apostles utilized in their healing ministry. A Biblical frame of reference was applied to confirm the validity of using these methods in deliverance and healing of the oppressed. Jesus is the role model subsequently for all who will engage in practicing a ministry in liberating the oppressed. It was addressed to the participants that Jesus used various means to heal the sick such as the method of touch, saying, and commanding. One example was given of the leper who asked to be cleansed.

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“When he was come down from the mountain, great multitudes followed him, and behold a leper came and worshiped him saying, ‘Lord, if you are willing, you can make me clean.’ Then Jesus put out his hand and touched him saying, ‘I am willing, be cleansed,’ and Jesus said, ‘show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.’

The woman with the issue of blood took the initiative in touching Jesus’ garment and as she did her healing was manifested. The garment was used as a point of contact for the woman to exercise faith in receiving her miracle.

Two examples of using the method of touch were identified for the participants to understand that faith is the key that made a demand on the virtue of God for each miracle. The point of contact for both the leper and the woman was through touch.

It was important for the participants to know that believers can have the same anointing to heal the sick by utilizing different methods as Jesus did. The apostles in Acts 3: 1-10, were an example to the participants of believers operating in the gift of healing, the gift of faith, and miracles to liberate someone held captive by a spirit of infirmity since his mother’s wound. The man at the gate of the temple, which is called Beautiful, did not come to the temple to receive his healing, he came to beg for alms. Instead, he had an encounter with Peter and John who commanded him to look at them. Peter told him what not to expect from them and proceeded to give a command for him to receive his healing.

Then Peter said, “Silver and gold I do not have, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk....he took him by the right hand and

1^Luke 5: 12-16.
lifted him up, and immediately his feet and ankle bones received strength. So he, leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God….all the people saw him walking and praising God.”

The author explained to the participants that the ministry of healing is a means to expand the Kingdom of God through evangelism. As healings occur the news spread, and the Kingdom of God is advanced.

Healing prayers were discussed from a book researched by the author titled, *The Hidden Power of Healing Prayer* by Mahesh Chavda. This author discusses the authority of the Christian believer, and he believes “…the authority to operate in the ministry of healing is delegated to us by Christ. The anointing of the Spirit is the key, the secret behind the power of the ministry of Jesus. All his preaching and teaching as well as his healings and other miracles were done under the anointing of the Holy Spirit.” Healing prayers are requests made specifically to God for healing.

Smith Wigglesworth, a nineteenth century minister spoke these words, “The Word can drive every disease away from your body. Healing is your portion in Christ, who himself is our bread, our life, our all in all…There is healing through the blood of Christ and deliverance for every captive. God never intended his children to live in misery because of some affliction that comes directly from the Devil.”

The author explained to the participants that the last two units would give some ideas how to initiate a ministry of healing in the church or a Para-church ministry. A brief session

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for questions and answers was allowed, followed by a ten-minute break with refreshments.

Third Seminar Session

The third session began with Unit Five from the Faith Healing Ministry Manual. Unit Five introduced a contemporary and former faith healer who has practiced faith healing for years with success. One such person is Mahesh Chavda a pastor, theologian, and evangelist, who moves in the gifts of healings, faith and miracles. The author explained to the participants that these power gifts are most often given to the evangelists as the Spirit wills. Pastor Mahesh Chavda is from Charlotte, North Carolina, and he is the pastor of All Nation Church. He and his ministry team have been responsible for leading more than 700,000 people to Christ global.

Pastor Chavda gave five keys to releasing the anointing for healing in his book, The Hidden Power of Healing Prayer these five keys are: (1) Focus on the finished work of Christ, (2) Proclaim the Word of God without compromise, (3) plead the blood of Jesus, (4) invoke the name of Jesus, and (5) rely on the mercy of God.” He stated, “You will not become an expert overnight in ministering the touch of healing...as you are open to minister this healing touch, this consciousness of his presence will start to grow.”

The participants were encouraged not to become discouraged if someone is not healed visibly when they are prayed for, but remember to pray in faith, that is without doubting, and allow God to heal as desired. The first step has to be taken as in any other ministry, to lay hands on and pray the prayer of faith for healing. The author stressed the importance of being persistent once you have begun to pray for the sick. Some healings are instant, other times

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17 Mahesh Chavda, 108-114.
they may have to be prayed for more than one. Jesus prayed for the blind man at Bethsaida more than once for him to receive his sight according to Mark 8: 22-25.

Kathryn Kuhlman, a former evangelist and faith healer began her teaching ministry on the Holy Spirit. She was made aware of people being healed in her ministry by a woman who claimed to be healed as Kathryn Kuhlman was preaching the Word. This unit addressed three methods to heal the sick, the Word of God, prayer, and the laying on of hands.

Unit Six in the manual was the final unit addressed in the seminar. It included hindrances to the anointing for healing, how to increase the anointing, how to initiate a ministry of healing, case studies, testimonies, clues to success from Charles and Frances Hunter’s healing ministry, and notes on prophetic healing.

Following each seminar session a time was allowed for questions and answers. A written evaluation was not completed pre or post seminar; verbally the participants responded favorably and stated they would return for the next sessions. The participants signed in before attending the seminar sessions, therefore there is a record of those who were present.
CHAPTER VII
EVALUATION AND REFLECTION

This Chapter highlights the process by which clergy and laity began the transformation to be empowered in establishing a faith healing ministry in the church or through a Para-church ministry. This dissertation examined my research and observations in regards to faith healing and why there has been a lack of healing in some of our Protestant churches. From the data obtained most of our Protestant churches have not been educated and trained in utilizing the gifts of the Spirit, nor taught how to heal and bring spiritual renewal through prayer.

The following pages are the evaluation and reflection of the Faith Healing Seminars that were conducted using the manual written by the author titled, Faith Healing Ministry: A Christian Education Model for Clergy and Laity.

The research method used in this study was primarily pro-active. The researcher engaged in and actively participated in the study. The intent was for community involvement utilizing clergy and laity from different denominations not randomly selected. Therefore, surveys were mailed to clergy and laity known by the researcher.

The Pro-Active Results

The evaluation instrument used was a Questionnaire Survey (see Appendix A). The first instrument was a form that was distributed to clergy and laity of various denominations
to provoke awareness concerning the ministry of faith healing, and to request participation during the seminars. A letter accompanied the survey explaining the future faith healing seminars, their purpose, and to request participation in completing the tool as well as an invitation to attend the seminars. Eighteen surveys were mailed out to twelve clergy and six laity members. Not one survey was returned to the researcher. Twelve more surveys were given out personally to clergy and laity and eight of those were returned. Seven clergy and one layperson returned the Questionnaire Survey (see Appendix A).

Some of the respondents evaluated the initial survey to be too detailed, lengthy, and somewhat complicated. It was four and one-half pages in length, and detailed enough to answer some questions that were believed to be important in preparing for the seminars.

The survey was redone to one page in length and the questions asked were brief and sufficient to satisfy the researcher (see Appendix B).

The goals of the researcher for the Project/Dissertation were:

1. To raise the awareness of the need for a faith healing ministry to be intentional in the church or Para-church ministry.
2. To utilize a manual developed by the researcher as a tool to educate/train clergy and laity in faith healing.
3. Seminars to be conducted to empower clergy and laity to practice faith healing.

Awareness concerning the need for faith healing to be an active ministry in the church or Para-church ministry was raised for pastoral reflection and action.

The Results of the Project Evaluated

Out of thirty present for the seminars, sixteen were actually able to participate in
all of the seminars. They filled out the post Questionnaire Survey, (see Appendix C) because they were the test group. Three pastors completed the evaluation form, and their responses are stated below:

1. More knowledge was gained during the seminars.
2. One pastor was able to accept the ministry of healing as a divine call for her.
3. Another pastor was encouraged to continue the practice of faith healing.

Five ministers completed the Questionnaire Survey, (see Appendix B) and a statement was reported from each of the five ministers:

1. I received awareness to the possibilities of God healing the sick.
2. It was a refreshing of the scriptures, and uplifting of my faith.
3. I received a greater understanding of what God wants me to do in the healing ministry.
4. A family member was united to Christ and the church during the altar call.
5. The *Faith Healing Ministry* manual is very informational and a quick reference on healing.

Some responses from the laity who participated in the seminars and completed the Questionnaire Survey:

1. The seminars highly benefitted me because it helps to restore and revitalize health.
2. During the seminars it was a benefit to see people healed and set free.
3. The seminars refreshed me and my faith was lifted.
4. I can walk in divine healing.
5. It has changed my life and my way of thinking.
6. The seminars opened my heart more to God.
7. The seminars encouraged me to pray for people for their healing.
8. I was encouraged to do street ministry to heal broken and sick people.
9. The seminars has made me a better person, and I can do anything through the Lord.
10. The seminars helped me to understand some things about the Word of God.
11. One participant stated this is my first seminar, and did not complete the form.

Healing Ministry Manual to Teach and Train Others

In preparation for the project the author sent out questionnaires to local pastors and ministers. From the initial questionnaires mailed none were returned to participate in the faith healing seminars. This signified to the author that those asked could possibly be influenced by former reformers, who believed the gifts of the Spirit and miracles ceased after the first to the third century. This claim by church reformers further supports the author’s claim that clergy and lay members of their congregations have not been taught and trained in the area of healing due to the cessation theory.

Flora Slosson Wuellner theorized that pastors and church leaders are not prepared through prayer with the gifted or the shadow side of inner healing. The author agreed with Flora’s theory. Lack of exposure to the ministry of healing and what it entails may be the reason for fewer pastors and laypersons actually being involved in this type of ministry. However, by utilizing Faith Dominion and Greater Holy Unity the project was completed.

How the Goals Were Achieved

There were sixteen participants who were involved in the seminars, but the
Questionnaire Surveys addressing the need were sent to a total of thirty clergy and laity. Out of the thirty surveys mailed or given out, eight returned to researcher stating they felt a healing ministry would benefit the church. All respondents desired to participate in a ministry of healing. Those who did not return their surveys were mainly from the Full Gospel denomination, from Nondenominational churches, and the remainder were Baptists. Two pastors did not receive their survey and letter because they were mailed to the wrong address.

The awareness for retrieving the ministry of faith healing as an intentional ministry in the Christian Church was raised through the Questionnaire Surveys, and a letter to request their support to participate in the project. The participation was not what the researcher expected. It was an expectation that more pastors and laity would be involved because there were over two hundred that participated in the preliminary healing seminars in 2006, a year before the project was done.

The Faith Healing Ministry Manual (see Appendix D) was purposeful in being used as a teaching and training tool for clergy and laity. It was effective for the seminars, and those who purchased the manual will be able to use it as a quick reference and study guide. Everyone who participated purchased the Faith Healing Ministry Manual, and a book by Charles and Frances Hunter on How to Heal the Sick, along with their Study Guide.

