

A PRACTICAL THEOLOGICAL EVALUATION
OF THE DIVINE HEALING MINISTRIES
OF SMITH WIGGLESWORTH AND JOHN G. LAKE:
A CONTINUATIONIST REFORMED PERSPECTIVE

by

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I declare that “A PRACTICAL THEOLOGICAL EVALUATION OF THE DIVINE HEALING MINISTRIES OF SMITH WIGGLESWORTH AND JOHN G. LAKE: A CONTINUATIONIST REFORMED PERSPECTIVE” is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Johanes Lilik Susanto

14 June 2007

KEY TERMS

Divine healing; Miraculous; Gospel; Atonement; Jesus Christ; Holy Spirit; Divine Life; The Word of God; Kingdom of God; Supernatural; Healing virtue; Power; Divine encounter; Divine compassion; Divine anger; Divine hatred; Simple faith; Faith of divine healing; Act of faith; Consecration; Boldness; Resurrection; Spirit baptism; Baptism with the Spirit; Baptism in the Spirit; Divine guidance; Evangelism; Sickness; Disease; Devil; Death; Demons; Smith Wigglesworth; John G. Lake; Charles Spurgeon; John Gill; Andrew Murray; A. B. Simpson; Herman Ridderbos; J. I. Packer; Martyn Lloyd-Jones; Abraham Kuyper; Martin Luther; Augustine; John Calvin.

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ABSTRACT

This is a practical theological study of divine healing from a Continuationist Reformed perspective. It attempts to provide existential, practical, theological help to attain a fruitful ministry of divine healing. Within my present Continuationist Reformed conviction, I need more powerful, frequent, predictable manifestations of divine healing to support my evangelistic ministry that is sometimes blessed with unplanned divine healing manifestations. Therefore, I try to identify and formulate a combined practical theological theory on divine healing from the ideas and experiences of two Classical Pentecostals who experienced unusual, remarkable, predictable manifestations of divine healing, namely Smith Wigglesworth and John G. Lake. This will be done through literary research based on their transcribed sermons and writings. A new Continuationist Reformed theory is developed by reworking the findings through evaluations. Theological reflections contribute to the evaluations. My contention is to provide a practical theological theory of divine healing from a Continuationist Reformed perspective.

To accomplish this, Chapter I presents fundamental elements of the research: definition of terms, research orientation, and short biographies of Wigglesworth and Lake. Chapter II deals with their understanding of the nature of divine healing (a necessary knowledge for their fruitful ministries). This is followed by evaluations. In Chapter III, I describe their basic attitudes in dealing with sickness and disease and then evaluate them. Chapter IV and V are focused on miraculous faith as the most significant determinant for their fruitful ministries of divine healing. Followed by evaluations, the former deals with necessary convictions about miraculous faith for divine healing, and the latter with the practical theological principles of this faith for a fruitful divine healing ministry. Chapter VI investigates their spiritual equipping for a fruitful divine healing ministry, i.e. the baptism with the Spirit. This is also followed by an evaluation. Chapter VII deals with God's direct, supernatural guidance needed for their fruitful ministry of divine healing. This is also evaluated. As the general conclusion of the study, Chapter VIII summarizes all previous investigations into an integral, concise, Continuationist Reformed theory of divine healing.

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CHAPTER I

FUNDAMENTAL ELEMENTS OF THE RESEARCH

1.1 General Introduction

Perhaps most Reformed people today will feel strange and raise many questions when referring to the so-called “divine healing” or “miraculous healing” (see “Definition of Terms”) as applied to the present situation. This is what happens in my situation. Their common response to it is characterized by reluctance and resistance and they give convincing theological reasons. In contrast to this view, this study does not merely presuppose that divine healing is still available today, but it will provide a practical theology of divine healing from a Continuationist Reformed perspective. This is ultimately to supply an operative theory that helps to minister divine healing in a fruitful way. I believe that the Continuationist Reformed tradition can properly appreciate divine healing and gain benefit from it. Moreover, I already witnessed divine healing in my childhood and practiced it – although mostly unplanned – in my Reformed evangelistic ministry.

The question is how we can properly develop an operative practical theology of divine healing, since the Reformed tradition in general lacks a positive response to divine healing as applied to the present period, and thus gains little benefit from it. I myself desperately need a working guide to enhance my practice on the issue. There is one particular way that I want to pursue in this study.

Many theologians believe that divine healing is one of the distinguishing marks of Pentecostalism and Charismatic Movements.¹ Among extraordinary

¹ Cf. Bosman 1997: 2, 7; Lederle 1989: 164; Theron 1999: 49; William K. Kay (Kay & Dyer Ed. 2004: 47, cf. xxxi) states, “Nowhere is the essentially restorationist impetus of Pentecostal and Charismatic theology more markedly shown than in the area of [divine] healing.” Also, while actively involved in various evangelistic activities, Pentecostal and Charismatic movements usually distinguish themselves from other denominations, at least by identifying themselves with the miracle of divine healing (Ruthven 1993: 14). Similarly, Allan Anderson (2000: 290) states, “Healing from illness plays a major role in the life of African Pentecostals of every type. Prophets in particular, but also ministers, bishops, pastors, evangelists and other church healers, are deeply involved in that practice. Healing is one of the reasons that people join these churches, and in many cases the main reason. It forms a prominent part of the liturgy of these churches every week, and one can hardly visit a Pentecostal or Zionist church without observing this emphasis and the rituals associated with it.”

practitioners of divine healing, I regard Smith Wigglesworth and John G. Lake as two gigantic towers of Pentecostals of whom I can learn.² In this study, I attempt to identify and formulate a combined practical theology of divine healing from them and then to rework it through evaluations into a Continuationist Reformed position. To do this, I will use literary research based on their transcribed sermons and writings. Evaluations will utilize theological reflections to which my past theological training in systematic theology will contribute. Here systematic theology will be of help to construct a practical theology.

Such a practical theological theory that helps people to minister divine healing in a fruitful way is needed. A Pentecostal New Testament scholar, Keith Warrington (2000: ix-x), confirms this need: “In the meantime the development of a theology of suffering as well as a theology of wholeness must be placed higher up the agenda of important issues to be tackled by Christians.” Even so, all Christian traditions – not only Pentecostal and Charismatic ones – are accountable for a proper response to this area of God’s work. I long for it to see many tracks of practical theology of divine healing from various denominations. As divine healing can be found in the Reformed or Calvinist tradition (cf. Bosman 1997: 2), this study presupposes that divine healing forms part of Christianity in general and is not merely attached to some particular movements of Christianity.

1.2 Definition of Terms

Some principal terms used in the study need to be clarified. The clarification may reflect the theological presuppositions of the researcher. Related with “healing,” we need to describe these: “natural healing,” “miraculous healing” (or “miracle of healing”), “supernatural healing,” “divine healing,” “faith healing,” and “spiritual healing.” The last term is not recommended and the others must be employed with specific limitations attached to each.

Here, the term “healing” points to the wholeness of man’s being and personality after illness. It involves the unity and harmony of the physical, mental, and spiritual elements (see Harper 1986:143-147, 153-155). John G. Lake (Liardon ed. 1999: 642) identifies the healing in those elements by relating them to God:

² I hope people can identify and formulate Kathryn Kuhlman’s practical theology of divine healing as well.

The healing of the spirit unites the spirit of man to God forever. The healing of the soul corrects psyche disorder and brings the soul processes into harmony with the mind of God. And the healing of the body completes the union of man with God when the Holy Spirit possesses all.

“Illness” or “sickness” is different from aging.³ It is a condition caused by corruption, such as disease, accident, or disaster. “Disease” points to an abnormality rather than a condition. “Sickness” refers to a condition caused by the abnormality. In general use of the words, disease is to be destroyed and sickness to be healed.

What is included in healing is correctly stated by D. H. Trapnell (1996), a consultant radiologist of London Westminster Hospital:

This [i.e. healing] includes recovery resulting from medical treatment and spontaneous remission of a disease. It includes the improvement in a patient’s outlook on his condition even if no physical amelioration is possible, and even a correction of a patient’s misconception of the nature of his illness. In psychological disorders the term is used to describe an improved mental state.

“Natural healing” suggests the method of healing by which the case is performed, regardless of (with or without) the means. It follows the way of ordinary nature and its common law as set and preserved by God. “With means” may mean by applying medicines, blood transfusions, therapy, surgical operations, or such like, and “without means” by sleeping and taking a rest, leaving nature to heal by itself.

“Miracle of healing” or “miraculous healing” is an appropriate term to be used with a specific limitation. Here, the adjective means that the healing is performed extraordinarily, in a different way from the natural yet not contra-natural, creating marvel and astonishment in the heart and mind of the observer. This kind of healing is not accomplished through a gradual natural progression, but by way of a leap through divine intervention. This idea follows Taylor’s idea of “miracle”:

If laws of nature are simply descriptions of the ways in which God normally, typically or usually manages the universe, then a miracle is an abnormal, atypical, or unusual way for God to make things happen. Understood this way, a miracle need not to be thought of as a *violation* of a law of nature. ... miracles are, by definition, *rare* divine acts. ... God sometimes acts in history in extraordinary, nonnatural ways (original emphasis, Taylor 2006: 189-190).

To be associated with God and His works, the term “miraculous” highlights His *incommunicable attributes* in relation to creation on the one hand, and the

³ The researcher disagrees with Douglas Moo (1988: 203) when he states, “Indeed, is not aging itself, with the limitations in physical abilities that it brings, a type of that physical incapacity of which illness is another type?” Aging can manifest health, free from any disease or corruption. The man Adam, if he were in a perfect obedience to God, would never meet decay in his passing age. Yet, because of the fall, aging usually contains in itself a greater corruption, and thus, more illness.

transcendent character of His being and works in nature on the other hand. It does not deny His immanent, continuous presence and works in creation. His miraculous work is always done supernaturally and intranaturally at the same time, expressing His transcendence over and immanence within creation. The “intranatural” work of God means the work of God from the inside of the nature, as He exists ontologically as a supporting Being who actively and continuously governs His creation. The “supernatural” work of God points to His intervening work over nature, as He is ontologically greater and above His creation (see the following term). These “super-” and “intra-” characteristics are made possible at the same time because, as Augustine says, God is always omnipresent in His creation, yet no creation can contain Him. Unfortunately, however, the term “miraculous healing,” is also commonly used in the healing practice in other religions. Furthermore, the account of a deadly-wounded beast in Revelation 13:1-17 gives an impression that it also can perform such miraculous healings as God does. Paul states that these are actually “counterfeit miracles” which carry a different, subordinate quality (see 2 Thess 2:9).

“Supernatural healing” is not really the correct term to be used in this study. In contrast to the natural, the word “supernatural” may refer to the works done by either God or the devil, since the latter is a supernatural being with these kinds of abilities. “Supernatural” means “in contrast to” and “above” the natural. “Supernatural healing” done by God, in terms of essence and quality, is really “above” or “beyond” the natural, thus, it is actually “miraculous healing.” The kind of supernatural healing done by the devil(s) is a “false miracle,” because although it is performed supernaturally, it is done by the “contra-natural” and “irrational” being who is inherently evil and whose existence is in direct, subordinate opposition to God (the Source of all nature and goodness). Thus, in terms of the total intention of the work and the quality of its author, the devil’s “miracle” is far below the natural. Furthermore, it is an imitative miracle (as if it were performed by God). Yet the devils in their corruption and limitation can perform neither intranatural nor holy actions as God always does in His omnipresence and sovereignty. When this research uses the term “supernatural” healing, it refers to the healing performed by God in contrast to and above the natural, yet not contra-natural (cf. Gordon 1992: 146-147; Lewis [1947] 1996: 72, 76; Melinsky 1968: 2-3; Edmunds et al. 1956: 11-17).

In short, theologically speaking, “miraculous healing” and “supernatural healing” – if properly understood – may serve as good terms. However, these terms

can easily be confused with the imitating works of the devil performed “supernaturally” and “miraculously” through false prophets and their witchcraft.

The term “divine healing” is commonly used in the Christian community today as pointing to the supernatural and miraculous work of the Triune God in performing healing of all kinds of sickness and/or weakness of the body, soul, or both without any natural means. However, the term is also not really helpful to distinguish this special form since Scripture testifies that both natural and supernatural healings are divine, directly worked by God Himself (see Psalm 103:3; Acts 3:12-16). In His providence, God is constantly and ontologically in direct contact with all things, both in the natural and the supernatural realms (Calvin *Inst.* I.xvi.1, 3-4, 7; Kuyper [1888, 1900] 1941: 44; see also Job 1:10-12; 2:5-7; Psalm 104:3-4, 27-30; Jonah 1:4, 17; 2:10; Mat 10:28-30; Acts 17:28).⁴ Scripture ascribes natural healing through medical means to God’s direct help (see Num 21:6-9; 1 Ki 13:4-6; 17:17-24; 2 Ki 4:32-37; 5:14, 14). The difference between the “divine” character in the natural healing and the supernatural kind is that the former highlights the natural and intranatural works of God’s general providence and the latter the supernatural and transcendent character of His special providence and the incommunicable attributes of His being, as well as confirming the intranatural way of His operations. However, the adjective “divine” in “divine healing” explicitly highlights God as the author of the healing. Without denying the fact that natural healing is also divine, the Christian-friendly term “divine healing” will be used in this research, above all, to signify a supernatural and miraculous healing done by God.

Besides specific limitations conveyed inherently, the terms “miraculous healing,” “supernatural healing,” and “divine healing,” deal with the use of means. Even though God in Jesus may work with and without any means, as long as this means operates in an unnatural manner to bring about healing, this is a miraculous healing. The healing of the man born blind by using the means of Jesus’ saliva mixed with mud (see John 9:6) is a good example. Firstly, Jesus did not really use a *natural*

⁴ Confirming this, Abraham Kuyper ([1888, 1900] 1941: 4) rightly states, “To say nothing of plant or animal, there is on earth no life, energy, law, atom, or element but the Almighty and Omnipresent God quickens and supports that life from moment to moment, causes that energy to work, and enforces that law. Suppose that for an instant God should cease to sustain and animate this life, these forces, and that law; in that same instant they would cease to be. The energy that proceeds from God must therefore touch the creature in the very center of its being, whence, its whole existence must spring. Hence there is no sun, moon, nor star, no material, plant, or animal, and in much higher sense, no man, skill, gift, or talent unless God touch and support them all.”

means for healing. The means was not intended as a medicine, but a sign. It pointed both to the creation account of man being made from dust taken from the ground in Genesis 2:7, and to the God of creation who performed the miracle. The latter means that Jesus is the Second Person of the Triune God, the Creator. Secondly, the healing took place not because of the means, but as a result of receiving Jesus' supernatural, miraculous, healing power through obeying His command. It needed, firstly, Jesus' acting power of healing that directly touched the man, secondly, the action of this power for healing. The man was healed after he obeyed the Lord's command to go and wash himself in the pool of Siloam. Thus, no natural means served as a healing virtue to heal the man. He recovered supernaturally. Thirdly, this healing highlights Jesus' transcendent work in conjunction with His immanence as the Immanuel. On the other hand, it reveals His incommunicable attribute as the Son of God, i.e. pointing to Him as the Creator of the eyes of man and supporting His identity as "the light of the world" sent by His Father (John 8:12; 9:5 - see Warrington 2000: 134-137). Accordingly, although using means, the healing is of the miraculous kind.

According to John G. Lake (see his biography in 1.11.2), the term "divine healing" is different from "miracle" in emphasis, yet not in essence. "Miracle" highlights a "creative action of the Spirit of God, creating that which is deficient"⁵ and "divine healing" a supernatural "restoration of diseased tissue" yet not a creative act (Liardon ed. 1999: 345; see also Liardon ed. 1999: 492, 502). Compared to "divine healing," "miracle" refers to a more intense work of God in perfecting a human to wholeness and balance. However, the person of Jesus Christ, His life, words, and relationship with people are also called "miraculous" by Lake. The term "miraculous" means "outside of," "not belong[ing] to" the realm of reason, beyond the reach of natural reason, thus belonging to the supernatural (Liardon ed. 1999: 544-545). Thus, "divine healing" is not really different from "miracle" because they are both supernatural in essence, pointing to the transcendent works and incommunicable attributes of God as well as to His intranatural operations in performing such actions.

⁵ Cf. Chapter III (3.3) and see the typological nature of divine healing. Regarding the typological character of miracle, it is better to categorize miracles into two different significations (cf. Taylor 2006: 195): Firstly, miracles that signify God as the Creator. These include Jesus' miracle of transforming water into wine (John 2:1-11), the feeding of the five thousand and the four thousand (Mark 6: 30-44; 8:1-13), and the calming of the storm (Mat 8:23-27). Secondly, miracles that signify God as the Redeemer. These include Jesus' miracles of divine healing (Mat 8:1-4), miracles of deliverance from evil spirits (Mark 1:21-28), and the raising of people from the dead (John 11:17-44), etc. Most divine healing, typologically speaking, signifies God as the Redeemer.

The scope of this study, in Lake's terms, comprises both divine healing and the miracle of healing. However, while recognizing what Lake did in such a special way, this study uses both terms without any difference in meaning or emphasis.

“Faith healing” is a helpful term as long as the object of faith is clear. It refers to miraculous healing with an emphasis that it is performed through personal faith, either of the one afflicted, of the minister, or of other persons who pray or ask. The healing of the man born blind in John 9:1, 6-7 cannot be called “faith healing,” since faith was aroused after the healing took place (see John 9:35-39). Also, there are miraculous healings by Christ that necessitate no faith such as in the cases of Peter's mother-in-law (Mat 8:14-15), of a man with dropsy (Luke 14:1, 4), of the slave who had his right ear cut off (Luke 22: 50-51), and of a lame man at the Pool of Bethesda (John 5:5-9). However, faith is an important factor for healing. Christ usually performed miraculous healing when faith was personally displayed, either in the afflicted one (see Mat 9:21-22, 29-30; Mark 10:51-52) or in some other person (see Mat 8:13; 9:2, 6-7; 15:22-28; Mark 2:3-5, 11-12; 9:23-28; John 4:46-47, 49-51). Faith is required for resurrecting the dead – the highest degree of the healing miracle (see Luke 8:50, 54-55; John 11:39-44). Thus, “faith healing” is of the miraculous kind with its peculiar emphasis on faith.

“Spiritual healing” is not an appropriate term, since it suggests more the restoration of the spirit matter than the body to health. Furthermore, it may be confused with the work of spiritists in healing.

The term “Reformed theology” refers to the theological tradition which emerged from the works of John Calvin (1509-1564), Zacharias Ursinus (1534-1583), Caspar Olevianus (1536-1587), and the other sixteenth century reformed theologians such as Huldrych Zwingli (1484-1531) and Heinrich Bullinger (1504-1575). It includes the theological schools of both the Continental and the English-speaking worlds (see A. A. Hodge 1894: 372; Warfield 1958: 361-363; Hart 2003: 161-180; Benedetto 1992: 50, 53). The former is generally represented by the Swiss, French, German, and Dutch theologians whose teachings may be summarized in the Heidelberg Catechism, the Belgic Confession, and the Second Helvetic Confession. The latter position is represented by the British, Scottish, and New England theologians, whose theology is summarized in the Westminster Confession and Catechisms.

The term “Cessationism” in the strict sense refers to a theological position which argues that the possession of the miraculous gifts of the Holy Spirit is confined exclusively to the apostolic age (Warfield [1918, 1972] 1976: 6; Berkhof 1953: 177-178; MacArthur 1992: 127-154, 237-299) or, at most, has continued decreasingly from that age until the conversion of the Roman Empire in Constantine’s reign or until Augustine’s time (Warfield [1918, 1972] 1976: 6-8; See also Grudem, preface 1966: 10; Pursey 2001: 99; Graves 1983: 26-27; Ruthven 1993: 15-17).⁶ Moderate Cessationists take a different position. One of them, Vern Poythress, (s.a.: 11; see also Deere 1993, 2003: 56) a New Testament professor of Westminster Theological Seminary, is skeptical to the phenomena of such miraculous gifts and attempts to analyze them rationally. He believes that the quantity of the Spirit’s gifts is more than what is recorded in the Scriptures. Poythress (s.a.: 18) admits that the contemporary gifts of the Spirit are qualitatively different and inferior to those of the apostolic gifts.

“Continuationism” argues that the possession of the miraculous gifts continues beyond the apostolic age to the present and future (Deere 1993, 2003: 49-52, 55-56).

“Atonement” points to the whole work of God through the incarnated Christ in saving elected sinners. It includes Christ’s absolute victory against God’s enemies, His substitutionary obedience, penal substitution, sacrificial propitiation, expiation, forgiveness of sins, justification, sanctification, adoption, redemption, and reconciliation (see Susanto 1991).⁷

“Divine encounter” is the meeting of God with people which originates from His initiative and love. The idea of divine encounter presupposes the transcendence of the eternal and sovereign God who humbles Himself and meets us face to face in our concrete existence, in local and temporal conditions. In this meeting God is

⁶ The main reason for this position is that we already have Christ and the Canonical Bible to believe in and that both have their exclusive, ultimate, final authority that needs no other authority to authenticate or strengthen them. Thus, no additional supernatural work of God is necessary (cf. King 2001: 57).

⁷ Propitiation points to the appeasing of God’s wrath with regard to sin, i.e. to execute God’s justice and holiness manifested in His wrath by punishing sins in the substitutive sacrifice of Jesus Christ on the cross. Together with propitiation, expiation deals primarily with sins and their principle which must be eternally covered or blotted out by the perfect sacrifice of Christ. Justification signifies the legal standing of the pardoned sinners in Christ, i.e. to be counted as guiltless and righteous because of the imputation of Christ’s righteousness. Redemption denotes the complete and final purchase of sinners from the power of sin, the devil, and death to the power of righteousness, God, and eternal life by the ransom of Christ. Ransom means the purchasing price to be submitted to God in redeeming God’s people. Reconciliation refers to the peaceful and merciful blessings of the holy God resulted from forgiveness of sins and expiation on the one hand, and propitiation and justification on the other.

mediated and present in Christ. Thus, He manifests Himself through His gracious presence and work to save, sanctify, empower, heal, satisfy, and bless us.⁸

The “internal providential witness of the Holy Spirit” is the Spirit’s testimony that convinces His children beyond doubt of His present guidance in a certain, concrete situation.⁹ Andrew Murray (1963: 129) emphasizes the undeniable leading work of the Spirit regarding faith: “In the Holy Spirit is the most intimate communication of the Divine Life; here faith may not judge by what it feels or understands, but simply submits to God to let Him do what He has said.” The providential witness ascertains, firstly, its divine origin and, secondly, His fresh, specific guidance (either in the form of a certainty, conviction, confirmation of the heart, and others, to do specific action in a certain situation) to be testified and sealed, on the other hand. Murray (1963: 128) rightly states, “All leading claims following. . . to enjoy the leading of the Spirit demands a very teachable, followsome mind.” Thus, the providential witness functions to facilitate obedience to God. This witness is attended with both a heavenly blessed state of heart against any situation and a divine encouragement for doing something. It may be given together with the bestowal of a specific wisdom from God, with theological reflection, with recollection of specific verses of Scripture, or with words of encouragement from others.

