

# Healing

## Doctrine of Healing

### Introduction

Why do human beings suffer? Why does God allow us to encounter debilitating disease, fatal illness, overwhelming pain, physical misery, and general illness? This subject is one we as pastors must address. The answer must be biblical and not based on false systems of theology which elevate the power of the human mind, deny the sovereignty of God, ignore the Biblical doctrine of sin and suffering, or worst of all offer a false hope which in the end destroys faith and distracts from the spiritual life.

### Questions to be addressed:

- \*1. Does God heal today?
- \*2. Does God want you healthy and well?
- \*3. Are miracles necessary to convince people of the claims of Christ?
- \*4. Was faith necessary to be healed?
- \*5. Why did Jesus and the apostles heal?
- \*6. Where did the modern day healing movement come from?
- \*7. Are modern healings claimed by charismatics like those in the Bible?
- \*8. Is there healing in the Atonement?
- \*9. Should we anoint people with oil and pray for the healing?
- \*10. What is the connection between sin and suffering?

All these questions will not be answered in detail, but I will at least provide a short answer for some and point you to where you can find more detailed information.

### I. Does God Heal Today?

Clarification of some terms.

A. God has healed historically through different means.

1. First, we realize that God has healed indirectly or mediately.

Two categories: Supernatural and natural:

- a. **Indirect Supernatural, miraculous:** This is defined as when God uses a human agent as the means of effecting the healing. This human agent stands between God and the person afflicted. This is the type of healing which characterized Jesus' healing: when He healed the lepers it was at His discretion, at His direction, and when He commanded; when He healed the blind man in John 6 it was directly; when Peter healed the cripple in Acts 4 it was directly; when Elishah healed Naaman the Syrian it was directly.

Supernatural healing is immediate, instantaneous, and there is no doubt as to its cause. Normal, physical biological laws are suspended or overridden.

- b. **Indirect Natural:** Through the use of medicine, surgery, through the use of a human agent who through training, education, and the use of healing agents such as herbs, medicines, antibiotics, or anatomical knowledge and surgical skill, is able to utilize what is also created by God in order to effect a healing. This is not to be defined as miraculous. To do so dilutes the meaning of the word. Miracle is that which involves a suspension of normal laws of physics and biology.

2. God has also healed **directly**. This means that God did not use an onsite human being as an indirect agent in bringing about the healing.

This can involve direct, supernatural healing where God answers prayer and a person recovers, but almost instantly.

Or direct natural, where a person gradually recovers as God strengthens the natural immune system of the body to recover.

*Direct* means that God does not use an onsite human being as an indirect agent in bringing about the healing. Ex.: God answered the prayers of Paul in the matter of the healing of his friend Epaphroditus (Phil 2:25-27). We are not given enough information by Paul to determine if this healing was supernatural or natural.

NB: Of the above mentioned ways of healing, the only one not in effect today is God's working through an intermediate human agent who is classified as someone with the gift of healing or who is a divine healer. God still heals directly, as an application of His sovereignty and omnipotence in answer to human prayer or for His own plan and purposes. God still heals indirectly through the use of physicians, medications, surgeries, and the laws of physics and biology which He created.

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- B. The issue is NOT Does God Heal Today? He does.

The Issue IS: How has God revealed that He heals today? And: Has God revealed that we should expect His intervention in our illnesses, diseases, and deformities as a normal experience in the Christian life?

Notice: The question must always be framed in terms of divine revelation of His will, not in simply some abstract question that opens the door to a host of unverifiable experiences. Many things happen in the world about which we do not have enough information, we do not understand all that is involved in the mind-body connection, so called psychosomatic illness. For example, we do know there is such a thing as a placebo effect, in which at times approximately 60% of patients given a sugar pill will show evidence of healing and recovery. In testing new medications, over 60% must be cured to clinically support the benefits of the medication.

The issue is always How has God revealed His will.