Lastly, the seminars were conducted to fulfill the goals: to empower clergy and laity by demonstrating how to initiate a healing ministry that is simple and effective, for the church or Para-church ministry. The final goal was demonstrated through healing the sick. Those present were in large numbers, but only sixteen had been participants in the project. One lady who received healing prayers received her sight. Although her healing was not
made known to us at the time the prayer went forth, she was healed as confessed by her at a later date. Individuals came to the altar and received prayer for different ailments. The laying on of hands, anointing with oil, and prayer for the sick went forth. At times, God gave a prophetic word that someone had been healed. The methods used were no means conclusive, but effective in beginning to initiate a ministry of faith healing. Some received emotional healing because the power of God was present to heal them, and they confessed God had released some burdens from them.

Strength and Weaknesses of Sessions

The strengths of the sessions was the bringing together of those who desired to have an active faith healing ministry in collaborating together. The sessions were for a time to impart the desire to retrieve faith healing for the church as an intentional ministry. It allowed for theological reflection and maybe a pastoral response to action for the few who participated. Clergy and laity from two churches were asked to participate in the project and they were the test group.

Time was a big factor in preparation of the project. There was not sufficient time to train those to assist me in using the evaluation tool. The weakness of the sessions was the lack of pastoral participation, because the decision to have such a ministry involves the pastors. The sessions were only for a period of six weeks. Sessions over a period of several months may have been conducive to more pastors participating. The researcher did not follow through with sending other letters or calling those who were initially asked to participate. Instead, decided to use members from her church and from a sister church to reduce the incidence of inconsistent participation. Another weakness identified was the fact
that some participants did not fill out their survey completely. More assistants could have been available to bring clarity to those who had questions in filling out the forms.

Researcher would change some things if the project were done over. Pastors would be asked to have a personal interview with the researcher. It would take no longer than an hour and it would be brief enough not to bore them, but at the same time allow for theological reflection, a pastoral response, and some action. At the time of interview, pastors would be asked to sign a form confirming their availability to participate in the project. Some of the material presented would be based on knowledge obtained from denominational history. If there is not a healing ministry in the church, but history reports otherwise, then some questions may be asked regarding the lack of such ministry in the church at the present time. The questions may be as follows: “Are you interested in having an intentional healing ministry in your church? How can the ministry of healing be retrieved for your church?” The seminars to educate and train would be held, but they would be stretched over three to six months for better evaluation of the project. More people would be trained in the evaluation process to handle a larger number of participants.

Reflection Regarding the Model in the Manual for Other People to See

The researcher believed the Faith Healing Manual (see Appendix D) is a Christian education model for other people to become knowledgeable of the need to engage in theological reflection; which should initiate some response to action. They can make a decision to have such a ministry or refuse to be involved in such a task. The model is very basic and it includes conversation partners such as: Christian tradition, the Scriptures and some church history, the experience of individuals in the faith community, as well as culture.
"The method of theological reflection describes how the conversation among our religious, our experience, and our cultural life proceeds. This dynamic moves from listening, to assertion, to pastoral response."[1] The researcher chose to include voices from the past as well as contemporary voices to listen to their "experience and insight"[2] regarding faith healing. Assertion is a requirement because it may be necessary to "set aside his or her position; there may be other times when assertion demands holding firmly to a position even in the face of valid and significant opposition. But the more characteristic assertive stance is to acknowledge the validity of both positions and to negotiate toward some mutually acceptable resolution, one which respects the core values of both parties even as it requires mutual accommodation."[3]

The researcher realized that the manual would require negotiation to establish an agreed upon solution for those in some Christian tradition who do not believe that healing and the other Spiritual gifts are to be used in the church today. The manual supports the researcher's own ideas and values and is expressed positively. It may be a challenge for some to engage in collaboration for mutual agreement for the sake of others, but the manual is to bring about a pastoral response to action.


[2]Ibid., 5.

[3]Ibid., 80.
APPENDIXES
APPENDIX A

INITIAL QUESTIONNAIRE SURVEY FORM
FOR FAITH HEALING MINISTRY

Identifying Information

1. Name:
2. Age (optional):
3. Race:
4. Address:
5. Marital Status:
6. Denomination-Church:
7. Current occupation:
8. Status and year of licensing-ordination:

Practical Considerations

1. Are you involved in a ministry of healing to the sick, diseased, and the infirmed within your church or personal ministry?

2. Describe your involvement.
3. How supportive is your Christian tradition or denomination in this ministry? Please explain.

4. What model do you use for ministry? For example, Jesus was the Liberator of the oppressed, according to Luke 4:18.

5. Are you willing to consider having a ministry of healing in your church or ministry to bring holistic well-being and soundness to your congregation? Explain please.

6. In *I Am the Lord Who Heals You: Reflections of Healing, Wholeness, and Restoration*, Dr. G. Scott Morris states, “Healing is a concept central to the Judeo-Christian witness of God’s presence in the world. One third of the Bible is concerned with providing relief from disease and sickness. Yet for most people, the healing ministry of the church or synagogue is relegated to the bygone era.” Do you agree with this statement? Explain in a brief statement.
7. Do you believe in miracles? Have you ever experienced a healing miracle as an individual or has someone you may know?

8. The gifts of healings is a Spiritual gift given to the church to operate in through the Holy Spirit. The gift of faith and the gift of miracles are gifts seen in manifestation with this gift as the Spirit wills and as a person prepares themselves to be a vessel in this area of ministry. How significant is this statement for moving in the gifts of healing?

9. The issue for the Doctor of Ministry Project is a lack of pastors and ministers engaged in the ministry of healing for the health of the church. John G. Lake states, “Divine healing is the particular phase of ministry in which the modern church does not measure up to the early church. This failure has been due to lack of knowledge of the real nature and the real process of Christian healing, in The Master’s Healing Presence Bible, by Benny Hinn. Do you agree or disagree? Please explain.

10. There are different methods used for healing the sick: the prayer of faith, laying on of hands, anointing with oil, speaking the Word of God, through participation in holy communion anointing the sick, and creating an atmosphere through worship for the power to be released for healing. Sometimes through quietness and meditation God heals, and at other times it is through the spoken Word. What method has been effective for you?
11. Would you like to participate in healing seminars during the month of June-July, 2007 for my Doctor of Ministry Project? If you are interested in establishing a ministry of faith healing in your church to reduce the number of members on the sick list, the seminars can be presented at your church by request. Please state below if this is a desire for you and your congregation. (Circle only one)

Yes, I would like to participate in the healing seminars during the month June-July, 2007.

No, I would not like to participate in a healing seminar during the month June-July, 2008.

Thank you for participating in this interview questionnaire for gathering data for my Project. You may contact me at (502) 819-3831 for any questions regarding the questionnaire. Please read and answer the Questionnaire Survey by March 15, 2007. A return address stamped envelop is included. My mailing address is:

Faith Dominion World Healing Ministries
Gwen A. Washington
6661 Dixie Highway-Suite 4
P. O. Box 115
Louisville, Kentucky 40258
APPENDIX B

PRE SEMINAR: FAITH HEALING PROJECT QUESTIONNAIRE SURVEY

The following questions were designed to provoke thinking about the Christian church having an intentional faith healing ministry. You are requested to answer each question honestly as possible and to offer comments and/or suggestions as you choose. There are no right or wrong answers. Your response to each question will be helpful in assisting to establish future healing seminars for education/training clergy and laity.

1. Are you involved in a healing ministry in your church? If yes, how long have you been involved, and what is your role?

2. Do you feel that most churches would benefit from a healing ministry? Why or why not?

3. Some former church founders believed that miracles ceased between the first and third century? What is your belief concerning miracles?

4. Describe a miracle that you have witnessed happening directly for you or someone else you may know.

5. What would be the challenge or hindrance to a faith healing ministry in your church or ministry? Please explain.
6. What do you expect to gain from attending these seminars? Please explain.

7. Are you interested in hosting a faith healing seminar in your church or ministry?

Name: ________________________________
Church: ______________________________
Address: _____________________________

Telephone: ___________________________
Date: _________________________________

Project Director: Gwen A. Washington
APPENDIX C

POST SEMINAR: FAITH HEALING PROJECT QUESTIONNAIRE SURVEY

1. What benefit has the faith healing seminars been to you? Please explain.

2. Do you see yourself working in your church on the healing team or working in a Para-church ministry? (A ministry outside your church.). Please explain.

3. What were the positive results of the seminars? Please explain.

4. What could have been done to improve the seminars, or to help you make a decision to be involved in the ministry of healing in your church, or Para-church ministry?

5. What benefit was the material you received? Please explain.


   B. A book written by Charles and Frances Hunter titled *How to Heal the Sick*, and a manual on *How to Heal the Sick*.

Name: 
Church: 
Date: 

Project Director: Gwen A. Washington
APPENDIX D

FAITH HEALING MINISTRY MANUAL

Faith Healing Ministry: A Christian Education Model for Clergy and Laity

Introduction

To see the body of Christ healed is a passion for me. I have been involved in the ministry of healing since 1989. It always enhances my faith to see God’s grace manifested through the ministry of healing. Through this ministry there has been testimonies concerning the faithfulness of God in healing different afflictions; spirit, mind, and body. This manual titled: Faith Healing Ministry: A Christian Education Model for Clergy and Laity will be comprised of: “Christian tradition: our religious heritage, embracing both the Sacred Scriptures and the long history of church tradition...the experience of individual Christians and the collective experience of faith communities as voices essential to the conversation.”¹

The third conversation partner in this model will be contemporary theologians, and medical science. Luke was a physician, but he believed in miracles, because he gave many accounts of the healings that Jesus and the apostles performed in the book of Luke and Acts. God is the same yesterday, today, and forever.

Many people are under the care of a physician, and they need to continue their medical regime until it is confirmed that God has healed them. Never be responsible for telling any person they are healed, let them tell you. Ask them to return to their physician to get it confirmed, if they are under a physician’s care.

Reverend Canon Mark A. Pearson, is co-leader of New Creation Healing Center in Plaistow, New Hampshire. He holds a Master of Theology degree from the University of Oxford, and a doctorate in church history from Boston University, expresses his belief in different methods to be healed. Dr. Pearson is author of Christian Healing: A Practical and Comprehensive Guide. He states, “Prayer for healing does not discount other healing methods. The center features a doctor of osteopathy, a massage therapist, counselors, chaplains and prayer teams. In the future, the organization will offer a residential component to its treatment options.”

This report is an article written by Jen Waters titled, “Healing Through Prayer: Christian’s Work To Rely On Jesus As The Great Physician,” from The Washington Times, March 2006.²

It is important to know that some views are changing in regards to faith healing, which is healing outside the realm of medical science. It is important to understand other views on faith healing. Faith healing occurs outside of scientific intervention. It has been recorded that some are looking for faith healers, from the sacred and secular realm. The Christian Church needs to become the healing body for Christ to be utilized with or without medical regime; although God does heal through different means.