Theologically speaking, the “will of God” is referred to in six different ways. Firstly, the decretive will of God, i.e. His final will completely prearranged in eternity and dynamically accomplished in history. Included in this are literally all things (including predestination or election and reprobation, and all His ways of providence). They are secret from the time of creation until God has exercised them in history. Both sickness and healing are included in the decretive will of God. Secondly, the permissive will of God that has been ordained before, or the permissive ordination of God. In this, God allows and uses evil things (either moral or natural evil) to accomplish His purpose. In the final word, any terrible sickness could be inflicted

⁸ The bestowed blessings in His children are literally unlimited: “Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ” (Eph 1:3 NASB).

⁹ In a comparable way, the “witness of the Spirit” in Calvin’s thought signifies the secret testimony of the Spirit regarding His written Word by giving persuasion, certainty, and conviction beyond doubt that God in person speaks in the Scriptures (Calvin *Inst.* I.vii.4-5). The testimony is stronger than any proof, higher and more excellent than human reasoning, judgments, reflections, and opinions. Thus, it refers to the Spirit’s work that convinces His children beyond doubt of the divine origin of His written revelation, ascertaining that the revelation is worthy at all cost to be believed. It bears within it all the revealed words to be testified and sealed in the believer’s heart.

upon saints or sinners only under the category of the permissive will of God (see Job 2:7-8; cf. Jeffreys 1932: 42-44). Thirdly, the revealed will of God as stated in the Scriptures. This is an unchanging moral and spiritual principle written as the overarching and supreme law for all people. Fourthly, the gracious, redemptive will of God in the present manifestation of His coming Kingdom. Specifically, this is the will of God in the present or first coming of Christ's Kingdom. George Eldon Ladd ([1960] 1994: 312) correctly expresses it: "[T]he redemptive rule of God creates realms in which the blessings of the divine reign are enjoyed." It is the will of His present Kingdom, bestowing the present/"already" blessings of God's redemptive rule in a constant tension with the prospective/"not yet" aspect of the same. It deals with the redemptive realization of the covenant promises in Jesus, as indicated by Richard B. Gaffin ([1988] 2000: 367-368).¹⁰ John 3:16-17 shows that although the sending of the Son includes the judgment of those who refuse to believe, the Father's will is not to judge, but to save them, i.e. through faith in Him.¹¹ In this way, the redemptive lordship of Christ is made manifest by the power of the Spirit. Thus, salvation, healing, deliverance, and such are included in it, as the establishment and reinforcement of what Christ has attained on the cross. They are both the present blessings of the coming Kingdom and the Kingdom in action (cf. Caragounis [1992] 1997: 422). God's will in this category is to save His people and make them like Christ, His only begotten Son. It also includes the dynamic guidance of the Spirit in the course of history. It carries for the present time the grand purpose of God the Father, i.e. the redemption of all things in Christ. It manifests His supreme, merciful

¹⁰ In that reference, Gaffin states, "The kingdom proclaimed by Jesus is not an ideal moral order ... Nor is it more or less equivalent with divine sovereignty. Rather it answers to the great OT expectation ... the realization of Israel's hope, the fulfilment of the covenant promises made to the fathers; the new and final order at the end of history has arrived at last with Jesus. ... Most striking, however, is Jesus' announcement that the kingdom is *present*. The disciples are blessed, just in distinction from those most prominent under the old covenant, because they have been granted an experiential knowledge of 'the secrets of the kingdom' as a present reality (Mt. 13:11, 16-17). The 'least' one presently in the kingdom is greater in this respect than John the Baptist (Mt. 11:11; cf. vv. 12-13). The healing of the demon-possessed man (Mt. 12:22-28) is evidence, not of Satan's kingdom-power (v. 26), but that 'the kingdom of God has come upon you' (v. 28; cf. Lk. 11:20). This emphatic passage highlights a. the redemptive character of the kingdom; its programme is shaped negatively by its opposition to the rule of Satan, and b. the eschatological power of the Holy Spirit, as the dynamic of the kingdom."

¹¹ Herman Ridderbos ([1962, 1982] 1996: 468) correctly states, "while it [Jesus' proclamation of the Kingdom] retains without qualification the announcement of judgment and the call to repentance, it is the saving significance of the kingdom that stands in the foreground."

will toward His elect, in which all things are transformed to their benefit.¹² It realizes the plan of the Gospel. Some passages of Scripture that reveal the present will of the Kingdom are John 12:28, 32; 17:9-12, 21-24, 26, etc. Fifthly, the final will of God as manifest in the second coming of Christ or the will of God's final Kingdom. This includes the consummation of all created things and the judgment of God's enemy. Sixthly, the disposition of God that reflects His perfect nature and attributes. Any allusion in the content of this dissertation claiming that divine healing is God's will, in the researcher's reflection, belongs to the third, fourth, fifth, and sixth categories.

1.3 Rationale of the Research

In this section, I will explain in three points the background of the key question of the research, and then show five reasons to develop a new practical theological theory from the lives of Wigglesworth and Lake.

1.3.1 The Background of the Key Questions

The key questions addressed in this study proceed from three backgrounds:

¹² An example of this kind of God's will is expressed by C. H. Spurgeon and A. B. Simpson. Explaining Isaiah 41:14, the former correctly maintains, "[L]et us hear the Lord Jesus speak to each one of us: 'I will *help* thee.' 'It is but a small thing for Me, thy God, to *help* thee. Consider what I have done already. What! not help thee? Why, I bought thee with My blood. What! not help thee? I have died for thee; and if I have done the greater, will I not do the less? *Help* thee! It is the least thing I will ever do for thee; I *have* done more, and will do more. Before the world began I chose thee. I made the covenant for thee. I laid aside My glory and became a man for thee; I gave up My life for thee; and if I did all this, I will surely help thee now. In helping thee, I am giving thee what I have bought for thee already. If thou hadst need of a thousand times as much help, I would give it thee; thou requirest little compared with what I am ready to give. 'Tis much for thee to need, but it is nothing for me to bestow. '*Help* thee?' Fear not! If there were an ant at the door of thy granary asking for help, it would not ruin thee to give him a handful of thy wheat; and thou art nothing but a tiny insect at the door of My all-sufficiency. 'I will help thee'" (Spurgeon [s.a.] 1996, 1997: 33, January 16 am). Simpson (1925: 109) states, "Let us not think that we must wring from Him, by hard constraint and persuasion, the blessings which our faith compels, but that He has set His heart on our highest good, and that He is working out for us, in His loving purpose, all that we can receive of blessing. Lying like John, in His bosom, let us each reckon ourselves to be the disciple whom Jesus loved, and, like Enoch, let us claim by faith the testimony that we [by faith in the finished work of Christ] please God, and looking up with confidence we shall find His responsive smile and benediction." Based on the finished work of Christ that reveals the supreme divine grace set aside for His children, Simpson in the same place concludes: "The true secret of pleasing God is to trust Him, to believe in His love to us, to be artless children, and to count ourselves beloved of God." In the category of God's redemptive will, Wigglesworth (1999a: 242) rightly states, "God wants to make men as flames of fire (Ps. 104:4) ... '*strong in the Lord and in the power of His might*' (Eph. 6:10). ... if you will hear the truth of the Gospel, you will see that God has made provision for you to be strong, to be on fire, to be as though you were quickened from the dead, as those who have seen the King, as those who have a resurrection touch."

1. The researcher's practical problem of how to perform divine healing in a fruitful way forms the research problem. This question has a broader significance for the general advancement of God's Kingdom.

In witnessing and participating in divine healing, I, with my Reformed Evangelical background, found some unresolved problems: Sometimes divine healing happened unpredictably, even when I was rather reluctant to accept things pertaining to miracles. To my surprise, after I opened my heart to divine healing, the issue developed far beyond my anticipation.¹³ Although believing in the absolute sovereignty of God, I felt the lack of some practical theological principles of divine healing, and thus had no access to animate them. My experiences depict that lack.

Firstly, divine healing in my childhood occurred several times through my grandmother's faith and once it surprisingly failed to take place, contrary to her normal expectation. Before the age of eight, I often experienced a painful infection in my urinary tract. The pain was so intense that urination made me cry. Since I had a very close relationship with my grandmother, feeling that she loved and accepted me just as I was, I always went to her first to tell her of my physical problems. She immediately made a mixture of water and white lime (commonly used in mixing betel nut for chewing), sometimes prayed for a short moment, made the sign of the cross on my lower stomach with that liquid, and usually said "In the name of Jesus, be healed." She then told me to use the bathroom. I shouted happily that I could do so with no pain at all. This happened every time I had the same problem and only once it did not work because she had run out of the lime and replaced it with oil. I refused the oil usage and repeatedly said that it would not work. Once, after several similar, miraculous instances, I experienced a very short moment of pain while I urinated in front of the outside bathroom, not in a proper place. To my surprise, I then saw a little sharp gravel stone come out with my urine, yet no visible bleeding occurred. It was as small as half a bean. I kept this unusual event to myself as a strange secret, since I did not understand it and was afraid of being mocked by others. As I reflect on it now, the incident is beyond my rational thoughts. The miraculous healings in these cases did not happen within my control or conscious will. These incidents seem

¹³ Since the end of 2000, when my heart began to accept divine healing, and my theology gradually came to expect it, divine healing sometimes took place in my ministry. Frequently, however, I prayed for the sick, but no divine healing occurred. Sometimes I prayed to God to heal my headache, and He instantly healed me. However on different occasions, often times I prayed for the same problem and no healing took place. I had to take a painkiller to heal it naturally.

to have happened in accordance with my grand mother's faith and expectation. I remember that she was a devoted Pentecostal who always got up very early in the morning to pray silently and – frequently – for many hours at night. My question revolves around the secret to performing divine healing successfully. What are the determining principles that finally result in divine healing? What experiential principles did she have which resulted in divine healing? Here, the term “experiential principles” refers to various forms of God's essential grace dynamically experienced. Why did the miracle not happen when my grandmother prayed with the anointing of oil? What principles did she possibly lack in the above-mentioned case which prevented divine healing?

Secondly, one evening in April 1995, in the virgin forest of Kalimantan, Malaysia, after I had dismissed a serial of services of the evangelistic Erau Easter festival, unexpectedly between 30 and 50 sick people from the Lunbawang tribe were instantaneously healed after I let them pray for forgiveness and divine healing. However, there was a great tension in my heart at the time I prayed for them. On the one hand, my conscious theological background did not have enough sympathy with the sick nor expect any miracle.¹⁴ I did not appreciate their asking me to pray for healing in such a service. On the other hand, the moment I saw them, I felt in my heart that I confidently knew what to do. I then fervently and boldly prayed for their forgiveness of sins and miraculous healing. With this internal conflict, I was surprised that God healed them all – as they readily confessed. When they testified, I remember one man received his sight from total blindness in one eye. Another man was healed from a suppurating gangrene on the sole of his foot. Another man was restored from a severe migraine which he had suffered for several weeks, and another woman recovered from severe bleeding. At the moment when divine healing happened, a new conflict arose in my heart. I asked myself: “What kind of prayer did I really offer to God? Did I really have faith for divine healing? I was not really sure of having such faith and yet, what had I experienced? What about my theology?” Those questions dealt with the practical theological principles within the context of my past theological background, which had not really expected divine healing. It would seem that it is possible to have genuine faith in divine healing even when one's dominant theology does not really expect it. In analyzing the experience, should I

¹⁴ My theological reluctance to pray for the sick people and my surprise at their miraculous healing in that moment are signs that I did not really expect divine healing.

distinguish or even separate the thing which comes from my corrupted flesh and the thing which flows from God? At the time when healings took place, I also did not feel estranged from divine healing. This feeling changed my surprise into a rationalization that God can do anything He wants. Moreover, since my conscience and theological conviction were not comfortable with divine healing, I intentionally suppressed and neglected these problems in my heart and treated them with indifference. However, there is a great need to correctly understand, from a Continuationist Reformed perspective, a practical theology of divine healing as the ground for a powerful and effective ministry of divine healing.

Next, another occasion that reflects my lack of basic principles to perform divine healing was the following. Once, after a relatively unsuccessful service by our evangelistic team (attended mostly by believers), I took a rest in a simple, traditional Javanese gazebo (it has no wall), taking shelter from the sun's intense heat while waiting for an opportunity to tell the Good News to some men in that place. Suddenly my friend called to me from afar, telling me that someone was asking for a prayer of healing for his son. I turned back, spontaneously asked the man at my friend's side: "Where is your child?" As there was no physical problem, the man said, "There," pointing to his right. "Let us go to my house," he continued. I was aware that some men of that place followed me out of curiosity. Later, after that whole incident (see the following paragraph), my friend told me with amazement that the man who had spoken to me at the gazebo was deaf, and that he was healed instantaneously at the moment when I spoke to him. These cases of divine healing happened without my conscious intention, as I had not known of the weakness of the old man. The incident happened without my conscious faith in divine healing. It was an independent and miraculous act of God himself. However, is that the only explanation for this occurrence of divine healing? Are there experiential manifestations of grace bestowed (in His children) which are indispensable when a miraculous healing occurs? What are these manifestations?

When arriving at his house, I saw his very old, emaciated son who was 60 years old. He had not been able to walk for many years. His father was 90 or more, but still looked like a man of 60 with a better appearance than his son. Immediately I sensed that God was guiding me through His providential witness and that I was to bring him out of his room, commanding him to walk in the name of the Lord Jesus. I asked his father and my friend to bring him out into the living room. As yet I did not

dare to command him by faith in Jesus' name to walk, since this was strange to me. I prayed for his healing in Jesus' name, but no change seemed to happen. Then I commanded him to walk in the name of the Lord Jesus Christ – with a little doubt mixed with certainty. To my amazement, he suddenly stood upright, gave a little jump and then walked to and fro. He burst into tears while he walked. I asked him, “Do you feel any pain in your legs?” He answered, “Yes, a little bit here,” bending over and touching his knees. Once again, I sensed the Spirit's guidance to touch his knees and pray for them. Touching his knees, I prayed earnestly and then asked, “Do you still feel pain now?” After he walked freely, he replied, “No.” I asked him to lift up his knees high while walking. He did it very well and without any pain. In dealing with this 60-year-old man, I never felt any physical power emanating from myself. Did my heart really expect divine healing at that moment? I would answer “yes” and “no” at the same time. “No,” since my flesh and theology at that time did not really expect it; and “yes,” because the Spirit encouraged a constant certainty in my heart to act in a specific way for healing to take place. Healing happened predictably with the Spirit's providential guidance. Yet, is it a key for divine healing? Does my doubt in obeying the guidance result in an imperfect healing? What principles are necessary for complete divine healing to occur fruitfully?

All these questions of the researcher revolve around a practical theology that helps to obtain a fruitful ministry of divine healing. That is what needs to be resolved in this investigation.

Furthermore, the need to develop a practical theology of divine healing derived from the lives of people fruitfully used by God to perform miraculous healing is also needed for the general advance of God's Kingdom. It could be assumed that there must be a set of practical theological principles as to how divine healing may happen fruitfully; and that the same set of principles is embodied in those who have extraordinary gifts of divine healings. Correspondingly, there are specific habits and values experientially internalized in highly effective people, in comparison with those of average success (see Covey 1990). Likewise, there are different qualities of the same type of gem stones as well as different qualities among the stars (1 Cor 15:41). Various differences of the identifiable color and clarity of gemstones are key determinant in certifying their quality. Knowledge of those determinants is valuable for personal interest, financial profit, and other concerns. Comparably, true knowledge of qualitative determinants in one's supernatural gifts is also of great value

for improving and meriting those gifts. That will be the subject of this investigation. Yet, a factual practical theological knowledge of how to improve those gifts to ensure a powerful and effective demonstration is equally important. This is also true for the gifts of divine healings. Thus, for further research, we also need to discern the principles of how to stimulate and enhance the gifts to their greatest capacity. Generalizing all experiences/principles in those who have the gifts of divine healings by overlooking any special ones in those with extraordinary manifestations of the same gift is to detract from God's grace.¹⁵ In short, identifying and formulating practical theological principles of divine healing derived from the lives of the people fruitfully used by God to perform miraculous healing for the advance of His Kingdom is necessary.¹⁶ This will conceptualize a transformative theory directed toward a fruitful outcome (see Janson 1982:21).

2. It is the researcher's Continuationist Reformed conviction that if there is a continuation of the miraculous gifts of the Spirit, or at least the gifts of divine healings, the Church must theologically and practically give a proper place to them.

It is commonly believed by the Cessationist Reformed that the supernatural gifts of the Spirit had already ceased by the first, second, or third centuries. This belief inevitably manifests itself in a negative tone toward divine healing, reflected in

¹⁵ This may result in the failure to value and develop God's grace to its greatest capacity, and, thus, in hampering the advancement of God's Kingdom.

¹⁶ The need for factual knowledge about the practical theological principles of divine healing presupposes a reasonable idea that a minor gift of this kind could be developed into a greater one. Numerous Scriptural teachings as well as Augustine's teaching on prayer as a means of grace reinforce this. James (1:5-6, ESV) teaches, "If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind." Our heavenly Father is glorified and takes pleasure in giving good gifts to those who ask Him (see Mat 7:11; cf. Luk 11:13). Those who have less capacity for the gift of divine healing may ask God in a prayer of faith in Him who is "able to do far more abundantly beyond all that we ask or think, according to the power that works within us" (Eph 3:20 NASB). Moreover, there was a great increase of ability and, accordingly, responsibility given to the faithful servant who was entrusted with five talents and who then responsibly maximized his existing gifts to raise another five talents (Mat 25:14-30). Furthermore, in dealing with prayer as a means of grace, Augustine (see *Confessions* X. xx. 29; X. xxvi. 37; X. xxix. 40; XII. i. 1, Schaff ed. 1997) maintains a logical reasoning of faith that boosts the experiential grace of God in us. From the perspective of our total depravity in which there is nothing inherently good in us, he reasons that asking for something good and righteous in prayer is inherently good and righteous in itself. Therefore, such a sincere and fervent prayer is inherently a preliminary, experiential grace granted to the totally depraved sinner. It is a sure sign that indicated and ascertains the future fulfillment of what has already been given. God will continue to perfect His first grace by fulfilling His gracious love in giving the things asked for in prayer. While admitting our sins and total depravity in true sincerity, we may start asking God to perform divine healing through us and persistently asking it more and more – so that the gifts and their manifestations will increase to the utmost. In summary, true knowledge of experiential principles to effectively and powerfully perform divine healing is crucial for a practical theological development of this gift.

various ways: firstly, by the denial of the continuation of the gift itself,¹⁷ secondly, by attributing an insignificant function to the gift, and thirdly, by reducing the understanding of the faith required for it.¹⁸ Ultimately, this Cessationist conviction and its negative tone unavoidably affect the Continuationist Reformed tradition, either consciously, unconsciously, or both. Consequently, inconsistency may be a part of the latter tradition. That has occurred in my own life and theology.

Sadly to say that some churches theologically acknowledge the continuation of the supernatural gifts of the Spirit, but practically deny any attempt to establish a proper theology and a proper ministry of divine healing or of any one of these gifts. This inconsistency removes all the divine advantages attached to the gifts and thus impoverishes the local and universal churches and also creates a great vacuum on a theological and practical level regarding the respective gift. Finally it emasculates the Church, keeping Christians from being fully militant in this despairing yet arrogant world. In that sense, consistency between theology and practice is an absolute must.

In the researcher's experience, giving a theological space to the fact of God's direct, supernatural intervention – either in doing divine healing or in communicating

¹⁷ Attempts have been made to exclude divine healing from the Reformed tradition (Jensen 1979: 131-144). Jonathan Edwards (*Miscellanies* no. 972, Pauw ed. 2002: vol. 20: 256; cf. Murray 1987: 242-243) states that there is no more need for the extraordinary gifts of the Spirit. Similarly, B. B. Warfield ([1918, 1972] 1976: 6-8), a Princetonian Reformed theologian, argues that the sole purpose of miracles was to certify the New Testament apostles and their doctrine, therefore miraculous gifts, including divine healing, were discontinued with the establishment of the New Testament and the demise of the apostles (see Ruthven 1993: 111; Edmunds et al. 1956: 36-39). Consequently, he (Warfield 1967: Ch. 1; 1976: 5; cf. Packer 1990: 220) believes that the majority of churches in the apostolic age were miracle-working. He (Warfield [1918, 1972] 1976: 6-9) claims that theologians of the post-Reformation period were Cessationists. Similarly, a Professor of Church History of the University of Edinburgh, J. S. McEwen (in Edmunds et al. 1956: 38-39; cf. McEwen 1954: 133-152), maintains that there are no grounds for believing that the Church should continue to possess special gifts and powers of divine healing.

¹⁸ While rightly emphasizing the sufficiency of Scripture and its supreme authority and proclamation, a large number in the Reformed tradition are suspiciously cautious about the role of miracles of healing in bringing people to faith and conversion (Pursey 2001: 99-100). G.H. Kersten rejects any need of miracles in bringing people to faith and repentance. When explaining the physical healing of the ten lepers, he positively reduces "miraculous faith" required for performing any miracle to "*only a strong conviction in themselves that Christ was able to perform the miracle of healing in them [the nine lepers]. They did not seek Him for their salvation, nor did they give Him the honor that was due to Him. ... Regardless of how much it [miraculous faith related to performing any miracle] may draw the attention of the world, in essence it is the least of the various types of faith we have discussed [i.e. historical faith, temporary faith, saving faith, and miraculous faith]. It does not even direct men to the Word of God as the revelation given for the salvation of sinners*" (my emphasis, Kersten 1983: 399). Likewise, a director of African Bible College in Uganda, O. Palmer Robertson, believes that we should consider that the Spirit of God never needs nor uses miracles to convince the heart of men of the Word. Furthermore, he (Robertson [1993] 2004: 83) states, "The established pattern and the explicit teaching of Scripture is that the clear proclamation of the truth rather than the working [of] wonders is the most effective method for spreading the gospel."

a message in harmony with, yet apart from Scripture (see Chapter VII) – means reworking the researcher’s previous theology influenced by Cessationism. It alters some theological foundations and gives a great, surprising, new, reviving perspective. It does not just add something new to the old, but obviously alters the very core of the researcher’s presuppositions in seeing almost every aspect of my theological system. Yet I do not regret this. Rather, I am always thrilled by the loving intervention of God’s abundant grace. The researcher recognizes now how great are the blinding and deafening effects of unbelief and how beautiful, powerful, pleasant, and liberating is faith in God’s Word. In the theological sphere, the researcher believes that there are great benefits to giving divine healing and its related aspects a proper place in the practical life of the church, subject to God’s sovereign will and guidance. A new revival awaits when following His ways by faith.

This study is part of an attempt to give a proper place to divine healing in the Church, both theologically and practically. It endeavors to be responsible to God in doing a practical theology of divine healing for fruitful ministry, in equipping people to know such a theology and translating it into powerful and effective practice. It is an attempt to rectify the inconsistency of Continuationist Reformed tradition in the researcher’s own background.

3. It is the researcher’s Continuationist Reformed conviction that the Gospel workers need a solid, operative, practical theology of divine healing for a ministry that attracts people to the Gospel message. The need is felt by those of the Reformed tradition as well as by Gospel workers worldwide.

The main hindrance for the Reformed tradition to admit this need is, first of all, theological rather than practical. While maintaining the absolute authority and sufficiency of the Word, a Reformed preacher, Stephen Tong, summarizes a principle: When Scripture and theological reflection derived from it reveal something different from our experience, we have to throw out the latter, since total depravity will deceive our experience, but the Word is truth. This provides an explanation for Jon Ruthven’s puzzle (1993: 14) when stating that “the emergence of Pentecostalism was a tangible challenge to a theological position maintained in the church for centuries: that the miraculous gifts of the Holy Spirit had ceased,” yet the church still rejects Continuationism. Tangible proof of experience is regarded as false if contradicting the theological reflection of the tradition.