## II. Why did Jesus and the apostles heal? And was faith and/or salvation a prerequisite for healing?

- A. Jesus: During the First Advent, healing was used to verify and establish that the Messiah had come to Israel. Healing was not used to alleviate suffering, but to present the Messianic credentials of Jesus Christ.

Healing was also used to give a preview of coming attractions in the Kingdom.

Is. 42:7 To open blind eyes, To bring out prisoners from the dungeon, And those who dwell in darkness from the prison.

Is. 29:18 And on that day the deaf shall hear words of a book, And out of their gloom and darkness the eyes of the blind shall see.

Is. 35:4 Say to those with anxious heart, "Take courage, fear not. Behold, your God will come with vengeance; The recompense of God will come, But He will save you."

Is. 35:5 Then the eyes of the blind will be opened, And the ears of the deaf will be unstopped.

Is. 35:6 Then the lame will leap like a deer, And the tongue of the dumb will shout for joy. For waters will break forth in the wilderness And streams in the Arabah.

Jer. 8:22 Is there no balm in Gilead? Is there no physician there? Why then has not the health of the daughter of my people been restored?

Jer. 33:6 Behold, I will bring to it health and healing, and I will heal them; and I will reveal to them an abundance of peace and truth.

1. Healings were never performed merely for their physical benefit.
    - a. Matt 8:17; foreshadowed Messianic fulfillment of Isaiah 53
    - b. Matt 9:6 (Mark 2:10; Luke 5:24) To demonstrate authority to forgive sins.
    - c. Matt 11:2-19 (Luke 7:18-23) To confirm His identity to John the Baptist when he was in prison.
    - d. Matt 12:15-21; Foreshadowed fulfillment of Isaiah 42:1-4.
    - e. John 9:3; To demonstrate the reality of Christ as light of the world. Only Jesus healed the blind. No one else did. It was a specific Messianic sign.
    - f. John 11:4; To demonstrate the glory of God.
    - g. John 20:30-31; To demonstrate through miraculous evidences the veracity of Jesus' Messianic claims.
    - h. Acts 2:22; God the Father authenticates Jesus' claims.
  2. Jesus' miracles were not performed at random or indiscriminately. He did not always heal those who needed healing or perform on demand, but to fulfill the plan of God (John 5:3-5; Matt 12:38-40).
  3. Healing was immediate or within minutes.
  4. There were an abundance of healings (Matt. 5:31).
  5. Jesus healed by touch (Matt 8:15); command (John 5:8-9), the touch of His cloak (Matt 9:20-22), spit (Mark 8:22-26).
  6. Not all who were healed expressed faith or were saved. John 5; Luke 17:11-19
- B. The apostles apostolic healing also established the credentials of the apostles during the pre-canon era when the gospel was first being proclaimed. Signs and wonders were calling cards of the apostles.

2 Cor. 12:12 The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.

Acts 3:3-8 Peter and John healed the lame man to gain a hearing for the gospel.

Acts 5:12 And at the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon's portico.

Acts 8:7 For in the case of many who had unclean spirits, they were coming out of them shouting with a loud voice; and many who had been paralyzed and lame were healed.

Acts 9:34 And Peter said to him, “Aeneas, Jesus Christ heals you; arise, and make your bed.” And immediately he arose.

Healing is mentioned again in Acts 10, Acts 19, and Acts 28 in each of these passages the healing either refers to the acts of Jesus or credentials for the apostles.

Paul could not heal himself when he went to Galatia, Paul could not heal Epaphroditus, Phil 2:25, 26; Paul could not heal Timothy (1 Tim. 5:23).

By the closing of the apostolic era the gift of healing virtually disappeared.

