

# Scriptural Healing

Scripture is a word of Love, as **אֱלֹהִים** (Yahuah) is Love and he wants us to be healthy because he loves us, he has made promises to us that if we will honor his commandments, come into obedience to the word of **אֱלֹהִים** (Yahuah), surrender to his will and believe his word is true, then we can ask anything and it will be given, including healing!

**אֱלֹהִים** (Yahuah) was so serious that he sent his only begotten son to shed his blood so we may be healed. As you search the word of **אֱלֹהִים** (Yahuah) about healing, you will recognize that **אֱלֹהִים** (Yahuah) is our healer from Genesis through revelations and healing was a big part of **וְיֵשׁוּעַ** (Yahusha)'s earthly ministry, as he taught his disciples how to pray and heal as an example to us and commissioned us to carry on his work. **וְיֵשׁוּעַ** (Yahusha) promised that in His name, believers “shall lay hands on the sick and they shall recover” **Mark 16:18**.

Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. 13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. 14 If you ask anything in My name, I will do it. **John 14:12-14**

There are many scriptures on deliverance and healing and the Scripture confirms that being in good health is important and desiring to be in good physical health is not wrong, but in fact it is encouraged.

**וְיֵשׁוּעַ** (Yahusha) consistently showed **אֱלֹהִים** (Yahuah)'s mercy and compassion to believers and continued this ministry. The prophet YeshaYahu (Isaiah) talked about **וְיֵשׁוּעַ** (Yahusha) bearing our sicknesses and carrying our diseases and became an atonement for us, by his stripes we are healed!

It's clear in the Scriptures that **אֱלֹהִים** (Yahuah) wants us healthy, and Healing is one of **אֱלֹהִים** (Yahuah)'s names; the Hebrew word **וְיֵשׁוּעַ** (Yahusha) is translated healing, deliverance and salvation, making healing part of our salvation purchased on the Tree/Stake. It makes sense because the words for salvation and healing are the same in the Brit Hadashah (New Testament).

Yahuah Rapha (Healer), Strong's Hebrew 7495 67 Occurrences and means to become fresh (3), completely healed (1), heal (24), healed (22), healer (1), healing (2), heals (3), physician (1), physicians (4), purified (2), reappeared (1), repaired (2), take care (1).

For I am **אֱלֹהִים** (Yahuah), who heals you.” **Exodus 15:26**

David said that **אֱלֹהִים** (Yahuah) “forgives all your sins and heals all your diseases” **Psalms 103:3** while John wrote that “I wish above all things that you prosper and be in health, even as your soul prospers” **3 John 2**.

**וְיֵשׁוּעַ** (Yahusha) said that we could speak to any mountain (including sickness) and it will move if we don't doubt. Kepha (Peter) identified sickness clearly as the work of HaSatan (the devil) in **Acts 10:38**, while Yohanah (John) said that **וְיֵשׁוּעַ** (Yahusha) came to destroy the works of HaSatan (the devil) **1 John 3:8**. These and other Scriptures make it pretty clear that **אֱלֹהִים** (Yahuah) wants his people well.

**וְיֵשׁוּעַ** (Yahusha) called physical healing “the children’s bread,” **Matthew 15:26**.

It is a gift from **אֱלֹהִים** (Yahuah) intended for his children in their everyday lives. We must understand that there are two (2) areas of health, natural physical health, and supernatural

physical health. Natural physical health is the realm of physical health that is in our hands and is our responsibility to take care of by proper exercise, nutrition and diet as spelled out in the food laws of Deuteronomy. The natural health is in our hands while the supernatural provision is in אֱלֹהִים (Yahuah)'s hands.

וַיֹּאמֶר (Yahusha) told his disciples that they "should always pray and not give up. **Luke 18:1**

וַיֹּאמֶר (Yahusha) asked "...will not אֱלֹהִים (Yahuah) bring about justice for his chosen ones, who cry out to him day and night?" **Luke 18:7**

There are plenty of scriptures showing that our prayers to אֱלֹהִים (Yahuah) combined with our complete surrender and obedience to him accomplish the impossible. It's astonishing how powerful prayer is. Scripture gives us directions on how to pray for healing.

We are told: "Is any one of you sick? He should call the elders to pray over him and anoint him with oil in the name of אֱלֹהִים (Yahuah). 15) And the prayer offered in Amunah (faith) will make the sick person well; אֱלֹהִים (Yahuah) will raise him up. If he has sinned, he will be forgiven." **James 5:14-15**

This appears to be a guarantee of recovery for anyone who goes through a specific process; led by elders from his body of believers. The elders he is speaking about are those that are rooted and grounded in וַיֹּאמֶר (Yahusha) and have their Amunah (faith) and confidence in אֱלֹהִים (Yahuah), and are surrendered and obedient to the commandments of אֱלֹהִים (Yahuah), therefore the Ruach (spirit) of אֱלֹהִים (Yahuah) can freely use them. Not only healing would be automatically accomplished, but the formerly ill person would have his sins forgiven.