In the article on “Faith & Healing” by Claudia Wallis, there is an interesting statements made by the author. As stated earlier people are looking for healing from spiritual means regardless of the religion. “Not only do patients with chronic health problems fail to find relief in a doctor’s office, but the endless high-tech scans and tests of modern medicine also often leave them feeling alienated and uncared for.” She continues by saying, “Many seek solace in the offices of alternatives therapists and faith healers, to the tune of $30 billion a year, by some estimates. Millions more is spent on best-selling books and tapes by New Age Doctors…”³

There is no limitation to the reign of God’s Kingdom. We cannot limit the methods that God chooses to use for individuals to be healed. We limit God by the constraints we use, such as doubt and unbelief. You could argue that we are finite, therefore, limited by our humanness, but God is infinite without limits or boundaries. God moves in the realm of faith to bless the believer. When a believer does not exercise faith it limits what God can do for the believer. As we allow ourselves to self-empty as Christ did it subjects us to follow his example in all things. Historically, healings are recorded from the Hebrew Bible and mentioned throughout the Bible in some form, especially the Gospels and Acts. This faith healing manual is not to discount the field of medical science, but to enhance it for the glory of God.

The first instance of praying for someone to receive their healing is recorded in Genesis 20: 17-18, “Then Abraham prayed to God, and God healed Abimelech, and also healed his wife and female slaves so that they bore children. For the Lord had closed fast all the wombs of the house of Abimelech because of Sarah, Abraham’s wife.”⁴ The king had taken Sarah to be his wife until God spoke to him and sent judgment on him and his female slaves. Sarah

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was released to Abraham and the Abimelech’s household was healed. This is an example of praying for someone for their deliverance and healing.

Healing is: “Restoration to health and thus the bringing of wholeness or soundness to all aspects of human life.” Healing also means: to cure, deliver, liberate, save, and restore. Faith healing is: “Healing that comes as a result of religious faith rather than through overt medical means. The means are often prayer and the laying on of hands (James 5:16).” The church is the community of faith that practice healing, because their faith is in Christ. The definition for faith is “(Greek-pistis, trust, belief). In Christianity, belief, trust, and obedience to God as revealed in Jesus Christ. It is the means of salvation (Ephesians 2:8-9) or eternal life (John 6:40). Faith affects all dimensions of one’s existence: intellect, emotions, and will.”

The demands of ministry for pastors, ministers, denominational leaders, and laity who practice the ministry of healing has increased due to: individuals living longer with chronic illnesses, the types of diseases that are prevalent today, and the lack of individual health insurance to provide a sufficient medical regime for those who are ill. The issue is the lack of faith healing in the main-line Christian churches. The desire is to retrieve the ministry of faith healing for the Christian Church to promote holistic well-being and soundness among the body of Christ.

Jesus ministry included healing the sick. He came to preach and to heal. Luke 4: 18-19 reads:

The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind. To set at liberty those who are oppressed, to proclaim the acceptable year...

The premise is that many church leaders fail to model the ministry of Jesus in healing the sick. Christ is our example to minister deliverance and healing to those who are infirmed, including those who are oppressed.

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6 Ibid., 101.

7 Ibid., 100.

My theory is clergy and laity who practices faith healing will have less people in their congregations who are incapacitated. Those with an intentional ministry of using their gifts to heal the sick through prayer, teaching, touching and worshiping will result in the anointing upon their lives to see greater manifestations in their congregations. As the body of Christ is made whole they will take the same healing power to the world. Karl Barth says we are to take the gospel to the world.

Dr. Edward P. Wimberly, the executive vice-president of the Interdenominational Theological Center in Atlanta, Georgia authored a book, *Moving From Shame to Self-Worth: Preaching & Pastoral Care*. He states, "...that people with shame—believing they are flawed and unlovable—need considerable time in caring relationships before they are able to respond to any idea that God might care for them." He continues, "Devastating shame blocks people's ability to discern a caring God." Prolong sickness and disease can be devastating, resulting in shame and along with a spirit of heaviness, manifested in depression. Clergy and lay leaders are to assist those persons in the deliverance-healing process through spiritual guidance or counseling, prayer, and listening, allowing them space to vent their pain and shame. Clergy need to be prepared to assist God in their recovery as a change agent by the Spirit’s guidance.

This teaching-training guide will be for pastors, ministers, and laity who are interested in developing a ministry of faith healing in their congregations to promote well-being and soundness. Education will involve teaching on the Christian tradition, which includes the ministry of Jesus, former church founders, personal experience, and culture. As a health care provider, a registered nurse since 1978, there have been occasions witnessed where faith and healing prayers have been very effective. The prayer of faith has worked when medical technology confessed to being at their limit. Humanity’s extremity is God’s opportunity to perform a miracle.

The body was created by an awesome God, with the intricate parts of the body to have unique properties to heal itself. Just as the body with many parts has the power to heal itself, the body of Christ has the power to heal those who are part of the body. This is only possible through the power of God. Christ’s body is compared to parts of a human body in 1 Corinthians 12: 1. “For as the body is one and has many members, but all the members of that one body, so also is Christ.” Peter L. Steinke compares the health of a congregation to a healthy body. He states, “Healing is the body’s potential to repair and regenerate itself. The body can heal itself because it has a healing system...congregations have healing capacities. They possess strength and resources...for renewing and regenerating themselves.”

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believers we possess the power of God through the Holy Spirit to forgive sins and heal diseases.

Reverend Nigel Mumford, director of healing ministry at Christ the King Spiritual Life Center in Greenwich, New York states, “For some reason, the healing ministry has had a bad rap. Because of scandals involving television evangelists, most Americans discount prayer for healing as nothing more than wishful thinking. Some Christians are trying to restore dignity to the notion that Jesus is a healer. In 2003, he spoke to more than 400 physicians at John Hopkins Medicine in Baltimore.”

Christian education is necessary to retrieve the ministry of faith healing with integrity and accountability. There is now suspicion and fear because of previous faith healing ministries that has discredited the ministry of healing through deception and fraudulent acts. Healing is in the redemptive plan of Christ for humanity. It is one way Christ interacts with humanity to bring liberation to their situation. It is included in the atoning sacrificial offering of Christ at Calvary.

The Faith Healing Ministry: A Christian Education Model for Clergy and Laity will assist to teach and train clergy and lay persons how to develop a healing ministry in their church or Para-church ministry. It will also include various methods to utilize in practice. The Sacred Scriptures will come from the New King James Version unless otherwise stated.

UNIT ONE

FAITH SPEAKS TO YOUR SITUATION

It is necessary to look at the ministry of Jesus as our model for Christian Education. Biblical narratives will be used. It is important that we discuss faith as a theme in this unit, because faith is important in receiving from the Lord. Hebrews 11: 6 states, “And without faith it is impossible to please God, for whoever would approach Him must believe that He exists and that He rewards those who seek Him.” (NRSV) Works is also a theme in the narratives concerning the things that Jesus did. Coming from a biblical perspective, there will be scripture references to reflect on faith and works to further our understanding concerning these themes. Works means effort, deeds, toil, an act, or labor.12 Jesus was teaching His disciples and He emphasized to them the importance of having faith. It is so powerful even for the believer in the twenty-first century.

The boy in Mark 9: 17-29, had seizures and he was brought by his dad to Jesus’ disciples


12 Strong’s, Concordance, 102.
for his deliverance from a spirit that made him have the seizures. The dad said the son was not able to speak, he foams at the mouth, and he described how the spirit throws the child on the ground and cast him into fire and water. Jesus rebuked the disciples for their lack of faith in delivering the boy. He also rebuked the unclean spirit that was tormenting the boy day and night. Jesus commanded the spirit to come out of the boy. He wanted to know how long had it been happening. The dad answered and said since childhood. He proceeded to ask Jesus to help them and have pity on his son.

Mark 9: 23: Jesus said to him, “If you are able, all things can be done for the one who believes.” (NRSV)
Mark 9:23: Jesus said to him, “If you can believe, all things are possible to him (them) who believes.”
Mark 9: 25: ...He rebuked the unclean spirit, saying to it, “You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never enter him again.

This is an interesting narrative because it demonstrates Jesus casting out evil spirits that torments children. Some things are not treated with medical or surgical intervention, but by the authority of Christ, and with the power of the Holy Spirit.

Hebrews 11: 1: “Now faith is the substance of things hoped for, the evidence of things not seen.” Faith: the Greek word for faith is pistis: belief and trust. Faith is also confidence and assurance. Faith is being fully persuaded, as in the case of Abraham when God told him that he would be a father of many nations; at the time he was childless, Romans 4: 17-20. This is the confidence we need to have in order to walk by faith, and not by sight, 2 Corinthians 5: 7.

The Greek word for substance is hupostasis which mean essence, and support. Hupostasis: a stand-in under. The quality of confidence which leads one to stand under, endure, or undertake anything, 2 Corinthians 9: 4, 11: 17; Hebrews 3: 14. In Hebrews 11:1 it signifies substance.14

Hoped is elpizo (Greek word), to expect or confide: trust. In 1 Corinthians 15:19, we have hoped in Christ. The preposition expresses that Christ is not simply the ground upon whom, but the sphere and element in whom the hope is placed. Hope is the expectation of a future good.15 What does it mean to hope for something?

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14 Ibid., 260.

15 Ibid., 85.
Evidence is ground for belief. It is also proof and conviction. The Greek word, *elegchos*, is reproof and is found in 2 Timothy 3:16.\(^{16}\)

Let’s reflect on the ministry of Jesus and discover whom is faith, belief, confidence, or trust was in. Jesus is our primary role model. He is the one who trusted in God the Father and He did not do anything unless the Father revealed it to Him.

**John 14: 8:** Philip said to him, “Lord, show us the Father, and we will be satisfied.”

**John 14: 10:** “Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does the works.”

**John 14: 11:** “Believe me that I am in the Father and the Father in me, or else believe me for the sake of the works themselves.”

Faith is necessary to receive answers to prayers. All Christian believers can operate in power through their faith in God. In Mark 11:12-14, 20-21, Jesus cursed the fig tree because it had potential but no performance. It was unfruitful and it had a deceitful appearance from a distance. I believe we can compare it to the unfruitfulness of some traditions today, who having an appearance of bearing fruit but actually are not doing as it appears. As you become engaged with some you will find they are void of fruit. Peter remembered the tree that was divinely cursed by Jesus the previous day. When he pointed out to Jesus that the tree had withered Jesus proceeded to teach on faith.