### C. Faith and miracles:

Examples where faith of the recipient was not present at the time of the healing. John 4:46-54; John 5:1-9; Mark 1:23-28; Matt 9:2-8; Matt 8:5-13

- a. The nobleman’s son (John 4:46-54), afterwards he became a believer.
- b. The cripple at Bethesda (John 5:1-9). Not a believer.
- c. The demon-possessed man in Capernaum on the Sabbath (Mark 1:23-28).
- d. The paralyzed man healed, his friends had faith, not him (Matt 9:2-8; Mark 2:3-12; Luke 5:18-26).
- e. **The centurion’s servant, the centurion had faith, not the servant (Matt 8:5-13; Luke 7:1-10).**
- f. The blind and mute man (Matt 12:22; Luke 11:14).
- g. **The Gadarene demoniacs (Matt 8:28-34; Mark 5:1-20; Luke 8:26-39).**
- h. The deaf-mute demon-possessed man (Matt 9:32-33).
- i. Feeding the five thousand (Matt 14:14-21; Mark 6:34-44; Luke 9:12-17; John 6:5-13).
- j. Feeding the four thousand (Matthew 15:29-31; Mark 8:1-9).
- k. Healing the Canaanite woman’s daughter, the mother had faith, not the daughter (Matt. 15:21-28; Mark 7:24-30)
- l. The deaf-mute in Decapolis (Mark 7:31-37).
- m. The demon-possessed boy (Matt. 17:14-18; Mark 9:14-29; Luke 9:38-42).
- n. Restoring Malchus’ ear (Luke 22:49-51; John 18:10).
- o. Two blind men (Matt. 9:27-31).
- p. Nine of the ten lepers did not respond in faith (Luke 17:11-19)

Miracles where faith in the recipient was present:

- a. Healing the leper (Matt. 8:2-4; Mark 1:40-45; Luke 5:12-16).
- b. Healing the crippled hand (Matt. 12:9-13; Mark 3:1-5; Luke 6:6-10).
- c. Peter walking on water (Matt. 14:24-33).
- d. The man born blind (John 9:1-7).
- e. Restoring sight to blind Bartemaus (Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43).
- f. The woman with the hemorrhage (Matt. 9:20-22; Mark 5:25-34; Luke 18:35-43).
- g. One of the ten lepers responded in faith (Luke 17:11-19).
- h. First miraculous catch of fish (Luke 5:1-11).
- i. Second miraculous catch of fish (John 21:1-11).

What about Matt 9:22 and 29?

These do not state that faith is necessary, only that Jesus Christ responded. These verses do not state or imply that Jesus Christ could not have healed without faith.

In Mark 5:34; 10:52; Luke 7:9; 8:48; 18:42 all indicate that in these healings faith was a factor.

Mark 6:5 notes a problem with unbelief, nevertheless Jesus still healed a few people. This passage does not directly state that healing depended on their thinking or imply that Jesus tried but failed because of their lack of faith. Some were healed, though few in comparison to other places.

**Conclusion:** Jesus and the apostles healed to establish their credentials and to validate their doctrine. Faith was not necessary, neither was salvation. Most healings took place in public not in meetings of believers.

Miracles and healing were never normative in the spiritual life of either the Old Testament or New Testament. Periods when miracles occurred were rare. The point was not that the primary mission of the apostles or Jesus was to alleviate suffering or heal people, this was merely given as a Messianic calling card, a foretaste of the Messianic Kingdom, and to bring attention to the message of the Gospel.

### **III. Are miracles a necessary or even a preferred part of the witnessing? Do miracles convince people of the truth claims of Christianity?**

NO. See the response of the Pharisees to Jesus' healing in John 5. From that point on they intended to kill Him; and in John 9, where their anger hardened into a final determination to murder Him which they then brought to completion five months later.

#### IV. **Where did the modern day healing movement come from? And: Are modern healings claimed by charismatics like those in the Bible?**

- A. The origin of the modern healing is divided. Many assume that all charismatics have the same doctrine of healing but that is a misconception. Traditional Pentecostals have one view of healing; but many influenced by Kenneth Hagin, Sr., who is considered the Father of the “Word of Faith,” or “Born-Again Jesus” movement, “Health and Wealth,” or just “Prosperity Theology,” hold to a much different view of healing than traditional charismatics. This “new” healing theology has been grafted on to the trunk of traditional Pentecostalism and threatens to destroy that doctrine. In fact, some of the better critiques and analysis of the health and wealth theology has come from within the charismatic camp.