We are to "confess our sins to each other and pray for each other so that we may be healed." The prayer of a righteous man is powerful and effective. **James 5:16**

וַיֹּאמֶר (Yahusha) further instructs to forgive when we pray "I tell you the truth, if anyone says to this mountain (Problems, Obstacles, Sickness and Disease), Go, throw yourself into the sea (You will cast all our sins (Sickness) into the depths of the sea. **Micah 7:19**), and does not doubt in his heart but believes that what he says will happen, it will be done for him. 24) Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. 25) And when you stand praying, if you hold anything against anyone, forgive him, so that אֱלֹהִים (Yahuah) in Shamyim (heavens) may forgive you your sins." **Mark 11:23-25**

If we have anger, unforgiveness, strife or anything against anyone in our hearts when we pray and ask for anything, we can expect that our prayers will not be answered, especially if we have any doubt that what we are asking won't happen then it won't! We must be pure, Set Apart and full of Amunah (faith) in אֱלֹהִים (Yahuah)'s word!

Remember what וַיֹּאמֶר (Yahusha) said "I tell you the truth, if you have Amunah (faith) as small as a mustard seed, you can say to this mountain (Problem, Sickness and Disease), Move from here to there and it will move (be removed). Nothing will be impossible for you." **Matthew 17:19-20**

**Amunah (Faith) without doubt moves mountains and changes our situations and circumstances.**

There are many passages in the Hebrew Scriptures in which אֱלֹהִים (Yahuah) hears the prayers of the Yisraelites, or enters in to a contract with them, and grants them healing.

**Hebrew Scriptures, Tanakh (Old Testament):**

...If you will diligently hearken to the voice of אֱלֹהִים (Yahuah) your Aluahym, and will do that

which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon you, which I have brought upon the Egyptians: for I am **יְהוָה** (Yahuah) that heals you." **Exodus 15:26**

**יְהוָה** (Yahuah) said, the Aluahym of David your father, I have heard your prayer, I have seen your tears: behold, I will heal you... "Here, **יְהוָה** (Yahuah) tells YeshaYahu (Isaiah) to inform Hezekiah that **יְהוָה** (Yahuah) has heard his prayer and seen his tears, and that He will cure him of a serious boil. **2 Kings 20:5**

The righteous cry, and **יְהוָה** (Yahuah) hears, and delivers them out of all their troubles. **יְהוָה** (Yahuah) is nigh unto them that are of a broken heart; and saves such as be of a contrite spirit. Many are the afflictions of the righteous: but **יְהוָה** (Yahuah) delivers him out of them all." **Psalms 34:17-19**

"Barach **יְהוָה** (Yahuah), O my soul,...And forget none of His benefits; Who forgives all your iniquities; Who heals all your diseases;" **Psalms 103**

"But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our Shalum (Peace) was upon him; and with his stripes we are healed. **YeshaYahu (Isaiah) 53:5**

This is a reference to the "suffering servant" in YeshaYahu (Isaiah) which believers feel prophesied about **וְיִשׁוּעָה** (Yahusha).

"I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips: Shalum (Peace), Shalum (Peace), to him that is far off and to him that is near, saith **יְהוָה** (Yahuah); and I will heal him. But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no Shalum (Peace), says **יְהוָה** (Yahuah), to the wicked." YeshaYahu (**Isaiah) 57:18-21**

**יְהוָה** (Yahuah) promises healing to all those, both far and near, with a humble and obedient heart that obey his commands. For those who do wicked deeds, there is apparently neither Shalum (Peace) nor Healing.

Is not this the kind of fasting I have chosen: to loose the chains of injustice, share your food with the hungry, Then your light will break forth like the dawn, and your healing will quickly appear, Then you will call, and **יְהוָה** (Yahuah) will answer; you will cry for help, and he will say: Here am I," **YeshaYahu (Isaiah) 58:6-9.**

For I will restore healing unto you, and I will heal you of your wounds, says **יְהוָה** (Yahuah) ; because they have called you an outcast..." **Jeremiah 30:17**

**יְהוָה** (Yahuah) promises Yaqoob (Jacob) that his enemies will be vanquished, and that Yoseph will be healed.

Come, and let us return unto **יְהוָה** (Yahuah); for he has torn, and he will heal us; he has smitten, and he will bind us up." **Hosea 6:1**

Some scriptures promise that prayer will always result in healing - at least for believers.

