

THE BIBLICAL BASIS OF HEALING IN THE NEW TESTAMENT

AN OVERVIEW

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

THE EXAMPLE OF JESUS:

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

Jesus spoke the words of God in His ministry:

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

Jesus did the work and will of God:

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

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

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

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

"...For this purpose the Son of God was manifested, that He might destroy the works of the Devil." (1 John 3:8)

The works Jesus did pleased the Father:

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

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

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

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

Jesus healed many types of diseases:

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

Compassion was the motivating emotion in the healing ministry of Jesus (for examples see Matthew 9:36; 12:9-13; 14:14; 18:27; 20:29-34; 29:34; Mark 1:41; 3:1-5; 5:19; Luke 6:6-10; 7:12-15; 10:33; 14:1-6; and John 11:38-44). Other emotions Jesus expressed in the healing ministry were grieving, anger, sighing, and weeping. Jesus used various methods in healing. Sometimes Jesus called the sick to Him (Mark 3:1-6). Other times they called for Him (see the story of the Centurion's servant in Matthew 8:5-13; Luke 7:1-10 and the healing of Jarius' daughter in Matthew 9:18-19; 23-26). Jesus dealt with the whole man, not just the physical condition. He taught forgiveness of sin and healing together. Sometimes He healed first, then forgave sin (see Luke 17:9 and John 5:14). Other times He forgave sins first, then healed (see Mark 2:1-12). Sometimes healings occurred without faith on the part of the sick person (at least it was not mentioned):

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

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

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

Sometimes healing occurred because of faith of others:

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

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

- Daughter of Abraham: Luke 13:10-13
- Nobleman's son: John 4:46-50

- Blind Bartimaeus: Mark 10:46-52
- The two blind men: Matthew 9:27-31
- Centurion's servant: Matthew 8:5-13

Sometimes He spoke the Word of command:

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

Sometimes Jesus combined command and touch:

- The leper: Matthew 8:2-4
 - The two blind men: Matthew 9:27-31
 - Peter's mother-in-law: Luke 1:38-39
 - Deaf and dumb man: Luke 7:32-35
 - The widow's son: Luke 7:12-15
 - Daughter of Abraham: Luke 13:10-13
- Sometimes Jesus prayed:
- Peter's mother-in-law: Luke 4:38-39
 - The deaf and dumb man: Mark 7:32-35
 - The widow's son: Luke 7:12-15
 - Lazarus: John 11:38-44
 - The man with withered hand: Mark 3:1-5

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

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

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

- The man with the withered hand was told to "stretch it forth": Luke 6:6-11
- The paralyzed man at Bethesda was told to "rise, take up thy bed and walk": John 5:1-9
- The nobleman with a sick son was told "go thy way": John 4:46-54
- The ten lepers were told to show themselves to the priest: Luke 17:11-19
- A blind man was told to wash in the pool of Siloam: John 9:7

Jesus ministered healing in both public (groups and in the synagogue) and

in private settings (homes and individual contacts).

Jesus used unusual "material" items such as:

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

Sometimes the sick touched Him:

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

Sometimes He touched the sick:

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

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

The healings of Jesus occurred in various locations:

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

There were varied responses to the miracles and healings:

- Amazement
- Fear of God

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

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

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

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

THE EXAMPLE OF THE EARLY CHURCH:

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

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

The disciples experienced delayed healings. Study the examples of

Epaphroditus in Philippians 2:25-30; Timothy in 1 Timothy 5:23; and Trophimus in 2 Corinthians 8:18-22.

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

There were various methods of healing recorded in Acts that include:

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

Sometimes healing resulted because:

- The sick took the initiative: Lame man at the temple gate, Acts 3:3
- Friends took the initiative: Tabitha, Acts 9:38
- The apostle took the initiative:
 - Peter: Aeneas at Lydia, Acts 9:34
 - Paul: Cripple at Lystra, Acts 14:9
 - Paul: Philippian slave girl, Acts 16:18
 - Paul: Eutychus, Acts 20:10
 - Paul: Publius' father, Acts 28:8