**Mark 11: 22:** So Jesus answered and said to them, “Have faith in God.”

**Mark 11: 23:** “For assuredly, I say to you, whoever says to this mountain, be removed and be cast into the sea, and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says.”

**Mark 11: 24:** “Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them.”

In this passage there is a promise to believers, if you exercise your faith in God and do not doubt you will obtain whatever you ask. That is a powerful promise, especially when you read and believe that God’s word is sure and He is faithful to perform His word.

2 Corinthians 1:20: “For all the promises of God in Him are yes, and in Him amen, to the glory of God through us.”

As the church prepares to move in a different dimension of faith and glory, Christ will perfect those things, which concern His body. Faith must be utilized for believers to be used in this next wave of God’s glory. It may be necessary for pastors, ministers, and laity to test their faith in new areas of ministry so that the body of Christ may experience the blessing of God for their lives. The ministry of faith healing may be a new area of ministry for some

\(^{16}\) Ibid., 84.
leaders, but it is not a new concept. It is an opportunity to demonstrate the grace, or favor of God toward humanity. More conversation includes perspectives from other disciplines as they witness those who are overtly honoring their faith.

**Modern Medicine and Faith (Look at Some of the Studies Done)**

Medical scientists are beginning to realize that patients who are actively involved in church, and who practice their faith in God, are more likely to recover from an illness or surgery than those patients who are not involved.

- A 1995 study at Darmouth-Hitchcock Medical Center found that one of the best predictors of survival among 232 heart-surgery patients was the degree to which the patients said they drew comfort and strength from religious faith. Those who did not had more than three times the death rate of those who did.
- A 1996 National Institute on Aging study of 4,000 elderly living at home in North Carolina found that those who attend religious services are less depressed and physically healthier than those who do not attend or who worship at home.
- In a study of 30 female patients recovering from hip fractures, those who regarded God as a source of strength and comfort and who attended religious services were able to walk farther upon discharge and had lower rates of depression than those who had little faith.17

From these reports you can discern the significance of faith in healing or in our walk as a Christian. It is necessary to ascertain or discover the impact the religious faith of others is influencing those who are involved in advanced medical technology. Faith and works are collaborators in our Christian faith to fulfill Christ’s desire to advance the Kingdom of God.

**Works of Christ**

**Matthew 11: 2:** And when John had heard in prison about the works of Christ, He sent two of His disciples.

**Matthew 11: 3:** And said to Him, “Are you the Coming One, or do we look for another?”

**Matthew 11: 4:** Jesus answered and said to them. "Go and tell John the things which you hear and see."

**Matthew 11: 5:** “The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them.”

The works of God is spoken of as great things. Jesus was able to do great things or works because He had divine compassion for those who were marginal.

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Mark 5: 1-20: The man who was demon possessed received his deliverance and wanted to follow Jesus; but He (Jesus) would not allow him.
Mark 5: 19: However, Jesus did not permit him, but said to him, “Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you.”

Faith has been addressed in the first unit, because it is important in receiving anything from the Lord. Clergy and the laity who are called to the ministry of healing should operate in faith; as well as those who are about to receive their healing. Is your faith important as a believer when a person cannot believe for himself or herself? Open for discussion.

Case Study: The Importance of Faith for Healing

As pastor of a local church in 2002, a member of our congregation was diagnosed with multiple tumors in her breast. She brought the report to the pastor and the church requesting prayer for her healing. The pastor and the church agreed in prayer with her; the report came back that the tumors were dissolved. She was healed by God after being diagnosed by medical technology. The same person sustained a back injury in February 2007. She had been off from work with the injury for over two months when she decided to visit our church. She stated that when she hugged the pastor she felt warmth go through her back, she was convinced her healing had begun, and as she sat during the worship her back was totally healed. She shared with those remaining after the benediction that a decision would be made during the week to terminate her position at her place of employment because of her back injury. We agreed with her in prayer that she would return to work. She visited our church two weeks later to announce she had returned to her place of employment the same week we agreed with her in prayer. On returning to our church with her testimony she was wearing heels, which had not been possible since the back injury over two months ago.

To continue the works of Christ healing narratives will be in the next unit.

UNIT TWO

HEALING NARRATIVES

Healing narratives are throughout the gospels and in the Book of Acts. Emphasizing those narratives assist in reminding believers that they are for our benefit in proclaiming the Kingdom of God message. Wherever Jesus went He said that the Kingdom of God is at hand. One particular narrative releases a woman from a spirit of infirmity. The word infirmity means: sickness, weak, fragile, bondage, marginal, and ailment. The other narratives demonstrate the power of God to deliver and heal the sick.

Luke 13: 10: Now He was teaching in one of the synagogues on the Sabbath.
Luke 13: 11: And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise up.
Luke 13: 12: But when Jesus saw her, He called her to Him and said to her, “Woman, you are loosed from your infirmity.”
Luke 13: 13: And He laid His hands on her, and immediately she was made straight, and glorified God.
Luke 13: 14: But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath, and he said to the crowd, “There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day.”
Luke 13: 15: The Lord then answered him and said, “Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it?”
Luke 13: 16: “So ought not this woman being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath.”
Luke 13: 17: And when He said these things; all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

Methods Christ used to heal the woman bond with the spirit of infirmity. (1) Christ’s power—the anointing of the Holy Spirit, (2) Divine touch—He laid his hands on her, and (3) Christ spoke with authority when He said, “Woman you are loosed from your infirmity.” According to the Law healing was considered work; therefore, it was not to be done on the Sabbath. For Jesus to heal on the Sabbath was against the Torah.

Leviticus 23: 3: Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the Lord in all your dwellings.

Jesus demonstrated the importance of releasing those in bondage rather than keeping the Law. When the ruler of the synagogue reminded the crowd that there were six days to heal, but not on the Sabbath, Jesus demonstrated that He was Lord of the Sabbath in healing the woman. This is what we encounter in every day life with religious leaders who do not want to heal the sick through the power of God. Some say that the gifts and miracles went out with the first century, and others say the third century, because of lack of faith among believers.

Mark 11: 23: Jesus says, For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. (KJV)

Jesus spoke with authority and love to release the woman from all fears as a result of being healed on the Sabbath. “Woman, you are loosed from your infirmity.” What a marvelous day for that woman. Should you not heal on the day you meet for worship when the corporate anointing is present? When the corporate faith is released it causes God to release more of His grace to bless the people. When you attend a Benny Hinn Crusade the atmosphere is
charged with awesome worship. You can sense the people have faith to be healed, because during the rehearsal with the choir some people begin to demonstrate their healing. Expectancy is a breeding ground for miracles.

More are delivered and healed because faith stirs the hand of God to release the Spirit’s presence and power to heal. Faith pleases God. R. A. Torrey states, “We come into the presence of God by the blood of Jesus, and we can come into the presence of God in no other way.”

Hebrews 11: 6: But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. (KJV)

Dr. Stephen Rasor introduced me to Flora Slosson Wuellner’s book Release. In her book she addresses the woman who was bowed for eighteen years and she also clarifies a statement made by Jesus. Luke 13: 16: “And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years long be set free from this bondage on the Sabbath day.” She wants the readers to know that this woman had been bound by Satan’s influence. “This did not mean that she had done evil, but that evil had come upon her. Jesus never taught that illness and tragedy were sent by God or that they were necessarily the results of something wrong we have done.”

In this narrative the Lord demonstrates His love for humanity. The compassion (mercy, pity) the Lord had for the woman reached out to her in love. This woman who had suffered shame, humiliation, pain, and other symptoms of loneliness and isolation would no longer be an outcast. She was different, and those who do not resemble others are often laughed at, talked about, excluded, and made to feel unaccepted. The Lord turned her whole situation around, by making her whole and sound in spirit, mind, and body. Healing that is a direct intervention from God totally liberates one from oppression. This was one purpose for Jesus coming to earth.

Acts 10: 38: 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. (KJV).

God healed me of a compressed disk after the diagnosis was confirmed by radiology in 1990. The specific day is unclear, but after the diagnosis was confirmed, I received my healing. Prior to my back being healed supernaturally, I suffered with back pain and muscle spasms

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that affected my sciatic nerve. Through the grace of God my healing has been sustained for over seventeen years.

In her book, *Release: Healing From Wounds of Family, Church, and Community*, Flora Slosson Wuellner “discerns three major stages of healing: recovery, restoration and renewal. After her surgery, recovery for her was the closing of the wound, absence of infection and pain, with the return of her mobility. Restoration was her return to normal self and to reflect on the whole situation. Emotional restoration was needed. Renewal for her was to be made fresh.” Flora believes the woman who was bound for eighteen years went through these three stages of healing as she went through after her surgery. Her theory is that all who are healed must go through the three stages of recovery, restoration, and renewal.

Flora Slosson Wuellner continues to discuss the woman that was bowed for eighteen years, but released from indignity, humiliation, rejection, isolation, and hopelessness by Jesus. She probably suffered from isolation because it was her experience alone. No one could bear her burdens, or have empathy for her unless they were like her, or had been in her condition. “Not only did He (Jesus) take the burden off her body, He also released her power and spirit. She stood up straight. She straightened herself up.” Flora saw women like this woman in Europe, which is probably not uncommon in some nations due to lack of proper nutrition during the growth years. It is not Christ’s desire for one to be afflicted like the bowed woman otherwise; Jesus would not have liberated her. “She began to praise God, which probably meant her arms were thrown up, her head thrown back, and her eyes raised; a stance she had not been able to take for eighteen years, perhaps half a lifetime, her whole person was released.”

**UNIT THREE**

**SACRED SCRIPTURES AND CHURCH TRADITION**

The Scriptures reveals to us that the ministry gifts (*Ephesians 4: 11*) are appointed or set in the church by Christ. The Spiritual gifts are a manifestation of the Holy Spirit and are given to the believer for the body of Christ to prosper. *1 Corinthians 12: 4-11*. The gifts have not been taken out of the church as some claim.

1 *Corinthians 12: 4*: *There are diversities of gifts, but the same Spirit.*

1 *Corinthians 12: 5*: *There are differences of ministries, but the same Lord.*

1 *Corinthians 12: 6*: *There are diversities of activities, but it is the same God who works all in all.*

1 *Corinthians 12: 7*: *The manifestation of Spirit is given to each one for the profit of all.*

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20 Ibid., 49.

21 Ibid., 49.
1 Corinthians 12: 8: For to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit.
1 Corinthians 12: 9: To another faith by the same Spirit; to another the gifts of healings by the same Spirit.
1 Corinthians 12: 10: To another the working of miracles; to another prophesy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.
1 Corinthians 12: 11: But one and the same Spirit works all these things; distributing to each one individually as He wills.