### **Healing promises (New Testament):**

Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you: for every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your **יְהוָה** (Yahuah) who is in

Shamyim (Heavens) give good things to them that ask him?" **Matthew 7:7-11**

This is telling us the secrets of אַיָּהּ (Yahuah)'s kingdom, seek (seek first (1st) the kingdom of אַיָּהּ (Yahuah), Knock, we must come knocking for the door to be opened and ask (you have not because you ask not), but when you ask you must believe what you are asking for will be given as promised!

"And all things, whatsoever you shall ask in prayer, believing, you shall receive." **Matthew 21:22**

This tells us if we believe that what we ask we shall receive, but we first (1st) must have Amunah (faith) to believe it, until we see it. As OWHYAH (Yahusha) said many times, according to your Amunah (faith) you are healed.

This is referring to the faithful believers that are surrendered and obedient and keep the commandments of אַיָּהּ (Yahuah) and live Set Apart unto him daily through a close intimate personal relationship with the one (1) that protects and gives the power.

"If you abide in me and my words abide in you, ask whatever you wish and it will be given you. This is to my Father's esteem (glory), that you bear much fruit, showing yourselves to be my disciples." **John 15:7**

This tells us that that we must abide in him and his word must abide in us, then we can ask anything and it will be given.

Dictionary meaning for abide: to wait for, to endure without yielding, to bear patiently, to accept without objection, to remain stable or fixed in a state, to continue in a place, to conform to.

Hebrew meaning for abide: There are five (5) different words in the original Hebrew for the one (1) word (abide) that we have in our language. The first (1st) of these words, epimeno, is the strengthened form of another verb, meno, which means "intensive."

The word epimeno sometimes indicates perseverance in continuing to do something.

The second (2nd) word, katameno, is a verb that means "constant residence" or "frequent resort."

The Third (3<sup>rd</sup>) word, parameno, means "to continue" and is sometimes used to express confidence in abiding with a person.

The fourth (4th) word is hupomeno which means "to remain in a place instead of leaving it; to stay behind or persevere."

Finally, the fifth (5<sup>th</sup>) word prosmeno is used in several different situations to indicate a persistent loyalty or a continuance in doing something.

In the above paragraph, the root from which all the other verbs come is meno which was defined as meaning "intensive." This is important because it indicates that the verbs that stem from this root have a meaning beyond the face value of the word.

We use the word abide in our everyday lives, yet don't fully comprehend what we are saying. When someone says that he will abide by his word, he probably means that he will do what he has said that he would do. This is not the true meaning of the word abide. When we abide in something, we are loyal to it even unto death. When we abide, we remain in a certain place even when the rest of the world has left us behind.

To abide means to continue doing whatever is being done even when it is hard and the urge to

quit is almost too much. The word abides means to cling to something and have Amunah (faith) in it, even when it seems to have failed.

### **Healing restrictions in the Brit Hadashah (New Testament)**

OWYAZL (Yahusha) was unable to heal people because of lack of belief of the local people.

"And it was that Mary who anointed OWYAZL (Yahusha) with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, OWYAZL (Yahusha), behold, he whom you love is sick. But when OWYAZL (Yahusha) heard it, he said, This sickness is not unto death, but for the esteem (glory) of AYAZL (Yahuah), that the Son of AYAZL (Yahuah) may be glorified thereby." **John 11:2-4**

Although Lazarus was sick and his sisters pleaded with OWYAZL (Yahusha) to heal him, Lazarus eventually died. OWYAZL (Yahusha) later raised him from the dead, for his own glorification and to show that even death can not resist the command of OWYAZL (Yahusha). He first (1st) concurred death through raising them from the dead and then later being raised by our Father, AYAZL (Yahuah).

"So also is the resurrection of the dead. dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." **1 Corinthians 15:42-53**

Death and disease is seen as an inevitable, unavoidable component of life on earth. Paul writes that it will only be overcome at the time of resurrection.

There was given to me a thorn in the flesh, a messenger of HaSatan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought AYAZL (Yahuah) three times, that it might depart from me". **2 Corinthians 12:7-9**

Paul suffered from a "thorn in the flesh" that he asked AYAZL (Yahuah) to heal. His requests were rejected. Paul was neither able to cure himself or persuade AYAZL (Yahuah) to cure him.

"but you know that because of an infirmity of the flesh I preached the good news unto you the first (1st) time: and that which was a temptation to you in my flesh you despised not, nor rejected; but you received me as a Malakym (Angel) of AYAZL (Yahuah), (even) as OWYAZL (Yahusha)." **Galatians 4:13-14**

Paul apparently suffered from an apparently incurable infirmity of the flesh. He is pleasantly surprised that the Galatians did not despise him because of his problem.

