

Instructional Guidelines and Reference Materials

The following Study Guide, *The Healing Anointing* has been prepared especially for you by Jim W. Goll. They are tailor made for your individual, small group, or Training Center needs in mind. At the end of each lesson, there are Reflection Questions to help you in your review of the materials you have studied. In a back section of this Study Guide, you find the Answers to the Reflection Questions to aid you in your learning.

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These twelve lessons correspond to the following tape audio cassette messages:

The Healing Ministry of Jesus
Healing Delivery Systems
Five-Stage Healing Model
Using the Word of Knowledge in Healing
God's Remedy for Rejection
Healing the Wounded Spirit I
Healing the Wounded Spirit II
Breaking Emotional Bondages
Transformation by Renewal of the Mind
Compassion: A Necessary Ingredient
Understanding the Anointing
Cooperating with the Anointing
Moving in the Anointing

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Table of Contents

The Healing Anointing

Preface: Flowing with the Holy Spirit	pp. 7 - 8
SECTION I: THE HEALING MINISTRY	
Lesson 1. The Healing Ministry of Jesus	pp. 11-18
Lesson 2. Healing Delivery Systems	pp. 19-26
Lesson 3. Five Stage Healing Model	pp. 27-32
Lesson 4. Using the Word of Knowledge in Healing	pp. 33-38
SECTION II: RELEASING GOD'S HEALING POWER	
Lesson 5. God's Remedy for Rejection	pp. 41-46
Lesson 6. Healing of the Wounded Spirit	pp. 47-56
Lesson 7. Breaking Emotional Bondages	pp. 57-62
Lesson 8. Transformation by Renewal of the Mind	pp. 63-66
SECTION III: THE ANOINTING	
Lesson 9. Compassion - A Necessary Ingredient	pp. 69-78
Lesson 10. Understanding the Anointing	pp. 79-86
Lesson 11. Cooperating with the Anointing	pp. 87-94
Lesson 12. Moving with the Anointing	pp. 95-102
Answers to Reflection Questions	pp. 103-104
Endnotes and Resource Materials	pp. 105

Section One

The

Healing

Ministry

Lesson One

The Healing Ministry of Jesus

By James W. Goll

I. CHURCH HISTORY

Throughout history we have seen men and women who have carried an anointing to release the healing power of God and see lives set free from the sickness. Through the first hundred years of the church - known as the apostolic era, healing was a common activity. Irenaeus (125-202 AD) writes - *For some do certainly and truly drive out devils, so that those who have been cleansed from evil spirits frequently both believe in Christ and join themselves to the Church. Others have foreknowledge of things to come; they see vision, and utter prophetic expressions. Others still heal the sick by laying their hands upon them and they are made whole.*

In recent years we have seen those gifted of God to heal the sick in extraordinary ways such as Kathryn Kuhlman, Oral Roberts, T. L Osborne, Francis MacNutt, John Wimber, Benny Hinn and Mahesh Chavda and many others.

II. THE WORK OF ATONEMENT

One question that is debated amongst theologians - Is healing in the Atonement? (Atonement means: To make reconciliation, to appease, to expiate, or make propitiation). Was the work of Christ on the Cross sufficient, not only to take our sin but also take our diseases or sickness? Here are some views to ponder.

A. **A. J. Gordon (1836-1895) - Baptist Minister and Author**

In the Atonement of Christ there seems to be a foundation laid for faith in bodily healing... that we have Christ set before us as the sickness bearer as well as the sin bearer of His people.... The yoke of His cross by which he lifted up our iniquities took hold also of our diseases... Christ endured vicariously our diseases as well as our iniquities. ⁱ

B. **A. B. Simpson (1843-1919) - Founder of Christian and Missionary Alliance Movement**

In Is. 53:4-5 the very mirror image of the coming Redeemer... is surely the promise of healing, the very strongest possible statement of complete redemption from pain and sickness by His life and death...