The Woman with the Issue of Blood

This narrative is about a woman who had an issue of blood for twelve years and could not receive her cure from traditional medical means. It was against the Torah, the Jewish Law for her to be among others because she was considered unclean, dirty, and contaminated. She was not to touch a Jewish Rabbi, or teacher. She heard about Jesus and the healings that were occurring through His ministry; and she purposed in her heart that if she could just touch the hem of His garment she would be made whole. She knew that she was not suppose to touch a Jewish Rabbi, but she knew if she did not transgress the Jewish Law this time she would remain in the same situation. She knew Jesus did not have to be touched, but only His garment (vesture, cloak, mantle, clothes) and she would be delivered from her infirmity. That is profound faith. It is being fully persuaded that God is not partial in liberating His people.

Peter says it best in Acts when he is sent to Cornelius’ household to preach salvation to a Gentile family. The household was saved, filled with the Spirit, and baptized in the name of the Lord, (Acts 10: 44-48). Acts 10: 34: Then Peter opened his mouth and said, “In truth I perceive that God shows no partiality.”

The woman with the issue of blood is a powerful story about a woman who exercised her faith in the Lord. Her extremity was God’s opportunity to give her a miracle. God is still performing miracles. In spite of the cessationalist who have confessed, and continue to do so, that miracles went out between the first and third century. Miracles are by the hand of God and they always point to the power of God. God is the same yesterday, today, and tomorrow. He says, “I change not.” He is the God of immutability. This narrative is intentional to move you to your next dimension of faith.

Mark 5: 25: Now a certain woman had a flow of blood for twelve years.
Mark 5: 26: And had suffered many things from many physicians. She spent all that she had and was no better, but rather grew worse.
Mark 5: 27: When she heard about Jesus, she came behind Him in the crowd and touched His garment.
Mark 5: 28: For she said, “If only I may touch His clothes: I shall be made well.” (Well means whole or prosperous).
Mark 5: 29: Immediately the fountain of her blood was dried up, and she felt in her body that she was healed (cured, liberated, saved, made whole) of the affliction.

Mark 5: 30: And Jesus, immediately knowing in Himself that power (virtue, the anointing) had gone out of Him turned around in the crowd and said, “Who touched my clothes?”

Mark 5: 31: But His disciples said to Him, “You see the multitude thronging you, and you say, who touched me?”

Mark 5: 32: And He looked around to see her who had done this thing. (The touch was unique, different, it was a touch of faith that made a demand on Jesus’ anointing).

Mark 5: 33: But the woman, knowing what had happened to her, came in fear and trembling, fell down before Him, and told Him the whole truth.

Mark 5: 34: And He said to her, “Daughter, your faith has made you well. Go in peace, and be healed of your affliction.”

Some church traditions are included in this manual to assist you to be knowledgeable of other churches that are engaged in the ministry of faith healing; this list is by no means conclusive. Some churches within the same denomination may not practice the ministry of faith healing for various reasons.

**Christian Traditions**

Church traditions will include reports from the Catholic and Protestants traditions, such as the Pentecostal, Methodist, Baptist, and Nondenominational churches. The Christian Church begins with the book of Acts; after the Resurrection of Christ and his appearing to the disciples on the first of the week. For our tradition the first of the week is Sunday. Christ instructed them to wait for the promise of the Father. For Christ knew the disciples needed to be empowered with the Holy Spirit before beginning their ministry. They waited in the Upper Room for ten days after His ascension to be endued with power from on high. In Acts Chapter 2: 1-4, Christ baptized and filled the disciples with the Holy Spirit. It was for them to have power to witness, preach, liberate the captives, and to fulfill Christ’s purpose; to redeem the lost. Before the disciples could be effective in their ministry they had to be empowered with the Holy Spirit.

For some who may not believe in the Spirit baptism it is important to operate in power for ministry effectiveness. Jesus and the disciples both had to receive the Holy Spirit in order to go forth in ministry. For many in the Pentecostal churches the gifts of healings are practiced along with the gift of faith, miracles, and other gifts of the Spirit. They are supernatural in operation. Donald McKim in *Westminster Dictionary of Theological Terms* defines supernatural as: “That which is beyond the natural order. A realm of being or name for God that is beyond and superior to the universe.”

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Commission.

Mark 16:18: “...they will lay hands on the sick, and they will recover.”

Reverend Nigel Mumford, wrote a book on his experiences as a former drill instructor for the Royal Marine Commando in Britain titled, *Hand to Hand: From Combat to Healing*. He says “I have seen man’s inhumanity to man, but I also have seen God’s healing grace to man,” or humankind. He has practiced the ministry of healing for sixteen years. “I do believe everybody is healed when you pray, and some are cured. Something always happens when you pray. I’ve seen people’s sight restored, and I’ve seen people die, but they have died a holy death, and they were literally dying with a smile on their face.”

An example of a Protestant who was Pentecostal and believed in the supernatural gifts of healings was Reverend Kenneth Hagen, Senior. He is deceased now and has been for a few years. He was an author, teacher, and founder of Rhema Bible College. Reverend Kenneth Hagen states: “The gifts of healings are manifested for the supernatural healing of sickness and disease without any natural source or means. But the healing that is supernatural does not come by diagnosis or by prescribing treatment. Divine healing comes by laying on of hands, anointing with oil, or sometimes just by speaking the Word, in *The Holy Spirit and His Gifts*.”

A questionnaire interview was done in January 2007 with Reverend Kathy O. Goodwin, a pastor, mentor, and teacher; who received her Master of Divinity from Gammon Theological Seminary in the Interdenominational Theological Center, in Atlanta, Georgia, and her Doctor of Ministry Degree from Ashland Theological Seminary. She is the pastor of Coke Memorial United Methodist Church in Louisville, Kentucky. She states her church tradition believes in faith healing. Praying for the sick is in their Book of Church Discipline. As a pastor she practices the laying on of hands and anointing with oil to heal the sick.

Reverend Alvin Goodwin, a graduate of the Interdenominational Theological Seminary, in Atlanta, Georgia, from Gammon United Methodist Seminary. He is a pastor, teacher, music minister, and chaplain with a multiplicity of experiences in praying for those who are sick or terminally ill. As pastor and chaplain he has the opportunity to lay hands on and pray for the sick, diseased, and the infirmed. As a leader in the United Methodist Church he is affirmed in the ministry of healing.

Reverend Wales Williams, a prophet, preacher, teacher, and counselor is a graduate from the Master of Divinity Program from the Morehouse School of Religion, at the historic Interdenominational Theological Center, in Atlanta, Georgia states he believes in faith healing. He practices in his ministry the laying on of hand and anointing with oil as the Spirit

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23 Jen Waters, 1.

leads. Sometimes God gives him a prophetic word about healings that have already occurred, as God speaks, he shares with the church or individual(s).

Reverend Sharese Bumphus, a pastor, prophetess, teacher, an international conference-workshop leader, a member of Evangel World Prayer Center, an Assembly of God Church, completed a questionnaire interview on her views of faith healing. She believes in praying for folk for their healing, including laying on of hands, anointing with oil, and speaking prophetically what God has revealed in the Spirit.

Reverend Norman Martin, a teacher, and pastor of Kingdom of God Tabernacle, a Non-denominational Church, and former student of Boyce Bible College completed his questionnaire and expressed his views about faith healing. He believes that healing should be an intentional ministry of the church to model the ministry of Jesus in teaching and healing according to Luke 4:18.

In Reclaiming Our Roots: An Inclusive Introduction to Church History by Dr. Mark Ellingsen; a professor at ITC in Atlanta, Georgia. Dr. Ellingsen discusses the seven sacraments of the Roman Catholic tradition; extreme unction is one sacrament. In that tradition the extreme unction was the laying on of hands and praying for the sick. “Extreme unction—the anointing of the sick for purposes of invoking divine-sanction for healing (the original purpose of the sacrament)—seems to have been practiced at least as early as the third century... As a biblical basis for the practice, one might appeal to James 5:14-15.”

When it was not popular for a Catholic priest to pray for healing Reverend Francis MacNutt did as disclosed in a 2006 article from the Internet. He comments, “It is only in recent generations that Christians have shied away from praying for physical healing, said the Reverend Francis MacNutt, director of the ecumenical Christian Healing Ministries in Jacksonville, Florida.” At one time during Francis MacNutt’s ministry “he had been ordained as a Dominican priest and has a doctorate from the Aquinas Institute of Theology in St. Louis.” His most recent book is The Nearly Perfect Crime: How the Church Almost Killed the Ministry of Healing.

“For the first 350 years, Christians did pray for healing,” Reverend Francis MacNutt said, “It was accepted as ordinary and everybody could do it. It was the main means of evangelization in the Roman Empire.” “Since Reverend Francis MacNutt began praying for people’s healing in the 1960s, he said, he has seen a growth in the ministry throughout Christian

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27 Ibid., 3.
denominations. The organization holds seminars to enhance understanding about healing prayers” His final comment, “People are catching on...It used to be fairly unusual for a Catholic priest to be involved in this. Now it is fairly accepted.”

David J. Bosch in *Transforming Mission: Paradigm Shifts in Theology of Mission* said some thing that embraces what Jesus did in His ministry and also for the disciples of Christ of all ages.

The disciples are called to proclaim Jesus’ ultimate victory over the power of evil, to witness to His abiding presence, and to lead the world toward the recognition of the love of God. In Matthew’s view, Christians find their true identity when they are involved in mission, in communicating to others a new way of life, a new interpretation of reality and of God.”

Thus there is, in Jesus ministry, no tension between saving from sin and saving from physical ailment, between the spiritual and the social.

Jesus proclaimed the Kingdom of God was present wherever He went. David J. Bosch states, “God’s reign arrives wherever Jesus overcomes the power of evil.” He continues, “Then, as it does now, evil took many forms: pain, sickness, death, demon-possession, personal sin and immortality, the loveless self-righteousness of those who claim to know God, the maintaining of special class privileges, the brokenness of human relationship.”

The Scriptures will be utilized throughout the Christian Education Healing Manual, but it is also necessary to be aware of other church traditions. As we continue in the other units, how to heal the sick is important for practical application. As more clergy and lay persons establish healing ministries in their churches there will be less people with debilitating conditions in their congregations. As a social ministry it would reach many people.

In the next unit, methods for healing will be discussed; emphasizing some methods that Jesus, the apostles, and contemporary ministers use today, as well as testimonies from personal experience. Dr. Edward Smith, a professor of Theology and Philosophy of the Interdenominational Theological Center in Atlanta, Georgia, makes a statement in *A Modern Introduction to Philosophy and Theology* that I want to include. “Therefore like Jesus, our primary concern should be to be led by God; to be empowered by God in order to do God’s

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28 Ibid., 3.


30 Ibid., 33.

31 Ibid., 32.
will, in serving the many people who need God’s help. Divine aid is the key to the master look of spiritual endeavor and empowering others.”