"But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier...you had heard that he was sick: for indeed he was sick nigh unto death."

**Philippians 2:25-27**

Epaphroditus, one of Paul's co-workers became ill. Paul was apparently unable to cure him. It was only when Epaphroditus became fatally ill that AYAZL (Yahuah) cured him.

### **Healing is a Process**

AYAZL (Yahuah) does not just deliver us from sickness and disease, but also from the wounds that are the consequences of the sin, ignorance, deception, or troubles of life. Deliverance from the consequences is called healing. The consequences brought wounds into our lives, spiritually, physically and socially. AYAZL (Yahuah) brings healing and restoration in our lives as we embrace his Scriptural ways and truths.

It is helpful to understand that AYAZL (Yahuah) is still working according to his schedule in case we don't receive instant restoration. However, there's nothing wrong with expecting

instant answers. “Will not אַיָּהּ (Yahuah) bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly,” **Luke 18:7-8**.

“Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the esteem (glory) of אַיָּהּ (Yahuah) will be your rear guard. Then you will call, and אַיָּהּ (Yahuah) will answer; you will cry for help, and he will say: Here am I,” YeshaYahu (**Isaiah**) **58:6-9**

“They drove out many Evil Spirits and anointed many sick people with oil and healed them,” **Mark 6:13**

“Baruch is he who has regard for the weak; אַיָּהּ (Yahuah) delivers him in times of trouble... אַיָּהּ (Yahuah) will sustain him on his sickbed and restore him from his bed of illness,”

**Psalms 41:1-3**

אַיָּהּ (Yahuah) is a jealous Aluahym and does not want to share his esteem (glory) with any man, woman, or ministry when bringing your healing. Remember that among אַיָּהּ (Yahuah)’s numerous names is the name Jealous. “Do not worship any other Aluahym, for אַיָּהּ (Yahuah), whose name is Jealous, is a jealous Aluahym,” **Exodus 34:14**

This describes his nature just as well as the others (e.g. Healer, Provider, Fortress, Shepherd, etc.).

It’s true that אַיָּהּ (Yahuah) uses and anoints his chosen people to lay hands on the sick, but he wants the esteem (glory) and many believers have sought deliverance and prayer from prominent healing ministers only to return without being healed. אַיָּהּ (Yahuah) desires our focus on him, not on fellow men, women or ministries. To him this is a form of idolatry, worship of another Aluahym (god) and he is willing to wait until an individual begins to focus on him. He responds to obedience not to levels of need. We should never give up and continue to petition אַיָּהּ (Yahuah) for our breakthrough. The breakthrough will come in moments of personal devotion and supplication. This will increase your Amunah (faith) and direct relationship with אַיָּהּ (Yahuah).

When you learn these Scriptural truths you’re better able to deal with matters that are root causes of the problem in your life. Scriptural deliverance and healing empowers you to walk with and abide in אַיָּהּ (Yahuah).

The knowledge of the truth enables you to receive healing. Scriptural truths one learns are the ones that bring healing. “Then you will know the truth, and the truth will set you free,” **John 8:32**

Prior to the above sentence **OWYָּהּ (Yahusha)** said, “If you hold to my teaching, you are really my disciples,” **John 8:31**

Holding to his teaching, his word, and applying it is what brings freedom and healing. It is abiding in him. He wants a one (1) on one (1) relationship with each of us.

Freedom that comes with walking in truth does not imply having everything the way we desire or pray. It is having the right attitude and expectations in life and whatever comes our way. We must navigate through the trials of life, being made better instead of bitter through them.

We must acknowledge and understand the sovereignty, power and love of אַיָּהּ (Yahuah), rather than being preoccupied with people, evil spirits or circumstances. Walk with אַיָּהּ (Yahuah) in such an intimate way that he becomes your focus and desire.

The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. 5) We demolish arguments and every pretension that sets itself up against the knowledge of אַיָּאֵל (Yahuah), and we take captive every thought to make it obedient to Oוַיָּאֵל (Yahusha). 6) And we will be ready to punish every act of disobedience, once your obedience is complete,” **2 Corinthians 10:4-6**

### **Why are some not healed?**

Why do so many fail to receive healing, even amongst believers who seek it through Oוַיָּאֵל (Yahusha)?

He who conceals his sins will not prosper, but whoever confesses and forsakes them will have mercy **Proverbs 28:13**

Since healing is a mercy, it is unreasonable for a person to willfully or unknowingly hold onto sin or unforgiveness against someone and expect to be healed. Another factor is not being in אַיָּאֵל (Yahuah)'s will, living in sinful relationships, not obeying אַיָּאֵל (Yahuah)'s commandments, etc...