Admitting theological problems as a basic objection to divine healing, the researcher proposes a renewal of the Reformed tradition by three considerations:

Firstly, the spirit of Reformation needs to be critical of its theological reflection, since total depravity also infects and pollutes the power to reason and interpretation. Our knowledge of the Bible is an interpretation. Depravity biases and misleads all reflections and experiences. Yet, to radicalize this by ignoring God's illumination and sovereignty results in a fatal, absolute subjectivism, denying all objectivity. God's illumination enables us to understand the Bible correctly. True knowledge of the Bible comes to us not through theological reflection, but through a demonstration of divine power and an immediate implantation of the divine light into our hearts so that our minds' eyes see the truth, excellency, and glory of God and are able to discern spiritual things and to reason correctly (see Smith ed. 1959: vol. 2: 246; Helm ed. 1971: 49; Claghorn ed. 1998: vol. 16: 91-92; Valeri ed. 1999: vol. 17: 188; Stout et al. 2003: vol. 22: 157, cf. 154-156). Jonathan Edwards (see *Miscellanies* no. 628, Camberlain ed. 2000: vol. 18) maintains that spiritual light sanctifies and assists the mind to see the clarity and truthfulness of religious truth in rational arguments.¹⁹ Right understanding and experience of God's Word by the aid of divine light are reliable guides for reflections and experiences.

Secondly, the Cessationist Reformed position on the attitude toward divine healing manifests a great variety of perspectives, thus it is exceptionally debatable. This can be discerned in the ambiguous character of Calvin's attitude toward the extraordinary offices of prophet, apostle, and evangelist that directly relate to the exercising of extraordinary gifts. While maintaining that Calvin is a Cessationist, Wetmore (1992: 89-91) argues that Calvin does not deny the possibility of regaining the functions of these three offices as urgently needed in a time after the initiation of the Kingdom.²⁰ In other words, there may be believers without legal offices as such, yet endowed with great, special impact upon the established Church. Thus, although he strictly confines these offices to the beginning of the Christian era, Calvin possibly

¹⁹ In a similar way Smith Wigglesworth (1947: 14) states, "The word of the Lord comes not with observation but with divine, mighty power, working in us until, by the power of the Spirit, we are created anew by this new life divine. ... this divine Word comes to us by the power of the Holy Ghost."

²⁰ Wetmore (1992: 157-158; see Langstaff 1999) thinks that it is possible for a Calvinist to cling to Charismatic theology by making a few trivial modifications.

could sympathize with the existence of miraculous gifts and extraordinary ministers of the Word especially raised by God in His sovereign will in an abnormal period.²¹

Similar ambiguity also materializes in the perspective of a moderate Cessationist, Vern Poythress, a New Testament Professor at Westminster Theological Seminary. While admitting the existence of the “miraculous” gifts of the Holy Spirit today, Poythress (s.a.: 4-6, 8, 14, 16, 18; cf. Deere 1993, 2003: 56) believes that they are far inferior to the apostolic gifts, since all contemporary gifts are fallible, not infallibly revealed and inspired by the Holy Spirit as were the apostolic gifts.²²

Thirdly, the foundation of Cessationism was never based on biblical statements, merely on theological arguments. Martyn Lloyd-Jones ([1982] 1987: 94) states,

I personally have always found myself quite unable to accept the well-known teaching that everything belonging to the realm of the miraculous and the supernatural as manifested in New Testament times came to an end with the apostolic age. There is no statement in the Scripture which says that – none at all. There is no specific or even indirect statement to that effect.

Furthermore, as truly projected by J.I. Packer (1990: 221), John Owen maintains the relative objection of Cessationism against Continuationism:

[S]ince one can never conclusively prove that any charismatic manifestation is identical with what is claimed as its New Testament counterpart, one can never in any particular case have more than a tentative and provisional opinion, open to constant reconsideration as time and life go on.

It can be concluded that Cessationism in the last analysis is a theological presupposition that functions as an axiom to be defended.

The more trustworthy position is Continuationism. It is well known among theologians that both Augustine (in his *City of God*) and Tertullian utilized the argument that miracles were happening in their age as a part of their apologetic for the Christian faith (see Lloyd-Jones [1982] 1987: 95; MacNutt [2005] 2006: 83, 113-

²¹ See Elbert 1985: 115-143. Sweetman, Jr. (1976: 289-290, 297; cf. 283-286, 288) argues that perhaps Calvin with his Cessationist position inconsistently believes that the gifts of healing and miracles possibly still exist until now, although they are “very rare.” See also Chapter V, subtitle “Believing that Divine Healing is Available Today by Faith.”

²² For Poythress, what takes place in the apostles and in us is qualitatively different, since both the inferential and intuitive processes experienced by the apostles in exercising gifts, are divinely inspired by the Holy Spirit, and thus, divinely authoritative; yet in our case there is no inspiration of the Holy Spirit. As a result, the words and official actions of the apostles and apostolic men have divine authority, but ours are fallible, “still contaminated by sinful human reception.” Confirming this, Poythress (s.a.: 1, 11) states, “modern spiritual gifts are analogous to but not identical with the divinely authoritative gifts of the apostles. . . . modern charismatic gifts are *analogous* to inspired apostolic gifts. Hence it may or may not be appropriate to call them by the same *terms* as those used in the New Testament” (original emphasis).

116). Andrew Murray (1992: 10, 12, 36, 52) – whose name is attached to the Dutch Reformed Church in South Africa – rightly maintains a positive attitude toward miraculous healing by associating belief in it with true victory in Christ through our firm trust in His promises.²³ Likewise a Reformed Theologian, Douglas Moo, argues for Continuationism against Cessationism.²⁴

While the Continuationist Reformed believes in the continuation of divine healing throughout history, it is appropriate to utilize the same argument for the spreading of the Gospel. In the researcher's conviction, this means realizing one of the optimal functions of divine healing in the present time.

Against the tendency of Cessationism, some Christian theologians argue for the positive role of divine healing in bringing people to Christ. In *Reported Miracles: A Critique of Hume*, Joseph Houston (1994: 10), a senior lecturer of the Faculty of Divinity at the University of Glasgow, analyzes Augustine's idea of the function of miracle:

When Augustine is talking about the wonders done by Christ and in his name it is often upon the conversion of rebellious wills, forgiveness, the birth of true belief, the overthrow of false devotion that he dwells.²⁵ All this belongs rather to the content of faith, to what the newly convinced Christian believer has come to believe, than to his reasons for the new belief. If the enquirer has been lacking reasons for Christian commitment, at least some of *these* miracles are more likely to be part of what it is he needs to be persuaded about than they are to be persuasive reasons in themselves.

In the same vein, Jack Deere (1993, 2003: 39-40) believes that miracles can result in a strong sense of the fear of the Lord which makes people not want to act

²³ Explaining Matthew 9:6 and James 5: 15-16, Murray (1992: 7-9, 60-62) believes that forgiveness of sins and divine healing are one totality in Christ. Murray (1992: 16, 22, 63-65, 68, 75-77, 86, 89, 91-92) also maintains that divine healing is in the atonement of Christ, directly associated with genuine obedience and sanctification.

²⁴ Douglas Moo (1988: 195-196) states: "We are not, however, convinced ... to deny the possibility of miraculous healing after the apostolic age. First, while the evidential value of miracles cannot be gainsaid ... there is no reason to think that miracles could only be done by Jesus or the apostles. Second, the possibility that God will heal miraculously in the continuing life of the church appears to be implied by Jas 5:14-16. Here, it is not the apostles, but 'the elders of the church' who pray and anoint with oil with the purpose of bringing physical healing. This makes Calvin's view (cf. *Institutes* 4.19.18), that the power to heal was confined to the apostolic age, untenable. Warfield [in his *Counterfeit Miracles* [1918, 1972] 1976: 169-173], on the other hand, finds 'nothing miraculous' in the circumstances of the healing. But the simple assertions that the prayer of faith will 'save' – e.g., heal – the one who is sick, and that 'the Lord will raise him up,' point to a healing that occurs outside the sphere of natural physical healing or medical therapy. Third, there is no reason to think that the 'gift of healing' mentioned by Paul in 1 Cor 12:9 and 28 has been withdrawn from the church. ... we find no reason to rule out the possibility of miraculous healing after the age of the apostles; and some reason to expect that such healings would continue to occur."

²⁵ Houston (1994: 10) provides evidences from Augustine, *De Civitate Dei*, x, xxxii.

presumptuously. Furthermore, Gordon Lindsay (Lindsay ed. 2000a: 51) states that divine healings, in the life and ministry of Elias Letwaba continuing Lake's ministries in South Africa, "opened the hearts of the people to his message of salvation."²⁶ Also, Theron (1999: 57) says, "Healings influence people in many ways. It builds the faith of those who attend." In a similar way, John Wimber, a prominent theologian of the Third Wave movement, views miracle healings with optimism. With zeal to evangelize the world, he states that divine healing should play a dominant and normative role in bringing people to faith and conversion (1982: 20; 1987: 48; cf. Grudem's preface 1966: 12).²⁷ Wimber (1982: 20) estimates that 50 to 100 people are miraculously healed each week in his movement. As a result, many people come to know the Lord and are converted (see D. C. Lewis 1989: 331-332).

However, while the role of divine healing in bringing people to faith and repentance may be debatable by Cessationists, the general effectiveness of attracting people to Christ through divine healing cannot be overstated.²⁸ Confirming this fact, Moo (1988: 198) states that divine healing "can be used ... to point people to Jesus Christ and to the message of the gospel." In fact, between 1980 and 1990, the growth of churches in South Africa that integrated divine healing into their ministries was phenomenal.²⁹ Demonstrations of God's power through divine healing attracted a

²⁶ This is in line with the good intention of Jesus' miracle of healing the blind, that is, to give glory to God (see John 9:3-5, 39). To the elect, it serves as "a sign and catalyst ... a signpost on the path to faith" (Warrington 2000: 137), and to others God's judgment.

²⁷ Wimber's aim is to get in touch with youth "who have not been reached by traditional approaches to the Christian faith" (1982: 23).

²⁸ In the natural realm, when discussing the necessity and reasonableness of signs at Pentecost, Abraham Kuyper ([1888, 1900] 1941: 129) states, "The senses of sight and hearing are the most effectual means by which the outside world can act upon our consciousness." The occurrence of miraculous healing as God's work will do more than just to affect our senses. Likewise, Keener argues that signs and wonders are the "primary method of drawing people's attention to the gospel in Acts" (2001: 58-59). In the same vein, reflecting on the historical progress of Christianity, an ecumenist Pentecostal Donald Gee (in Hollenweger [1972] 1976: 368) warns the Pentecostal Movement in general to employ God's spiritual or supernatural gifts - including divine healing - to win the world for Christ: "We believe the Pentecostal Movement will absolutely fail in obedience to the heavenly vision that God placed before it, if it goes back to dependence upon purely natural gifts for the work of the ministry, never mind how deeply people may be consecrated, or how efficiently they may be educated in Bible schools or elsewhere ... The early church 'turned the world upside down' in a generation. But they did it through spiritual [or supernatural] gifts and not through natural gifts." Charles and Frances Hunter (1981: 17), emphasizing the effectiveness of miracles including divine healing in attracting people to salvation in Christ, maintain that the only possible way to accomplish the Great Commission to preach the Gospel to all the world is "with miracles just like Jesus did."

²⁹ The number of Christians belonging to these churches increased by 23% from 5.6 million to 6.9 million. This was in sharp contrast to mainline churches such as the Anglican, Methodist, Catholic, and Dutch Reformed Church that did not incorporate divine healing. Their members declined by 25% from 12.1 million to 9.1 million (Bate [1995] 1997:15).

massive number of people to hear the message of the gospel in the ministries of Evangelist Reinhardt Bonnke and Pastor Benny Hinn. During November 2000, in Lagos, Nigeria, Bonnke (DVD 2001) experienced a great success when conducting six days of “Millennium Crusade.” Through various demonstrations of divine healing and the involvement of 200,000 counselors and 2,000 churches, the meeting resulted in 3.4 million people turning to Christ. Similar success could be found in the “Manila, Philippines 2005 Crusade” by Benny Hinn Ministries. The meeting was marked with various manifestations of divine healing. The official committee claims that the meeting from the first to the third day had an attendance of 1,000,000, 1,200,000, and 1,300,000, respectively (This is Your Day 2005). The largest historical event, in terms of numbers, was held on January 2005 in Bangalore, India, by Benny Hinn’s Crusade. This crusade was also blessed with a variety of miracles of healing. The official committee (Watch Now 2005b) reports that over 7,000,000 people attended the three days of the “2005 Festival of Blessing” at Jakkur Airport.

Divine healing does not reduce the power of the Gospel to save. Just the opposite, it manifests the power of the Gospel to save, since it functions as a sign of the eternal saving power of the Gospel. Furthermore, either in response to the faith of believers or in manifesting His independent action, we must acknowledge God’s sovereign work and glory when divine healing occurs to accompany the Gospel proclamation. This is His wise prerogative to promote His Kingdom (see Chapter II) and to manifest His great compassion toward the sick (see Chapter III). Any negative effect of the miracle of healing – which belongs to human sin – must be eliminated wisely without reducing its positive effects. Believers are fully responsible to accept God’s way and to use it for the greatest benefit of His Kingdom and glory.

In short, Gospel preaching needs to be integrated with divine healing in order to attract people to the Gospel. To this end, we need to construct a practical theology of divine healing to facilitate such a ministry.

1.3.2 The Background for Selecting Wigglesworth and Lake

There are five reasons for developing a new practical theological theory from the lives of Wigglesworth and Lake (see 1.11 on “Short Biographies of Wigglesworth and Lake”).

Firstly, without denying their weaknesses, they were internationally acclaimed among the Pentecostals as great men of God with unusual, supernatural demonstrations of the Spirit. Roberts Liardon (2007a) correctly states,

It is arguable that there is no more significant patriarch of the Pentecostal Movement than Smith Wigglesworth. While he was not the catalyst for breakthrough revivals such as the one in Wales led by Evan Roberts in 1904 or that of the Azusa Street Mission in 1906 that was led by William Seymour, it was Smith Wigglesworth's steady faith and staying power that made the Pentecostal revival the most significant Christian movement of the twentieth century.

In recalling Wigglesworth's extraordinary influence upon the body of Christ in general and specifically upon the revival of the supernatural gifts, Desmond Cartwright (in Cartwright [2000] 2003: 7) correctly states,

In the unfolding story of the moving of God's Holy Spirit through the Pentecostal and charismatic outpourings of the past one hundred years, Smith Wigglesworth stands as a colossus. The life and ministry of this Yorkshire plumber have inspired countless thousands. With his insistence on simple and absolute faith, Smith Wigglesworth has been heralded as one of the fathers of the Pentecostal and charismatic movements, the Word of Faith movement and of other streams and denominations that have longed for the restoration of a Church of supernatural and miraculous power.

His worldwide ministry was unusually fruitful and reached big cities in some European countries, America, Canada, Australia, New Zealand, and South Africa. This dealt with believers from a great variety of backgrounds: "Methodist, Anglican, Brethren, Salvation Army, Holiness and Pentecostal" (Cartwright [2000]2003: 12). Although not as great as Wigglesworth, Lake was one of the leading Pentecostal evangelists in United States (cf. Liardon 2007b). Beside the nation-wide reputation of his healing rooms in Spokane, Lake was well known among worldly financiers in the United States, worldly leader like Mahatma Gandhi, and a great Reformed theologian, Andrew Murray (see Reidt 1981).

Secondly, related with the first point and more specifically, their ministries of divine healing are fruitful, so we need to learn from their practical theology of divine healing that worked as the background to their success. Most Pentecostals and Charismatics believe that they were exceptionally effectual and effective practitioners of divine healing (see Wilson 2002: 1, 219-220; Liardon 2006: 9; Liardon ed. 1996: 9; 1999: 9, 17). Paul Leslie King (2001: 50) claims that Wigglesworth's ministry of

faith and healing was powerful.³⁰ Gordon Lindsay ([1949] 2003: 1) believes that Lake's healing ministry in South Africa and Spokane, Washington, was deemed "the greatest of his generation." Lake (Liardon ed. 1999: 493) confesses as a missionary: "I have witnessed the healing of thousands of heathens." He (Liardon ed. 1999: 305, 695) publicly reported with living evidence that during the five years of his healing ministry through the church at Spokane, there were 100,000 instances of divine healing records. There were approximately 200 persons to be ministered to per day, and from those 176 were non-church members (Liardon ed. 1999: 688). Under his healing ministry (which was assisted by some ministers), "Spokane has become celebrated as the greatest divine healing center in the world" (Liardon ed. 1999: 695). When Lake ministered in that city, sick people – even, the incurable ones – preferred to go to his Healing Rooms than to the Deaconess Hospital (the only one in Spokane) in their attempt to obtain their healing (Pierce 2001: 12). While some occurrences of divine healing in the ministries of Wigglesworth and Lake may be debatable to a certain degree, I am convinced that their overall ministries must be judged as typical and fruitful (powerful and effective). Their ministries contribute to the revivals of the supernatural things and bring the classical Pentecostal movement to the strong position in the midst of severe oppositions (cf. Warner & Lee 1999: 9-10). Perhaps their ministries of divine healing resemble the apostolic praxis of divine healing (Wilson 2002: 3; Liardon 2006: 9; Lindsay ed. 2000a: i; cf. Gordon 1992: 122; Heitink [1993] 1999: 8). Also, their healing miracles were performed according to their conscious expectations, and thus seem predictable. They lived out a proper set of practical theological principles of divine healing, so that their ministries became fruitful, as were their other ministries associated with divine healing. We need to learn their practical theology. By grace, one could repeat a similar process by using the same set of practical theological principles for its fruitful practice. That single abovementioned point may serve as a significant determinant in choosing their practical theology of divine healing for this research.

Thirdly, their impact on divine healing is very significant for Pentecostal and Charismatic leaders. In the paper "Meet Smith Wigglesworth," the Charismatic leader, Oral Roberts graciously bestowed his personal tribute to Wigglesworth in the matter of divine healing. To George Stormont, Roberts (in Stormont 2004: A) said

³⁰ In the same place, King also maintains that some of Wigglesworth's teaching is opposed to some modern faith teaching.

that he and “every other Evangelist who has been widely used in Divine Healing, owes a debt beyond calculation to Smith Wigglesworth.” The success of Lake’s Healing Rooms in Spokane gave birth to many similar ministries in the whole world (see Pierce 2001: 13).

Fourthly, a large part of Lake’s practical theology of divine healing does not contradict Wigglesworth’s, and vice versa. Indeed, their theories may complement each other, constructing a better one than either by itself.

Fifthly, the literary sources of both Wigglesworth and Lake are able to be investigated in a more qualitative way.

1.4 The Research Problem

With the understanding that practical theology is a theory of action, and thus a practical theology of divine healing is a theological theory of divine healing, the study will formulate the research problems.

In order to develop a new practical theology of divine healing from a Continuationist, Reformed perspective, a theory deduced from the lives of Smith Wigglesworth and John G. Lake, two research problems are identified:

1. The first problem is to identify and formulate a practical theological theory deduced from their lives (including their experiences and theological worldviews): What is their theological theory of divine healing which establishes such a fruitful practice? The theory is deduced from certain aspects of their lives: (1) understanding of the nature of divine healing,³¹ (2) basic attitudes toward sickness and disease, (3) faith in divine healing – its necessary convictions and the theoretical principles for such a practice, (4) spiritual equipping for a divine healing ministry, and (5) the supernatural guidance of God to perform divine healing. In identifying and formulating a theory, some necessary principles for a fruitful practice of divine healing will be highlighted.
2. The second problem is to rework the practical theology of divine healing into a Continuationist Reformed position through an evaluation of the solution to the first problem. What position should a Continuationist Reformed hold with regard to the

³¹ Identifying the nature of divine healing is not only essential for its fruitful result, but also necessary to determine the essential points for discussion, providing an interpretive description of the issue that organically relates to various aspects of the participants’ theological worldview and experience. Consequently, the concrete context and dynamic experiences of the participants, as well as the theological description of divine healing, will be fully considered.

findings? Since a new theory must be in agreement with the Continuationist Reformed position, questions of coherence between theological propositions are essential. Theological reflections from the Reformed tradition and the researcher's own experience will be a great help in this reworking.

1.5 The Framework of the Research

Keeping to the focus of the study (developing a new practical theological theory deduced from the lives of Wigglesworth and Lake – a proper theory for a Continuationist Reformed position), the research structure in each chapter is as follows:

1. The study will first identify and formulate Wigglesworth's and Lake's practical theological principles of divine healing in a specific area (see the above-mentioned five areas in the research problem). Their shared and unique principles will be identified.
2. The study will rework the findings to conform to a Continuationist Reformed outlook.

1.6 Resources of the Research

To facilitate such an investigation, the following necessary resources were referred to:

1. The primary sources for the works of Smith Wigglesworth and John G. Lake are their recorded sermons. The research utilizes printed and electronic materials on their sermons, testimonies, and letters. Relevant material of Smith Wigglesworth is obtainable through a pdf library (CD-Rom) made by Ladydog Production (2004). It contains his scanned original handwritten manuscripts, his recorded sermons, and testimonies that were gathered. Robert Liardon's *Smith Wigglesworth: The Complete Collection of His Life Teachings* (1996) and *John G. Lake: The Complete Collection of His Life Teachings* (1999) are significant, since this material contains their works in the original style. Whitaker House's publications of Wigglesworth's sermons are useful, since they are compiled according to specific subjects. The editorial works of Gordon Lindsay on Lake's sermons and Wilford H. Reidt's contribution in excerpting Lake's diary ([1981] 2004) are also very significant in addition to Liardon's.

Secondary sources are also used with respect to Wigglesworth's life and ministries: Stanley Howard Frodsham's *Smith Wigglesworth: Apostle of Faith* (c.

1948, 2002), William Hacking's *Secrets of Smith Wigglesworth: Personal Insight into the Miracle Life of God's General* (c. 1972, 2002), Albert Hibbert's *Smith Wigglesworth: The Secret of His Power* (c. 1982, 1993), Julian Wilson's *Wigglesworth: The Complete Story, A New Biography of the 'Apostle of Faith' Smith Wigglesworth* (2002), Desmond Cartwright's *The Real Smith Wigglesworth: The Life and Faith of the Legendary Evangelist* (2000, 2003), and also the testimonies of Wigglesworth's friend, George Stormont's *Wigglesworth: A Man Who Walked with God - A Friend's Eyewitness Account*, 1989, and his audio recordings. A secondary source on Lake to be utilized is Wilford Reidt's *John G. Lake: A Man without Compromise* (1989).

2. For referential materials relating to the Continuationist Reformed perspective, books on the Reformed theology in general will be used. Charles H. Spurgeon's recorded sermons are the most utilized resources.