Individual Healings By Disciples

Event Acts Type

Healing of lame beggar 3:1-4:22 Physical

Paul's eyes 9:10-19; 22:10-21 Physical

Peter heals Aeneas 9:32-35 Physical

Peter heals Dorcas (Tabitha) 9:36-43 Raising Dead

Lame man at Lystra 14:8-18 Physical

Paul raised at Lystra 14:19-20 Physical
Slave girl at Philippi 16:16-40 Demonic Deliverance
Eutychus 20:7-12 Raising Dead
Paul's Snakebite 28:3-6 Physical
Publius' father 28:8-9 Physical
Collective Healings By Disciples Acts
Many wonders and signs 2:42-47
Prayer for confidence and healing signs 4:23-31
Many healed in Jerusalem 5:12-16
Stephen performs many miracles 6:8-15
Philip heals many at Samaria 8:5-25
Paul and Barnabas work signs and wonders 14:3
Paul heals sick at Ephesus 19:11-12
Sick people healed at Malta 28:8-9
Types Of Illnesses Healed In The book Of Acts Acts
Fever and bloody flux: Plubius' father 28:8
Blindness: Paul 9:8
Head injury (dead): Eutychus 20:9
Fatal illness: Tabitha 9:37
Paralysis: Aeneas 9:33
Lameness: "many lame" 3:2; 8:7; 14:8
Demonic possession: Philippi 16:16-40
Snakebite: Paul 28:3-6

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

How Healings Occurred In The Book Of Acts

Healings were sometimes performed in response to a request:

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

Healing resulted as response to a need:

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

Healing resulted as a response to faith:

- Cripple at Lystra, Acts 14:9

Healing also resulted as a reaction to vexation:

- Philippian slave girl, Acts 16:18

THE TREE OF HEALING

In Revelation 22:2, John describes a tree in the New Jerusalem whose leaves are for the healing of the nations. Its source is the water of life which:

- Is pure
- Is clear as crystal
- Flows from the throne of God and the Lamb

The location of the tree is in the holy city, on either side of the river, in the midst of the street. It is described as:

- A tree of life
- Bearing 12 fruits
- Never barren, as it bears monthly
- Having leaves which are for the healing of the nations

The overcomers are allowed to eat of this tree (Revelation 2:7; 2:14). The results of eating are:

- No more curse: Revelation 22:3
- The nations serve God: Revelation 22:3
- No more inner hurts, death, sorrow, crying, pain, bad memories (former things passed away): Revelation 21:4
- All things are new: Revelation 21:5

Various other translations of the Bible indicate this tree served as medicine (Weymouth); to heal (Moffat); and contained the remedy to heal (Williams).

EXPOSITION OF JAMES 5:13-18

People respond to trouble in one of two ways:

1. Some view trouble as affliction: If you are afflicted (trials, persecutions, temptations) you are to pray for yourself. You can ask others to pray with you, but they are not called to pray your troubles away. The Scripture says

you are to pray when you are afflicted because you need to learn by praying yourself through trials and temptations how to be an overcomer.

2. Some view trouble as joy: Their joy is not because of the trouble itself, but in the midst of trouble they are still able to rejoice in the Lord, knowing that He is working in and through the circumstances.

The elders are to be called to pray for the sick. Note that it is more than one elder. This way the glory for healing goes to God rather than man. The sick are to call the elders as an act of faith and prayer is to be offered. It is to be a prayer of faith, fervent, and offered by a righteous man. Elijah is used as an example of a righteous man who knew how to pray the prayer of faith with fervency. For background see I Kings 17:1; 18:1; and Luke 4:25. The sick are to be saved (from their physical sickness), raised up (return of strength), and forgiven of sin (spiritual healing).

This passage shows that a direct link between sin and sickness exists in some cases (see also Psalms 41:4). There are spiritual, as well as physical, dimensions to healing. It also demonstrates how we work in partnership with the Lord. We minister and He raises up.

INDIVIDUAL HEALINGS OF JESUS

Where Demonic Influence Is Not Mentioned

Matthew Mark Luke John

Peter's mother-in-law 8:14-15 1:30-31 4:38-39

Lepers 8:2-4 1:40-42 5:12-13

Paralytic 9:1-8:35 2:1-12 5:17-26

Man with withered hand 12:9-13 3:1-5 6:6-11

Jarius' daughter 9:18-19

23-26

5:22-24

35-43 8:41-42

49-56

Deaf and dumb man 7:32-37

Blind man 8:22-26

Blind Bartimaeus 20:30-34 10:46-52 18:35-43

Centurion's servant 8:5-13 7:1-10

Two blind men 9:27-30

Widow's son 7:11-15

Man with dropsy 14:1-6

Ten lepers 17:11-19

Servant's ear 22:49-51
Nobleman's son 4:46-53
Invalid 5:1-47
Man born blind 9:1-14
Lazarus 11:1-44
Woman in adultery 8:1-11
Sinful woman 7:36-50

STUDY NOTES:

The following are study notes on individual healings with no specific demonic influence mentioned:

Peter's Mother-In-Law: Matthew 8:14-15; Mark 1:30-31; Luke 4:38-39

They told Jesus of the need. He came, took her by the hand, raised her up, and the fever left her. Other accounts add that He touched her, stood over her, and rebuked the fever. She rose up and ministered to them.