Unforgiveness blocks the flow of אַיָּאֵל (Yahuah)'s mercy, and it prevents the operation of real Amunah (faith) from the heart. That is why Oוַיָּאֵל (Yahusha) taught on the need to practice forgiveness just after giving us those wonderful words on Amunah (faith) and the prayer of Amunah (faith).

Sin (breaking the Commandments) is a barrier to אַיָּאֵל (Yahuah), but the biggest enemies of divine healing are unforgiveness towards others, and unbelief concerning the Word of אַיָּאֵל (Yahuah).

Oוַיָּאֵל (Yahusha) taught that we cannot receive אַיָּאֵל (Yahuah)'s forgiveness while we hold onto unforgiveness against others for any reason **Mark 11:25, Matthew 6:14,15, Matthew 18:35.**

אַיָּאֵל (Yahuah) Himself will hand us over to tormentors if we do not forgive our brethren from our heart, according to **Matthew 18:35**

There are plenty of Scriptures which show that healing has been purchased for us as part of our redemption. But if these Scriptures are not preached or meditated upon, they will not produce the Amunah (faith) that moves the heart of אַיָּאֵל (Yahuah) to divinely heal those in need.

### **Amunah (Faith) is a key**

“Amunah (faith) comes by hearing, and hearing by the Word of אַיָּאֵל (Yahuah).” **Romans 10:17.** So if people aren't hearing the Word about healing, or are hearing something that leaves them unsure if אַיָּאֵל (Yahuah) wants to heal them, there won't be any Amunah (faith) for healing. There will only be doubt, unbelief or confusion.

אַיָּאֵל (Yahuah) has not promised to respond to prayers where the heart is full of doubt and uncertainty. To overcome this, people need to hear and study the promises in the Word of אַיָּאֵל (Yahuah) and you must believe they are true, relevant and for to day.

Study and be eager and do your utmost to present yourself to אַיָּאֵל (Yahuah) approved, a workman who has no cause to be ashamed, correctly analyzing and accurately dividing the Word of Truth **2 Timothy 2:15** When people are not sure if its אַיָּאֵל (Yahuah)'s wills to heal them, then they cannot ask with Amunah (faith). Amunah (faith) is being sure of something hoped for **Hebrews 11:1**, but if you are not sure if אַיָּאֵל (Yahuah) really wants to do it, you

can't be sure that you will obtain what you ask. **OWYAZL** (Yahusha) told us to believe that we receive what we ask for in prayer **Mark 11:24**

He never promised to answer prayers we offer in a spirit of uncertainty, wishing or hoping. He expects us to actually believe the promises.

If people don't get the message that **AYAZL** (Yahuah) really wants them healed, and they feel somehow that they must pay the consequences of their sin in the form of suffering with sickness or disease, or if they believe **AYAZL** (Yahuah) will heal some, but not all who believe, they cannot have steadfast Amunah (faith) for their own healing.

**AYAZL** (Yahuah) may heal them through the gifts of the Ruach (Spirit) in spite of this uncertainty, but many in this condition remain unhealed. Some who are healed by the power of **AYAZL** (Yahuah), later lose it because they do not know how to resist the satanic spirits of infirmity and unbelief that come against them after they receive a healing. **OWYAZL** (Yahusha) said that believers would lay hands on the sick and they would recover, and that the prayer of Amunah (faith) by the elders would heal the bedridden sufferer, but the believer is still often neglecting these promises and instructions. Unless the believer applies itself to actually going for results in the area of divine healing, and telling people what **AYAZL** (Yahuah)'s Word says about healing as a covenant Barachah (Blessing) of **AYAZL** (Yahuah), a lot of people are going to miss out.

We should never gage our healing against other believer's, but live our lives as **AYAZL** (Yahuah) commands and gain the Amunah (faith) to believe for ourselves. Because we don't know what's in other people's lives or how they live that could be hindering their healing and this can result is having a false understanding or cause disbelief for ourselves.

Unless the believer gets serious about getting filled with the Ruach HaKodesh and coming into obedience and following the commandments of **AYAZL** (Yahuah), the believer will consistently fall short of **AYAZL** (Yahuah)'s intentions for divine healing. It is by the power of the Ruach HaKodesh that divine healing takes place; therefore the Ruach HaKodesh must be honored if we really want His power to be manifested according to the Word of **AYAZL** (Yahuah).