3. This investigation will make limited use of Reformed literatures that deals with divine healing, especially those writings which have a positive approach to the issue. Unfortunately, compared to the Pentecostal, Charismatic, and Third Wave movements, the traditional Reformed position sympathetic towards divine healing contributes a very small portion to the theology and practice on that subject. The first three movements mostly claim that divine healing forms a part of their characteristics. Numerous writings and conferences around the world from these groups are devoted to exploring various aspects of divine healing. Some books to be used for this study which come from a Reformed background are Andrew Murray's classic book *Divine Healing* (1992), C. Samuel Storms' *Healing and Holiness* (1990), Leonard Kuyvenhoven's *Miraculous Healing and You: What the Bible Teaches, What You Need to Know* (1999), and A. W. Pink's *Divine Healing* ([s.a.] 2000). The deficiency of written Reformed material with a positive approach will be compensated for by utilizing relevant contributions from various Christian backgrounds: George Jeffreys' *Healing Rays* (1932), Richard Mayhue's *Divine Healing Today* (1983), John Wimber's books, especially *Power Evangelism: Signs and Wonders Today* ([1985] 1986) and *Power Healing* (1986), Jack Deere's *Surprised by the Power of the Spirit* (1993, 2003) and *Surprised by the Voice of God* (1996, 2003), Michael Harper's *The Healing of Jesus* (1986), Keith Warrington's *Jesus the Healer* (2000), and others. These writings encourage believers to walk in God's presence both naturally and supernaturally. This research serves the same aim, yet its methodological approach to

divine healing is from a practical theological perspective with the extensive use of systematic theology. Additionally, it attempts to develop a practical theological theory, derived from fruitful practitioners of divine healing and reworked to conform to a Continuationist Reformed position.³²

1.7 Aims of the Research

This doctoral thesis aims to accomplish the following:

1. To advance the practical theology of divine healing, facilitating its fruitful practice. It will supply and stimulate theoretical and practical reflections regarding the issue for theologians and practitioners of divine healing within Christian circles. On a practical level, this study attempts to restore such remarkable occurrences of divine healing as in the experiences of Wigglesworth and Lake.
2. To meet the resistance of the Reformed tradition to positive engagement in divine healing. The study proposes a sympathetic approach toward the issue, presenting a more developed practical theology of divine healing within the established Reformed tradition. It revives Andrew Murray's attempt in offering such a theology ([1900] 1992) that tried to embrace divine healing as part of the tradition.
3. To provide a practical theological model of the approach to divine healing.
4. To settle the researcher's existential crisis regarding the issue, so that divine healing may be better understood and exercised in his experience. The study is necessary for the researcher's context (in Reformed Evangelical circles) in obeying Christ's Great Commission. It is the researcher's conviction – as was Calvin's in commenting on Mark 16:17 – that God's miracle is designed “to confirm the faith of His Gospel.” Miracle must serve the Gospel (cf. Sweetman, Jr. 1976: 290, 297).

1.8 Philosophical Research

The present subject is necessary, since as David Tracy (1983: 61) says, “The first task of responsible reflection on practical theology, therefore, is to clarify the actual theories with which the practical theologian enters into the realm of praxis.” The term “praxis” refers to the critical considered practice which is theory-laden (cf. Tracy 1983: 61; Wolfaardt 1992: 33). Concerning the philosophical research to be done, this study assumes an incarnational model of practical theology, a model

³² Johann Mouton ([2001] 2005: 177) correctly defines “theory” as “a set of statements that makes explanatory or causal claims about reality.”

abstracted from the incarnation of the Son of God. There are certain presuppositions which are believed in this model. The following are the ideas of philosophical research used in this dissertation, its presuppositions, and some considerations:

1. In determining to use the practical theological method, I am aware of some other methods in the discussion of how practical theology is pursued. Gerald Hawkes (1989:30-39) summarizes three approaches in relating theology and practice: deductive, inductive, and dialogical. Complementarily, Wolfaardt (1992: 1-37) encapsulates the approaches in a slightly different way from Hawkes, yet giving a good insight as well: confessional, correlative, and contextual. Each of these methods maintains in its own distinct way the framework of the reign of God in this world (Wolfaardt 1992: 34). We will briefly view all of these methods in an integrative way.

Hawkes (1989: 30) maintains that the deductive model starts from “a prescriptive, dogmatic theological position” which is then drawn out into practical implications. The procedure for developing practical theology is strictly unidirectional, i.e. from dogmatic theology to practice. In this model, practical theology is “applied theology” in which the authority of dogma decides the “hermeneutical procedure” and “logical process.”³³ The confessional approach (see Wolfaardt 1992: 6-7) belongs to the deductive model. It maintains the priority of Scripture from which the norm and source of knowledge are drawn (Wolfaardt 1992: 7, 14-16). Many traditional Reformed pastors and theologians show a fondness for the confessional/deductive approach. The main proponents of this model are W. D. Jonker and J. A. Adams.³⁴

As a reversal from the deductive model, Hawkes (1989: 30-31) explains that the inductive model starts from the actual pastoral actions deliberately selected as case studies which are then examined and analyzed through behavioral sciences and

³³ According to (Hawkes 1989: 30), the behavioral sciences (such as psychology, sociology, anthropology, economics, politics, and others) may function to clarify “the nature of the context in which theology is to be applied,” and the philosophical systems may contribute to shape the “hermeneutical principles” of practical theology. Proponents for the deductive model are usually traditional Reformed theologians.

³⁴ Jonker, using Wolfaardt’s words (1992: 7), defines practical theology as “the study of God’s Word from the point of view of the church’s ministry” Manifesting the confessional/deductive approach, Adams (in Wolfaardt 1992: 18) gives a description of pastoral care as “(1) motivated by the Scriptures, (2) founded presuppositionally upon the Scriptures, (3) structured by the goals and objectives of the Scriptures, and (4) developed systematically in terms of the practices and principles modelled and enjoined in the Scriptures. To put it simply, scriptural counseling is counseling that is *wholly* scriptural” (original emphasis).

questions provided from the investigator's theological background in order to attain general conclusions. The deduction may deal either with better understanding of suggested pastoral actions in the future and/or with revision of theological understanding and formulation. The procedure for developing practical theology is also unidirectional, i.e. from practice to theology. The inductive model is primarily promoted by S. Hiltner.

Hawkes (1989: 31-33) explicates that the dialogical model is an integration of the deductive and inductive methods by creatively synthesizing their given procedures. In the dialogical model, theological statements are deemed as faith statements which are developed in the course of our ongoing experiences, and are derived from the process of interpretation. There is a complicated interplay between theology and practice. Dogma must be treated as a theory that needs experimental testing to be regarded as an operational truth. Hawkes (1989: 31) concludes,

No formulations of theology and no programmes for practice can ever be final – each is continually being reviewed and revised by the other in the ongoing transformations of life. The practical theologian operates by deliberately bringing theology and practice into dialogue, again and again presenting provisional proposals for action and provisional reformulations of theology.

The dialogical approach is the same as the correlative approach (Wolfaardt 1992: 7-10). Highlighting various tendencies of the correlative position – i.e. putting more emphasis on the Word and confession of faith, on action, or on the situation – Wolfaardt (1992: 10) states, “in this group one could rather speak of a spectrum of positions, some of which are more confessional than others.”

Looking further, the nature of the dialogue between theory and action will determine different outcomes. Firstly, as influenced by conservatism, I. Lakatos and Rolf Zerfass, according to Hawkes (1989: 33-34; cf. Heitink [1993] 1999: 113), maintain that there is a “hard core” of the theory (i.e. the basic theology with its basic orientation) that cannot be changed or adjusted, except for the “auxiliary hypotheses” or the “protective belt” around it. When tested by actions, the belt can be adjusted, re-adjusted, and even replaced by other theories. Differing from that, A. V. Campbell and Hawkes (1989: 32-34) see no conclusive “hard core” in every practical theological theory, as there is always ambiguity and inconclusiveness with regard to the constant yet dynamic relationship between theory and action. A theological theory can only function as a temporary proposal for the restructuring of practice.

This reflects the “unfinished character of practical theology” which highlights the ongoing transformation of the theology-practice relationship (Hawkes 1989: 33).³⁵

Proponents of the dialogical/correlational/correlative approach come from a wide variety of denominations. Beside the persons already mentioned, some others are J. A. van der Ven (Roman Catholic), C. Bäumlner (Evangelical Lutheran), J. Furet (Reformed), L. M. Heyns, H. J. C. Pieterse, and J. P. J. Theron (from UNISA). It can be inferred from the above discussion that the correlational approach in UNISA may vary, from tending to have more sympathy to the confessional approach to tending to have more sympathy to the contextual one. In my opinion, Matsobane Jacob Manala (2006; cf. Burger in Wolfaardt 1992: 20), in doing his thesis on “The Church’s Ministry to the Sick in a Black South African Context,” takes the latter position, i.e. holding a correlational approach which tends to have a great sympathy for the contextual approach. My practical theological method is the reversal of this, i.e. a correlational approach that tends to have a great sympathy for the confessional one. I call it an incarnational practical theological approach and base my position partly on Wolfhardt Pannenberg’s theological views.

The last group of practical theologians, as indicated by Wolfaardt (1992: 30-37), use the contextual approach. This approach usually follows four respective phases. Firstly, it sees the actual context or the lived experience of individuals/group as the starting point of practical theology (Wolfaardt 1992: 30). Secondly, from there it moves on to critical examination in the social context of the research. This also

³⁵ According to Hawkes (1989: 32, cf. 31-39), the University of South Africa (which follows the practical theological school of West Germany) and Rhodes University prefer to use the dialogical model. With different tenets/orientation, the former institution chooses to maintain the “hard core” of the theory and the latter to see no “hard core” at all. However, although Pieterse, the former head of the department of Practical Theology in UNISA, subscribes to the dialogical model, he (Pieterse 1998: 158-159) acknowledges that distinctly South African approaches to practical theology, as investigated by Coenie Burger in 1989, are “a confessional approach, a correlational approach and a contextual approach.” Yet most of them agree in maintaining the supreme authority of Scripture (Pieterse 1998: 159). In the same reference, Pieterse also indicates that Johan Wolfaardt (1992), in making a study guide for practical theology, refers to Burger’s highlights on the importance of the context and uses the same “as a point of departure in describing the approaches Burger identified, namely Scripture and context, the gospel and context and faith and context.” This seems to initiate a “new, operational scientific (*Handlungswissenschaftliche*) and empirical oriented approach to practical theology” in UNISA (cf. Pieterse 1998: 159). Yet, Hawkes (1989: 38) also detects an inconsistency that Pieterse, in employing the Zerfass model, “does not regard the ‘hard core’ as unassailable.” What Hawke points out is Pieterse’s intention to allow a proper correction of the “theological preconceptions by insights gained in practice,” so that there will be progress in understanding and improving faith actions (cf. Pieterse 1987: 34-35). However, the researcher believes that some theological preconceptions do not always serve as the “hard core”; they can be “auxiliary hypotheses.” The researcher believes that whatever happened in the praxis, Pieterse will never change his basic belief (hard core) that God has come and still communicates Himself in Jesus Christ and His Word (see Pieterse 1987: 2).

means doing critical self-examination on the researcher's own interests, motives, prejudices, and his/her own church/social ecclesiological position in order to be aware of the aspects that profoundly influence the selection of the research subject and questions, the investigations, reflections, and actions. Along this line of approach, a feminist theologian, Denise Ackermann (in Pieterse 1998: 161), states,

Self-reflexivity is seen as an essential aspect of transformative research, requiring an awareness of one's own position. Emancipatory feminist research aims at being reciprocal, encouraging deeper self-reflection and understanding on the part of the researched and researcher in a relationship of mutual subjectivity.

In all investigations, the Gospel and the Kingdom of God should be seen in the local situation. Social analysis is used to detect and cleanse the society from all evil forces so that the movement of the Spirit can be properly discerned. Thirdly, theological reflection should be done within a specific faith-commitment of the researcher. As believers are, according to the contextual approach, socially formed and defined, a hermeneutical suspicion and spiritual formation must be properly used in the process. Finally comes the phase of pastoral praxis and planning within the given context. Usually, researchers in the contextual approach are oriented more to the world than to the church and its work. Yet, they may also demonstrate a great emphasis on the latter in order to change society (see Wolfaardt 1992: 12, 34). Beside Ackermann, some other advocates of the contextual approach are J. Cochrane, J. De Gruchy, and R. Petersen.

2. Following the early definition of H. J. C. Pieterse (1987: 2), the researcher maintains that practical theology is the *“theological theory of Christian communicative actions which enable one to transmit faith through speech, symbol and behavior”* (original emphasis). On the one hand, following A. G. Van Wyk (1995: 101), “practical theology [is] in intent on being the theory of practice. It is intimately concerned with praxis in worship and faith.” In accordance with J. Firet (in Wolfaardt 1992: 20), practical theology deals with the “praxis of God” – the God who comes in Christ to His people in their context so that they may come to Him in a concrete fellowship with Him. On the other hand, practical theology also deals with the Word of God and biblically revealed knowledge of Him (see W. D. Jonker and Abraham Kuyper in Wolfaardt 1992: 15-16). In this matter, according to the researcher's Reformed conviction, the Word is an absolute norm for faith and practice. Gerber Heitink ([1993] 1999: 102) rightly states, “As a branch of theology, practical theology is tied to theology as a whole.” In this way, the point of departure for theology is the

supernatural character of divine revelation, as indicated by Abraham Kuyper (in Heitink [1993] 1997: 71-72). While maintaining the two poles (i.e. God's Word and human in his or her state of affairs) in practical theology, Janson (1982: 7) rightly states that practical theology "must consider the first pole as the primary and decisive one: the basic concern of Practical Theology must be the Word of (the sovereign) God, and nothing and no-one may assail or interfere with this."

Both aspects of practical theology, the Word and the knowledge of God, on the one hand, and the Christian praxis, on the other hand, meet together in practical theology. Yet, without denying the interpretive nature of our understanding of God, of our practical theology and other fields of theology, the researcher maintains that the "praxis of God" cannot be on the same level of authority with His Word. Christian experiences and knowledge consist of subjective and relative authority, but the Word consists of ultimate, objective authority. Therefore, although there must be a correlation between theory and praxis, the Word must be the final, guiding principle.³⁶ Thus, a good model of practical theology maintains its priority on divine revelation. Any theological statement, in order to be true, should be in agreement with the Word.

3. As practical theology "stands at the meeting of faith and action" (Ballard 1995: 115) in constructing a practical theology of divine healing, the study needs to consider both the faith thoughts and experiences (including actions) of Wigglesworth and Lake. J. I. Packer (1984: 18) rightly represents the reason for doing it this way: "The truth is that just as notional knowledge may outrun spiritual experience, so a person's spiritual experience may be ahead of his notional knowledge." Reflecting on what took place in the real-life experiences of Jesus' disciples, Packer (1984: 19) concludes, "the gift was given and their [the disciples'] lives were changed first; the understanding of what had happened to them came after." Such a view is held by Pentecostals in their distinctive reflections of theology.³⁷ This method is relevant

³⁶ In practical theology, Scriptural foundations are divinely and supremely normative. Correspondingly, the "things beyond the local" (cf. Müller 2005:6) function as a set of points of reference for the local and temporal things. This is reflected in the incarnation: the eternal Logos comes into time and space by assuming actual human nature which is culturally and historically situated. This means that the eternal and absolute Son of God comes into a direct encounter and union with conditional things. Yet above all, the incarnated Son is divinely situated in the sense that the sovereign God is absolutely and ultimately in control of His Son. This fact highlights the truth that the eternal absolutely takes control over temporal and local things.

³⁷ In discussing the proprium of Pentecostal theology, a professor of the Apostolic Faith Mission Theological College in Johannesburg, Jan Hattingh (1989: 154), maintains a principle that the congregations of the early church were first saved, sanctified, and filled with the Holy Spirit, then their theological reflections on these events followed. Similarly, John S. W. Bond (1989: 135), the former

when taken as an approach in dealing with Wigglesworth's and Lake's practical theology of divine healing. Since faith is experiential and intellectual, Augustine's dictum of faith seeking understanding means that theology seeks to understand the experience of faith. Yet, this does not elevate such experience to the first place over theological formulations (cf. Hocken 1976: 34-35; Clark 1989: 35-65). Experience of faith has specific limitations.³⁸ Consequently, both theological formulations and spiritual experience must be subjected to the Scriptures. As an implementation of that truth, Janson (1982: 8-9) rightly concludes:

Such a practical theological theory would be born of both theory (theological tradition) and practice (situational investigation). The ideal would then be for this theory to be applied in practice and subsequently tested again (in the above manner) by Practical Theology. The initial theory would, one hopes, be replaced later by a second, which would then be implemented once again.

4. With the above-mentioned approaches in practical theology, the researcher, because of his theological background and persuasion, chooses to use the dialogical/correlational/correlative approach which has much in common with the confessional approach. In selecting this approach/method/model, the researcher leaves all the others with due respect to their proponents.

The model also maintains such a flexibility that one can start the research, either "from above to below" (i.e. *from* God's absolute revelation which is addressed *to* us in our specific context) or "from below to above" (i.e. *from* the living integration of the absolute truth with a specific real-life context *to* God's Word).³⁹ The former is

General Chairman of the Assemblies of God of South Africa, believes that Pentecostals presuppose that "theology follows experience." Moreover, he states, "First comes the act of God, then follows the attempt to understand it. Pentecostalism was born out of experience. ... The Pentecostal eschews the thought of truth merely as conceptualized in a theory or an abstraction. Truth must be *experienced*; otherwise it is not valid – a mere form or religion without power. Pentecostal thinking opts for the dynamic rather than for what seems to be formalized and tightly structured. Formal theology failed in the beginning of the revival when it sat in judgment on the charismatic experiences which were manifested" (1989: 135 - original emphasis). It seems that most Pentecostals see their normative religious experience as a "revelation of the Spirit" in which the Word of God is - if possible - attached to it as its criterion (cf. I. G. L. Du Plessis 1989: 148; John Bond 1989: 135, 137).

³⁸ For example, Oswald Chambers ([1930] 2002: April 5) in *My Utmost for His Highest* correctly maintains the limitations of our spiritual experience of faith as well as our spiritual knowledge in God: "We can never fully comprehend Christ's agony in the Garden of Gethsemane, but at least we don't have to misunderstand it. It is the agony of God and man in one Person, coming face to face with sin. We cannot learn about Gethsemane through personal experience. Gethsemane and Calvary represent something totally unique"

³⁹ In accordance with the latter approach, both Albrecht Ritschl and Wolfhard Pannenberg ([1991] 1998: vol. 2: 287-288) start their Christology from below to above, i.e. commencing from the man Jesus as the incarnated Son of God (who is literally present in this world) in order to know the eternal Christ. Yet, for Pannenberg, this method should lead to an inquiry into Jesus' historical development and into the consistency between His self-understanding and the development of those

derived from the fact that the incarnation starts from eternity, moving and coming into time and space. The latter is abstracted from the fact that after the fall, we can really know God in Himself through the incarnated Son represented in the man Jesus of Nazareth. Moreover the fullness of God and the truthfulness of His claim as the only Son of God can be validly known and proven by His death and bodily resurrection.

Suggested flexible starting point approaches (as assumed by this research) avoid making practical theology into an existential anthropology that is developed “only” from and within a local and temporal context, and thus is in danger of ceasing to be a practical theology (cf. Müller 2005: 3; Janson 1982: 18). Taking this position is to affirm Paul Ballard (1995: 117) in stating the following while arguing the legitimacy of practical theology in its own right:

[T]here is also a sense in which practical theology has been regarded as dependent on theology, the way in which theology is fed into practice. This latter is certainly not without foundation, for practical theology does indeed express the practical concerns of theology as a whole. Practical theology has both to be dependent on the wider theological reality, that is as a mediating activity, and to have its own distinctive role which is its generative activity. Each is equally necessary.

While using the “from above to below” method (using the deductive approach with respect to the Scriptures and the contribution of systematic theology), this research also appropriates the “from below to above” model, in order to observe the eternal truth of divine healing in its organic integration in the lives of Wigglesworth and Lake. Yet it will correspondently be guided by the Scriptures as its norm.

5. Pieterse (1987: 2) rightly states, “Theology therefore deals not only with the knowledge of God, but also with knowing God.” In the same reference, he correctly maintains that practical theology deals with “actions which are stamped by the cause

historical events to a confession of faith. The most crucial foundation of reconstructing the historical Jesus, according to Pannenberg ([1991] 1998: vol. 2: 282-283), is the witness of His bodily resurrection. We cannot explain the origin of Christology without the resurrection (Pannenberg [1991] 1998: vol. 2: 287-288). However, at this point, while affirming the empiric revelation of God in Jesus’ resurrection, Pannenberg’s Christology differs from Ritschl’s. The latter bases Christ’s divinity on the proclamation of the Kingdom of God (Pannenberg [1991] 1998: vol. 2: 284-287). The researcher believes that Ritschl’s account must be inseparably connected with Pannenberg’s, because we cannot correctly understand Jesus’ resurrection without taking His *kerygma* of the Kingdom into account, nor can we understand Jesus’ *kerygma* of the Kingdom, without believing His resurrection. In the former case, the empiric revelation of God in Jesus’ resurrection must be understood from the perspective of His *kerygma*. Denying this would make the resurrection a brute and meaningless fact, open to any subjective interpretation, and absolutely detached from God’s own interpretive Word. To be derived from this Christological starting point, practical theology might start from a situational and empirical investigation as long as it is correspondently guided and influenced by the Scriptures, taking the Scriptures as its supreme norm.

of Jesus – with actions of Christian communication, within the framework of the kingdom of God, serving God’s coming to man in his Word to bring about faith.” In (practical) theology, true believers can and do already know, sense, and experience the self-revealing God by true faith. This implies that true religious praxis always presupposes the possibility of attaining true knowledge and experience of God in which His self-revelation is the content. In other words, we can know, sense, and experience the self-revealed God by His sovereign illumination, power, and love. Yet, this does not mean that we can view God as an object in the same sense as the things investigated empirically (things we can use and manipulate. Cf. Van der Ven 1988: 15). Science with its limitations cannot do that. In His incarnation, Jesus Christ, the absolute Living Truth (cf. John 14:6), existed in a specific contextual setting. Through faith, His disciples could know Him as the Son of God and even see God the Father through Him incarnated (cf. John 14:7-11). We can know God when the Truth of His incarnated nature intentionally comes into a direct encounter with us who live in a concrete context. Paul’s greatest desire was to experientially know Christ, His resurrection power, and the empowering gift of fellowship in His death (see Phil 3:10-14). Karl Barth (in Ramm 1966) argues that any attainment of true knowledge of God must be in a state in which God is the Subject, and the one receiving the revelation is the object, i.e. by way of faith and obedience. This is true not only for the sphere of knowledge but also for the realm of experience.

6. There is a balanced correlation between our practical theology and our contextual praxis. To put this in the words of Van der Ven (1988: 13; cf. Janson 1982: 8), there is “a mutual interacting between theory and praxis” which “implies the replacement of the line by a cycle; theory – praxis – theory; or still better by an ongoing spiral from bottom to top.” In the same vein, Pieterse (1987: 3) states, “Practical Theology is a critical theory which stands in the modus of a bi-polar tension in relation to praxis. ... A theory without praxis is still-born and praxis without a theory cannot work and is really not even possible.” Yet, true practical theology will always be applicable to the saints’ redeemed experiences, and false theory will contradict those experiences.⁴⁰ Thus, our redeemed experiences might

⁴⁰ In dealing with the substantial theological knowledge of the saints, one of the greatest Puritans of the 18th century, Jonathan Edwards (Ramsey ed. [1957] 1979: vol. 1: 133), rightly maintains that the groundwork of true religion is located in the nature of God and our own nature, and a harmonious relationship between the two: “Of all kinds of knowledge that we can ever obtain, the knowledge of God, and the knowledge of ourselves, are the most important. As religion is the great

evaluate and correct our practical theology, while true practical theology might do the same to our experiences.

