

where the healing is completely proven by medical evidence, with all the x-rays, tests, etc., on file. Alas, those who say they demand such evidence never seem to go and look at it! Jesus said: "If they believe not Moses and the Prophets (who certainly bore witness to God's healing), neither will they believe, though one rose from the dead." (Luke 16 :31)

The best way to learn about healing is to begin to pray for the sick. Ask God to use you in this way, then step out in faith. Some know when they are to pray for the sick by an inner witness; others may feel a warmth in their hands; still others may have overwhelming compassion. We should not depend only on these outward signs, however, but if they confirm that inner knowing in your spirit, you have double witness to claim God's healing, especially if circumstances make it possible for you to pray for the needy one. When healing takes place, be sure to give God the glory, and lead the healed one to Jesus if he or she hasn't already met Him. As you continue to look to our Lord Jesus and stay in loving fellowship with Him, the signs will follow.

Charles C. Ryrie (pp. 87-88) asks: "In what light is one to regard the question of healing today?" He answers as follows:

1. As has been stated, God can and does heal apart from the exercise of the gift of healing. He does answer prayer, and He answers it in regard to physical problems; but such answers to prayer are not the exercise of the gift of healing.

2. It is obviously not the will of God to heal everybody. For example, it was not God's will to heal Paul of his thorn in the flesh (II Cor. 12:8-9).

3. Miracles and healing must not be equated with supernaturalism in general. It is a favorite pressure approach of faith healers to say that if you believe in the supernatural power of God, then you must also believe in His power to heal in the case at hand. This is simply not true, for it is a non-sequitur. God does not have to use His supernatural power to prove that He possesses it. Furthermore, any gift given once has been given to the whole church.

4. To disregard human means in the matter of healing and simply pray for a miraculous cure is like praying for a harvest and then sitting in a rocking chair without planting or cultivating. God more often than not uses human means in the accomplishing of His purposes. This is true in matters of health too.

5. Those who claim that the gift of healing is exercised today have to admit that the gift is limited in its effectiveness, for they do not claim to heal decayed teeth or suddenly mend broken bones.

6. Reports of miraculous healings (within the limitations already stated) may be true (but this is not necessarily related to the gift), may be false, may be the cure of something that was psychosomatic.