Therefore as He hath borne our sins, Jesus Christ has also borne away, and carried off our sicknesses; yea and even our pains, so that abiding in him, we may be fully delivered from both sickness and pain. Thus by his stripes we are healed. ⁱⁱ

C. F. F. Bosworth - Healing Evangelist

The greatest barrier to the faith of many seeking bodily healing in our day is the uncertainty in their minds as to it being the will of God to heal all. Nearly everyone knows that God does heal some, but there is much in modern theology that keeps the people from knowing what the bible teaches -that healing is provided for all. It is impossible to claim by faith a blessing which we are not sure God offers where the will of God is known. ⁱⁱⁱ

D. T. L. Osborn - Healing Evangelist

Isaiah said of ... Christ who was to come: "He was wounded for our transgressions, He was bruised for our inequities (there's the sin question); by whose stripes we are healed (there's the sickness question), thus showing again that provision has been made for deliverance from both sin and sickness. ^{iv}

F. Hugh Jeter - Assemblies of God Minister

If Christ bore the penalty for my sins, then I do not have to bear it. If Christ bore my sicknesses, then I do not have to suffer it. His sacrifice is complete, nothing lacking. The atonement for our sins was effected on the cross. With his stripes we are healed. Healing for our bodies, as well as healing for our souls was provided by our Lord through His atoning death. It is now up to us to accept the finished work of Christ and appropriate by faith the forgiveness or healing that we need. ^v

G. John Wimber (1932 -1997) - Founder of the Vineyard Movement

Healing is not in the atonement in the same way salvation is. However God does wish to heal and my proposal is that there are times of ebb and flow within the context of kingdom activity and this may answer the question why all are not healed at a given time as well as help us to understand why many are not healed on other occasions.^{vi}

Questions to ponder?

1. Why wasn't Timothy healed when great miracles were happening in Ephesus? Why did Paul tell Timothy to take a little wine to help his stomach?
2. What about Epharatos and Trophimus illness. Why weren't they healed?

II. VARIOUS APPROACHES TO HEALING

A. **Third Wave Perspective - A Current Day Approach** ^{vii}

This approach to healing is based on the wholistic model (Hebraic World view); that every category of healing is interrelated to other levels of healing because of the basis unity of man's nature.

1. Healing of the Spirit (Spiritual Sickness is Mainly Caused by Sin)

Healing of the Spirit is renewal and restoration of your spiritual life your relationship with God. Sickness of the spirit is caused by an individuals sin.

The deepest kind of healing is the forgiveness if sins which Christ provides in response to repentance. Receiving His salvation results in the process of healing our spirit.

2. Healing of Relationships (The Social Aspect of Man)

The violation of godly precepts results in broken relationships. Therefore the healing of relationships comes with an exchange of forgiveness and a reapplication of the precepts. Harmonious interpersonal relationships contribute to the health of the whole community.

3. Healing of Past Hurts (Memories and Emotions)

This area of healing deals mainly with our emotional life. Things from the past in terms of bad memories, or the effects of past sins are included in this type of healing.

While sickness of the spirit is caused by what we do, sickness of the emotions is generally caused by what is done to us. It grows out of the hurts which are done to us by another person or some experience we have been exposed to in the past. These hurts affect us in the present in the form of bad memories, and a weak or wounded emotions. This in turn leads to various forms of sins, depression, a sense of worthlessness and inferiority, unreasoning fears and anxieties, psychosomatic illnesses etc. Healing of the past hurts touches the emotions, the memories, and the person's inherited family spiritual problems.

Remember Jesus came to bind up the broken hearted to set the prisoners free to release the oppressed. Jesus come to free us from the evil which burdens us today, take the memories of our past and heal us along with the wounds that have resulted from them and which affect our lives in the present.

Inner healing is the discipline of the digging deep, under the guidance of the holy spirit, to discover whatever roots might be springing back to life, and to bring them to effective death on the cross. ^{viii}

- a. Peter's denial of Jesus (Matt. 26:33-35; 69-75)
- b. Joseph and his adverse experiences with his brothers.
(Gen. 37:19-28; 39:1-23; 43:6; 45:1-8)

4. Healing of the Body (Organic and Functional Problems)

Sickness of the body has its root in physical factors, either organic or functional disorders. Therefore, healing of the body means changing and restoring the physical conditions so that the body functions properly.