Leper: Matthew 8:2-4; Mark 1:40-42; Luke 5:12-13

When the leper saw Jesus, he came worshiping but questioning. He said, "If thou wilt." Jesus said, "I will." This man is the only record of someone questioning the will of Jesus regarding healing. Jesus immediately assured him, "I will." Jesus was moved with compassion and stretched out His hand and touched him. Jesus told him to tell no man but go and show himself to the priest as a testimony. He departed, and "immediately" he was clean.

Paralytic: Matthew 9:1-8,35; Mark 2:1-12; Luke 5:17-26

The power of the Lord was present to heal because Jesus spoke the Word of God to them. The Pharisees, doctors, and Scribes were present too, but healing came through the Word, not educators and religious leaders.

The sick man was let down through the roof by his friends. These friends were "partners for deliverance." Does God want to use you to "raise the roof" for someone in need?

There were many obstacles to be overcome:

The Crowd: Which blocked the way to Jesus. What is the human barrier between you and deliverance?

The Order of Service: Their actions definitely broke up the order of service. We should never be so bound to program and plans that we do not meet human need.

Materialism: The roof had to be sacrificed. Our rational, logical, materialistic reasoning must be set aside to open the way for deliverance.

Preconceptions: They brought their friend for healing. Jesus said "thy sins be forgiven thee." They had to lay aside preconceptions of what they wanted or thought should happen in order for deliverance to come.

Jesus saw the faith of the friends, but the sick man's sin was an obstacle to his own faith. This man was physically sick but there was also spiritual sickness caused by sin. Jesus dealt with sin first. A discussion was going on around the man as to whether Jesus had authority to do this or not. Jesus said to the man, "I say unto thee..." We must hear the voice of Jesus above the noise of the crowd of disputing unbelievers around us in order to receive deliverance.

The faith of this man's friends activated the healing process. Friends can help you to Jesus, but there is a time when you are on your own. The man had to break ties with the defeat of the past through instant obedience. He had to take up his bed and walk.

When Jesus told the man to arise, take up his bed, and go to his house, he immediately did so and departed giving glory to God. Amazement and fear were responses of witnesses to this healing.

Man with Withered Hand: Matthew 12:9-13; Mark 3:1-5; Luke 6:6-11

This healing occurred on the Sabbath day as Jesus taught in the synagogue. It was a test case, as the Scribes and Pharisees were watching Him to see what He would do. Jesus told him, "Rise up and stand here." This was an act of obedience that led to healing (Luke 6:8). The man was told to "stand in the midst," which meant he must come out of the crowd and acknowledge his need (Mark 3:3).

He was told "stretch out thine hand." This was an act of faith involving the affected part of his body (Matthew 12:13). It was impossible in the natural world, but as he acted in faith, his withered hand was restored. Note that Jesus answered questions with questions. He used a story about sheep to illustrate His point regarding this healing. Note also that Jesus was "angry

and grieved" at the religious leaders around Him. These are emotions you may also experience in the healing ministry.

Jarius' Daughter: Matthew 9:18-19, 23-26; Mark 5:22-24, 35-43; Luke 8:41-42, 49-56

Jarius was a ruler of the synagogue. He came and fell at the feet of Jesus and "besought Him greatly" to come and lay His hand on his daughter and "she will live even though she now is dead." Note the key word of faith - but - in Matthew 9:18.

The various accounts say that the child "lay dying" and "lieth at the point of death." Before they arrived at the house, a messenger came with a death message: "Why trouble Jesus further?" These were words of fear but Jesus told Jarius, "Be not afraid. Only believe and she will be made whole."

When Jesus entered the house, He told the mourners that the child was not dead, but sleeping. They laughed him to scorn. He put out the people who were making noise and the minstrels who were weeping, wailing, and creating a tumult. The only ones in the room were Peter, James, John, and the parents of the girl.