In Nazareth, **OWYAZL** (Yahusha)'s home town he could not do any miracles, because of the peoples unbelief. Even **OWYAZL** (Yahusha) was hindered by community unbelief which prevented Him from moving strongly in the power of **AYAZL** (Yahuah). The preaching of traditions, false interpretations of Scripture and false doctrines has turned many to unbelief today.

As believers, our bodies are the temple of the Ruach HaKodesh **1 Corinthians 6:19**. This is one (1) good reason to care for them. Many are addicted to junk food and highly processed foods, plus many of the vitamins, minerals and other trace elements we need no longer exist in the fruits and vegetables coming on the market today. The soil has been depleted and the result of this is that a lot of people fill their bodies with inferior food, leaving their bodies depleted and vulnerable to sickness and disease.

There were many food laws given in Scripture, which have a lot of value in terms of promoting health. The principle of taking care of our bodies still applies. "Whether you eat or drink, or whatever you do, do all to the esteem (glory) of **AYAZL** (Yahuah)" **1 Corinthians 10:30**.

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

## Spiritual influence

Understanding deliverance ministry is actually an important key to receiving and ministering healing in **OWYʼAʼL** (Yahusha)'s name. A lot of the barriers to divine healing are constructed by the work of evil spirits. The mindsets which oppose divine healing are promoted and defended by evil spirits.

Many cases of sickness are due to the presence of an evil spirit which promote sickness and disease to kill, steal and destroy. The classic example of this in the Scripture was the blind and mute man whom **OWYʼAʼL** (Yahusha) healed in **Matthew 12:22**. Even the Pharisees understood that **OWYʼAʼL** (Yahusha) healed this man by casting out Evil Spirits. However, they said **OWYʼAʼL** (Yahusha) did it because he was the ruler of Evil Spirits.

Unless a problem is caused by an accident, it is very likely that some kind of spirit of infirmity is involved in a person's physical affliction. **OWYʼAʼL** (Yahusha) gave us the authority to use his name to command such spirits to leave; you must believe that they leave when you give the command in **OWYʼAʼL** (Yahusha) name. Such spirits cannot continue to resist a word spoken in Amunah (faith) by a Ruach (Spirit)-empowered person.

When the symptoms of disease go after prayer and return some short time later, it is almost always the work of an evil spirit. **Matthew 12:43-45** reveals that unclean spirits do seek to return. Some spirits are driven away by the touch of the anointing, and this causes relief. If the person cured is not vigilant, does not seek **ʼAʼYʼAʼL** (Yahuah) for the Ruach HaKodesh, or does not learn how to use Amunah (faith) to rebuke the evil spirit, it is possible that the evil spirit will return and the person will be worse off than before. When faced with returning symptoms, we should without hesitation command the evil spirit to leave. We may also confess the Word of **ʼAʼYʼAʼL** (Yahuah), for example, "**OWYʼAʼL** (Yahusha) took my sicknesses and by His Stripes I am healed" **YeshYahu (Isaiah) 53:4,5**

Being Lukewarm is another obstacle or barrier that stops healing, and is defined as when people are not totally cold towards the things of **ʼAʼYʼAʼL** (Yahuah) and his Name, but are not "hot". They are not "on fire" about the things of **ʼAʼYʼAʼL** (Yahuah) or his Name.

This sin is common today and **ʼAʼYʼAʼL** (Yahuah) finds it repulsive. So much so that He promises to spew the lukewarm out of His mouth. **ʼAʼYʼAʼL** (Yahuah) said in **Psalms 91**, "Because He has set his love upon Me, therefore I will deliver Him". They are not applying their hearts diligently to the Word of **ʼAʼYʼAʼL** (Yahuah), nor are they full of the Ruach HaKodesh. Is it any wonder then, that they receive no divine healing?

Not every healing is instantaneous. When prayer is offered in Amunah (faith), and hands are layed on, or the Word of **ʼAʼYʼAʼL** (Yahuah) is received. The Ruach HaKodesh goes in and begins a work. **ʼAʼYʼAʼL** (Yahuah) has "sent His word" and it can be expected to "heal them" **Psalms 107:20**.

We must wait patiently and confidently, regarding the matter as settled, because we trust **ʼAʼYʼAʼL** (Yahuah) and His divine medicine to work in our bodies.