Word of Faith Healing is the result of a syncretism of concepts having its roots in early 19th century philosophies: Transcendentalism (Ralph Waldo Emerson, David Thoreau); Unitarianism; and New Thought Metaphysics.

##### 1. New Thought Metaphysics:

Developed by Phineas Parker Quimby (1802–1866), a.k.a. Dr. Quimby by his patients and friends. Quimby had a common education and began healing through simple hypnotism which he later developed into a religious system. New Thought is the seed bed of much self-help philosophy that flowered in the twentieth century and influenced such authors as Dale Carnegie (*How to Win Friends and Influence People*) Norman Vincent Peale, (*The Power of Positive Thinking*) and Napoleon Hill (*Think and Grow Rich*). (McConnell, *A Different Gospel*, 40.)

New Thought is a loose mixture of various ideas which were never systematized. The New Testament emphasized the immanence of God, the divine nature of man, the immediate availability of God’s power to man, the spiritual character of the universe, and that sin, human disease and suffering are the result of incorrect thinking. Jesus is simply a teacher and healer. New Thought has strains of monism, that ultimate reality is one, Gnosticism, and Platonism. In essence it was a belief that true reality is spiritual, that the physical effects are not reality, that the spiritual is the cause of all physical effects, and that the human mind through positive mental attitude and positive confession can create its own reality: health or sickness, wealth or poverty. (McDonnell, 40-41)

New Thought had no specific dogma or doctrine and thus could be molded to fit almost any type of religious belief. It was a loose mixture of social Darwinism, Unitarianism, Transcendentalism, Platonism, Swedenborgianism, patched up with a mortar of proof texts from the Bible. Thus it could easily be fit with the Transcendentalism and Unitarianism of early nineteenth century Boston. New Thought was the

primary influence on Mary Baker Glover Patterson Eddy, the founder of Christian Science, Unity School of Christianity, Divine Science, The Church of Religious Science and many other mind-science cults. Among its adherents was Charles Emerson who founded the Emerson College and School of Oratory in Boston. One of the students was E. W. Kenyon.

2. E. W. Kenyon: the Father of the Faith-Movement.

Kenyon (b. April 24, 1867) began as a Methodist but soon became a Baptist. He ended up in Boston in the 1890s where he attended Emerson College and imbibed the New Thought Metaphysics taught there, but probably because of his background in Methodism he thought there was “not enough of the blood of Christ” in New Thought or Christian Science, so he added more proof texts and tweaked it a little to make it more palatable to a popular Christian audience. (Details on Kenyon can be found in McDonnell, *A Different Gospel* and Hank Hanegraaff, *Christianity in Crisis*).

3. Kenneth Hagin Sr. the alleged founder of the Faith-Movement.

According to McDonnell’s research as well as that done by others, Hagin not only did not originate his teaching but pages of his writings were virtually lifted from the books of Kenyon. Hagin did not derive his healing theology from traditional Pentecostalism but from Kenyon. Kenyon never imbibed Pentecostal theology. He rejected the doctrine of the Baptism of the Holy Spirit as a second work of grace evidenced by tongues, but he was a popular speaker in Pentecostal circles because of his emphasis on healing.

Hagin popularized Kenyon’s metaphysical, “biblicized” version of Christian Science and New Thought metaphysics. He is the conduit through which this neo-Gnostic, heretical, theology passed to Kenneth Copeland, Frederick Price, Oral Roberts, William Branham and many others.

Originally this theology was declared heretical and rejected by the Assemblies of God and the more conservative Pentecostals, but with the advent of the television ministries PTL in the seventies and eighties, and TBN, this theology has become mainstream for most Pentecostals. Detailed analyses are available in both McDonnell and Hanegraaf.

The key is to focus on what the Bible teaches, to accurately understand the issues and not to worry about understanding the false system of the heretics. But pastors should read and be aware of the background of these movements.