He took the child by the hand and said, "Damsel, I say unto you arise." Her spirit came again and she immediately arose and walked. The people were astonished. Jesus commanded that she be given food to eat.

Deaf and Dumb Man: Mark 7:32-37

They brought to Jesus a man who was deaf and had an impediment of speech. Jesus took him aside from the crowd, put His fingers in his ears, spit, and touched his tongue. He looked to Heaven, sighed, and said, "Be opened." Straightway his ears opened and the string of his tongue was loosed and he spoke plainly. Blind Man of Bethsaida: Mark 8:22-26 They brought the blind man to Jesus and He led him out of town in order to remove him from an environment of unbelief (Mark 8:23). Jesus spit on his eyes, and put His hands on him. Jesus asked him if he could see. He said he saw "Men, as trees, walking." Jesus laid hands on his eyes again, and he was totally healed and saw every man clearly. This was an example of a gradual healing.

Blind Bartimaeus: Matthew 20:30-34; Mark 10:46-52; Luke 18:35-43

Bartimaeus was the son of Timaius. He sat by the side of the road begging

near Jericho as Jesus passed by. He was not only affected physically, but also socially because he was a beggar. Bartimaeus heard the multitude and asked what it meant. He was told Jesus was coming. He and the other blind men cried, "Have mercy on us, O Lord, thou Son of David." The multitude rebuked them, but they cried even more. Jesus told Bartimaeus to come and he cast away his beggar's garment and came to Jesus. He would not need the beggar's garment anymore!

Jesus asked, "What do you want me to do?" The Lord wants us to be specific in our requests. The blind men requested that they would be able to see. Jesus had compassion, touched their eyes, and immediately they received sight. He told them, "Go thy way. Thy faith hath made thee whole." They went their way glorifying God.

This man's faith was characterized by:

- Determination and persistence
- Seeing Jesus for Who He really was: The Son of David
- Belief in God's mercy

The Centurion's Servant: Matthew 8:5-13; Luke 7:1-10

We are told that this servant was "dear to him." The man was sick of the palsy and grievously tormented. First, the centurion sent the elders of the Jews to Jesus with the request. They tried to convince Jesus to come because the centurion was worthy because he loved the nation and built the synagogue.

Then the centurion sent friends telling him, "I am not worthy nor thought myself worthy for you to come." Although the centurion viewed himself as unworthy, he understood authority. Jesus offered to come, but the centurion said, "Speak the word only and my servant will be healed."

Jesus was willing. Jesus marveled and said He had not seen such great faith in Israel. He said, "I will" and healed through the spoken Word. He said, "Go thy way. As you believed, so be it done unto thee." The servant was healed in the same hour.

Two Blind Men: Matthew 9:27-30

These two blind men followed Jesus crying out, "Thou Son of David, have mercy on us." When Jesus came into the house He asked them, "Believe ye that I am able to do this?" The men said, "Yes, Lord." Jesus touched

their eyes and said, "According to your faith, be it unto you." Their eyes were opened and they spread the news everywhere.

The Widow's Son: Luke 7:11-15

The dead man was the only son of a widowed mother who lived in the city of Nain. Many people accompanied her in the funeral procession. Jesus had compassion and told her not to weep. He touched the funeral bier (coffin) and said, "Young man, I say unto thee, arise." The young man sat up and began to speak, and Jesus delivered him to his mother. The people glorified God and called Jesus "a great prophet."

Man with Dropsy: Luke 14:1-6

This healing occurred in the home of a Pharisee. Discussion centered on whether or not it was lawful to heal on the Sabbath. Jesus used a story about oxen to illustrate His position. Jesus took the man, healed him, and let him go.

Ten Lepers: Luke 17:11-19

These men stood afar from the village and cried, "Jesus, Master, have mercy on us." After the prayer they were told to go show themselves to the priest. They were not immediately healed but as they went, they were cleansed. One turned back and glorified God, falling on his face at Jesus' feet giving thanks. Jesus told him he was whole. Nine were cleansed of leprosy, but only one was made whole.

Servant's Ear: Luke 22:49-51

This man's right ear was cut off by Peter. All we are told about this healing is that Jesus touched his ear and healed him. Nobleman's Son: John 4:46-53 The son was sick at Capernaum. The nobleman went and asked Jesus to come and heal his son, for he was at the point of death. Jesus told him, "Go thy way, for thy son liveth." The son began to be healed from that hour. This is another example of gradual healing. The fever left him, and the whole household believed (household salvation).