This is a significant statement, for the purpose of this course, which is to empower others. There are many methods used for people to be healed, but for the sake of this course we will emphasize methods, which are utilized by faith in God. Even Jesus had to be empowered by the Holy Spirit to proceed with His earthly ministry. Through His example we are encouraged to be filled with the Spirit for power to do the works that Christ did in His ministry. The methods that Jesus and the apostles used are significant for all believers.

**Martin Luther and Healing**

Martin Luther, a sixteenth century reformer, “suffered numerous bodily ailments. He often associated the power of grace with physical relief or comfort. For when the soul is healed… the body has benefitted also… Luther warned young people to shun loneliness because it could possibly lead to melancholy…” ‘Associating mind with body’… “Heavy thoughts bring on physical maladies. When the soul is oppressed so is the body… the grace of God helps people in all their afflictions, body, mind, and spirit.” Luther believed that “the higher medicines of faith and prayer are responses to life situations; they are responses to God. Certainly faith and prayer are not cure-alls.”

Luther did not believe that miracles took place past the first century. Therefore, the comment made that faith and prayer are not cure-alls emphasized that he believed in faith and prayer, but not necessarily as a means for healing. He believed, “Rather, they are strengths for coping with and changing reality… For Luther, the highest remedy is God’s grace. He calls baptism a price-less medicine and the Lord’s Supper a soothing medicine.” Martin Luther has given the impression that the grace of God is sufficient to help an individual bear bodily ailments, in other words grace gives a person strength to endure afflictions. There was no mention of using prayer and faith as a means to receive healing from the Lord, only to endure. This is important, because when a person is not healed from bodily ailments they need to continue in trusting God, and to always pray for God to liberate them.

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33 Peter L. Steinke, 82.

34 Ibid., 82-83.
UNIT FOUR

METHODS USED FOR HEALING

Some methods Jesus used in his ministry

Jesus heals a leper by touch (Mark 1: 40-45; Luke 5: 12-16)

Jesus used touch as a method to heal the leper who asked to be cleansed. Cleansed is: to purge, make clean, to purify and cleanse of physical stains, and dirt, disease... and defilement of sin."^35

Matthew 8: 1: When He was come down from the mountain, great multitudes followed Him.
Matthew 8: 2: And, behold, a leper came and worshipped Him saying, “Lord, if you are willing, you can make me clean.
Matthew 8: 3: Then Jesus put out His hand and touched Him, saying “I am willing, be cleansed.
Matthew 8: 4: And Jesus said to Him, “See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.”

Jesus heals Peter’s mother-in-law by touch (Mark 1: 29-31; Luke 4:38-39)

2. Method of touch to heal by Jesus

Matthew 8: 14: Now when Jesus had come into Peter’s house, He saw his wife’s mother lying sick with a fever.
Matthew 8: 15: So He touched her hand, and the fever left her. And she arose and served them.

Peter’s mother-in-law was healed when touched by Jesus. She got up immediately and served Jesus and the disciples which was evidence that she was healed. It is appropriate to ask those who claim to be healed to do something they have not been able to do since their affliction. If it is a back problem they may be able to bend or stretch. If it is pain, they may say the pain has gone and I am able to move this part of my body without pain.

The woman with the issue of blood touched Jesus’ garment (Mark 5: 25-34; Luke 9: 43-48)

3. Method of touch to receive healing. The woman took the initiative.

Matthew 8: 20: And suddenly a woman who had a flow of blood for twelve years came from

^35 James Strong, 2511.
behind and touched the hem of his garment.

Matthew 8: 21: For she said to herself, “If only I may touch his garment, I shall be made well.

Matthew 8: 22: But when Jesus turned around and saw her he said, “Be of good cheer, daughter your faith has made you well,” and the woman was made well from that hour.

Jesus used the methods of saying and/or command (Matthew 9: 2-8; Luke 5: 17-26)

4. Jesus forgives and heals the paralyzed man. Jesus met the man’s deepest need-forgiveness.

Mark 2: 3: Then they came to Him, bringing a paralytic who was carried by four men.

Mark 2: 4: And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying.

Mark 2: 5: When Jesus saw their faith, He said to the paralytic, “Son your sins are forgiven you.”

Mark 2: 9: “Which is easier to say to the paralytic, Your sins are forgiven you, or to say, Arise take up your bed and walk.” (Two methods: saying and commanding).

Mark 2: 10: “But that you may know that the Son of Man has power on earth to forgive sins,” He said to the paralytic.

Mark 2: 11: “I say to you arise, take up your bed, and go to your house.”

Mark 2: 12: Immediately he arose, took up the bed and went out in the presence of them all, so that all were amazed and glorified God, saying, “We never saw anything like this.”

Christ heals by command (Matthew 12: 9-14; Luke 6: 6-11)

5. Healing of the withered hand is another example of Jesus healing by command.

Mark 3: 1: And He entered the synagogue again, and a man was there who had a withered hand.

Mark 3: 2: So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him.

Mark 3: 3: And He said to man who had the withered hand, “Step forward.”

Mark 3: 4: Then He said to them, “Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?” But they kept silent.

Mark 3: 4: And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to man, “Stretch out your hand.” And He stretched it out, and His hand was restored as whole as the other.

The apostles heals by command (Acts 3: 1-10)

6. The Lame Man at the Gate of the Temple called Beautiful was given a command as a method the apostles used for healing.
Acts 3: 1: Now Peter and John went up together to the temple at the hour of prayer, the ninth hour.
Acts 3: 2: And a certain man lame from his mother's womb was carried whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms from those who entered the temple.
Acts 3: 3: Who seeing Peter and John about to go into the temple, asked for alms.
Acts 3: 4: And fixing his eyes on him with John, Peter said, "Look at us."
Acts 3: 5: So he gave his attention, expecting to receive something from them.
Acts 3: 6: Then Peter said, "Silver and gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, rise up and walk."
Acts 3: 7: And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength.
Acts 3: 8: So he, leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God.
Acts 3: 9: And all the people saw him walking and praising God.

The lame man had an infirmity (chronic ailment, weakness, helplessness), and he was a beggar who looked to those who attended the temple to supply his needs. Peter empowered by the Holy Spirit demanded effort by the lame man. Peter commanded him to rise and walk in the name of Jesus. He obeyed, and was healed miraculously by the power of God.

7. Healing by words or command (Acts 32-35)

Aeneas was healed from his chronic ailment by the power of God through the spoken Word.

Acts 9: 32: Now as it came to pass, as Peter went through all parts of the country that he also came down to the saints who dwelt in Lydda.
Acts 9: 33: There he found a certain man named Aeneas, who had been bedridden eight years and was paralyzed.
Acts 9: 34: And Peter said to him, "Aeneas, Jesus the Christ heals you. Arise and make your bed." Then he arose immediately.
Acts 9: 35: So all who dwelt at Lydda and Sharon saw him and turned to the Lord.

We are not told that Aeneas was a Christian, but he was familiar with the Christian teaching. When Peter spoke, "Aeneas, Jesus the Christ heals you. Arise and make your bed." Aeneas was not able to make his bed for eight years, in doing so it did demonstrated his cure.

Healing Prayers

8. Healing prayers are used by contemporary faith healers to pray through to get results, according to Mahesh Chada, a former Hindu, in The Hidden Power of Healing Prayer. "We know that our authority to operate in the ministry of healing is delegated to us by Christ.
“The anointing of the Spirit is the key; the secret behind the power of the ministry of Jesus. All His preaching and teaching, as well as His healings and other miracles were done under the anointing of the Holy Spirit.”36

You have to set the atmosphere for the release of the healing anointing; through acknowledging Jesus Christ as Lord and healer; and coming into His presence with thanksgiving and holy worship. At the moment you discern you are in the presence of the Lord, call for those who need to be healed. The Spirit will manifest the healing anointing (power) to heal as we move out in faith to touch God’s people.

**Healing by anointing with oil and prayer (James 5: 14-16)**

9. James said call for the elders of the church and they are to pray the prayer of faith anointing the sick with oil. The elders may be clergy or a mature person in Christ to pray for the sick.

*James 5: 14:* *Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.*

*James 5: 15:* *And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.*

*James 5: 16:* *Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.*

10. **Using the name of Jesus to heal is operating in authority.**

It is our duty to pray for the sick as believers. Our prayers are to be powerful in faith, without doubting. We are to pray for God to heal the body regardless of the affliction, just as we pray for God to heal a soul in spite of their lifestyle. There is power in using the name of Jesus. As we utilize the authority Christ has imparted to us we will be effective in our ministry of healing.

*Acts 4: 10:* Peter said, “Let it be known to you all and to all the people of Israel that by the name of Jesus Christ of Nazareth whom God raised from the dead; by him this man stands here before you whole.”

*Acts 4: 11:* *This is the stone which was rejected by you builders, which has become the chief cornerstone.*

*Acts 4: 12:* *Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.*

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Smith Wigglesworth was a nineteenth century minister who moved powerfully in the gifts of healings, he asked a question and gave the answer. “How is it possible to minister the gifts of healing considering the peculiarities there are in the churches and the many evil powers of Satan that confront us and possess bodies?” He answered with this comment, “The person who wants to go through with God and exercise the gifts of healing has to be a person of longsuffering, always having a word of comfort. Longsuffering is a grace Jesus lived in and moved in. He was filled with compassion, and God will never be able to move us to help the needy until we reach that place.”37

I will share some methods contemporary faith healers utilize today through the power of God to heal the sick. Remember, Jesus is our model for ministering deliverance and healing. Most people who flow in the gifts are not taught a specific method in healing as much as they are led to be sensitive to the Holy Spirit, that is, to follow the Spirit’s guidance. Healings and miracles come from God alone.

This next unit will give clergy and laity some methods used by others who have been effective in the ministry of healing.

UNIT FIVE

SOME KEYS TO ESTABLISHING A FAITH HEALING MINISTRY

Releasing the Healing Anointing

The Church has the anointing to set people and cities and nations free, but just like Elijah when he was running from Jezebel, we are hiding in the cave. Just as the Lord confronted Elijah in the cave, he asks us, “What are you doing here? The people are broken and hurting.” He who anointed and commissioned us, wants us to take His Word, His love, His compassion, His grace, and His mercy to the nations. As the Father has sent me, I also send you.”38

1. Focus on the finished work of Christ. A divinely ordained exchange took place on Calvary, wherein Christ took our sins, shame, poverty, curse, and sickness for humankind to be made whole.

2. Proclaim the Word of God, without compromise. Luke 4: 18, reveals to us that Jesus came to preach and to heal. The Word of God demonstrates how effective a healing ministry can be to liberate the sick.