- B. Are the modern healings of the charismatic movement like those of the New Testament period?

Absolutely not. Those in the New Testament period were immediate and instantaneous. Healing in the New Testament was always related to constitutional defects such as blindness, lameness, paralysis. These were visible, horrible, deformities easily witnessed by all and difficult to fake. Modern charismatic healings are usually related to asthma, psychosomatic problems, but not documented healings of constitutional defects.

This has forced modern day adherents to opt for a doctrine of inferior gifts.

Hollenweger: “Apart from a few exceptions, which are, however, important, biblical prophecy seems to me to be absent in the Pentecostal movement.”

Grudem: “There is almost uniform testimony from all sections of the charismatic movement that prophecy is imperfect and impure and will contain elements which are not to be obeyed or trusted.”

Deere: “I don’t see anyone who has the quality and quantity of miracles that took place in the apostles’ ministry.”

In fact in Deere’s theology Jesus has serious problems. He cannot heal unless God lets Him and God sometimes withheld it. This is heresy and shows that within the Vineyard camp there is a reductionist Christology that goes back to its founder John Wimber.

Conclusion: Even objective charismatics admit what happens today pales in comparison to what occurred in the Bible. Their solution is to condemn the church for a lack of faith. This puts a load of guilt on the sick person. It is also a doctrine they cannot live up to. But this is silly since the issue is God’s sovereignty and miracles were never dependent on the faith of the church. But what about their own testimony.

Prominent faith healers have been exposed as frauds on popular news shows (Peter Popov, Robert Tilton) and by their own actions. Remember, a major tenet of faith healers is that illness is a sign of sin and a lack of faith and that it is God’s will to heal you whenever you are sick. Here are some examples.

1. Doyle “Buddy” Harrison, Founder of Faith Christian Fellowship and Harrison House Books. He was the son-in-law of Kenneth E. Hagin and died of cancer in November 1998. He sought treatment through conventional medical means, not by exclusive reliance on Hagin or Roberts.
2. E.W. Kenyon, Father of the Word of Faith Movement. Died in a coma brought on by a malignant tumor.

3. John Osteen pastor of Lakewood Church in Houston, Oasis of Love. - Dodie Osteen got liver cancer and through the mercy of God and medical attention survived.

When his daughter was injured by a letter bomb she was treated medically.

John Osteen entered his reward in Feb, 1999, from a heart attack. His heart had weakened from his dialysis treatments. Kidney and heart problems were treated medically, not by going to his good friends Oral Roberts, Kenneth Hagin, or Kenneth Copeland.

4. Frederick K. C. Price, Word of Faith mega-church pastor in Los Angeles had his wife, Betty, undergo chemotherapy for cancer, which put the cancer in remission. Her faith healer husband was not the source for her cure.
5. John Wimber, Signs & Wonders Movement, author of "Power Healing," just died from cancer. He too, was medically treated no "power" healing for him, only chemo-therapy. He had also had heart problems for years.
6. Paul Cain, heart problems for years, treated medically.
7. Kenneth Hagin, "father" of the Word of Faith Movement.

Hagin's sister died of cancer, and his wife entered the hospital for an operation even though Hagin claims that Jesus "appeared" to him and gave him a special anointing to heal the sick. If people believe Hagin is anointed then they will be healed, unless they are related to him.

Faith healers are not consistent with their own message.

Katherine Khulman, an early faith healer could not heal herself, nor could Oral Roberts.

A.A. Allen – an early faith healer died from alcohol and drug abuse.

Aimee Semple McPherson died of a barbiturate overdose. She was trusting pills, not God.

Gordon Lindsey – died either of a stroke or heart condition. Yet he propagated the Healing Revival of the late 1940s and early 1950s. Why?

\*\*\*Healing (from *The Berean Report*, Dave Hunt)

The contrast between the healing ministry of the Lord Jesus and that of modern day practitioners is grievous. Consider the following observations by Dr. William Nolen following a Kathryn Kuhlman meeting.