Invalid by the Pool of Bethesda: John 5:1-47

This man had been physically sick for 38 years. He seemed to be angry with other people and without hope. These are some of the emotional effects of illness. This man had spiritual sickness as well as physical illness

(John 5:14).

Although Jesus often healed everyone present, in this case He healed only one person. Jesus was directed by God in ministry, not controlled by human need around Him. Jesus made this man face the real issue. He asked him, "Wilt thou be made whole?" Let us analyze these words:

"Wilt" called for a decision. Some people do not want healing. Perhaps they enjoy the attention or other benefits of sickness. Perhaps they desire to go be with the Lord.

"Thou" focused on the involvement of the individual seeking healing. Faith of the sick is one channel through which healing can come.

"Be made" is present tense. Jesus was asking him, "Do you want healing now?"

"Whole" focused on the man's real need. What is your priority, healing or wholeness? What is your real need? What keeps you from wholeness? Men want healing, but Jesus is concerned with wholeness.

This man needed to be made whole. He had resentment for others, because he said, "No man helps me in the water." This resentment was blocking the flow of the power of God. This man needed to break with the past. He had lain there for thirty-eight years. He needed to move into the realm of faith. Jesus called him out of his situation into that which he could not do in himself. He could continue to lay there hoping to eventually be first in the water and remaining in the pattern of the past thirty-eight years, or he could rise up and do that which he could not do in himself. This man had a provision for physical relapse. It was his bed. This is why Jesus told him to take it up. He would not need it anymore.

Man Born Blind: John 9:1-14

This man was blind from birth. Jesus switched the emphasis from the cause (why) to the purpose (glory of God). He spat on the ground, made clay, anointed his eyes, and told him to go wash in the pool of Siloam.

Lazarus: John 11:1-44

Note the emotion of Jesus. He was weeping, not out of friendship as much as compassion for the misery of sickness and death brought in this world through sin.

Woman Caught in Adultery: John 8:1-11

There was a healing of memories and spiritual healing involved in this case. She had to "forget those things behind" (the past) and "cast down imaginations" (the present).

The Sinful Woman: Luke 7:36-50

This woman was spiritually sick and came to Jesus publicly. She also needed emotional healing in her social relationships. Her broken spirit of devotion was an act of faith resulting in forgiveness.

HEALINGS BY JESUS OF LARGE NUMBERS OF PEOPLE

Matthew Mark Luke

Many in Galilee 4:23-24 3:7-12 6:17-19

The crowds at Peter's door 8:16-17 1:32-34 4:40-41

Many demons 1:39

Crowds after healing leper 5:14-16

Various people 13:32

Multitudes 9:35; 12:15-21 3:10-11

Following question by John Baptist 11:2-6 7:18-23

Before feeding of 5,000 14:13-14 9:11

Crowd at Gennesaret 14:34-36 6:53-56

Before feeding of 4,000 15:19-31

Crowds beyond Jordan 19:1-2

Blind and lame in temple 21:14

Some sick at Nazareth 13:53-58 6:1-6

STUDY NOTES:

The following are study notes on healings of large numbers of people:

Many in Galilee: Matthew 4:23-24; Mark 3:7-12; Luke 6:17-19

The crowds came from all throughout Galilee and received healing and deliverance.

The Crowds at Peter's Door: Matthew 8:16-17; Mark 1:32-34; Luke 4:40-41

After the healing of Peter's mother-in-law, the crowds gathered at the door

of the house and Jesus ministered to them.

Many Demons: Mark 1:39

Jesus preached in Galilee and cast out demons.

Crowds After Healing the Leper: Luke 5:14-16

The healing of the leper resulted in many others coming for healing.

Various People: Luke 13:32

This passage indicates that Jesus cured people.

Multitudes: Matthew 9:35; 12:15-21; Mark 3:10-11

He healed them all in fulfillment of prophecy.

Following a Question by John the Baptist: Matthew 11:2-6; Luke 7:18-23

Jesus tells John's disciples to tell him what is happening is proof of His messiahship.

Before Feeding of 5,000: Matthew 14:13-14; Luke 9:11

Jesus spoke to them about the Kingdom of God. He was moved with compassion and healed their sick.