37 Smith Wigglesworth, The Master’s Healing Presence Bible, 958.

38 Mahesh Chavda, 107.
3. Plead the blood of Jesus. Revelation 12: 11 states, *And they overcame him by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto death.* (KJV)

4. Invoke the name of Jesus. When we invoke, or call on the name of Jesus, the entire resources of heaven are at hand to help us. He went on to say that signs would follow those who believe.

5. Rely on the mercy of God. When we or those around us have a need, count on the mercy of God. Your complete reliance on the compassionate and merciful heart of Jesus is more important than the words you speak.  

Pastor Mahesh Chavda states, “You will not become an expert overnight in ministering the touch of healing. But as you are open to be used to minister this healing touch, this consciousness of His presence will start to grow. You may not see cancers fall away the first day you touch some one, but my prayer and my instruction is to keep persevering. The Scripture say, “We go from glory to glory.”

Be thankful and praise God when you touch someone in the name of Christ, for any miracle, or any improvement. *This seems to set a pathway for healing.* Once you start touching people, stay in the path. Do not allow temporary setbacks to discourage you. Mahesh Chavda has learned that the healing touch is more an art than a science. Christian art is: “Art that portrays Christian themes as expression of the biblical faith,” according to Donald McKim. Stay in faith. Soak in the presence of the Holy Spirit for the anointing to flow through you to make the believer’s touch powerful. Every opportunity “soak in the mantle of Elijah—the presence of the Holy Spirit.” Find opportunities to have believers lay hands on you who themselves flow in the anointing, to stir up the gifts in your life.

The mantle of healing will joyfully restore us as we extend a heart of compassion and mercy to all those around us who are in some kind of need, especially the poor. Jesus said, “He has anointed me to preach the gospel to the poor.” When the poor is around you, sow a seed to help answer that need. Sowing a seed will fertilize your vision for releasing the healing touch.

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39 Ibid., 108-114.

40 Ibid., 116.

41 McKim, 18.

42 Ibid.,

43 Chavda, 118.
Sometimes the healing is instant and at times you may have to lay hands on an individual several times. When Pastor Chavda was asked, “Pastor may we pray more than once for a situation?” The answer was “yes. Pray and pray again.”

An example of praying through is in this passage of Scripture. This is a model that Jesus left for the believer who will be persistent in prayer. Remember, Christ is the healer, but we are empowered by the Holy Spirit to touch and pray.

**Mark 8: 22:** And He cometh to Bethsaida, and they brought a blind man unto him and besought him to touch him.
**Mark 8: 23:** And He took the blind man by the hand, and led him out of town; and when He had spit on His eyes and put His hands upon him, He asked him if he saw anything.
**Mark 8: 24:** And he looked up, and said, I see men as trees walking.
**Mark 8: 25:** After that He put His hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. (KJV)

This is an example of Jesus utilizing the laying on of hands; Christ was persistent until sight was restored and the man made whole. Pastor Chavda continues on his teaching in establishing a healing ministry.

Whether it is healing the sick or delivering the demonized, touching people for the Lord means learning how to release the anointing, to unleash the rivers of living water within us in order to break the enemy’s grip on the hearts, souls, and bodies of the lost and needy everywhere. This involves not only breaking the power of sickness, but also breaking the power of generational curses. Jesus came to destroy the works of the devil. None of dams or other obstruction that Satan has erected on earth or in the lives of people can withstand the flood of the healing river of God as it washes over the land. Life grows where the river flows.44

The above information was shared from *The Hidden Power of Healing Prayer: The Healing Anointing of the Laying on of Hands*, by Mahesh Chavda. He is founder and senior pastor of All Nations Church in Charlotte, North Carolina. A theologian, and as an international evangelist, Mehesh and his wife Bonnie have led more than 700,000 people to Christ around the globe. They also oversee the worldwide “Watch of the Lord” prayer movement.

Kathryn Kuhlman was a very unusual and anointed woman of God. She expired in 1976 due to a heart condition, but she had an awesome ministry of healing. Her ministry started early

44 Ibid., 118-119.
as she traveled with her sister and brother-in-law who were evangelists. One day she decided to visit a tent meeting that “featured a healing evangelist.” She was hoping to find the key to healing, she had seen people healed and knew that it was real. Some people had been healed in her ministry, “but it was not a major emphasis in her ministry.” She stated, “The evangelist was loud, brassy, and acrobatic, which was the furthest thing from her ministry. She saw evidence of fraud in the claims of healing, and she could only weep. People were being criticized for their lack of faith, which left them in despair and hopelessness.” She was brokenhearted and turned to the Word of God for help.

Kathryn Kuhlman had a radio broadcast. She began with a teaching series on the Holy Spirit. She shared how Jesus was born of a woman and grew up to manhood, “but though he was the very Son of God, he was powerless. Then came that magnificent moment at the River Jordan, when Jesus coming up out of the baptismal waters, looked up and saw the Holy Spirit descending upon him in the form of a dove.” Before Jesus began his earthly ministry he received power from the Spirit. The revelation for ministry that is received from God is by the Spirit. “Filled with the Spirit, he was suddenly empowered to heal the sick, caused the blind to see, even raise the dead.”

Suddenly Kathryn Kuhlman was launched into the phase of her ministry where people were being healed through hearing the preached word of God, and not necessarily through prayer or by touch.


46 Ibid., 67.
UNIT SIX

THE ANOINTING FOR HEALING

In the final unit there are hindrances addressed as well points to increase the anointing. There is significant information from the Hunter’s healing ministry to guide you in establishing a ministry of healing. As you proceed in faith the Holy Spirit will reveal the mysteries related to walking in this area of ministry.

Some Hindrances to Flowing in the Anointing:

- Pride
- Doubt
- Unbelief in the power of God
- Lack of knowledge of God’s Word
- Lack of patience
- Insensitivity to the Holy Spirit
- Unforgiveness
- Lack of caring for the poor
- Fear

Increasing the Anointing

- Consistent prayer life
- Study and meditation on the Word of God
- Walk in humility
- Compassion toward others
- Longsuffering
- Obedience
- Periods of fasting (self denial)
- Intimacy with God
- Praise and worship

How to Begin Praying for the Sick in Your Church

1. When the altar call for salvation is given by the pastor or minister, the call may also be given for those who want to be healed.
2. You may anoint their head with oil, and pray the prayer of faith, for their healing.
3. Be specific for what you are praying.
4. Jesus commanded. We can command a particular sickness or pain to leave the person’s body in the name of Jesus. Take authority in Jesus name.
5. You may touch the area of affliction, such as the back, chest, or kidneys, or lay hands on their head as you pray. A simple prayer is: “Lord I thank you for delivering this
person from hypertension (high blood pressure). In the name of Jesus.” You may say, “I command the blood vessels to dilate and the blood to flow under normal pressure in the name of Jesus,” or “You sent your word and healed (name the person), and your Word is medicine to their flesh. Thank you for the anointing that is healing this person in Jesus name.” Remember, you may not always see the results at the time, but tell the person to continue to trust in God, and you stand in faith with them.

6. Exercise your faith in the Christ the healer, but recognize your power to lay hands on someone with results is through the Holy Spirit. Your intention is to set the captives free and to restore them. The presence of the Holy Spirit releases the anointing (power) for you have confidence in God to perform what he is leading you to do. Fear is not an option when you are operating in the will of God to fulfill his purpose for humanity.

7. Be compassionate and do not rebuke (claiming the person has lack of faith) if healing does not manifest at that moment. Rebuke Satan or disease in Jesus name.

8. Be persistent in faith without wavering. Remember Christ is the healer.

Case Study

My spouse, Arthur Washington developed hypertension ten years ago. He was prescribed mediation by his physician, and he proceeded to follow the physician’s orders. His diet was changed to exclude salt. A salt substitute was added to his diet to give the food a different flavor. Prayer for healing him of hypertension was offered daily to the Lord, sometimes in the form of thanksgiving. We agreed that the Lord was going to heal Arthur. As a registered nurse I was able to take his blood pressure often. In less than three months after receiving the diagnosis, and careful monitoring of his blood pressure we observed that it was remaining within a normal range. He visited his physician who confirmed that his pressure was normal. Arthur discontinued taking his medicine. We specifically prayed for his blood pressure to be normal, God healed him, but it was not immediate. We had to persist in faith for three months before he was healed.

After moving to Atlanta in August 2003 my husband could not find full time employment for approximately seven months. The move to attend seminary meant giving up our family, income, the church, friends, and home to start over in a new place. By February 2004 he had developed high cholesterol, high blood pressure, and diabetes. He visited his physician and every two weeks it was a different diagnosis. Arthur was put on medicines for all three ailments. His blood sugar and blood pressure was monitored at home morning and night. The physician assessed his cholesterol level. We prayed for God to deliver and heal Arthur as before and he did. Within four-five months of prayer, medical treatment and diet change Arthur had normal ranges for his blood sugar, blood pressure, and cholesterol levels.

His condition was stressed induced related to the various changes in our lives, such as: moving to a different state, beginning a new life, and experiencing employment challenges. I would lay hands on Arthur and thank God for healing him. We prayed the prayer of
agreement according to Matthew 18: 19. Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by my Father in heaven.

His prayers were answered. By the end of March, 2004 he had full time employment. Arthur was able to discontinue taking the medicines for diabetes, cholesterol, and finally for his blood pressure after a few months. His healing came through persistent prayers, medical treatment, reduction of stress, diet change, and exercise.

Charles and Frances Hunter are authors and international conference speakers who have a school to teach and train others on how to heal the sick. In their book on How to Heal the Sick, they emphasize the importance of seeing the diseases back on Jesus. He took all of our diseases on himself at Calvary through the lashings with the thirty-nine stripes. Their scripture reference is: Isaiah 53:5: 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.47

Mass Healings from the Ministry of Charles and Frances Hunter (passages from their work)

Backs, necks and knees are three areas of the body with which a lot of people have problems. When we feel the Spirit leading us to minister in groups, we call everyone forward who has a problem in whatever area the Spirit has revealed to us will be healed at that time. We line them up shoulder to shoulder and then give a word of explanation as to what is going to happen.

We use the principle of laying hands on the sick, and faith in action. We tell them we are going to lay hands on their necks (or knees) and as soon as we do, we ask them to move their necks vigorously as soon as we have touched them. We have often noticed that the healing occurs as soon as their faith goes into action, and we also notice that those who do not move their necks do not receive their healing.