7. The universal truth of practical theology can be found in the contextual phenomena of faith actions. Therefore, having no intention to separate Scriptural teaching from its dynamic practice and particular context, the universal truth will be seen within these practices and contexts in order to appreciate the richness of God's presence and works in His servants. The mysterious union of Christ's two natures⁴¹ suggests that we can discover the cross-cultural generalities and universal truths within the contextual phenomena of faith actions (cf. Müller 2005: 5, 9). In this research, the universal (trans-contextual) truth in the phenomena of divine healing can be found in the contextual phenomena of the divine healings of Smith Wigglesworth and John G. Lake (but only if their experiences are redeemed experiences).

8. In dealing with human experiences, especially when the research takes its starting point from experiences and keeps it in mind as it develops the theory, the fact of the fall must be tackled so as to avoid the development of a corrupted solution. We cannot stand on the sandy foundation of our depravity, but on the solid rock of biblical teaching (Mat. 7: 24-27). Thus, in developing a practical theology of divine healing, although the teaching on the issue and its praxis must be in a relationship of bi-polar tension, each part (either the theory or praxis) needs to be discerned and separated from error. The evaluation of Wigglesworth's and Lake's practical theology of divine healing will try to do that, using the contribution of systematic theology and Scriptural deduction from a Continuationist Reformed perspective.

1.9 Delimitation and Assumptions of the Research

The research process inevitably is based on the specific assumptions and perspectives influenced by personal subjectivity. This has its advantages and

business, for which we are created, and on which our happiness depends; and as religion consists in an intercourse between ourselves and our Maker; and so has its foundation in God's nature and ours, and in the relation that God and we stand in to each other; therefore a true knowledge of both must be needful in order to [have] true religion." This implies that true knowledge of God will always fit with our redeemed experiences and at the same time, our redeemed experiences will always fit with God's nature as well.

⁴¹ Abstracting from the Chalcedonian creed: As the divine nature of the incarnated Son is neither mixed nor changed with His human nature, so the eternal Truth is still unchangeably absolute and ultimate. Yet there will be temporal and spatial things (in the incarnated Son) which are always changing according to their context. Furthermore, as the divine nature is neither separated nor divided from the human nature, so the eternal and absolute Truth is always unified, but distinct from the things which are always changing.

disadvantages at the same time. I will list the assumptions so that people may be aware of and gain benefit from them:

1. Given that the interpretation and analysis of the research will be conducted from a Continuationist Reformed perspective, a more critical reflection on the Pentecostal positions of Wigglesworth and Lake is needed. Van Wyk (1995: 101; cf. Burger's idea in Wolfaardt 1992: 17) correctly maintains that practical theological approach to praxis is "not pragmatic, but critical-analytical." Furthermore, Ballard (1995: 117) states that "practical theology is a critical, reflective activity whose task it is to evaluate and call into question assumptions and models found in practice." It "provides primary theological data, shaping and forming Christian belief and action" (Ballard 1995: 116). Therefore, while assuming a critical-analytical approach, this study will investigate reflectively Wigglesworth's and Lake's faith beliefs and practices of divine healing, forming Christian belief and action in divine healing. Yet, since the researcher had subjectively witnessed and participated in divine healings, the issues pertaining to divine healing will be investigated with an intimate identification with the researcher's personal experience. The investigation will be conducted not in a state of being far removed from the subject. From the perspective of postmodernism, such research is practically impossible and erroneous (Bosch 1991: 355). Inevitably, this could lessen the analytical critical approach to the issues raised. On the other hand, the researcher's subjective nuance and sensitivity to divine healing providentially contribute towards the consideration of essential issues of the study.
2. The general tone of this study sympathizes with Wigglesworth and Lake, especially on divine healing. They have been used fruitfully by God in bringing people to the truth of the Gospel. The latter point is also the researcher's expectation.
3. Pieterse (1987: 34) rightly states: "The nature of the object always determines the method used in research. Can the chosen methods obtain information which is relevant to the process; can they produce material which provides insight for the formation of theories for practice ... ?" Divine healing as an operational field established by the faith action is one of the valid objects for practical theology (see Heyns and Pieterse 1990:18; cf. Müller 2005: 4-7, 9-10). The uniqueness of divine healing – i.e. performed by faith struggling internally against the external situation in order to change it (by the divine power in the new state in Christ) – determines the process and outcome of the research. Rather than the external situation, the concrete internal condition in relation to the living God is determinant for a practical theology

of divine healing. Therefore, spiritual principles, concrete internal struggles of the participants, and the moment of divine encounter with miraculous healing participate far more dominantly in constructing a practical theology of divine healing than its external situation. Yet, the external situation helps us to understand the challenge of the concrete situation, and thus to highlight the inner spiritual struggle of faith action.

4. As practical theology is by nature interdisciplinary (Ballard 1995: 115) and systematic theology is the researcher's academic background, theological reflections will predominantly contribute to and be blended into the development of this study. One may subjectively see this as a weakness for doing such research. However, others may see it as a strength, since many of the previous practical theological projects are blamed for the lack of systematic, theological capability. Such a study contributes to enriching the knowledge of the practical theology of divine healing. Müller (2005: 2) correctly states, "Practical Theology is the one theological discipline that can never afford to be detached from basic forms of theological reflection." The researcher regards his own background as a unique characteristic of the research, since it is impossible and unethical to ignore such blessing from the Lord.

1.10 Methodology of the Research

In identifying and formulating Wigglesworth's and Lake's practical theology of divine healing, the study will perform a documentary analysis of their works. Since the choice of the subject deals with the ideas and praxis of these two belated persons, the study does not investigate divine healing as empirical material. The investigation and analysis of the study will be conducted by way of literary research on their sermons, writings, and letters. To obtain a holistic understanding of their practical theology of the issue, the study will take into account the complexity of their understanding of faith, real-life experiences, feelings, attitudes, and practices.

In reworking and refining their practical theology into a Continuationist Reformed perspective, the study will use theological reflections and real-life examples of credible believers. Unless stated in the following discussion, the set of claims deductively derived from Wigglesworth and Lake are taken to be true. New theoretical propositions of practical theology are developed either with or without modification from the synthesis of their theories.

1.11 Short Biographies of Wigglesworth and Lake

In identifying, formulating, and reworking their practical theology, we need to know their biographies. This will be useful groundwork for discerning their practical theology and appreciating their endeavors to build the church of Christ and advancing the Kingdom of God.

1.11.1 A Short Biography of Smith Wigglesworth

Smith Wigglesworth was born as the second son of John and Martha Wigglesworth on June 10, 1859, in a little village of Menston, ten miles away from Bradford. Since the age of six, he had to help his parents at work, pulling and cleaning turnips in the field from morning until night (Wigglesworth in Frodsham [1948] 2002: 11). At the age of seven, he then worked in the mill as his second job. Wigglesworth almost never enjoyed any formal education in school. Some scanty school lessons in-between his work did not help him to read and write (see Hywel-Davies 1987: 22-24; Warner & Lee 1999: 11, 399).⁴² He never earned any academic degree, yet, the great grace of God was upon him, even before conversion. His boyhood was marked with a genuine relationship with God, as Wigglesworth (in Frodsham [1948] 2002: 11-12) says:

I can never recollect a time when I did not long for God. Even though neither Father nor Mother knew God, I was always seeking Him. I would often kneel down in the field and ask Him to help me. I would ask Him especially to enable me to find where the birds' nests were, and after I had prayed I seemed to have an instinct to know exactly where to look.

Using Spurgeon's words, the secret of the Lord was with Wigglesworth.⁴³

⁴² In contrast to those writers, Julian Wilson (2002: 1) maintains that Wigglesworth never had any formal education at school.

⁴³ In a sermon on Psalm 25:16, "Private and Confidential," Spurgeon ([1914] 1997: vol. 60: 633-635) rightly maintains that the secret of the Lord is only conferred to the "one who feareth the Lord greatly, and inquires at his holy oracle prayerfully." In the same place, he explains the statement as follows: "A peculiar privilege is conferred on a peculiar people; for it seems that the secret of the Lord is with some men, but not with others. Who are they who possess this sacred boon? ... Still, there always will be a favored class. God has so ordained it. But let me say they will neither be accepted because they are rich, nor rejected because they are poor. The favored class before the Lord *hath nothing to do with any position in society*. ... the rite of ordination confers no privileges, and restrains no abuses. It does not teach a man the secret of the Lord, for the best ordained priest in England may still be as ignorant of God, our enemies themselves being judges, as if he had never been ordained at all. To whom, then, is it given to know the secret of the Lord, but to those who fear him, and hallow his name? To be conscious that I have sinned; to be humbled before God on account of it; to behold Jesus Christ as the way of atonement; to accept Christ as my Savior; to come to God blessing him that I am saved through his dear Son; to feel a love to God because of his grace to me; to yield up myself to his service: by his Holy Spirit to be led to live to his Glory – this it is to fear him, and thus it is that his secret is with me. 'Why,' says one. 'then the secret of the Lord may be with any poor servant-girl!'

Wigglesworth (in Hywel-Davies 1987: 160) gives an autobiographical summary of spiritual journey as follows,

I was saved among the Methodists when I was about eight years old. A little later I was confirmed by a Bishop of the Church of England. Later I was immersed as a Baptist. I had the grounding in Bible teaching among the Plymouth Brethren. I marched under the Blood and Fire banner of the Salvation Army, learning to win souls in the open air. I received the second blessing of sanctification and a clean heart under the teaching of Reader Harris and the Pentecostal League. I claimed the gift of the Holy Spirit by faith as I waited ten days before the Lord. But in Sunderland in 1907, I knelt before God and had an Acts two-four experience. The Holy Spirit came and I spoke with new tongues as did the company in the upper room. That put my experience outside the range of argument, but inside the record of God's Holy Word. God gave me the Holy Spirit as he did to them at the beginning.

While passing over some other events, we will highlight some of the significant events which are important to know from his background for our research.

Firstly, his conversion occurred through a simple song about the bleeding Lamb of Calvary. From this, his evangelistic passion and the idea of “only believe” aroused in his heart. The first person he won for Christ was his mother (Frodsham [1948] 2002: 13; Hywel-Davies 1987: 25-27).

Secondly, his confirmation on September 5, 1872 was decisive, since before receiving this, he learned the basic, puritan teachings of the Church of England. Also, the laying on of the Bishop's hand imparted in him tangible divine blessing:

When the bishop laid his hands on me ... I had a similar experience to the one I had forty years later when I was baptized in the Holy Spirit. My whole body was filled with the consciousness of God's presence, a consciousness that remained with me for days. After the confirmation service all the other boys were swearing and quarrelling, and I wondered what had made the difference between them and me (Wigglesworth in Hywel-Davies 1987: 28).

Thirdly, Wigglesworth's previous expression “immersed as a Baptist” (in Hywel-Davies 1987: 160) does not mean that he was influenced by the Baptist, but he underwent a same mode of baptism like the Baptist. The baptism (1876, when he was

Bless the Lord it may! ‘Oh! then,’ says another. ‘[T]he secret of the Lord may be with any humble workman, even though he be an illiterate and uneducated man?’ Yes, certainly it may! ‘Then,’ says yet another, ‘what becomes of the priesthood?’ Why, I answer, we are all made priests. If we fear the Lord, we are admitted and initiated into the secret mysteries of religion; we become instructed in the way of the Lord, the Holy Spirit having promised that he will teach us all things, and bring all things to our remembrance, whatsoever Christ has told us. Though we cannot claim rank, nor wealth, nor diploma, we can yet humbly say, ‘The secret of the Lord is with us, for he has taught us, by his grace, how to live upon him, how to trust him, how to serve him.’ ‘The secret of the Lord is with them that fear him’ dost thou fear the Lord? Is the Lord the subject of thy thoughts, the object of thy love? And dost thou, therefore, revere and worship him? If so, the promise is thine, and the privilege shall not be withheld from thee” (original emphasis).

seventeen years old) was actually his second water baptism after he believed the persuasion of a Christian Brethren who emphasized the second coming of Christ and the demanding study of Scripture (Hywel-Davies 1987: 22, 29-30). The first water baptism was on December 4, 1859, when he as a baby, in the Anglican Church near his house (Menston). Perhaps, to a very large extent, the person who influenced Wigglesworth for the second water baptism gave him some other encouragement like the Brethren's radical view of faith as exemplified by George Müller with his great orphanages (see McGee 1998). For Brethren, our needs must be met in God's way through the prayer of faith as true faith must be activated for worldly affairs.

Fourthly, after the second water baptism, Wigglesworth practiced personal evangelism under the influence of the local Methodist church in Bradford (following his parents, Wigglesworth moved to this city when he was thirteen). When he was eighteen, he tried to win people for Christ "at least three people a day" although he often received rejection and derision (Hywel-Davies 1987: 33). This strengthened his commitment to suffer for Christ and His Gospel. At that time he worked as a plumber.

Fifthly, his evangelistic zeal and social concern were nurtured in some groups of the Salvation Army. There he learnt more of their hard work in winning souls, the methods of open air preaching, and long prayers accompanied with fasting (cf. Liardon 2007a). When he was twenty, Wigglesworth met "Polly" or Marry Jane Featherstone who was converted in one of the Salvation Army meetings – in which Wigglesworth was at that time. She was active then as an officer of the group with an untiring persuasion for winning souls. Their love relationship developed and culminated in their marriage in 1882. That was after Polly resigned from the group and joined the Elizabeth Baxter's "Blue Ribbon Army" in Bradford (another similar evangelistic group like the Salvation Army – see Hywel-Davies 1987: 40-42). God gave them five children: Alice, Seth, Harold, Ernest, and George. At first, Wigglesworth and Polly rented a small building for their church services (cf. Frodsham [1948] 2002: 21). Later, as the congregation increased, they rented a hall for their evangelistic services, known as the "Bowland Street Mission" (Frodsham [1948] 2002: 23). According to Wigglesworth (1999b: 452), his wife was a Gospel preacher and a "great revivalist" endowed with a mighty power of God. Yet, Wigglesworth had no talent to preach. As a successful plumber at that time, he supported Polly in doing penitent prayer for the converters. After marriage, Polly

successfully taught Wigglesworth to read and write. The Bible was the only book Wigglesworth always loved and read in his life (Wilson 2002: 2; Hacking [1972] 2002: 4). According to Albert Hibbert ([1982] 1993: 30), Wigglesworth “never went more than fifteen minutes without reading the Word of God regardless of where he was or whose company he found himself.” When he was eighty-six, Wigglesworth (in Wilson 2002: 212) lamented the younger preachers, reflecting on a good influence of the Salvation Army group:

I cannot understand some of these young preachers these days. Fancy a man of my age preaching three times a day and praying for the sick at each service. Some of them will take the afternoon off and go to bed, leaving me to preach. When I was their age, I would preach all the day and then pray and tarry all night with those who were seeking to be filled with the Holy Spirit.

Sixthly, Wigglesworth always went to Leeds (9 miles from Bradford) once a week to get supplies for his plumbing business. There he was introduced and became familiar with divine healing ministry from a small group of Zion meetings (Cartwright [2000] 2003: 22-23). The practice and origin of the group was associated with John Alexander Dowie (1847-1907), a remarkable miraculous healing minister and the founder of Zion City near Chicago. Wigglesworth was greatly convinced of the ministry after being biblically persuaded by one of the leaders. In the beginning, he was active in bringing sick people to Leeds on his own expense for their healing. Then, at the time before the leaders of the Leeds’ healing home went to Keswick Convention, Wigglesworth was once asked to take their place. For the first time, he alone, as a leader, was confronted with fifteen sick people coming forward for prayer. He prayed and miraculous healings took place. One of them was the healing of a hobbled Scotsman (Hywel-Davies 1987: 51). This encouraged him to make a similar ministry at his Bowland Street Mission available. In this place, one evening, twelve people were miraculously healed. Yet, the most important event that greatly changed his life forever for a committed ministry of divine healing was the miraculous healing of the dying wife of Mr. Clark, a Bradford Baptist minister. Invited to come to Mr. Clark’s house, Wigglesworth poured out a half pint bottle of oil upon her head while he prayed. Her healing happened after Wigglesworth physically saw Jesus smiling at him.

I was standing beside her at the top of her bed looking towards the foot when suddenly the Lord Jesus appeared. I had my eyes open gazing on him. There he smiles. After a few moments he vanished. But something that day happened that changed the whole of my life (Wigglesworth in Hywel-Davies 1987: 53).

His special calling in Christ to minister divine healing was sealed. Following this event and after listening to a visiting preacher, he himself, who suffered from hemorrhoids since childhood, then stopped using a dose of salts as natural means for healing. Miraculous healing occurred when he anointed himself with oil.

Seventhly, one Sunday in 1890, in his Bowland Street Mission, after he found temporary relief after six months of sickness, Wigglesworth collapsed in agony and was dying (cf. Cartwright [2000]2002: 20). A whole night's prayers for his healing did not help. A doctor was then invited and came. His prognosis was acute appendicitis which needed an immediate operation. Yet, Wigglesworth was too weak for an operation (cf. Wigglesworth 2000b: 344-345). After the doctor left him in a hopeless condition, an old, prayerful lady and a young man arrived at his home. In his sermon, dated between October-December 1923, Wigglesworth (Liardon ed. 1996: 352) testifies,

They came upstairs to my room. This young man jumped on the bed and commanded the evil spirit to come out of me. He shouted, "Come out, you devil; I command you to come out in the name of Jesus!" There was no chance for an argument, or for me to tell him that I would never believe that there was a devil inside of me. The thing had to go in the name of Jesus, and it went, and I was instantly healed.

Since this event, Wigglesworth believed that a bold command of faith to cast out the devil effectively worked for miraculous healing. The experience directed him to do the same. When he (Wigglesworth 1999b: 462) did not know what he had to do to help the sick, he simply rebuked the demon in the name of Jesus and, then, divine healing happened. Besides this, Wigglesworth (1999b: 460) admitted that he was healed from lethal appendicitis because of faith based on true knowledge of God. This personal experience directed him to completely trust Christ's love and supernatural graces on the one hand, and to believe that God's will is to never allow his doubt or unbelief to reign his life and ministry, on the other hand:

When I have been at my wit's end, and have seen God open the door, I have felt I should never doubt God again. I have been taken to another place that was worse still. There is no place for us, and yet a place where God is, where the Holy Ghost is just showing forth and displaying His graces; a place where we will never come out, where we are always immersed in the Spirit, the glory of God being seen upon us. It is wonderful! There is a power behind the scenes that moves things. God can work in such a marvelous way (Liardon ed. 1996: 110).

This means a resolute commitment to let God freely display His loving, supernatural graces and glory in his own life and ministry.

Eighthly, following the teaching of the Keswick Convention, in July 1893, Wigglesworth received the “Spirit baptism” without speaking in tongues. This happened after ten days spent in prayer and offering his body and life to Jesus according to Romans 12:1-2. This greatly motivated and empowered his evangelistic efforts and divine healing ministry (Cartwright [2000] 2003: 35). Yet, this event did not remove his difficulties in preaching the Word (Hywel-Davies 1987: 60, 68). Wigglesworth (1908c: 11; cf. Wigglesworth in Cartwright [2000] 2003: 35) stated what bothered him about the situation:

But from time to time when reading the Acts of the Apostles I always saw that the signs were not following as I am led to believe ought to be after a real Pentecost, according to Mark xvi. The desire more and more increased in my inner soul, giving me a holy breathing cry after this clear manifestation.

This means that he still wanted a greater empowerment from God that would make him “actually living in the Acts of the Apostles’ time” in accordance with the order of Mark 16 (Wigglesworth in Cartwright [2000] 2003: 35).

Ninthly, on October 25, 1907, at the age of forty-eight, Wigglesworth went to the All Saints’ Church in Sunderland with a very great thirst for God, after receiving recent news of the Pentecostal manifestation in that place. As stated in his testimony, Wigglesworth (1908c: 15) received several waves of mighty anointing not in this church, but in the Salvation Army meeting, on October 26, on the Sunday morning. Finally, before he went back to Bradford, on October 28, at the end of four days of increase of the mighty anointing, Wigglesworth was baptized by Jesus in the Spirit in accordance with the account of Pentecost (Hywel-Davies 1987: 68-69). This occurred in the All Saints’ Church through the laying on of the hands of Mrs. Mary Boddy on him. This was really a climax of God’s spiritual blessings in his life:

The power of God fell upon my body with such ecstasy of joy that I could not satisfy the joy within, with my natural tongue, then I found the Spirit speaking through me in other tongues. ... I knew that I have had anointings [plural] of joy before this, and expressions of the blessed attitude of the Spirit of life, and joy in the Holy Spirit; I felt it all the way through my life, but when the fullness came with a high tide, with an overflowing life, I knew that was different from anything else. And I knew that was the baptism, but God had to show me (Liardon ed. 1996: 829; cf. Wigglesworth 1999a: 250).

Less than a month after the occasion (published as a separate tract in November 1907), Wigglesworth gave a detailed picture of the event which had far-reaching consequences for the path of his future ministry. The testimony was published in *Confidence*, Alexander A. Boddy’s newspaper in October and November 1908:

At about 11 a.m., Tuesday morning, at All Saint's Vicarage, I asked a sister to help me to the witness of the Baptism of the Holy Ghost. She laid hands on me in the presence of a brother. The fire fell and burned in me till the Holy Spirit clearly revealed absolute purity before God. At this point she was called out of the room, and during her absence a marvellous revelation took place, my body became full of light and Holy Presence, and in the revelation I saw an empty Cross and at the same time the Jesus I loved and adored crowned in the Glory in a Reigning Position. The glorious remembrance of these moments is beyond my expression to give – when I could not find words to express, then an irresistible Power filled me and moved my being till I found to my glorious astonishment I was speaking in other tongues clearly. After this a burning love for everybody filled my soul (Wigglesworth 1908c: 15).

From this time, he had a new power that enabled him to preach without any difficulty. His wife was amazed at the miraculous transformation. The first sermon in Bradford, after his Pentecost-like event, resulted in the receiving of the Spirit's unusual blessings upon thirteen persons. This was, according to Hywel-Davies (1987: 71-72), the beginning of the Pentecostal movement in Bradford. Wigglesworth (1999d: 15) himself believed that the "only" purpose of God in taking him into the Pentecost-like baptism in the Spirit is to "prepare" him for a "greater usefulness" in the world. Through this baptism, God brought him into His will and plan and transformed him to be a delighted "vessel" which was "ready for the immensity of its power" working in and through him (Wigglesworth 1999b: 485). Wigglesworth (1908a: 6-7) and his Bowland Street Mission testified, that by God's grace, they now have clear witnessing power and discernment, and can be counted upon for any real, active, vigilant work ... are full of love and kindness, desiring, longing, earnestly seeking, and beseeching God to open the Windows of Heaven and pour out a real Revival Power to awaken and shake England and the World. They also believed and testified that "before the Lord comes" they "trust to see the mightiest Revival the world has ever seen or witnessed" (Wigglesworth 1908a: 7).