Crowd at Gennesaret: Matthew 14:34-36; Mark 6:53-56

Here they carried the sick and diseased in beds and laid them in the streets.

Before Feeding of 4,000: Matthew 15:29-31

The sick were cast down at His feet and He healed them. The lame walked, blind saw, dumb spoke, maimed made whole, and many others were healed. They glorified God.

Crowds Beyond Jordan: Matthew 19:1-2

A great multitude followed and He healed them.

Blind and Lame in Temple: Matthew 21:14

No details given. It is simply recorded that He healed them as they came to Him in the temple.

Some Sick at Nazareth: Matthew 13:53-58; Mark 6:1-6

Jesus marveled at the unbelief in this city. He taught in their villages and synagogues, but He could do no mighty work there except to lay hands on a few sick folk and heal them. Because of familiarity, they were offended in Him.

GENERAL STATEMENTS ON CHRIST AS HEALER

Matthew Mark John

Healing all kinds of sickness and diseases 4:23
9:35-6

Healing all who touched him 6:56

Healing all who were oppressed by the devil 10:38

Many other things 20:30-31

STUDY NOTES:

The following are study notes on general statements on Christ as Healer:

Healing Various Sicknesses and Diseases: Matthew 4:23; 9:35-36

He went to synagogues, cities, villages, teaching preaching, healing every sickness and disease.

Healing All Who Touched Him: Mark 6:56

Wherever Jesus entered (villages, cities, country), they laid sick in the streets to touch Him. As many as touched Him were made whole.

Healing All Oppressed by the Devil: John 10:38 and 20:30-31

No details are given but the statement is made that Jesus healed all who were oppressed of the Devil and did "many other things...so many the world could not contain them if they were all written" (John 20:30-31).

COMPARISON OF THE MIRACLES OF THE DISCIPLES AND JESUS

Healing and miracles did not end with Jesus Christ. This chart illustrates that the disciples did the works of Jesus:

Incident Acts Of Peter Acts of Paul
Healing lame At Gate At Lystra
Acts 3:1 Acts 14:8
Curing bedridden Aeneas: Father of
Bedridden Publius in
8 years bed with fever
Acts 9:32 Acts 28:7
Unusual points of contact Shadow Handkerchiefs/
garment Aprons
Acts 5:12 Acts 19:11
Crowds are healed Acts 5:16 Acts 28:9
Dead are raised Acts 9:36 Acts 20:7

COMPOSITE CHART OF THE HEALING MIRACLES OF JESUS

Healing Miracles Matthew Mark Luke John

CHECK Columns

General Healings

1. Cleansing of a Leper 8:2 1:40 5:12
2. Healing a Centurion's Servant 8:5 7:1
3. Healing Peter's Mother-in-law 8:14 1:30 4:38
4. Healing the Sick at evening 8:16 1:32 4:40
5. Healing a paralytic 9:2 2:3 5:18
6. Healing the Hemorrhaging woman 9:20 5:25 8:43
7. Healing Two Blind Men 9:27
8. Healing a Man's Withered Hand 12:9 3:1 6:6
9. Healing the Gentile Woman's Daughter 15:21 7:24
10. Healing the Epileptic Boy 17:14 9:17 9:38
11. Healing Two Blind Men 20:30 10:46 18:35
12. Healing a Deaf Mute 7:31
13. Healing a Blind Paralytic at Bethsaida 8:22
14. Healing the Infirm, Bent Woman 13:11
15. Healing the Man with Dropsy 14:1
16. Cleansing the Ten Lepers 17:11
17. Restoring a Servant's Ear 22:51
18. Healing the Nobleman's Son (of fever) 4:46
19. Healing an Infirm Man at Bethesda 5:1
20. Healing the Man born blind 9:1

Resurrections

CHECK Columns

1. Raising the Ruler's Daughter 9:18,23 5:22,35 8:40,49
2. Raising of a Widow's Son at Nain 7:11
3. Raising of Lazarus 11:43

Casting out Demons

1. Demons Entering a Herd of Swine 8:28 5:1 8:26
2. Curing a Demon-possessed Mute 9:32
3. Casting Out an Unclean Spirit 1:23 4:33
4. Curing a Demon-possessed Man 12:22 11:14

INDIVIDUAL HEALINGS BY THE DISCIPLES

Healing of the Lame Beggar: Acts 3:1-4:22

Person healed: Lame man who sat at temple gates begging.

Condition: Lameness, since birth.