We have seen over one hundred people with neck problems healed at one time. The same thing happens to knees when people put their faith into action. This can happen in almost any type of disease. One night we saw more than two hundred people healed of arthritis all at the same time. A sound came over the auditorium like bones cracking, as the arthritis was healed.48

Some Clues to Success from Charles and Frances Hunter


48 Ibid., 124.
Frances Hunter shares clues to success in a healing ministry. Be natural in whatever you do. The person you are ministering to needs to be quiet and listen, because God may have a special word of wisdom or a word of knowledge that you need to hear. Frances Hunter states, "If I am laying hands on you and you are saying, Oh, Jesus, or Thank you Jesus, you are not hearing a word I am saying. You are not hearing the very word that you need to hear to be healed." She continues, "Plus the human mind is not big enough to go in two channels at once. Do not go by your feelings. Jesus did not tell us to watch for a burning sensation in our hands, or any special kind of feeling, but he did tell the believer to go out and lay hands on the sick and know they would recover."\(^{49}\)

**Healing by Touch and Prayer**

In 2001, I had the opportunity to minister at a leadership conference for The Lord’s Churches and International Minister’s Fellowship, in Detroit Michigan. The Lord had me to pray for people with different ailments. At one point in the meeting the Spirit gave me the unctious to call for people with back problems. Many came forward, but one man in particular an elder of the church was ministered to for his back to be healed. We laid hand on his back and asked the Lord to heal him. He demonstrated receiving his healing immediately by bending, stretching, and running. The next day after returning to the church it was reported to us by the elder and others; that he had lifted a piano without pain or any other distress in his back.

In 1999, Pastor Wanda Williams asked the pastor and church to be guest at her church for her anniversary celebration. After preaching, an altar call was made. The pastor requested her infant granddaughter to be prayed for by the guest pastor and church. The infant was diagnosed as being mentally retarded, having distorted kidneys, and the inability to cry; she was scheduled for renal (kidney) surgery the same week. The infant was four months old. The church stood in agreement with the visiting pastor as hands were laid on the infant in prayer. The surgery was canceled the next day because the kidneys had miraculously been healed by God. The infant was taken off the list for disability, she begin to cry and grew to be a beautiful child. She has visited our church on numerous occasions. She is normal, beautiful, and whole. Her grandmother requested that her testimony be included in the manual to encourage others and give glory to God.

In 2006, Rev. Rett, a colleague, an associate minister at a local Baptist Church in Atlanta, Georgia, and a student in the Doctor of Ministry Program at the Interdenominational Theological Center (ITC) was healed miraculously. Bishop Eddie L. Long, the pastor of New Birth Missionary Baptist Church requested local pastors and their congregations to meet for prayer in the Philips Arena. At some point during the gathering Bishop Long asked those who need to be healed to step in the aisle. She stepped into the aisle and was healed instantly of vertigo. For ten years Rev. Rett had not been able to drive a car due to dizziness, or vertigo. In October 2006 after returning to the campus of ITC for class, she reported to me

\(^{49}\) Ibid., 125-126.
that she had been healed by God, and she was driving without problems.

This manual is by no means conclusive. There are over 9000 books, articles, and journals listed on the Internet about healing. This is a Christian Education Model to initiate a Faith Healing Ministry for those who desire to practice in this area of ministry. My desire is to retrieve the ministry of faith healing for the Christian Church. I pray that this manual will assist you in beginning to consider the importance of helping those who are suffering from different ailments. Reflect on the ministry of Jesus, the apostles, and others to see how they have been effective in healing the sick. This is the will of God to minister to those who are marginal. Christ is the healer, but believers are to be the vessels through which the Spirit can move through to do work for the Kingdom.

People tend to shy away from doing ministry that may be challenging or disputed. It is our responsibility to do good especially, to those who belong to the body of Christ. Why would you not pray for the sick to be healed?
APPENDIX E

HEALTH ISSUES IN MINISTRY CONTEXT

The health issues compiled is a report from Louisville Metro Health Department, University of Louisville School of Public Health and Information Sciences. There is a high incident of cancer in the state of Kentucky. It has been known as the tobacco state and there has been many individual who have smoked from childhood to their senior years. Some individuals continue to smoke with chronic illnesses as observed on home health visits to various patients by the author. This is usually a good reason to teach on breaking the habit. As the teaching goes forth about the effects of smoking on individuals the majority will say, “I have been smoking all my life, and it is too late to change now.” As a healthcare provided the significance of smoking with compromised lungs, kidneys, heart disease, and diabetes increases the likelihood of further major complications, labile blood sugar with peripheral vascular disease, and high blood pressure. The data obtained was important for the researcher to assess the diseases that have been problematic for the population identified. From professional and personal experience there has not been a cure for the diseases mentioned, but only palliative measures.

Cancer Rates

Breast Cancer Incidence, 1996-2005
(Rates per 100,000 populations)

United States Rates-73.6%
Kentucky Rates- 68.3%
Kentucky All Lung Cancers-97%  
> 62.3%- SEER National Rate

Early detection of breast cancer was the result of a decline in the disease. The earliest stage of breast cancer is called in situ; Louisville Metro has constantly diagnosed a higher rate of these very early breast cancers, than has the state. The City of Shively, the ministry setting, has a low to normal rate.

**Lung Cancer Incidence, 1996-2000**  
(Rates per 100,000)

SEER- 65.5%  
Kentucky- 97.6%  
Louisville Metro-102.4%  
0-81.7%- (Low-Normal)  
81.8-112.4%- (Greater than SEER)  
112.5-122.1%- (elevated)  
>122.2- (High)

Overall, Kentucky has the highest smoking rate in the nation. Some of the increased lung cancer incidence may be due to increased smoking rate.

**Colon Cancer Incidence 1996-2000**  
Rates per (100,000)

Kentucky Rate-43.5%  
Louisville Metro- Rate-45.9%  
Shively Area-59.2% (High)

The incidence rate of colorectal and cervical cancers of Louisville Metro are slightly elevated over the state.
Cervical Cancer Incidence 1996-2000  
(Rates per 100,000)  
CINA-10.0%  
Kentucky-12.1%  
Louisville Metro-13.7%  
Shively-

Environmental Cancer Perspectives on Local Concerns

Several rare cancers are associated with environmental contamination. Bladder cancer, Leukemia, and Pediatric cancer incidence data are presented here.

Bladder Cancer Incidence 1996-2000  
(Rates per 100,000)  
United States-21.2%  
Kentucky-20.5%  
Louisville Metro-22.7%

Leukemia Incidence 1996-2000  
(Rates per 100,000)  
United States-12.2%  
Kentucky-11.7%  
Louisville Metro-12.0%

Pediatric Cancer Incidence 1996-2000  
(Rates per 100,000)  
United States-14.6%  
Kentucky-11.3%  
Louisville Metro-13.6%

Brain and liver cancer rates were also studied, but showed no remarkable pattern within Louisville Metro.

The Cancer incidence data presented in this report were analyzed in aggregate for the five-year period 1996-2000, and were age-adjusted to the United States 2000 population standard in a manner consistent with that used nationally. Questions regarding the manner and
methods of the analysis may be directed to Dr. Tim Aldrich at the College of Public Health, University of Kentucky [895-257-5678, extension 82235]. His analysis methods and criteria are solely responsible for the content and format of this data.

**Death Rates in the Louisville Metro**

Total number of death in the Louisville Metro in 2003 was 7,107.1. Low rate from all causes was a little lower than the rate for the Commonwealth of Kentucky (992.5), but substantially higher than the rate for the nation (832.7) per 100,000. For Louisville Metro African Americans the age-adjusted death rate from all causes was 1238.7, which was 30.3 percent higher than the rate for Louisville Metro whites.

The category of disease of the heart was the number one cause of death in Louisville Metro during 2003, accounting for 27.4% of all deaths. The top four causes of death (diseases of the heart, lung, cancer, stroke, and chronic obstructive pulmonary disease) account for more than half of the deaths. Accidental or unintentional injury deaths ranked fifth followed by diabetes and colon cancer.

**Age-Adjusted Mortality Rates for Top Causes of Death in Louisville Metro, 2003**

<table>
<thead>
<tr>
<th>Disease of the heart</th>
<th>270.0%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lung Cancer</td>
<td>79.5%</td>
</tr>
<tr>
<td>Stroke</td>
<td>67.8%</td>
</tr>
<tr>
<td>Chronic Obstructive Pulmonary Disease</td>
<td>60.0%</td>
</tr>
<tr>
<td>Unintentional Injuries</td>
<td>39.7%</td>
</tr>
<tr>
<td>Diabetes Mellitus</td>
<td>30.3%</td>
</tr>
<tr>
<td>Colon Cancer</td>
<td>26.5%</td>
</tr>
<tr>
<td>Alzheimer's Disease</td>
<td>22.5%</td>
</tr>
<tr>
<td>Kidney Disease</td>
<td>22.3%</td>
</tr>
<tr>
<td>Influenza &amp; Pneumonia</td>
<td>21.7%</td>
</tr>
</tbody>
</table>

Men have a higher mortality rate than females from all top five causes of death in the
Louisville Metro during 2003. The top five causes of deaths were heart disease, lung cancer, stroke, chronic obstructive pulmonary disease, and unintentional injuries. There is a higher incidence of male deaths with these diseases.

**Communicable Disease Prevention Services**

The Communicable Disease Prevention includes epidemiology activities directed toward disease surveillance, prevention detection, management and control of communicable diseases throughout the community. Human Immunodeficiency Virus (HIV) and Auto Immune Deficiency Syndrome (AIDS) is a preventable disease that has captured the world's attention. In response to the AIDS’ Crises the Louisville Metro Department Public Health and Wellness have established an HIV/AIDS prevention program consisting of three components.

1. Community education focusing on prevention.
2. Targeted prevention education for those practicing high risks behaviors.
3. Patient services including confidential and anonymous testing, counseling, and partner notification.

The Specialty Clinic diagnoses and treats sexually transmitted diseases, which includes syphilis, gonorrhea, chlamydia, genital warts, and others. Human Immunodeficiency Virus testing is also offered in this clinic.¹

**Wellness Clinics**

The Wellness Clinics are operated throughout the Metro Louisville area. As a

registered nurse, the author has been operating Wellness Clinics for three months. They have been established and located in senior housing to offer services to the residents who may be concerned about the regulation of their blood pressure, heart rate, heart rhythm and weight gain, which could be indicative of congested heart failure. The nurse assesses for swelling in the lower legs and discusses preventive health measures. Some simple instructions are: decreasing salt in their diet to help regulate blood pressure, eating foods with potassium to maintain regular heart rhythm, and avoiding foods high in Vitamin K if on a blood thinner, to reduce the likelihood of developing blood clots. Two records are kept, one is given to the patient and is usually taken to their physician, and one is kept in the file cabinet for the nurse. If there is a problem or any potential health issue their physician will be informed immediately. If there should arise an emergency, 911 will be called.

The concern of the author is that clergy and laity need to be prepared to provide a center of healing for those who are suffering chronically from debilitating diseases. Faith Healing Ministry: A Christian Education Model for Clergy and Laity has been implemented to assist in raising the awareness of the need, and to be a tool for theological reflection and action.
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