- a. Blind Bartimaeus - Matt. 20:20-34

5. Healing of the Demonized (Often Seen as Psychic or Mental Illness)

Sickness caused by demons influence can have the same symptoms as spiritual emotional and physical.

Therefore healing this type of sickness means the expulsion of the demonic influence and the restoration of all affected areas.

- a. The Syro Phoenician Women's daughter (Matt. 15: 22-28;
Mark 7: 24-30)

6. Healing of the Dying (Comforting and Strengthening the Dying)

The idea is to bring people through the experience of death both the one dying and those who are bereaved.

- a. Centurion's servant - Matt. 8: 5-13
- b. Nobleman's son - Jn. 4:46-45

7. Healing to the Dead (Raising the Dead).

It is raising the dead a back to life. It is the visible act of God's power which clearly shows His ability to invade Satans stronghold and overpower him on his turf.

- a. The raising of Lazarus - Jn. 11:1-57

B. Greek Words for Healing

1. Wholeness is the root word '*iaomai*' one of the five New Testament Greek verbs translated as 'heal'. This word is used physically twenty five times (Matt. 15:28), figuratively of spiritual healing five times (Matt. 13:15, Jm. 5:16)
2. Soso is used sixteen times by Jesus. Taken from an Aramaic term, it has a two fold meaning of 'to make alive' or to make healthy.

3. In Mark 3:4 the word *Psuchen sozai* is used and implies spiritual as well as physical salvation. John Wilkerson writes... *Sozo's* wide application in the Gospels indicates...that healing and salvation overlap... Healing of the body is never completely separable. Healing of the body is never purely physical and the salvation of the soul is never purely spiritual, but both are combined. in the total deliverance of the whole man.
4. *Therapeuo* is the most frequently uses and indicates that divine healing is immediate and complete restoration to health... (in need of) no more attention.
5. *Apokathistemi* means to restore to former condition of health.

C. Hebrew Words for Healing ^{ix}

1. *rapa, rp.* - means to restore, fix, repair, mend, remit, make whole and to heal (E. 15:26). The same root is used for the healing, making whole or restoring of the body and spirit, land and water, city and nation. Every instance it is used in the bible, *rp* has reference to restoring a wrong, sick, broken, or deficient condition to its original and proper state. The Lord as "*rope*" could be supplicated to make infertile wombs fruitful, mend earth-quake torn lands, make poisonous waters wholesome or restore an apostate people. There was great fluidity in this OT usage.
2. *sp.* - means to gather or remove. It is found four times in the context of healing all with reference to Naaman the "leper" (2 Ki. 5:3, 6, 7, 11). Hence Naaman was regathered to his people from his leprosy.
3. (*lh*)' *ruka* (cf. *te ala*). - means healing of a wound or restoration. It is used three times in Jeremiah 8:22; 30:17; 33:6, always with "*lh*" and contextually coupled with *rp*' and once in Isaiah 58:8 as a prophetic metaphor. It is used figuratively for the rebuilding of Jerusalem walls (Ne. 4:1), and the repairing of the temple in 2 Chr. 24:13. It occurs twice in Jeremiah related to the concept of healing new skin.
4. *ghh.* - means to free (from sickness), cure. Occurs once verbally in prophetic, metaphorical usage (Hos. 5:13) and once nominally in Prov. 17:22 - *A cheerful heart is good medicine.*
5. *hbs.* - means to bind or "to tie on, up as in "to saddle (a donkey)" (Gen. 22:3; Ex. 29:9). It is used primarily in prophetic or metaphoric usage meaning to bind up, bandage a wound (Isa. 1:6; Hos. 6:1) to bind a fracture (Ezek. 30:21; 34:4,16; Isa. 30:26) and more generally "to bind up, heal (Job 5:18), even to the broken hearted who figuratively speaking also need to be bound up (Isa. 61:1; Ps. 147:3)