“During the service, as those who had ‘claimed a cure’ came down off the stage, two legal secretaries I had enlisted to help me wrote down the names, addresses, phone numbers and diagnoses of everyone who was willing to cooperate in a follow-up study. We got 82 names. A few weeks after the service, letters were sent to the names on the list, inviting them to come to Minneapolis on Sunday, July 14, and tell us about their experiences. Twenty-three people showed up, and I made arrangements to interview them individually over the next few months.

“In talking to these people, I tried to be as honest, understanding and objective as possible, but I couldn’t dispense with my medical knowledge and my common sense. I listened carefully to everything they told me and followed up every lead that might have led to a confirmation of a miracle. I was led to an inescapable conclusion: Of the patients who had returned to Minneapolis to reaffirm the cures claimed at the miracle service, not one had, in fact, been miraculously cured of anything” (Nolen, “In Search of a Miracle,” *McCall's Magazine*, 9/74).

## V. Does God want you to be healthy and well?

Not necessarily.

- A. In Gal. 4:13-14 the Apostle Paul reveals a continuous health problem which plagued him throughout his life and ministry.
- B. Paul could not heal Epaphroditus, Phil 2:25, 26; Paul could not heal Timothy and suggested wine for his stomach’s sake (1 Tim. 5:23).
- C. God directly causes certain illness either as suffering for discipline or suffering for blessing. Though Satan is sometimes the agent of sickness he is not the author. We must recognize that sin and disease are the result of certain biological laws and though Satan may manipulate them, healing can come from medicine. He is not above the law, but God is.

2 Kings 15:5 God caused King Azariah to have leprosy.

Luke 1:19, 20 the angel of God made Zacharias mute until the birth of John the Baptist.

Ex. 4:11: God asks: Who gave man his mouth? Who makes him deaf or dumb? Who gives him sight or makes him blind? Is it not I, the Lord.

In health and wealth and charismatic circles there is an inadequate and unrealistic theology of sin and suffering. Thus illness and disease are viewed superficially as the result of personal sin. This was the erroneous view of the Rabbis and the disciples in John 9. They assumed the man was born blind because either he sinned (in a pre-existent state) or his parents. Jesus refuted that.

**VI. Is their Healing in the Atonement? Only in a general sense. There is no “healing in the atonement.” Based on a misinterpretation of Isaiah 53. That is a false satanic doctrine. “Healing in the atonement” would imply lack of eternal security: a sick Christian would be a lost Christian.**

Christ died for sins (1 Cor. 15:1-3; Eph. 1:7), Christ was made sin (2 Cor 5:21), Christ forgave our sins (1 John 1:7, 9; 2:12).

1. Contrary to faith teaching the Hebrew *raphah* often refers to spiritual rather than physical healing (Jer. 3:22).
2. Contextual parallelism makes it clear that Jesus is dealing with transgressions and iniquities.
3. Peter under the inspiration of the Holy Spirit makes it clear that the issue is sin, not sickness. Christ bore our sins not our sicknesses.
4. Assuming the faith healers are right, then anyone who dies of an illness also dies in their sins. If healing and salvation are both in the passage then they are linked, you cannot have one without both, lose one you lose both.
5. Though Isaiah 53:4 has physical healing in view but is indicated as prophecy for the Messiah, Jesus did take up our infirmities and carried our diseases in his healing ministry (Matt. 8:16, 17), not in the atonement.

In reality, all sickness and disease is a consequence of sin, not personal sin, but Adam’s Original Sin which plunged the universe into corruption. By Christ healing disease He demonstrated that He would also be able to heal the ultimate cause of disease.

Notice, the word Matthew used means “to take away from,” not “to bear”. The LXX translators used two Greek words to translate Isaiah 53:4 [*phero* and *odunao*] but Matt. used two other Greek words in 8:17 *lambano* to receive, and *bastazo* to carry or to remove. Why? The word used in Isaiah 53 means to sacrificially carry, but Matt is saying that Christ took away their sicknesses, Christ did not bear in a Substitutionary sense the sickness of Peter’s mother in law. Since Christ did not die on the cross until after several of the events in Matt. 8 there is no connection between the atonement and healing-miracles in Jesus’ life.