The Pentecost-like baptism in the Spirit and his proper response was the beginning of his greater use in the United Kingdom, as publicly acknowledged by Boddy in *Confidence*, December 1908 (page 9). He became a well-known speaker at various special meetings and conventions (Cartwright [2000] 2003: 45). His worldwide evangelistic and healing ministry began in 1914, a year after the death of his wife on January 1, 1913 (Hywel-Davies 1987: 92, 97-99; Cartwright [2000] 2003: 55, 59ff.). By God's prompt will in his heart, during the political unrest and war in Europe, he went to Canada and America and started to minister there with great success. There, he developed his favorite theme of "faith in God" (Hywel-Davies

1987: 100-101). He went back to the UK in 1915. Since his return, Wigglesworth was active again as one of main speakers in many Pentecostal Conventions in his homeland (Hywel-Davies 1987: 104-105). After the end of the war, he was invited to many European countries (Switzerland, France, Sweden, Norway, Denmark), to Australia, New Zealand, and Sri Lanka, before coming back again to Canada and America in 1925 (see Hywel-Davies 1987: 107-144). May 1922 was the period of his great ministry in New Zealand, performing the key work for the Pentecostal movement in the country (Hywel-Davies 1987: 127-128). In 1936, he ministered in South Africa and prophesied about the revival of the Charismatic movement in the old churches to David du Plessis and his great role in the movement. His ministry was focused on evangelism, stirring up the believer's faith, and divine healing. In all the places he went, great Revivals occurred marked with hundreds and thousands of conversions, unusual divine healing incidents, and the Pentecostal blessings. His worldwide ministry was limited by his increased age and was ended by the outbreak of World War II in 1939 (Cartwright [2000] 2003: 161). He was still active doing his ministry in Britain, yet, his sermons continued to appear regularly in American and British magazines/newspaper. Until March or April 1945, Wigglesworth (now eighty-six) still conducted the Preston Conventions, UK, acting as one of the main speakers. Concerning this event, a reporter (in Cartwright [2000] 2003: 163) stated the following,

[T]here were three meetings each day during the four days, Brother Wigglesworth never missed a meeting, lifting the great congregation into heights of expectation by his words of faith. This living exhibition of God's quickening power stimulated the faith of all, especially those who were seeking God for divine healing.

This was the end of his involvement in the conventions. Yet, his regular ministry extended up to the time of his death on March 12, 1947, when he was eighty-eight (Hywel-Davies 1987: 155, 160). A week before he died, with tears in his eyes, Wigglesworth (in Wilson 2002: 212) said to Albert Hiebert, expressing his constant wish upon every minister of the Gospel, "When are you going to move into the realm that you have not yet touched and get going for God?"

Throughout his life, as a great servant of God, Wigglesworth followed Christ in ministering to people irrespective of their number: individuals, families, small or large multitudes. He was commonly known as a forefather of the Pentecostal and Charismatic renewals. Wigglesworth, who never attached himself to any

denomination or to any local church, was also called an “evangelist” and an “apostle of faith” (cf. Hacking [1972, 1981] 1995: 17; Madden 1993: 13; Hywel-Davies 1987: 17, 28, 144-145; David Winter in Hywel-Davies 1987: 12-13; Wilson 2002: 219). Hacking ([1972, 1981] 1995: 35) states that Wigglesworth was “the living embodiment” of faith.

1.11.2 A Short Biography of John G. Lake

John Graham Lake was born at St. Mary’s, Ontario, Canada, on March 18, 1870. In 1886, Lake followed his parents who migrated to the United States and they lived at Sault Saint Marie, the northern part of Michigan.

In this year, the sixteen year old Lake was converted to God. Three essential things took place in his life. Firstly, through an encounter with a dying young lady who shared her vision on her bed, a new perspective and consciousness about the nearness of God came into his heart: “After I left that room I walked with a soft tread for many days. I was walking in a new presence, a new realization, a consciousness that God was not so far away, and heaven was just as close as Jesus Christ is to the Christian hearts” (Lindsay ed. 2003: 93). As his heart was moved by God, he committed his whole life to Him. Secondly, God in Christ introduced Himself to Lake as the Healer in the same year (see Copeland 1994: xv). Lake saw that God in His love naturally helped one person close to his heart – perhaps his dying, twenty-two year old brother.⁴⁴ Thirdly, after seeing this healing, Lake (Liardon ed. 1999: 117-118) – who suffered from chronic constipation for nearly nine years – made a consecrated resolution to God which, soon, resulted in his miraculous healing:

As I sat alone, I said, “Lord, I am finished with the doctor and the devil. I am finished with the world and the flesh, and from today I lean on the arm of God.” I committed myself to God and God Almighty right there and then, though there was no sign of healing or anything else, accepted my consecration to Him.⁴⁵

⁴⁴ See the reference in the first sentence of the following citation: “At the time Christ was revealed to us as our healer, my brother, who had been an invalid for twenty-two years, and upon whom father had spent a fortune for unavailing medical assistance, was dying. He bled incessantly from his kidneys. He was kept alive through the assimilation of blood creating foods, which created blood almost as fast as it flowed from his person. I have never known any other man to suffer so extremely and so long as he did” (see Copeland 1994: 237; cf. Reidt ed. [1981] 2004: 51). The impression on Lake’s heart at that time was the unbearable suffering of his brother and the natural healing which he admitted as coming from God, the Healer.

⁴⁵ Reidt ([1981] 2004: 21-22) indicates that Lake was healed at this time, different from the given confession of Lake. Reidt bases his conclusion from the following words of Lake that explicitly indicates his healing. Gloria Copeland (1994: xv) thinks differently, stating, “At that moment, there was no evident sign of healing or any other manifestation of God’s power in his body. Yet, one thing was certain, Lake had consecrated himself to God. And though it may not have looked like it on the

That disease that had stuck on my life and almost killed me for nearly nine years was gone. It was chronic constipation. I would take three ounces of castor oil at a single dose, three times a week. The place of strength and the place of victory is the place of consecration to God. It is when a man shuts his teeth and says, "I go with God this way," that victory is going to come.

Before this, Lake (Liardon ed. 1999: 117) was a member of a Methodist church, yet, he confessed that he was "not even a Christian in the best sense of being a Christian." At this time, Lake directed his life merely to God's compassionate love and mercy for his healing. Visiting physicians was seen by him as not putting his sole trust in God. At the same time, by simple faith – which in the modern view looked inexperienced and stupid – Lake firmly stood on the total opposition against the devil who worked all ailments. Lake (Lindsay ed. [1949] 2003: 74) confesses, "[T]he day I invited Jesus Christ to come into my heart and become my physician [since 1886], I have trusted no other since." This was a radical declaration of war against Satan, the demons, disease, and sickness. His latter experiences showed his great triumph.

In October 1891, Lake was admitted to the Methodist ministry in Chicago and, then, appointed to a church in Peshtigo, Wisconsin. Yet, he refused to go there. In the town of Harvey, Illinois, he founded the "Harvey Citizen," a local newspaper company. His editorial skill was by nature brilliant. In doing business, his company was financially a great success.

In February 1893, he married Miss Jennie Stevens of Newberry, Michigan. In 1896, Lake began to sense that the devil seriously tested his total consecration to God through the health problems of his wife and his first son. The former was pronounced incurable of consumption by some physicians. Perhaps tuberculosis was the main problem. Lake (Liardon ed. 1999: 454; cf. Copeland ed. 1994: 83) states,

I lived in a family where for thirty-two years they never were without an invalid in the home. Before I was twenty-four years of age [before 1894] we had buried four brothers and four sisters, and four other members of the family were dying, hopeless, helpless invalids. I set up my own home, married a beautiful woman. Our first son arrived. It was only a short time until I saw that same devilish train of sickness that followed father's family had come into mine. My wife became an invalid, my son was a sickly child. Out of it all one thing developed in my nature – a cry for deliverance. I did not know any more about the subject of healing than an Indian, notwithstanding I was a Methodist evangelist. But my heart was crying for deliverance; my soul had come to the place where I had

outside, he knew on the inside that the disease was gone." Perhaps Copeland is right. However, the previous words of Lake may also be interpreted as that his consecration did not immediately effect his healing, thus, the healing came gradually not a long time after Lake made the consecration. Surely, the healing is miraculous, without any help of the natural medicine, as indicated by Lake.

vomited up dependence on man. My father spent a fortune on the family, to no avail, as if there was no stoppage to the hell. And let me tell you, there is *no human stoppage* because the thing [is] settled deep in the nature of man; too deep for any material remedy to get at it. ... I finally got to that place where my supreme cry was for deliverance.

On the suggestion of physicians, Lake with his family then returned to Sault Sainte Marie with a hope for their recovery. There he also opened a real estate office – working as a salesman and contractor – and founded the “SOO Times,” a local newspaper company (Tannenberg 1999: 10). His wife then became paralyzed. The traumatic image of Lake’s life was the sickness, invalidity, dying, and death of his family. His hunger and cry for deliverance was greater than before. Lake believed that only God in Christ can deliver them from the sickness, dying, and death. Since 1895, Lake intensified his cry to God for the healing of his wife. However, the actual help came to his family after three years of crying to God.

It takes the Almighty God and the Holy Spirit and the Lord Jesus Christ to get down into the depth of man’s nature and find the real difficulty that is there and destroy it. ... Tears were shed for deliverance for three years before the healing of God came to us. I could hear the groans and cries and sobs and feel the wretchedness of our family’s soul. My heart cried, my soul sobbed, my spirit wept tears. I did not know enough to call directly on God for it. Isn’t it a strange thing that men do not have sense enough to have faith in God for all their needs; do not know enough to call directly on God for physical difficulties, as well as [for] spiritual ones? But I did not (Liardon ed. 1999: 454-455; cf. Copeland ed. 1994: 83).

His faith for divine healing was established through long, tried consecration and cry to God. This took place after God showed him Acts 10:38, right after he was deeply frustrated. He now fully believed three things, (1) that Satan, to be dealt with, was surely the source of the problem, (2) that God was with him, and (3) that Christ had already given him authority to heal his wife. With the prayer support from friends of Dowie’s church, Lake asked Jesus in a believing prayer for his wife to be healed on April 28, 1898, at 9:30 am. Gloria Copeland (1994: xvii-xviii) relates the incident:

Yes! Jennie *was* going to be healed. He was sure of it. And it was up to him to do something about it. Now Lake knew who he was dealing with – Satan. And he also knew that he had every right to do something about it. Jesus had given him that right – and the power to go with it ... Yes, healing was coming, but this time, Lake decided it would be different. This time, *he* was setting the time for it. The time – 9:30 am., April 28, 1898. Lake called and telegraphed friends, instructing them to pray at the appointed time, because at precisely 9:30 a.m., he would lay his hands on his wife and she would be healed. It was that simple. The appointed time for healing came – and with it – the power of God! Lake put his hands on Jennie and the paralysis left, the coughing left, her heart

became normal, her temperature normal and her breathing regular. Then, with a voice as big as her husband's boldness, Jennie cried out – "Praise God! I am healed!" Lake was startled. He had not heard such a powerful voice from her in years. Jennie's resounding praise echoed throughout the city, across the state and around the nation. Newspapers heralded the event as well: 'Jennie Lake had been healed!'

According to Gloria Copeland (1994: xvii), the importance of this experience was that Lake now saw that God and His power were with him for healing: "God was not just with Jesus, John Dowie and other famous healing evangelists and preachers. ... He had the same faith and the same Holy Spirit available to him." This faith changed everything. News about that healing spread to many places. From that time onwards, Lake started a divine healing ministry and preached the Word. People and letters came to him, asking for his ministry. Every night he preached and miraculous healing occurred (see Tannenbergs 1999: 11).

In 1901, Lake and his family moved to Zion City, built by the leadership of John Alexander Dowie. In 1904, he left the city and moved again to Chicago. There he bought a seat on the Chicago Board of Trade. He was exceptionally successful as a businessman, financially very wealthy, often dealing with many celebrated financiers of the country. While doing business, he kept ministering to people with the Word and divine healing. Finally, in 1904, he took a great leap of faith. At this time, his salary was \$50,000 a year (see Tannenbergs 1999: 10-11). However, he completely abandoned his business, disposed of all of his wealth, embarked on an independent evangelistic work with a single dollar, and lived by faith, imitating George Muller and Hudson Taylor (cf. Tannenbergs 1999: 12). Each day he preached to large congregations which resulted in many conversions, divine healings, and spiritual revivals. His love for the lost and suffering people grew strongly day by day. More than this, Lake (Liardon ed. 1999: 371) felt a greater need for a closer walk with God and spiritual empowerment like the event of the Pentecost, testifying:

[T]he ministry of healing was opened to me [since 1898], and I ministered for [almost] ten years [actually nine years six months] in the power of God. Hundreds and hundreds of people were healed by the power of God during this [about] ten years, and I could feel the conscious flow of the Holy Spirit through my soul and my hands. But at the end of that years I believe I was the hungriest man for God that ever lived. There was such a hunger for God that as I left my offices in Chicago and walked down the street, my soul would break out, and I would cry, "Oh God!" I have had people stop and look at me in wonder. It was the yearning passion of my soul, asking for God in a greater measure than I then knew. But my friends would say: "Mr. Lake, you have a beautiful baptism in the Holy Ghost." Yes, it was nice as far as it went, but it was not answering the

cry of my heart. I was growing up into a large⁴⁶ understanding of God and my own soul's need. My soul was demanding a greater entrance into God, His love, presence and power.

The experience of the Spirit baptism in Lake was unique as it was directly designed for a special ministry of divine healing. It was "God in His loving mercy proved it to me," said Lake (Liardon ed. 1999: 79). The following were Lake's own written words in an undated diary:

In October 1907⁴⁷ the Lord in His goodness baptized me with the Holy Ghost after several months of deep heart searching and repentance unto God at the home of a friend. In company with Brother Thomas Hezmalhalch ... to accompany him to pray for a sister who was an invalid and had been in a wheelchair for a number of years. As we entered the home, I felt a great calm resting upon me. I did not feel to join in conversation. ... I sat in a deep leather chair on the opposite side of the room [where Tom spoke to her]. My soul was drawing out in a great silent heart cry to God. *O Jesus, I so long for the baptism of the Holy Ghost, but I feel so unworthy, so far from thee. O Christ, if it be possible to baptize such as me, please baptize me. I am so hungry, so tired of trying, so weary of doing things myself. I am sick of sin, sick of self, sick of trying, sick of working, etc. etc.* Presently, a great quiet came upon me deepening rapidly into a peace such as I had never before known or experienced – a quiet of spirit, soul, and body. My being was soothed in a perfect calm, so deep, so quiet. My mind was perfectly still. I said, "O Jesus, what is this – the calm of God? Is this the baptism of the Holy Ghost?" Presently, it seemed as if I had passed under a warm tropical rain that was falling not upon me, but through me. The realization of peace was such as I had never known. The rain continued to fall upon me. O, the rest of soul. O, the quiet of God. O, the peace of that hour. The peace – I cannot describe – that passed all understanding. This condition of peace was so great I feared to breathe. I was as the silence of heaven. The saving rain continued to fall upon me. It soothed my brain. It soothed my body. It soothed my spirit. Would it ever stop? I feared it might. I said, "O God, I did not know there was such a place of rest as this." Then I became conscious of a change coming over me. Instead of the rain, currents of power were running through me from my head to my feet, seemingly into the floor. These shocks of power came intermittently, possibly ten seconds apart. They increased in voltage until, after a few minutes, my frame shook and vibrated under these mighty shocks of power. Then as I shook and trembled, the shocks of power follow each other with more apparent rapidity and intensity. My forehead became sealed. My brain in the front portion of my head became inactive, and I realized the spirit speaking of His seal in their foreheads. I could have fallen on the floor except for the depth of the chair in which I sat. Again a change. The shocks of power lessened in intensity and now have taken hold of my lower jaw. It moved up and down and sidewise in a manner new to me. My tongue and throat began to move in a

⁴⁶ See Gloria Copeland ed. 1994: 483. Instead using the word "large" she uses "larger."

⁴⁷ The date given by Lake in his diary explicitly shows the exact time of his Spirit baptism. This account is different from the conclusion of Tannenberg (1999: 12) who follows Gordon Lindsay (1981: 130), explaining that Lake's Spirit baptism was on one day in April 1907.

manner I could not control. Presently, I realized I was speaking in another tongue, a language I had never learned. O, the sense of power. The mighty moving of the Spirit in me. The consciousness [in Lake's heart testified that] it was God who had come (Liardon ed. 1999: 78-79).

The immediate results of the Spirit baptism in Lake were unusually marvelous.

Lake explains these as the following:

[W]hen the phenomena [of the Spirit baptism] had passed, and the glory of it remained in my soul, I found that my life began to manifest in the varied range of the gifts of the Spirit, and I spoke in tongues by the power of God, and God flowed through me with a new force. Healings were of a more powerful order. Oh, God lived in me, God manifested in me, God spoke through me. My spirit was deified [sic.], and I had a new comprehension of God's will, new discernment of spirit, new revelation of God in me. For nine months everything that I looked at framed itself into poetic verse. I could not look at the trees without it framing itself into a glory poem of praise. I preached to audiences of thousands night after night and day after day. People came from all over the world to study me. They could not understand. Everything I said was a stream of poetry. It rolled from my soul in that form. My spirit had become a fountain of poetic truth. Then a new wonder was manifested. My nature became so sensitized that I could lay my hands on any man or woman and tell what organ was diseased and to what extent and all about it. I tested it. I went to hospitals where physicians could not diagnose a case, touched a patient, and instantly I knew the organ that was diseased, its extent and condition and locations (Liardon ed. 1999: 372; cf. Copeland ed. 1994: 483-484).

On April 19, 1908, Lake, his wife, and seven children left Indianapolis for a missionary calling to South Africa. Lake himself was completely determined to live, suffer, and die for Christ and His Gospel of salvation. The fares and money for the immigration department were miraculously supplied by the Lord. In the new county, they lived by faith (Lindsay ed. [1949] 2003: 86). Lake had unusual, abundant anointing of Spirit baptism for the manifestation of divine healing. In a sermon, "The Baptism of the Holy Ghost," February 23, 1921, Lake (Liardon ed. 1999: 376-377; cf. Copeland ed. 1994: 488-489) recalled his early ministry as follows:

In 1908, I preached at Pretoria, South Africa, when one night God came over my life in such power, in such streams of liquid glory and power, that it flowed consciously off my hands like streams of electricity. I would point my finger at a man, and that stream would strike him. When a man interrupted the meeting, I would point my finger at him and say: "Sit down!" He fell as if struck, and lay for three hours. When he became normal they asked him what happened, and he said, "Something struck me that went straight through me. I thought I was shot." At two o'clock in the morning I ministered to sixty-five sick who were present, and the streams of God that were pouring through my hands were so powerful the people would fall as though they were hit. I was troubled because they fell with such violence. And the Spirit said: "You do not need to put your hands on them. Keep your hands a distance away." And when I held my hands

a foot from their heads they would crumple and fall in a heap on the floor. They were healed almost every one. That was the outward manifestation. That was what the people saw. But beloved, something transpired in my heart that made my soul like the soul of Jesus Christ. Oh, there was such a tenderness, a new-born tenderness of God that was so wonderful that my heart reached out and cried and wept over men in sin. I could gather them in my arms and love them, and Jesus Christ flowed out of me and delivered them. Drunkards were saved and healed as they stood transfixed looking at me. During that period men would walk down the isle, and when they came within ten feet of me, I have seen them fall prostrate, one on top of the other. A preacher who had sinned, as he looked at me, fell prostrate, was saved, baptized in the Holy Ghost ... [Copeland (1994: 489) put some sentences under the same paragraph, yet missing in the transcript of Liardon: “and stirred the nation with his message of love. In eighteen months God raised up one hundred white churches in the land. That [those] hundred churches was [were] born in my tabernacle at Johannesburg. The multitude of those who composed that hundred churches were healed or baptized in the Holy Ghost”] under my own eyes, as I preached or prayed.

After going to London for teaching the subject of divine healing and to Lourdes, France, for being the research subject of divine healing agent, in 1909, he went back to United States for six month in order to hold evangelistic crusades and raise missionary funds. Taking eight missionaries to accompany his work, he returned to South Africa in January 1910. In the same year, he founded the Apostolic Faith Mission (AFM) Church. He was elected as the AFM president. In a short period, he established and organized 125 white and 500 native congregations.

In 1912, when he returned from an expedition to Kalahari Desert, he found that his wife had died by a sudden stroke (Lindsay 1981: 131). This made Lake's situation more difficult to take care of his family. In the same year, there was a great epidemic of the African fever that killed one fourth of his surrounding population in South Africa (Tannenbergs 1999: 15). Although working hard by faith to help sick people, Lake, all of his family, and his assistant never caught the plague. This amazed many people and doctors, especially when a medical laboratory test proved that deadly plague germs died instantly in his hands, proving Lake's conviction of divine healing and health by the Holy Spirit in Christ.

Next, in the same year, according to Tannenbergs (1999: 15-16), because of overwork and lack of financial support, Lake finally went home to the United States and never returned to Africa. The latter reason does not match with numerous testimonies of miraculous providence for his family. Yet, Lake himself confessed that he needed a closer, peaceful relationship with God in such a way which was almost

impossible to be attained in his very busy situation. A great, unusual empowerment for divine healing ministry in South Africa did not satisfy his heart, since the real want of his soul was God Himself, more of God, more than just His imparting power:

I continued in the ministry of healing until I saw hundreds of thousands healed. At last I became tired. I went on healing people day after day, as though I were a machine. And all the time my heart kept asking: "Oh, God, let me know Yourself better. I want You, my heart wants *You*, God." Seeing men saved and healed and baptized in the Holy Ghost did not satisfy my growing soul. It was crying for a greater consciousness of God, the withinness of me was yearning for Christ's own life and love. After a while my soul reached the place where I said: "If I cannot get God into my soul to satisfy the soul of me, all the rest of this is empty." I had lost interest in it, but I put my hands on the sick and they continued to be healed by the power of God (original emphasis, Liardon ed. 1999: 377-378).

Upon his returning to America, Lake left at least 100,000 new converts, 625 new churches, 1250 Gospel preachers, and countless divine healings (Liardon 2007b; cf. McIlvaine 2007).

After about one year in America, in November 27, 1913, Lake married Miss Florence Switzer of Milwaukee and fathered five more children. One year afterward, he founded the Apostolic Church with Healing Rooms in the Rookery Building, Spokane. The greatest longing in Lake's heart was satisfied by the Lord in that place, as indicated in his sermon on February 23, 1921:

I will never forget Spokane, Washington, for during the first six months I was there, God satisfied the cry of my heart, and God came in and my mind opened and my spirit understood afresh, and I was able to tell of God, and talk out the heart of me like I never had been able to before. God reached a new depth in my spirit, and revealed new possibilities in God. So beloved, you pray through. Pray through for this church, pray through for this work. Oh, God will come! God will come with more tongues than you have ever heard. God will come with more power than your eyes ever beheld. God will come with waves of heavenly love and sweetness, and blessed be God, your heart will be satisfied in Him. Will a man speak in tongues when he is baptized in the Holy Ghost? Yes, he will, and he will heal the sick when he is baptized, and he will glorify God out of the spirit of him with praises more delightful and heavenly than you ever heard. He will have a majestic bearing. He will look like the Lord Jesus Christ, and you will be like Him. Blessed be God. The greatest manifestation of the Holy Ghost-baptized life ever given to the world, was not in the preaching of the apostles, it was not in the wonderful manifestations of God that took place at their hands. It was in the *unselfishness* manifested by the Church. Think of it! Three thousand Holy Ghost-baptized Christians in Jerusalem from the Day of Pentecost onward, who loved their neighbor's children as much as their own, who were so anxious for fear their brethren did not have enough to eat, that they sold their estates and brought the money and laid it at the apostle's feet. They said, "Distribute it, carry the glow and the fire and the wonder of this divine

salvation to the whole world.” That showed what God had wrought in their hearts. Oh, I wish we could arrive at that place, where this church was baptized in that degree of unselfishness. That would be a greater manifestation than healing, greater than conversion, greater than baptism in the Holy Ghost, greater than tongues. It would be a manifestation of the *love* of First Corinthians 13 that so many preach about, and do not possess. When a man sells his all for God, and distributes it for the kingdom’s good, it will speak louder of love than the evangelists who harp about love, and oppose tongues and the other gifts of the Spirit. ... All the old characteristics were gone. They were truly loved.⁴⁸ Why their heart was like the heart of Jesus, their soul was like the soul of God, they loved as God loved, they loved the world, they loved sinners so, that they gave their all to save them. Do you want Him? You can have Him. Oh, He will come and fill your soul. Then the Holy Ghost will take possession of your life. He will reveal the wonder of heaven and the glory of God, and the richness and purity of His holiness, and make you sweet and godlike forever. Thou art not far away, Oh, God. Our souls tonight are enveloped in the eternal God. We feel thee round about us. We feel Thy precious loving arm, and the beating of Thy heart, and the pulsing of Thy heavenly soul, and we are asking Thee, my God, that the truth of the Eternal shall be breathed into us forever, until all our nature is submerged in God, buried up in God, infilled with God, revealing God (Liardon ed. 1999: 378-379).