6. *hyh*. - Just as sickness is associated with death, so healing is associated with life, and life and death, healing and life are in God's hands. Deut. 32:29 - *I put to death and bring to life (wa hayyeh), I wound and I will heal.* *hyh* can mean to make alive or bring back to life, to live or be healed (with reference to healing the seriously ill, as opposed to resurrection of the dead) and is practically synonymous with curing diseases. Either the sick person is in danger of death - hence, being kept alive means being healed; or the sick person, because of his or her affliction, is not truly "living" - hence, to live, in the fullest sense of the word, one must be restored from his illness. (Num. 21; 14: 38; 2 Ki. 2; Isa. 38:1, Isa. 38:9, 21; Gen. 20:7; Ps. 143:11; 33:19; 41:3; 30:4)
7. *hlm* - In the sense of "to become healthy, strong. (Job 39:4; Isa. 38:16)
8. *metom* - means soundness. Occurs three times in the context of health (Ps. 38:4, 7; Isa. 1:6).
9. *swb*. - means to turn back. In the domain of physical healing , it means to restore (return, turn back to the previous state of health as in 2 Ki. 5:14 - *and his flesh was restored and become clean like that of a young boy.* (1 Ki. 13:4-6). When used with *nepes*, *swb* can mean "to refresh, reinvigorate, keep alive (Ru. 4:15; Ps. 19:8; Pr. 25:13; La. 1:11, 19), or simply "to bring one back, rescue" (Job 33:30).
10. *slm*.- meaning a sense of wholeness, well-being. The NIV translates *salom* in 1 Sam. 25:6 with good health (Isa. 57:18-19, Jer. 6:14).

III. OVERVIEW OF THE HEALING MINISTRY OF JESUS *

Description	Matt.	Mark	Luke	John	Code
Man with an unclean spirit		1:23-25	4:33-35		AB
Peters mother in-law	8:14-15	1:30-31	4:38-39		BCD
Multitudes	8:16-17	1:32-34	4:40-41		ABCE
Many demons		1:39			AF
Leper	8:2-4	1:40-42	5:12-13		BCGH
Man with withered hand	12:9-13	3:1-5	6:6-10		BG
Multitudes	12:15-16	3:10-11			A
Gerasenes demoniac	8:28-32	5:1-13	8:26-33		AB
Jairus's daughter	9:18-25	5:22-43	8:41-56		BCE
Woman with issue of blood	9:20-22	5:25-34	8:43-48		GI
A few sick people	13:58	6:5-6			C
Multitudes	14:34-36	6:55-56			EI
Syro-phoenician's daughter	15:22-28	7:24-30			ABE
Deaf and dumb man		7:32-35			BCD

Child with evil spirit	17:14-18	9:14-27	9:38-43	ABCE
Blind Bartimaeus	20:30-34	10:46-52	18:35-43	BCGH
Centurions servant	8:5-13		7:2-10	DE
Two blind men	9:27-30			BCG
Dumb demoniac	9:32-33			A
Blind and dumb demoniac	12:22		11:14	A
Multitudes	4:23		6:17-19	FJ
Multitudes	9:35			FJ
Multitudes	11:4-5		7:21	FJ
Multitudes	14:14		9:11 6:2	H
Great multitudes	15:30			FJ
Great multitudes	19:2			
Blind and lame in temple	21:14			
Widows son			7:11-15	BH
Mary Magdalene and others			8:2	A
Crippled women			13:10-13	BC
Man with dropsy			14:1-4	C
Ten lepers			17:11-19	BFG
Servants ear			22:49-51	B
Multitudes			5:15	
Various persons			13:32	A
Nobleman's son			4:46-53	BE
Invalid			5:2-9	BG
Man born blind			9:1-7	BC
Lazarus			11:1-44	B

- A.** Drove out demons
- B.** Word Spoken
- C.** Touched by Jesus
- D.** Prayer of another
- E.** Faith of another

- F.** Preaching of Jesus
- G.** The person's faith
- H.** Jesus moved with compassion
- I.** Person touches Jesus
- J.** Teaching of Jesus

V. SUMMARY OF DEDUCTIONS AND VIEWS

A. A Wholistic Model

1. Healing is wholistic, therefore we should not neglect the natural and human means to healing in our effort to minister supernaturally.
2. Often physical illnesses are caused by emotional, spiritual or even demonic elements. The complex interrelationships between the various types of sickness, the parts of the human make up and different kinds of healing, must be taken into account.