The problem occurs when people, not realizing this, cast away their confidence if they observe and confess that they feel the same immediately after prayer ministry. If our Amunah (faith) is based on the Word of **ʼAʼYʼAʼL** (Yahuah) and our confidence is not based on what we experience but on what **ʼAʼYʼAʼL** (Yahuah) says, then our experience will come into line with the Word of **ʼAʼYʼAʼL** (Yahuah). We should begin to act in Amunah (faith), even if it is simply through expressing thanks to **ʼAʼYʼAʼL** (Yahuah) for it.

symptoms point to a problem, but the Word of **ʼAʼYʼAʼL** (Yahuah) points to a solution. When

people consider the testimony of their symptoms as proof that nothing is happening, it shows that there really isn't any kind of Amunah (faith) or confidence in what the Word of אֱלֹהִים (Yahuah) has to say on the subject. אֱלֹהִים (Yahuah) expects believers to believe, even in the face of negative circumstances and painful distractions.

אֱלֹהִים (Yahuah) promises healing to the flesh of those who steadfastly look to the Word of אֱלֹהִים (Yahuah) **Proverbs 4:20-22**

## Our Confessions

Amunah (faith) without actions is dead **James 2:17**. Not all works are of Amunah (faith), but real Amunah (faith) results in works, actions, which correspond to that Amunah (faith).

אֱלֹהִים (Yahuah) wants us to think, speak and act in Amunah (faith). We need to attend to the Word of אֱלֹהִים (Yahuah) and continue to confess it until we do believe from our heart that אֱלֹהִים (Yahuah) is doing it.

Out of the abundance of the heart the mouth speaks. What people say reveals how people believe. It is no good saying that you have Amunah (faith) and at the same time saying that you don't think its אֱלֹהִים (Yahuah)'s will for you to be healed. How can you be confident that אֱלֹהִים (Yahuah) will do a certain thing for you and at the same time be unsure as to אֱלֹהִים (Yahuah)'s will? Remember that “Amunah (faith) is the substance of things hoped for” **Hebrews 11:1**.

Amunah (faith) is not just a general trust that אֱלֹהִים (Yahuah) will do whatever seems best to Him. Rather, אֱלֹהִים (Yahuah) expects us to hear His Word, believe His promise, and keep believing it with our hearts, our mouths and our actions no matter what the circumstances or feelings say.

Sometimes tests come. A person who at first (1st) confessed **וְיִשׁוּעָא** (Yahusha) as healer and who began to believe, may encounter severe trials. Things may appear to get worse, and the pain may be terrible. Together with the pain, HaSatan will often test a person with doubts concerning the truths of divine healing and the principles of Amunah (faith). **וְיִשׁוּעָא** (Yahusha) says, “Whatsoever you desire [including healing] when you pray, believe that you have received it” and it is yours” **Mark 11:24**

Amunah (faith) says, “It is a done deal.” But when the senses scream with pain, the choice must be made to defer to אֱלֹהִים (Yahuah)'s Word more than the evidence of what the body is saying.

אֱלֹהִים (Yahuah) operates in the spiritual realm, in which realities are established through Words before they are manifested to our senses. And as “imitators of אֱלֹהִים (Yahuah)”, we are called to learn to operate in the same principles. We serve a אֱלֹהִים (Yahuah) who “calls things that are not as though they were” **Romans 4:17**

Amunah (faith) declares a thing before there is any outward evidence that it is true. The only evidence is a אֱלֹהִים (Yahuah) given Amunah (faith) concerning our need. This Amunah (faith) comes from the Word of אֱלֹהִים (Yahuah), or by a direct revelation of the Ruach HaKodesh. In the case of divine healing, all we really need is a heart that can take hold of the Scriptural promises and claim them as our own.

If the Word of אֱלֹהִים (Yahuah) is the reason for our confidence, then it is never right to throw away our confidence in it. Through Amunah (faith) and patience we inherit the promises **Hebrews 6:12**.

Some, not understanding this are yielding to the voice of doubt and become unsure of the

promises. What is in the heart will be spoken, for “out of the abundance of the heart the mouth speaks”. “Those things which proceed out of the mouth come from the heart”, said **OWYAZL** (Yahusha) **Matthew 15:18**. When people speak doubts, it is an evidence that the heart does not have the “full assurance of Amunah (faith)” concerning the thing desired, this is not to say a person does not have Amunah (faith) in another area. However, the declarations of our confession affect the spiritual atmosphere in which we live. We attract the kind of spirit according to which we speak. Just as speaking the Word of **AYAZL** (Yahuah) reinforces a Ruach (Spirit) of Amunah (faith), so speaking words of doubt or natural reasoning reinforces a spirit of doubt. “You are snared by the words of your mouth”. **Proverbs 6:2**

“Death and life is in the power of the tongue, and those who love it will eat its fruit”.  
**Proverbs 18:21**