Perhaps, this was his new experience of the Spirit baptism, focused on the transformation of the heart into an unselfish love to the others. Yet, the idea of the speaking in tongues and other manifestation of the supernatural gifts were retained.

Tannenberg (1999: 16) rightly states that Lake’s ministry in Spokane was actually “the climax” of his life and work. Miraculous healings – including amazing creative miracles – astounded people, so that thousands of people, including worldly acclaimed physicians, many skeptics and adversaries were convinced that God was at work in Spokane (cf. Tannenberg 1999: 18ff). The success of the Healing Rooms attracted thousands of people from the United States and other countries. Branch churches were founded in Portland, San Diego, and other cities. Since 1920 in Portland, because of age, he became physically weaker. Yet, Liardon (2007b) states, “By 1924, Lake was known throughout America as a leading healing evangelist. He had established forty churches throughout the United States and Canada.” In 1931, Lake went back to Spokane to minister there, still with daily, unusual success of divine healing manifestations. In September 16, 1935, after two weeks of sudden strokes, mostly in an unconscious state, Lake went to be with Christ.

⁴⁸ In Copeland's version (1994: 491), the word “loved” is altered to “saved.” From the context, the former fits better than the latter.

CHAPTER II

THE NATURE OF DIVINE HEALING

In fulfilling the need of providing a practical theological theory of divine healing for and from a Reformed conviction, a theory that supports a fruitful practice of such a ministry, this thesis investigates Wigglesworth's and Lake's practical theology of divine healing and reworks it into a Continuationist Reformed position. For this project, this chapter will focus on the nature of divine healing.

The important focus of this endeavor is, as also stated by Lake, that such a fruitful ministry requires true, faith knowledge of the "real nature and real process" of divine healing.¹ Obviously, the nature of the same sometimes indicates its process. It also helps to discern the research subject and fundamental things to be noticed.

To accomplish the intended aims, two tasks will be undertaken: firstly, the study will formulate and examine Wigglesworth's and Lake's understanding of the basic constitution, or the spiritual make up of divine healing, or the way it is established.² Their ideas will be deemed as complementary, forming a more thorough idea of the nature of divine healing. Secondly, the study will rework their identified ideas. This will be done at the end of the investigation. As a part of the reworking, if necessary, relevant references will be made directly after the point of discussion. To make it more practical, at the end, the study will summarize the discussion and offer the integrated practical suggestions to ministering divine healing.

¹ The process is implied in the nature and the nature is presupposed in the process. The theological direction in dealing with these aspects supports a distinctive ministry of divine healing for a fruitful result. Lake (Liardon ed. 1999: 304) indicates that the failure of the modern churches in performing divine healing in a proper way is because of "the absence of knowledge of God ... for healing." Thus, the Churches arrive at the state of "blindness ... ignorance and helplessness." He (Liardon ed. 1999: 300, 301) specifies the need of such faith knowledge for this purpose: "Divine healing is the particular phase of ministry in which the modern church does not measure up to the early church. This failure has been due to lack of [faith] knowledge of the real nature and the real process of Christian healing. ... In the whole range of church history we have retained the form, but have lost its power in a great degree."

² The subject is different from the process of how faith works to accomplish divine healing (see Chapter V). As the nature of a good definition contains the main ideas that compose the defined thing, thus, one way to identify the nature of divine healing is to look at the definitions and see its determinants. The method is useful to our study.

Dealing with the former endeavor, the study indicates that Wigglesworth, in particular, sees divine healing as an inbreaking of God's kingly rule and a special manifestation of the Word of God. Similar to Wigglesworth, Lake considers it a result of the exertion of believer's dominion in Christ brought about by the Spirit. Furthermore, both of them believe that as every sickness and disease is caused by the devils, divine healing is a divine victory over the devils and their works. They also maintain that the basic constitution of divine healing is both a victorious manifestation of God's redemptive work in Christ and a gracious encounter with the Trinitarian God, all in such a way that destroys the disease and repairs the sickness and weakness into wholeness. They believe that divine healing is a removal of the disease from the body and its restoration through an impartation of the Trinitarian Life into the diseased part. This impartation bestows the healing virtue in a supernatural way. The "healing virtue" points to the divine power communicated by the Trinitarian Life to produce healing.³ The following will analyze all the aforesaid points (depicting the nature of divine healing) and rework them.

Next, the evaluation – with a twist – shows an agreement with the overall finding. The study affirms the incommunicable attributes of God in relation to believers, thus, highlighting the Creator-creature distinction which is lacking in Lake's thought. Then, together with Wigglesworth, the study highlights the coming of God's Kingdom as a proper Continuationist Reformed framework of the nature of divine healing, thus, it will give a greater portion to its explication. Finally, the study maintains that divine healing is essentially an expression of God's compassion toward the sick, while some sicknesses are directly caused by the hand of God.

2.1 Viewing Divine Healing in Terms of the Coming Kingdom of God

This perspective is typical feature of Wigglesworth which is in tune with the Continuationist Reformed position.

³ One expression of Lake (Liardon ed. 1999: 787) suggests a general definition for divine healing and divine health: "Divine healing is the removal, by the power of God, of the disease that has come upon the body. But divine health is to live day by day and hour by hour in touch with God, so that the life of God flows into the body just as the life of God flows into the mind or flows into the spirit. The Christian, the child of God, the Christ-man [those who have the living Christ in their hearts], who thus commits himself to God ought not to be a subject for healing. He is a subject of continuous, abiding health. And the secret of life in communion with God, the Spirit of God, is received into the being, into the soul, into the spirit." Note that the flowing of the Life of God for divine health is within the body, mind or soul, and spirit, and that flowing takes place in communion with God. This method for divine health is similar with the method for divine healing. For a related idea, see also Chapter V on Lake's principle of "Consciously Stretching the Saving Faith to the Body."

2.1.1 Description of Divine Healing

Divine healing, according to Wigglesworth (1999a: 244-245) is an inbreaking of God's kingly rule of His coming Kingdom.

The theological background to the idea is the following. On the one hand, Wigglesworth believes that Satan makes sickness and disease his method to attack the Kingdom of God which is established within the believers' existences. He (Wigglesworth 1999a: 248) describes this method as follows:

When Satan can get to your body, he will, if possible, make the pain or the weakness so distracting that it will affect your mind and always bring your mind down to where the pain is. When that takes place, you do not have the same freedom in your spirit to lift up your heart and shout and praise the Lord, because the distraction of the pain brings the foundational power, which ought to be full of praise to God, down into the body. And through that – concerning everybody who is afflicted – "*the kingdom of heaven suffers violence*" (Matt. 11:12) ... If it is only a finger or a tooth that aches, if it is only a corn on your foot that pinches you, or anything in the body that detracts from the highest spiritual attainment, the kingdom of heaven is dethroned to a degree.

This description can also be applied to the case of unbelievers. On the other hand, Wigglesworth maintains that the redemptive will of God is to show His glory by manifesting His Kingdom in the whole world, including over sickness and disease.⁴ God wants us to stay and move in the order of this redemptive will. Here the "order" refers to the divinely determined law, or principle, or realm, or supernatural force in operation in the Kingdom of God that flow from the redemptive will of God. It is far more superior and powerful than all things in the natural world since it works through the Holy Spirit.

His Kingdom comes with power to manifest these three things (Wigglesworth 1999a: 244-253): firstly, to display Christ's Life, God's Word and power. Secondly, to recreate the children of God with the inherited power of the coming Kingdom:

⁴ Concerning the suzerain, redemptive will of God, Wigglesworth (Liardon ed. 1996: 771; cf. Wigglesworth 1999d: 205-206) states: "God wants manifestation and He wants His glory to be seen. He wants us all to be filled with that line of thought that He can look upon us and delight in us subduing the world unto Him. And so you are going to miss a great deal if you don't begin to act. But once you begin to act in the order of God, you will find that God establishes your faith and from that day starts you on the line of the promises. When will you begin?" In a different place, he (Liardon ed. 1996: 373; cf. Wigglesworth 1999d: 138-139) testifies his consciousness of the same vision: "Jesus came to make us free from sin – free from disease and pain. When I see a person diseased and in pain ... and when I lay my hands upon them, I know God means men to be so filled with Him that the power of sin shall have no effect upon them, and they shall go forth, as I am doing, to help the needy, sick, and afflicted. But what is the main thing? To preach the Kingdom of God and His righteousness. Jesus came to do this."

God is able to so transform and change and bring you into order by the Spirit that you can become a new creation after God's order. There is no such thing as defeat for the believer. Without the cross, without Christ's righteousness, without the new birth, without the indwelling Christ, without this divine incoming of God, I see myself a failure. But God, the Holy Ghost, can come in and take our place till we are renewed in righteousness – made the children of God. Nay, verily, the sons of God. ... God has never made man to be a failure. He made man to be a "son"; to walk about the earth in power; and so when I look at you I know that there is a capability that can be put into you which has the capacity of controlling and bringing everything into subjection. Yes, there is the capacity of the power of Christ to dwell in you, to bring every evil thing under you till you can put your feet upon it, and be master over the flesh and the devil; till within you there is nothing rises except that which will magnify and glorify the Lord (Liardon ed. 1996: 372).

Thirdly, to dethrone all His enemies, i.e. Satan, the devils (both are the primary sources of every ailment), sins, all diseases and weaknesses. Thus, divine healing is one of the many inbreaking manifestations of God's Kingdom. The result of the coming Kingdom must be more than divine healing: enjoying the gracious and victorious fellowship with God in Christ (cf. Wigglesworth 1999a: 248).

In the context of the inbreaking of God's kingly rule, Wigglesworth (1999b: 462) maintains that divine healing is an efficacious exercise of the given power of the coming Kingdom by faith against the disease, sickness and the devils who are the authors of the problem. It is a victory gained by using the keys of the Kingdom to bind the enemy and to loose the captive (Matt. 16:19). One of the keys is Christ's gift of the "key of faith." The power to bind and to loose is released by the working of this faith (Wigglesworth 1999d: 57).⁵ The warfare must be fought by faith with the given, divine authority. An example of the case explains this attitude:

I had to pray for a woman in Los Angeles one time who was suffering with cancer, and as soon as it was cursed, it stopped bleeding. It was dead. The next thing that happened was that the natural body pushed it out, because the natural body had no room for dead matter. It came out like a great big ball with tens of thousands of fibers. All these fibers had been pressing into the flesh. These evil powers move to get further hold of the body's system, but the moment they are destroyed, their hold is gone. Jesus told His disciples that He gave them power

⁵ In the same place, he states that the redemptive will of God is to have both the full knowledge (in Wigglesworth's words, "the inward revelation") of this truth and the whole power contained in it. "Jesus told His disciples that He gave them power to loose and power to bind (Matt. 16:19). It is our privilege in the power of the Holy Spirit to loose the prisoners of the enemy and to let the oppressed go free," says Wigglesworth (2000a: 190). He (Wigglesworth 1999d: 61-62) also maintains that a genuinely living faith stands on the divinely revealed knowledge that Jesus is Christ, the Son of the Living God. Standing on this foundation, firstly, true believers have the power to bind and to loose; secondly, they are secured to have answers of their prayers; thirdly, their faith will never fail, since "God has established it [this order] forever."

to loose and power to bind (Matt. 16:19). It is our privilege in the power of the Holy Spirit to loose the prisoners of Satan and to let the oppressed go free (Wigglesworth 1999e: 361-362).

In the exercising of Kingdom authority through faith, God (not the means) faces and destroys all the enemies (Wigglesworth 1999e: 362; 2000a: 190). An effectual ministry of divine healing is constantly sustained in the Kingdom's realm and power (Wigglesworth 1999b: 506; 1999e: 363).

2.1.2 Practical Implication

Consistently, a relevant practice of divine healing as the manifest inbreaking of the Kingdom is these: firstly, to identify the devils and their works (in implanting diseases) as the real enemies of God (cf. Wigglesworth 1999a: 245, 246, 248, 251; Liardon ed. 1996: 371).⁶ Secondly, to exercise by faith the given power of the Kingdom to bind and to loose in the "name of Christ" (cf. Liardon ed. 1996: 771-772).⁷ "Healing is through the power that is in the name of Christ" (Wigglesworth 2000a: 137). In so doing, the absolute victory of Christ's finished work and God's absolute sovereignty over all enemies must be assumed.⁸ Thirdly, let God have His way and believe that He will let us have the manifestation of the coming Kingdom in its greater measure:

The exceeding great and precious promises of the Word are given to us that we might be partakers of the divine nature [so that the mighty manifestation of the coming Kingdom is realized]. I feel the Holy Ghost is grieved with us because, when we know these things, we do not do greater exploits for God. Does not the Holy Ghost show us wide-open doors of opportunity? Shall we not let God take us on to greater things? Shall we not believe God to take us on to greater manifestations of His power? His call for us is to forget the things that are behind, and reach forth unto the things which are before and to press toward the mark for the prize of the high calling of God in Christ Jesus (Liardon ed. 1996: 417).

⁶ See Chapter III "Basic Attitudes toward Sickness and Disease."

⁷ In the same spirit, T. L. Osborn ([1951] 1986: 287) states, "I found that we can do everything that Jesus said we could do, by doing it in His name." His suggestion is to believe God's Word for our healing: "To the father of the lunatic son, Jesus said: *if you can believe, all things are possible to the one that believes*. You can believe Christ's word now. Believe that what He says will come to pass. Doubt nothing; but, rather, only believe. *All things are possible to the one that believes*. If you will only believe, you can be delivered and healed right now, where you are" (Osborn [1951] 1986: 286).

⁸ Wigglesworth (1999a: 245-246) states, "It is only fair and reasonable that I put before you the almightiness of God versus the might of Satan. If Satan were almighty, we would all have to quake with fear. But when we know that Satan is subject to the powers of God in everything, we can get this truth right into our hearts and be conquerors over every situation. ... You must gain an inward knowledge that God is Lord over all the power of Satan."

Referring back to the second point above, the following is an example of Wigglesworth's practice to attain the victorious inbreaking of the Kingdom by commanding or rebuking the enemies to leave in Jesus' name (cf. Wigglesworth 1999a: 244, 248; 1999d: 44-46, 55, 59; 2000a: 190):

Is there a person here who is saved by the power of God but who is suffering in his back, in his legs, in his head, or in his shoulders? (A man raises his hand) Stand up, young man. Where are you suffering? "In my leg." Stand out in the aisle; this is an example for all the people. Are you saved? "I am." *Do you believe the kingdom of God is within you?* "I do." I can prove the Scriptures are true. *Here the kingdom of heaven in this man is suffering violence* because he has a pain in his leg that takes his mind, a hundred times a day, off the highest enthroned position – where he is seated in heavenly places with Christ Jesus (Eph. 2:6) – and onto his leg. I am going to tell this young man that tonight he has to treat this as an enemy, as the power of Satan down in his legs, and that *he has to say that he is free in the name of Jesus. He has to say it by the power that is within him, in fact, by the personality and the presence of God, the power against Satan, the name of Jesus.* I want you to say, "In the name of Jesus, come out!" Shout! Put your hand upon your leg and say, "*In the name of Jesus, I command you to come out!*" Go right to the bottom of your leg. Amen! Praise the Lord! Now walk around. Has he come out? Are you free? "Yes." Praise God! On the authority of the Word of God, I maintain that "*greater is he that is in you*" than any power of Satan that is around you (my emphasis in part, Wigglesworth 1999a: 249; some words in the quotation are responses of the young man as clearly indicated in the context).

From this practice, three points need to be noted. Firstly, the warfare against the agent behind his suffering is won by God's power that abides in the believer. This divine power is in the believer, because the Kingdom of God is there. Secondly, the working power of the Kingdom is "the personality and the presence of God," or His internal reigning as the King. This is the conquering factor of the Kingdom. Thirdly, this working power is exercised by faith "in the name of Jesus." Such healing is the manifestation of the presence and power of His Kingdom.

Another similar example given by Wigglesworth is as follows:

If you know God is within you, and you are suffering in any part of your body, please stand. I would like to take another case to prove my position in order to help all the people here. (A woman stands.) You know you are saved? "Yes, sir." Praise God! Do you know this truth from the fourth chapter of the first epistle of John: "*Greater is he that is in you, than he that is in the world*" [v.4, KJV]? What is the trouble with you? "I am suffering from neuralgic pains." Then by the authority of Jesus, where the neuralgia is, you go like this: "I rebuke you in the name of Jesus! I refuse this pain the right to remain in the name of Jesus." I believe it is gone. Is it gone? "It is gone!" (original emphasis, Wigglesworth 1999a: 252; some words in the quotation are responses of the woman as clearly indicated in the context).

Note three points here. Firstly, the Kingdom of God is understood as the presence of God (within believer) that manifests His greatness in comparison to His enemy in the world. Secondly, the “authority of Jesus” is used in rebuking the pain, i.e. “in the name of Jesus.” Thirdly, this authority is exercised within the atmosphere of a total opposition to the disease and its pain, i.e. not allowing them to remain in the body.

2.1.3 A Continuationist Reformed Evaluation

Wigglesworth’s idea of divine healing as a present manifestation of the inbreaking coming of the Kingdom is true. Yet, the idea should be categorized as the “already” aspect of the Kingdom, carrying a practical outcome that divine healing cannot be universally applied as in the “not yet” one. Besides, from a Continuationist Reformed perspective, the coming of God’s Kingdom is a proper framework for the nature of divine healing and its ministries. The next chapter will explicate this truth. We will deal with the terminology and its implication for divine healing.

The term “Kingdom of God” stands for, firstly, the sovereign authority and kingship of God to reign or rule as a righteous Judge, a supreme Conqueror, a lovely Redeemer-King and, secondly, the realm, i.e. a sphere of life and a state of things over which this reign is exercised (see Vos 1900: 285-286; Berkhof 1951: 14-20; Ladd [1960] 1994: 310; Ridderbos 1966: 9).⁹ Concerning the former, the Kingdom “comes as ... a spiritual dominion” (Ridderbos 1967: 4), or, using Vos’ words, “The Kingdom of God is a kingdom of conquest” (Vos 1900: 330-331).¹⁰ Concerning the latter, the broadness of the realm of God’s Kingdom covers all things as indicated at least by the facts that firstly, the Kingdom is, according to Jesus’ parable, as yeast which progressively leavens the *whole* loaf and secondly, in the consummation everything will be restored anew. A professor of the Reformed Theological Seminary in Kampen (Holland), Herman N. Ridderbos (1967: 7), as well as a South African missiologist, David Bosch (1991: 32-35) correctly maintain that the Kingdom is “all-encompassing” and “all-permeating.”

⁹ Vos (1900: 329-334) contends that the order of things established by Christ in His reign as a King is called the Kingdom of God by the fact that within this very order or reign the following four things are always demonstrated: Firstly, it manifests, “as a whole and in every part of it,” that God is supreme, He is its focus, and that everything is intended for His glory. Secondly, “God manifests his supreme, royal power” to conquest. Thirdly, it demonstrates “God as the Supreme Ruler and Judge carries out his holy will in righteousness and judgment.” Fourthly, the blessings of this order or reign are “gifts sovereignly and graciously bestowed by God.”

¹⁰ Cf. Lake’s idea of “Viewing Divine Healing in Terms of Exercising the Kingly Dominion” in this chapter.

The manifestation of the Kingdom of God with its accompanying grace or blessings is distinguished in two successive stages of one process: the present (“already”) and future (“not yet”) realities (Vos 1900: 289; cf. Berkhof 1951: 18-19; Ridderbos 1966: 9; Moo 1988: 197-198; Bosch 1991: 32, 35).

2.1.3.1 Within the Present Realization of the Coming Kingdom

The present realization of the Kingdom was initiated into history by the coming of Christ, the divinely appointed heir of all things (see Heb 1:2). His coming was to claim all things (which once were lost by the fall) by finishing the great work of redemption, i.e. proclaiming the Word and doing all the messianic works to the point of His death, resurrection, and ascension, through which the supreme authority of God is manifested.¹¹ By this, God’s redemptive dominion and rule have now invaded the rule and realm of the enemies of God to deliver men from their power and reign, claiming by force what was rightfully His (see Ladd [1960] 1994: 311). Ridderbos ([1962, 1982] 1996: 647) states that the “long-expected divine turning-point in the history, the great restoration ... was conceived at the time.”

[W]ith the coming of Christ the dominion of God over all things and all powers has begun. ... the great future of God’s all-encompassing redemption has become present time. ... God has already opened the sluice gates of the future and that in Christ’s coming and work of the powers of the future have flowed into the present and are still flowing in (Ridderbos 1966: 11).

¹¹ Nederhood (1967: 11) is right in saying that “Jesus is Himself the personification of the supreme authority of God.” In a similar way, Wells (1992: 72-73) correctly states, “Jesus was the perfect example of a man under the moral sovereignty of God. If we want to know what kind of people this sovereignty of God will finally produce, the Lord Jesus is the answer. In this way, as an example, the Lord Jesus is tightly joined to God’s moral sovereignty.” However, His Works and Words are also manifestations of the supreme authority of God. In the article “The Words and Works of Jesus: Is the Message the Same or Different?” John Wimber (in Armstrong 1992: 68) concludes, “There is no difference between the *words* and *works* of Jesus. The *works* have exactly the same message as the *words*. The message and words concentrated on the announcement of the kingdom of God. The miracles and works show us what the kingdom is like. ... The *words* and the *works* of Jesus both center on the Kingdom of God. They are a unity. They both *show* and *tell* what the Kingdom is” (original emphasis). Not really different from this, the researcher believes that Jesus’ *Word* and *Work* are different but form one inseparable unit. They carry out the same purpose of total salvation and the same power. Yet they are different in form and essence that which the Word gives meaning to and interprets the Work, on the one hand, and the Work backs up the Word with sufficient proof, on the other hand. Similarly, a Roman Catholic Priest, Francis MacNutt rightly highlights the Messianic works of Christ as both the content of the Gospel to be proclaimed and the realization of the coming Kingdom. Furthermore, he (MacNutt 2005: 36) states, “These miracles [of restoration, including divine healing in the physical, psychological, and spiritual realms] of God’s love and power are the reality that confirms our preaching when we dare to proclaim the impossible dream - that ‘the Kingdom of God is in your midst; the Kingdom of Satan is being destroyed.’ Without the power of God that makes healing and deliverance from evil actually happen, our preaching remains mere theory and does not touch the *reality* of our wretched lives” (original emphasis)

This means that “the forces of redemption in Christ have flowed into this world” and are still flowing now (Ridderbos 1967: 3).¹² The enemies and their power have been conquered by the King of the eschatological Kingdom: “Christ wrests the world from the might of the demons. All his miracles are signs of this. ... we are no longer obliged to live under the might of the demons” (Ridderbos 1967: 4, 9). Likewise, Tom Wells (1992: 86-87) maintains that the casting out of demons and other miracles of Christ are blessings that function as “typical acts ... acts that looked ahead to greater things.” He (1992: 87) elaborates this statement as the following:

When the Lord set men free from demons and illness, he was picturing the future destruction of Satan and of all the evils that prey on men in this world. He was also anticipating the day when he would ascend to the Father, sit down at his right hand, and become King of kings and Lord of lords.