Minister(s): Peter and John

Method: Peter said, "Look on us." He made a statement that they had no silver or gold to give him, followed by the declaration that they would give him what they did have. Peter commanded him in the name of Jesus to arise and walk. Peter took the man by the right hand and lifted him up, and his feet and ankles received strength. The lame man stood, walked, leaped, and praised. See the reason for his healing in Acts 3:16 and 4:10.

Notes: This man had been just outside the door where praise, worship, and mighty messages went forth, yet his need had gone unmet. This is the situation in many of our temples of religious worship of today. Just outside our temple doors, human need goes unmet.

Paul's Eyes: Acts 9:10-19; 22:11-13

Person healed: Paul

Condition: Eyes blinded by the glory of the Lord.

Minister: Ananias, who went to him as a result of a vision and direct command by the Lord.

Method: Ananias put his hands on him, and in the same hour Paul received

his sight as scale-like particles fell from his eyes. He confessed his sins, was baptized, and received food.

Notes: The Bible tells us several things about this man, Ananias, who was mightily used of God. He was a disciple who received visions from the Lord and knew the voice of God. He was a man of purpose, as he knew who sent him and for what purpose he was sent. He was a devout man who lived according to the law and had a good reputation. He was obedient, as he responded, "I am here" when God spoke. He was willing to go and do as he was commanded, even though in the natural he was fearful because of the things he had heard about Paul. He was a man who could raise up other leaders. He was a prophet used by God in healing, a preacher of the Gospel, and a man who did not like to waste time. After he delivered his message to Paul, he said, "Why tarriest thou?"

Peter Heals Aeneas: Acts 9:32-35

Person healed: Aeneas

Condition: He had been bedridden for eight years with palsy (paralysis).

Minister: Paul

Method: Paul made a statement of faith, "Jesus Christ maketh thee whole." Then he called for an act of faith. He said, "Arise and make thy bed."

Notes: Aeneas was a man Paul "encountered on his way." We should be prepared to meet the needs of those "encountered on our way" as well as minister in formal ministry situations in the church. All Lydda and Saron turned to the Lord because of this man's healing. The demonstration of God's power is the key to reaching our cities with the Gospel. Paul had Aeneas make his bed so he would have no temptation or provision to return to it. It was a bed that had not been made for eight years.

Peter Heals Dorcas: Acts 9:36-43

Person healed: Dorcas (Tabitha). She is called a disciple, full of good works. She was a giving person and was a seamstress who ministered to widows.

Condition: She died of an unknown illness.

Minister: Peter

Method: Peter put the widows who were weeping and wailing out of the room. They were full of unbelief, as they were talking about Tabitha "while she was yet with them." Peter knelt down, prayed, then commanded, "Tabitha, Arise." She opened her eyes, saw Peter, and sat up. Peter gave her his hand, lifted her up, and presented her alive. Many believed because of the miracle.

Notes: Two words "Tabitha, arise" changed this woman's destiny. We are often very wordy, but what impact do our words have on the lives of others?

Lame Man at Lystra: Acts 14:8-18

Person healed: A certain man whose name we are not given.

Condition: Impotent in his feet, crippled from birth. He had never walked.

Minister: Paul

Method: Paul perceived that the man had faith to be healed. He told him, "Stand upright on thy feet." The man leaped and walked.

Notes: When the people saw what happened, they tried to make Paul and Barnabas gods, but they tore their clothes, cried out that they were only men themselves, and declared that the one true God was responsible for the healing. When a person is used of God in healing, there will be those who will lift up the person instead of God. We must redirect their attention and worship to God.

Paul Raised at Lystra: Acts 14:19-20

Person healed: Paul

Condition: Paul was stoned by his enemies and left for dead.

Minister: The disciples

Method: They gathered around him, surrounding him with power. It is possible that they prayed, but we are not told that in Scripture.

Notes: The first disciples had more power just standing around (their presence), in their shadows, clothing, and even in their embrace (Acts

20:7-12) than many of us do in all our prayers, sermons, and ministry put together!

Slave Girl at Philippi: Acts 16:16-40

Person healed: A girl whose name we are not given.

Condition: Demon possession. She had a spirit of divination and was used for profit in soothsaying by her masters.

Minister: Paul

Method: Paul commanded the spirit to come out in the name of Jesus and it came out the same hour.

