

Romans 12:6-8. In the Pastoral Epistles the tasks of Christian ministry are fully described, but there is no hint that healing is seen as one of them. James 5:14 certainly speaks of the healing power of God in answer to believing prayer and the anointing with oil (ceremonial or medical?) on the part of the Christian leadership. But quite clearly the healing is contingent, not universal. . . .

Healing, then, is a gift that God has given to some members of the body of Christ, to enable them to act as channels of his love and compassion to others. "Have all the gifts of healing?" asks the apostle. The answer, clearly is "No". But those who have this gift are to use it for the benefit of others. It seems to be one of the good gifts of the Spirit which is increasingly being realized today, and Christians who had no idea that they possessed it are finding that they are being used in this ministry of healing.

Williams (p. 123) states:

Gifts of Healings -- Charismata Iamaton (1 Corinthians 12:8-10, 28, 30). The plural form, gifts of healings, used only here in the New Testament, may suggest that either a variety of ailments or a variety of gifts is in view. Although IAOMAI is used of spiritual healing (Hebrews 12:13; James 5:16; 1 Peter 2:24), unquestionably in this context Paul is talking about physical healings. evidently, although the regular method of healing was by means of medicine and a physician then as now, there were special cures that were attributable to neither. This suggested supernatural intervention, and that sometimes by the agency of a person who possessed "gifts of healings".

Sanders (p. 119), writes:

This gift is the supernatural intervention of God through a human instrument, to restore health to the body. It is acts of healing that are in view. Although the incidence of the gift of healing has waned, it would seem that it has never entirely disappeared from the Church. It is unfortunate that there have been great frauds and abuses perpetrated in the name of the gift.

From the Scripture it would appear that the gift was not effective in every case, but only according to God's sovereign will. Scripture holds out no blanket promise that every sickness will be healed. Paul, though he possessed the gift, was unable to heal Trophimus and had to leave him sick. Instead of healing Timothy, he advised medication for his frequent indisposition.

Edgar (p. 105), states:

The gift of healing means that a specific individual can heal other people directly The individual has the ability