There is a power to Barach (Bless) or to curse through our words (to confess our healings or to deny or hinder our healing). That is why we must not give up confidence in **AYAZL** (Yahuah)'s promises during our trials, which do come to obedient, surrendered believers. “Trials of our Amunah (faith)” are permitted, with the purpose that our Amunah (faith) be purified and ultimately prove itself victorious. Our minds can be convinced of the truth of a doctrine, while our hearts are unmoved. But it is with the heart that man believes **Romans 10:10**

The heart could be bound with unforgiveness or idolatry, while the mind gives full agreement to the doctrine of **OWYAZL** (Yahusha). **AYAZL** (Yahuah) wants the heart, as well as the mind. Repentance, as well as deep meditation on the Word of **AYAZL** (Yahuah) can bring truth from the head to the heart. Once we have prayed, or received ministry in Amunah (faith) and command disease to leave us, we should actually begin to thank **AYAZL** (Yahuah) for the answer, even before it manifests. That is a proper expression of Amunah (faith).

Some people merely wish to be healed, but have no confidence. This is not Amunah (faith). Some go further and say, “I know I will be healed.” This does not line up with scripture, as the scripture says we “WERE” or “ARE” healed by the strips of **OWYAZL** (Yahusha).

This positive expectation of good is known as hope, and it protects our minds. However, Scriptural hope alone is not the same as Amunah (faith). Amunah (faith) is more than knowledge of a future event. Amunah (faith) believes that it receives now. We need to be honest about this if we have Scriptural hope but no present assurance that “it is done NOW”. Continued exposure to the Word of **AYAZL** (Yahuah) and the presence of **OWYAZL** (Yahusha) will do us good. It is good to say, “**AYAZL** (Yahuah) is healing me now”. Yes, legally you were healed at the tree, but **AYAZL** (Yahuah) is working healing in you now. When your heart is fully convinced, you will think it, talk it, and act it. That is when things really happen.

While there are actions that correspond to Amunah (faith), they have nothing to do with “earning merit” before **AYAZL** (Yahuah). If **OWYAZL** (Yahusha) says, “Rise up and walk” to a paralyzed man, the implication is that the paralyzed man must use his will and attempt to exert his muscles. Often as a person seeks to do what was previously difficult, the healing manifests immediately. Such actions correspond to Amunah (faith), but they have nothing to do with earning merit before **AYAZL** (Yahuah) so as to somehow be “worthy” of healing.

Some people believe that by doing many good things they will make **AYAZL** (Yahuah) more willing to Barach (Bless) them. It could be church attendance, Bible study, acts of mercy, service or giving. These things are all good when done in Amunah (faith) and love, but when they are used as a way of earning merit, and hope is placed in one's merit rather than in the undeserved mercy of **AYAZL** (Yahuah) flowing from Calvary, then the foundation is wrong.

If a person doesn't believe for healing, they are unlikely to get it. יהוה (Yahuah) can and does act sovereignly. But יהוה (Yahuah) expects more from a believer. A believer is expected to believe יהוה (Yahuah)'s promises as they apply to their situation, and not only as they apply to the issue of eternal destiny.

## Conclusion

The truth of יהוה (Yahuah) is true no matter who proclaims it. But some people in their pride seek to justify their positions of unbelief by finding fault with those who teach divine healing and should not be surprised if they do not receive healing from יהוה (Yahuah) in their own times of need.

Others fall to the opposite extreme, virtually idolizing men whom יהוה (Yahuah) has been pleased to use in divine healing. They put all their Amunah (faith) in the man of יהוה (Yahuah), but יהוה (Yahuah) wants us to look to Him alone. People who come to a man of יהוה (Yahuah) more than they come to יהוה (Yahuah) may be severely disappointed. יהוה (Yahuah) can and often does work when people believe that יהוה (Yahuah) will work through a man of יהוה (Yahuah), but many miss the Barachah (Blessings) when they forget that it is יהוה (Yahuah) that heals, not the Man of יהוה (Yahuah).

The preparation of the heart belongs to man.” Instead of striving to “have Amunah (faith)” or trying to prove that we have Amunah (faith), we need to study the word of יהוה (Yahuah), listen to the Ruach HaKodesh, and allow יהוה (Yahusha) to lead us into a wonderful adventure of divine healing by His loving touch.

יהוה (Yahuah) is sovereign; יהוה (Yahuah) is the most high Aluahym; יהוה (Yahuah) is in charge. "For my thoughts are not your thoughts & neither are your ways my ways," declares יהוה (Yahuah). **YeshaYahu (Isaiah) 55:8**

Pray to יהוה (Yahuah) from your heart for healing. Don't stop. Don't give up. יהוה (Yahuah) wants us to ask him for help, because He loves us and he wants us healed! So be Healed in the name of יהוה (Yahuah) Raph, through יהוה (Yahusha) HaMashiach. HalluYAH!!!