Notes: Paul ministered out of grief (vexation) as well as compassion in this instance. When we see the works of the enemy controlling lives around us, grief and vexation against his powers should rise up within us as well as compassion for the one under his control.

Eutychus: Acts 20:7-12

Person healed: A young man named Eutychus.

Condition: He fell from an upper window while Paul was preaching and was taken up dead.

Person ministering: Paul

Method: Paul made a statement of faith, "Trouble not yourselves, for his life is in him." Paul went down to him, fell on him, and embraced him. The young man was raised up alive.

Notes: This young man is never again mentioned in Scripture. What impact did this night have on his life? Before being raised from the dead he apparently was lethargic and unconcerned about the things of God, as he fell asleep during the message Paul was preaching. Afterwards, he was endued with such interest and energy that he sat up talking all night with Paul, even until the breaking of the next day.

Paul's Snake Bite: Acts 28:3-6

Person healed: Paul

Condition: Poisonous snake bite

Minister: None

Method: None

Notes: Paul simply shook off the snake in the fire and no harm came to him. We need similar divine protection and healing to flow in us as we are doing God's work.

Publius' Father: Acts 28:8

Person healed: The father of Publius, who was a chief man on the island of Melita.

Condition: Fever and bloody flux.

Minister: Paul

Method: Paul prayed, went in, laid his hands on him, and he was healed.

Notes: Others came from all over the island and were healed (Acts 28:9).

GROUP HEALINGS BY THE DISCIPLES

Many Wonders and Signs: Acts 2:42-47

The result of these signs and wonders was that the Lord added daily to the church. Note the lifestyle of believers, which accompanied this demonstration of God's power through them:

- Unity
- Daily ministering in the temple and homes
- Continuing in sound doctrine
- Fear of the Lord
- Fellowship
- Communion
- Prayers
- Simple lifestyle
- Concern for the needy
- Good reputation
- Praise

- Singleness of heart (single purpose and vision)

Prayer for Confidence and Healing Signs: Acts 4:23-31

This prayer was prayed as a result of persecution that arose because of the healing ministry. The disciples asked that they would be able to speak the Word with boldness and that by the hand of God and in the name of Jesus healing, signs, and wonders would confirm the ministry of the Word.

Many Healed In Jerusalem: Acts 5:12-16

The sick and those vexed with unclean spirits were healed by the laying on of hands and even by the shadow of the disciples.

Stephen Performs Many Miracles: Acts 6:8-15

Stephen was full of faith, power, great wisdom, and spirit in his words. God performed wonders and miracles through him.

Philip Heals Many at Samaria: Acts 8:5-8

Miracles and signs were demonstrated. Those with unclean spirits, palsies, and lameness were mentioned specifically as receiving healing. There was great joy in the city because of the Gospel and the demonstration of God's power. The healings and miracles permitted further follow-up ministry by Peter and John.

Paul And Barnabas Work Signs and Wonders: Acts 14:3

These men spoke boldly and the Lord gave testimony to the Word with signs and wonders.

Paul Heals Sick at Ephesus: Acts 19:11-12

Paul did special miracles in Ephesus. Handkerchiefs and aprons he used were sent to the sick and resulted in diseases departing and evil spirits being cast out. Note that miracles were so common in the early church that the writer had to distinguish these as "special" miracles.

Sick People Healed at Malta: Acts 28:8-9

Others also came for healing after the healing of the father of Publius. Healing was a powerful tool for evangelism in this island.

Miscellaneous: Hebrews 2:4

God bore witness to His Word with signs, wonders, and divers (different) miracles.

RECORDED RESULTS OF HEALING IN ACTS

- Great joy: 8:5-25
- Fear: 2:43
- Church growth: 2:42-47; 5:14
- Wonder and amazement: 3:10-11
- Raising up of great leaders (Paul): 9:10-19
- Evangelism: 4:4; 8:5-25; 9:35-43
- Follow up ministry: 9:35
- Word of God verified: 14:3
- Glory to God: 4:21
- Validation of the ministry and men even though they were unlearned: 4:13
- Evidence against which no argument could stand: 4:14-16
- Elimination of sorcerers: 8:5-25
- Mass ministry to large crowds: 5:16; 28:8-9
- Misplaced adoration and praise, which had to be corrected: 3:12-13; 14:8-18
- Opportunity to preach the Word to leaders: Chapters 3, 4, and 7
- Persecution: The entire church was persecuted, as were Paul, Silas, Stephen, Peter, John, and James.