6. If we are saved and cannot lose our salvation, then if salvation includes healing, when we become sick it is tantamount to losing salvation. It makes faith the cause of salvation and healing, not the means.

## VII. Should we anoint people with oil and pray for the healing?

This is based on a misinterpretation of James 5

- A. Context: James is focusing on the problem of perseverance and endurance during times of testing. In James 5 there are numerous references to patience, longsuffering, and endurance. The concept of physical illness would not fit the context. Further, the illustration from the career of Elijah focuses on events in the first half of 1 Kings 17, dealing with perseverance and not giving up in times of spiritual crisis, rather than the events of the second half of 1 Kings 17 when Elijah brought the widow's son back to life.

- B. Exegesis

James 5:14 uses the ambiguous word, *asthenes*, which is translated sickness, but it can refer to either a physical or spiritual weakness.

The use of *kamno* in verse 15 (also translated sick) never means physically ill, but rather being spiritually weak (Heb. 13:3). Thus the clear word must be used to interpret the ambiguous word. The subject here is spiritual weakness in times of testing, the theme of the epistle (see James 1:3-4).

The anointing with oil refers to daily cleansing (*aleipho*), not a ritual anointing (*chrrio*) or medicinal anointing.

The term "elder" here is a generic use for a spiritually mature believer. First, James was the first epistle written and the technical church office of elder had not yet been revealed. Second, the parallel term in vs. 16, "righteous man" clarifies the meaning to refer to a mature believer's prayer.

## VIII. The Connection between Sin and Sickness

- A. The Causes for Sickness
  - a. Ultimately the Fall of Adam.
  - b. Biological: Constitutional defects, genetic malfunction, cellular breakdown, virus, bacteria, etc.
  - c. Psychosomatic: The interaction of psychological states and emotional breakdown creating the illusion of disease, or the conversion of adversity into stress which effects the immune system causing physical symptoms and susceptibility to biological disease.

- d. Spiritual: Divine discipline, the Law of Volitional Responsibility or Divine Punitive Action which usually works through biological causes.
  - e. Demonic, which may or may not work through biological causes.
3. Summary of the reasons for suffering:
- a. We live in a fallen world. Adam's Original Sin transformed the spiritual and physical domain of planet earth, man continued to be physically alive but was spiritually dead, which would eventually culminate in physical death; disorder and chaos entered the physical realm, breakdown of organisms led to factors destructive to life; virus and bacteria became harmful to life; transformation of animal kingdom from herbivores to carnivores and all that entailed including a change in the digestive system and dental systems of animals. Man became susceptible to disease and as chaos entered the genetic stream. Then you have the development of birth defects and genetic disorders. In the physical realm chaos ruled in weather systems, botanical systems, zoological systems, geological systems, etc.
  - b. From our own volition, the law of volitional responsibility. When we sin we suffer the consequences which develop from those sinful, criminal, irresponsible, or unethical actions.
  - c. From the volition of our associates within the Divine Institutions, marriage, family, government, and nation.
  - d. For blessing and spiritual advancement under the doctrine of evaluation testing: James 1:2-4 people testing, system testing including bureaucracy testing, thought testing,
  - e. Demonic attack. This is rare in the Church Age and even when demons are the source of disease, rebuking the demons is not the solution. Remember the battle is the Lord's. Though the ultimate source of the disease may be demonic, it functions within the natural, physical laws of biology. So the solution is twofold: 1) medical and 2) spiritual through prayer and the faith-rest drill.
  - f. Any combination of the above.

\*\*The cause may not always be certain or necessary to know. The solution is always the same: Use of the ten stress-busters and standing firm on doctrine. The believer is never authorized or justified in taking offensive action against Satan or demons.