3. We must minister like Jesus, for we have been commissioned to heal (Matt. 10:1-8; 28:18-20). In relationship with the Holy Spirit we must see what the Father is doing and do it.
4. Because Jesus came as a man and demonstrated that one could heal, we should follow in His steps.
5. In the New testament Jesus always combined healing with the proclaiming of the kingdom of God - Matt. 12:28
6. By healing the sick, Jesus defeated Satan and demonstrated His rule.
7. In the NT. healing is seen as an extension and effect of sin and is therefore evil in origin representing the kingdom of Satan.
8. Divine healing is more than physical or spiritual wholeness; it touches every aspect of the human life that can come under the power or influence of Satan.
9. Divine Healing means:
 - a. Forgiveness of Sins
 - b. Restoration from sickness
 - c. Breaking the hold of poverty and oppressive social structures
 - d. Deliverances from demonic power and influence
 - e. Raising the dead
10. Healing are signs of the presence and power of God's Kingdom. (Luke. 7:22-23)
11. Healing is associated with repentance from sin and conflict with Satan.
 - a. Health is frequently determined by individual righteousness or sin - Mk. 2:1-2; Jn. 5:1-11; Jm. 5:14-16.
 - b. Cooperate disobedience and sin open to weakness, sickness and death - Acts 5:1-11; 1 Cor. 11:27-32.

B. It's All About Jesus!

Hebrews 13:8 states - *Jesus Christ is the same yesterday and today and forever.* The bottom line is that healing comes as a result of the completed work of the Cross of Jesus Christ! What He did yesterday, He will do today and in the future. Why? God has not changed!

Let us believe and see in our day the following verse activated. Acts 10:38 - "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power and how He went about doing good and healing all who were oppressed by the devil; for God was with Him." So let us continue in our study together and see the fullness of the Healing Ministry of Jesus be restored in our day!

Reflective Questions Section One, Lesson One

Please Answer The Following Questions:

1. Define the word Atonement? _____

2. Define the Greek word "Sozo" _____
3. The deepest kind of healing is forgiveness, which Christ provides in response to our _____

Multi-Choice

- | | |
|-----------------|-----------------|
| A. Signs | C. Power |
| B. Satan | D. Gifts |

From the list above, answer the next two questions:

4. Healings are _____ of the presence and power of God's kingdom.
5. Healing is associated with repentance from sin and conflict with _____

True or False

6. Health is frequently determined by individual and corporate righteousness.
7. Corporate disobedience and sin open the door to weakness, sickness and death.
8. Healing and proclamation of the gospel were always combined in the New Testament.

Scripture Memorization

9. Write out and memorize Romans 3:25; Hebrews 2:17
10. What was the primary point you learned from this lesson.

Turn to the back of this book for the answers to these questions.

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- ⁱ A. J. Gordon, *The Ministry of Healing*, Harrisburg Christian Publ., 1882, pp. 16-17
- ⁱⁱ A. B. Simpson, *The Gospel of Healing*, Christian Alliance Publ., New York, 1915, pp.15-17
- ⁱⁱⁱ F. F. Bosworth, *Christ the Healer*, Fleming Revell, Grand Rapids, MI. 1973 (1877) pp.40
- ^{iv} T. L. Osborn, *Healing the Sick*, OSFO Foundation, Tulsa, OK, 1959, pp. 151
- ^v Hugh Jeter, *By His Stripes*, Gospel Publ. house, Springfield, MO, 1977, pp. 34-35
- ^{vi} John Wimber and Kevin Springer, *Power Healing*, Harper, San Francisco CA, 1987, pp. 35
- ^{vii} idid pp. 61
- ^{viii} John and Mark Sanford, *Deliverance and Inner Healing*, Chosen, books, Grand Rapids, MI, 1992, pp. 50
- ^{ix} Michael Brown. *Israels' Divine Healer*, Zondervan, Grand Rapids, MI, 1995, pp. 28-36
- ^x John Wimber and Kevin Springer, *Power Healing*, Harper, San Francisco CA, 1987, pp. 245