The finished Work and supreme Word of Christ, and the presence and works of the Spirit, all these brought about “the irruption of a new era, of a new order of life,” of a new law, characterized by His deliverance and triumph in an “all-out attack on evil in all its manifestations” (Bosch 1991: 32). Now is “the time of grace abundant, grace without equal, grace shouted from the housetop” (Wells 1992: 71). With a new ground and resource (i.e. Christ’s Word and perfect atonement), a new power and authority (i.e. of the Holy Spirit), and a new, focused driving force (i.e. the perfect will of the Father), the new order of the coming Kingdom is far superior to the natural order (in all its driving force, ground, power, and application). It overrules, restores, and sustains the natural order and laws, in the material, psychological, spiritual spheres, and all others. It overarches the natural order, which is powerless against all its enemies. Reasonably, in the new order, transformation in the forms of restoration, revival, empowerment, redefinition,¹³ miracle, and, even, resurrection is anticipated. The saving, curative, supernatural reign of the eternal Kingdom broke into this world with the coming of Christ, initiating the new age.

Ridderbos (1967: 3, 7) argues that by the coming of the Kingdom, the lives of those who have faith in Christ have been placed “in a context of a new and all-encompassing liberty” and holiness in Christ. “Liberty” means victorious freedom

¹² Notice that the combating dominion of the coming Kingdom covers “all things and all powers.” This dominion certainly includes the authority over sickness and disease.

¹³ Redefinition is to define again the meaning of everything from the new perspective of the coming Kingdom in the Person, Works, and Words of Christ. This is necessary, because by the fall into sin, everything created by God was corrupted, on the one hand, and our heart, mind and perspective are corrupted and cannot function properly without regeneration, aided by the divine revelation and illumination, on the other hand.

from the bondage of the enemy. In the light of the overcoming Kingdom, 1 Cor 3:21ff could be maintained with “such tremendous boldness,” i.e. “For all things are yours; whether ... the world, or life, or death, or things present, or things to come; all are yours; and you are Christ’s; and Christ is God’s.”¹⁴ This embodies the “already” reality of the Kingdom and its blessings. In the same vein, a Puritan theologian and preacher of London, Thomas Watson ([1692] 1989: 57-58) maintained that in the faith of the Kingdom, all subjects will be arranged by God to stand against His enemies:

[H]e will set his utmost strength against those who are the enemies of his kingdom. ... He will set his attributes against them, his power and justice; and ‘who knoweth the power of thine anger?’ ... He will set the creatures against them. ... God will set men against themselves. ... God will set the diseases of men’s bodies against them. ... God will set men’s friends against them. ... God will set Satan against them.

In application, as the new order of life embraces all aspects of life, whenever a child of the Kingdom stays in the order of the coming Kingdom, lives in the ministry for the sake of His Kingdom, and acts according to His will with a simple trust in the King, he or she will taste God’s power that provides their needs (cf. Mat 6:33).¹⁵ This idea agrees with Wigglesworth’s conviction of God’s calling to move in the order of the redemptive Kingdom of God. Divine healing in the present realization of the Kingdom is possible and, even, necessary if God will it in agreement with the existing needs.¹⁶ All other kinds of miracles are not restrained by God for those who really

¹⁴ Ridderbos (1967: 4) is right in maintaining that the coming Kingdom in the present state “does not *close* the world to believers, but *opens* it” (original emphasis).

¹⁵ F. B. Meyer (1978: 26, 37) is right as he states: “God has an infinite fertility of resource; and if thou art doing His work, where He would have thee, He will supply thy need, though the heavens fall. Only trust Him! ... Our only need is to inquire if we are at that point in God’s pattern where He would have us be. If we are, though it seem[s] impossible for us to be maintained, the thing impossible shall be done. We shall be sustained by a miracle, if no ordinary means will suffice. ‘Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.’” John Wesley ([1777-n.a. 1872] 1999: Sermon 29, Discourse 9, Point 23) maintains that “all these things” (Mat 6:33), which shall be added on, is “not at all for its own sake, but only in reference to the other.” In the same place, according to Wesley, what will be added on refers to “all things needful for the body; such a measure of all as God sees most for the advancement of his kingdom.”

¹⁶ Cf. Douglas Moo (1988: 197) correctly points out the problem: “Granted that the miraculous healing of diseases was part of the kingdom’s power in Jesus’ day, can we say that it is a *necessary* part of the kingdom? That wherever the kingdom is, the miraculous healing of diseases must be taking place?” (original emphasis). In the same place, Moo answers: “This is not clear. ... it seems to us ... that the presence of the reign of God in and through the church makes miracles of healing *possible*, but not *necessary*” (original emphasis). Hence, Moo (1988: 197) suggests that believers should always be open to divine healing, yet “not insist on them.” However, to suggest that we should neither expect nor insist on divine healing is illogically emptying our great faith, because this, without deliberate intention to do so, may indicate the meaninglessness of both the finished work of Christ and

rest in the order of the Coming Kingdom and devote themselves to seek His Kingdom and righteousness.¹⁷ In this line of thought, Watson believes that, in His special providence, the faithfully obedient children of the Kingdom at the present time may be comforted by the divine act of miracles.¹⁸ God's countering response to His enemies can be His miraculous act in nature.¹⁹

Inescapably, there is a constant power encounter (as well as truth encounter) by the coming of the Kingdom as the counter forces of the Kingdom always "continue to declare themselves as the real absolutes" (Bosch 1991: 35; cf. Nederhood 1967: 9, 10). As the dominion of God over all things and all powers has already begun in and through the coming of Christ, Ridderbos (1966: 11, his emphasis; cf. Bosch 1991: 34-35) rightly underlines the "*counter-forces*" against God's enemies which serve as a "proof of the break-through" of the coming of the Kingdom.²⁰ The enemies consist of these: firstly, Satan and his demonic followers, secondly, sin, its power and

the already attainment of His blessings. Such an expectation of and an insistence on what He has done for us in a proper way is the best attitude that God always longs for.

¹⁷ When analyzing a miracle of providence in Elijah's life, F. B. Meyer (1978: 25) rightly highlights an explicit obedience to God's specific will – an obedience which is necessary for such a miraculous work of God: "There is strong emphasis on the word *there*. 'I have commanded the ravens to feed thee *there*.' Elijah might have preferred many hiding-places to Cherith; but that was the only place to which the ravens would bring his supplies; and, as long as he was there, God was pledged to provide for him. Our supreme thought should be: 'Am I where God wants me to be?' If so, God will work a direct miracle, sooner than suffer us to perish for lack. ... God sends no soldier to the warfare on his own charges. He does not expect us to attend to the duties of the field and the commissariat. The manna always accompanies the pillar of cloud. If we do His will on earth as in heaven, He will give us daily bread. ... And the presence of the supernatural presents no difficulties to those who can say 'Our Father,' and who believe in the resurrection of our Lord Jesus" (original emphasis).

¹⁸ Watson ([1692] 1989: 57) states, "God will put forth all the royal power for their succour and comfort. ... The King of Heaven will plead their cause. ... He will protect his people. He sets *an invisible guard about them*. 'I will be unto her a wall of fire round about.' Zech ii 5. A wall, that is defensive; a wall of fire, that is offensive. ... When it may be for the good of his people, he will raise up deliverance to them. ... God reigning as a king, can save any way; even by contemptible means, as the blowing of the trumpets, and blazing of lamps. Judges vii 20. *By contrary means; as when he made the sea a wall to Israel, and the waters were a means to keep them from drowning. The fish's belly was a ship in which Jonah sailed safe to shore.* God will never want [for] ways of saving his people; rather than fail, their very enemies shall do his work. 2 Chron xx 23. ... As God will deliver his people from temporal danger, so from spiritual danger, as from sin, and from hell" (my emphasis). Notice the amazing record of the prophet Jonah in the fish's belly.

¹⁹ Watson ([1692] 1989: 58) states, "Tertullian observes, that when the Persians fought against the Christians, a mighty wind arose, which made the Persians' arrows to fly back in their own faces."

²⁰ This can be done through the proclamation of the gospel and the demonstration of the presence of the Kingdom. Highlighting the encountering power of the former, Nederhood (1967: 9, 10) rightly states, "The power of the gospel transforms the total man, for it arises out of a confrontation of that man by the person of the Lord Jesus Christ. ... the gospel is crushing. It is utterly humiliating for it confronts men with Christ, the crucified Savior and brings them to their knees in repentance and tears."

manifestations, thirdly, diseases and sicknesses, and fourthly, death.²¹ These counter-forces include miraculous healing by the power of the blood and Spirit of Christ, since disease is, by nature, evil (see Spurgeon [1882] 1997: vol. 28: 417).

Within the idea of this power encounter, a Continuationist Reformed position maintains that divine healing is a great blessing of the coming Kingdom. Francis MacNutt ([2005] 2006: 53-54) rightly maintains that divine healing practice relies on the already coming of the Kingdom:

Jesus' great mission was to proclaim that the Kingdom of God is now present among us. And that being the case, the work of restoration can begin. Healing and exorcism, along with the need for Holy Spirit empowerment, are, therefore, essential to the Gospel message. ... This is key, because so many Christians think that this life on earth is simply a testing time, a trial to be endured. ... many people believe that if they endure suffering in this life with courage and faith, they will be rewarded in the next life. Although this is certainly true, we are nevertheless meant to experience the first fruits of heaven, the down payment of heaven, even in this earthly life. ... When we deny that God's Kingdom breaks into our lives here and now to liberate us, we buy into a lie that weakens the healing ministry. ... As Jesus and the early Christians saw it, a whole new creation was breaking in upon them – a new life, an exciting life. ... This beautiful new creation is the heart of the Christian message: the Kingdom of God is breaking in [read: through] all around us!

While the present Kingdom manifests gradually, its power to encounter the enemy is far greater than the total sum of the power of the enemies.²² Even, the gradual development of the present Kingdom towards its ripening stage suggests a more frequent and powerful manifestation of the reign and realm of God as the victorious King over His enemies and His people.²³ Thus, in encountering the power of the coming Kingdom, demons, sin, disease, and death have no power; it is as if

²¹ Bosch (1991: 32-33) correctly explains that “evil took many forms: pain, sickness, death, demon-possession, personal sin and immorality, the loveless self-righteousness of those who claim to know God, the maintaining of special class privileges, the brokenness of human relationship.”

²² Paul argues that the grace of God in Christ Jesus is “much more” powerful than the fall and its effects (see Rom 5:15ff). Watson ([1692] 1989: 55-56) maintains that the coming of the King of the Kingdom “can with ease destroy his adversaries.” The Sovereign Lord is the great King and the great man of war who always wins the battle: “He can make bare his holy arm in the eyes of all the nations. If means fail, he is never at a loss; there are no impossibilities with him; he can make the dry bones live. Ezek xxxvii 10. As a King he can command, and as a God he can create salvation. ... Either God can remove mountains or can leap over them.” Likewise, in thinking of the forces of the Kingdom against its enemies, Ridderbos (1966: 12) correctly states that “the New Testament never tires of saying that Christ is more than the powers and tyrants of this world. The power of his blood and of his Spirit is stronger than the forces beneath.”

²³ The present coming of the eschatological Kingdom manifests itself progressively in history. Vos (1900: 285-286,289) argues that the state of the Kingdom is realized gradually as a present, supernatural, organic-spiritual reality, moving towards its ripening stage. Likewise, Louis Berkhof (1951: 18) rightly states that as a present possession, this Kingdom is “an ever coming, a gradually developing reality.”

they are non-existent. Focusing on Christ, His redeeming Work and Word, this power can crush and subdue every enemy by the supreme authority of Christ the Redeemer-King and His Spirit.²⁴ Watson ([1692] 1989: 56-57) rightly argues that in His hands, the coming King has all the power over life, death, and over all power in heaven, hell, and earth. Even, a liberal theologian, Leonardo Boff (in Bosch 1991: 35) is right when he states that the real enemies are powerless against the breaking power of the Kingdom of God: “Even rejection, the cross and sin are not insuperable obstacles to God. Even the enemies of the kingdom are at the service of the kingdom.” Bosch (1991: 35) rightly concludes that we have a “firm assurance” that the coming of God’s Kingdom in Christ “cannot be thwarted.”

In applying the present power of the coming Kingdom, while confessing the weakness and ignorance of true believers, Calvin (*Inst.* I.xiv.18) maintains that though such warfare against Satan may seem to show a great loss for the side of the believers, the grace of Christ will finally bring victory over the enemy:

But because that promise to crush Satan’s head [see Genesis 3:15] pertains to Christ and all his members in common, I deny that believers can ever be conquered or overwhelmed by him [Satan]. Often, indeed, are they distressed, but not so deprived of life as not to recover; they fall under violent blows, but afterward they are raised up; they are wounded, but not fatally; in short, they so toil throughout life that at the last they obtain the victory.

As this is true for weak saints, the strong ones who really know, enjoy, and properly utilize their rich inheritance in Christ through a simple faith will storm and seize the enemies of the Kingdom (including sicknesses and diseases) by the Holy Spirit. More than this, they will bear much permanent fruit for the Kingdom (see John 15:16).

²⁴ Nederhood (1967: 14, his emphasis) rightly states that “*Christ is the efficient power of the gospel.* It is Jesus Christ who gives the gospel its utter, absolute effectiveness. He not only provides the gospel with the material that is the source of its energy, He not only provides it with its extraordinary authority, but He also guarantees that it will be useful by applying it in the life of the individual believer. Though the gospel may appear relatively ineffective when judged by human standards and compared to other power structures that dominate this age, it is actually totally efficient, for it always accomplishes the tasks for which it was specifically designed” (original emphasis). Furthermore, he (Nederhood 1967: 14-15) continues with the foremost, stable power of the gospel in the Kingdom order: “The power of the gospel remains useful and important today, not by competing with opposing power structures, but by being a power of another order [i.e. Kingdom of God], incomparable in its working and its accomplishments. The other power structures we have noted, government, business, science, and communications, are indiscriminate and coincide to contribute to the information of mass man. ... The power of the gospel, in the fullest sense of that term, is God’s sure instrument which He uses to accomplish in time what He has determined outside of time. When this power comes into a man’s life, it does not desert him again. ... The gospel and its presentation provid[e] the final ingredient that insures that God’s elect will be gathered in. It is indispensable ... the electing purposes of God are not realized without the presentation of the gospel.”

However, without denying Calvin's idea, the present power of the coming Kingdom can be applied in a different way, i.e. by using the given power to bind and loose. A contemporary of Saint Augustine, Saint Patrick, the Bishop of Ireland (373?-463?) was endowed with the gifts of divine healings and miracles and used by God to convert most Irish people to become devoted believers. In his *Letter to the Soldiers of Coroticus* (Part I, Ch. 6), Patrick (Skinner & O'Donohue eds. 1998: 5) calls the power to bind and to loose "the highest divine power" given to God's chosen priests (read: messengers) who were predestined to spread and teach the Gospel. His fruitful ministries as "a prisoner of the Spirit" (see *Letter to the Soldiers of Coroticus* Part II, Ch. 10) was the outcome of the proper use of this given power and faithfully preaching God's name (i.e. the Word) in a bold and self-sacrificial way (see *The Confession of Bishop Patrick* Part I, Ch. 14; Skinner & O'Donohue eds. 1998: 37).

In line with this, a South African Reformed theologian, Petrus Arnoldus Pienaar (1998: vi) surprisingly argues:

[N]ot a single case of healing by prayer could be found in the New Testament. Instead all healings were done by the authoritative word of power. They were charismatic healings. Jesus was a charismatic and His church was charismatic until the fourth century, when the church was spiritually mutilated by the political interference of Constantine at Nicaea, resulting in a biblical estranged, mainly non-charismatic church.

Although not specifically applied to the problem of physical sickness, Spurgeon gives an example of using authoritative words of faith. He (Spurgeon [1862] 1997: vol. 8: 719, 721) states the following:

"All things are possible," in the service of God, "to him that believeth." ... Heaven yields to faith; hell trembles at it; earth is powerless before it, and lies in the hand of the faithful man, like clay upon the potter's wheel, to be moulded as he wills. ... I am very conscious that we cannot have this faith in Christ, except as we have more of his Holy Spirit. ... Ask for more faith. ... Shameful unbelief! be thou put to death for ever! Glorious faith! live thou in our souls! ... "All things are possible to him that believeth."

Notice here, his commanding words which are addressed to both "shameful unbelief" and "faith." See also here, the process through which he finally did such a practice in harmony with his Reformed conviction that true faith is a special gift of the Spirit, not our efforts. Unbelief is removed by faith. This is done through using commanding words of faith.

Similarly, a Charismatic evangelist, Andrew Wommack explains one of the methods of using the keys of the Kingdom – a right and fruitful way to accomplish

divine healing. While admitting that there is a proper place for petitioning God through the prayer of faith, he identifies another operating law of God's Kingdom based on Mark 11:12-24 and its parallel. It is to speak forth the words of faith to the mountain, i.e. our problem, by using the given, divine authority of Christ's Kingdom to command things.²⁵

2.1.3.2 The Final Realization of the Coming Kingdom

The "final" nature of the coming Kingdom is the triumphant culmination of the reign of God, in which "the rule or will of God [is] made effective in human lives" (Berkhof 1951: 16). It points to the consummation or the transformation of all things into a new, perfect, redeemed, higher state of order by the supernatural [implying the intranatural] power of God in Christ.²⁶ It includes the bodily resurrection of all dead believers and the glorious transformation of all believers to receive the fullest measure of Christ's perfect blessings (cf. Vos 1900: 287, 289, 334; Ladd [1974] 1979: 46-48). This involves the bestowal of perfect healing and health. Regarding the ultimate happiness and joy in eternity, Jonathan Edwards (cf. Smith [s.a.] 1952: vol. 2: 367-373; Piper 1998: 177) rightly maintains that we will enjoy God with the ever-increasing knowledge, holiness, joy, delight, and happiness to an infinite progression for the whole endless duration of all eternity. With no sense of deification, the

²⁵ Confirming this, Wommack ([Audio CD] 2003d: Y24-C) states, "God established laws, spiritual laws ... When God speaks something out of His lips, it's a covenant, He doesn't violate it. ... Jesus spoke to this fig tree, and there [are] people that don't speak to their problem. They aren't doing what God told them to do. ... He [Jesus] said 'speak to your mountain, and command it to be cast into the sea.' You know what the average Christians doing? They're saying 'God, I've got this mountain, please move this mountain.' They're talking to God about their mountain instead of talking to their mountain about God. The Lord told you to talk to the mountain, not talk to God. The mountain here is your problem. Whatever your problem is, speak to it. Notice what Jesus did ... He spoke to the fig tree, He answered the fig tree. ... He took His authority, believed, and spoke to the obstacles." In a different occasion, Wommack ([audio CD] 2003e: Y25-C) continues, "God will not do what He [ha]s commanded you to do. He will not. You are gonna have to learn what God has already done, and then you're gonna have to take that authority; and in prayer, you have to stand and speak forth these things." Note here, that the exercise of speaking to the mountain presupposes and is established on the conquering covenant of grace completed by God in Christ as the working spiritual order for the children of His Kingdom.

²⁶ For Jonathan Edwards (Piper ed. 1998: 125-126), the ultimate end of history refers to the final or last end obtained for its own sake and on its own account, and not merely as a means of a further end. As the end of the world moves to the chief and ultimate end which is God's glory, it has a value in itself to the highest degree (Piper ed. 1998: 200). Thus, God's glory must be every believer's ultimate and supreme seeking and purpose, the chief end of everything of believer's life. God's glory must be the highest, the most excellent and the ultimate aim of every son of God, his or her supreme governing end (see Piper ed. 1998: 200-203, 242). Vos (1900: 289) maintains that the final state of the Kingdom is attained through "a crisis with a sudden developments accumulating at the end." Quoting Mat 19:28, Berkhof (1951: 20) calls it the "regeneration." It represents the "not yet" reality of the eschatological Kingdom and its blessings.

glorified believers will always be transformed and enlarged to receive an ever increasing special grace of God, the most abundant fruits of Christ's finished work.²⁷

2.1.3.3 Healing within the Tension between the Already and Final Aspects

In the tension between the "already" and "not yet" aspects, Bosch (1991: 35) is right in considering Boff's idea that the transforming reign of God is "both bestowal and challenge, gift and promise, present and future, celebration and anticipation." Note that the gift and alike are the former and the promise and alike the latter. Expectation and demonstration of divine healing are parts of this attitude.

Moreover, by the fact that the Kingdom is "already" and "not yet" at the same time, believers can expect the present realization of the great transformation of all things in Christ, although not in their perfect state. An indifferent apprehension of faith – that puts the self into an idling spectator who only sees the sovereign God manifest both the "already" and "not yet" aspect of the Kingdom and its blessing – is inappropriate. True faith actively expects both manifestations to the greatest scale with consecrated love for His glory, as indicated by the Lord's prayer (see Mat 6:9-10). Thus, true faith dynamically uses the keys or power of the coming Kingdom, i.e. the power to bind the enemies and to loose the captives (see Mat 16:19).²⁸

However, as a part of a Continuationist Reformed position, in the light of the "not yet" aspect, the present history still exhibits the presence and work of God's enemies. Accordingly, divine healing is not always granted by the Lord and sickness, disease, and the devils still have a certain limited power over true believers. Sin, death, and all forms of the works of the devils have a restricted power in their lives. In this respect, Rich Natan and Ken Wilson (1995: 72-74) state,

We do not believe that healing is guaranteed every time we pray for somebody to get well. Our understanding is that the *not yet* of the Kingdom of God ... means that we will not always experience healing in the world. While healing is a part of the Kingdom introduced by the first coming of Christ, *it is not a guaranteed part of the Kingdom*. What then is our understanding of healing "being in the Atonement?" ... healing, like every Kingdom benefit, comes in and through the cross of Jesus Christ. Since Jesus is our mediator and his

²⁷ Although believers will "come nearer and nearer to the same thing in its infinite fullness," Edwards (Piper ed. 1998: 177, cf. 243, 249, 251) correctly maintains that the glorified believers are still creatures and will never become God. Absolute perfection is never created through a process and, thus, an ever progressive perfection in the eternal duration is still finite, yet it carries and reflects the infinite richness of the fruit of Christ's atonement.

²⁸ The actual bestowal of these keys for believers was on the day of Pentecost, in which the disciples were baptized with the Holy Spirit (see Acts 1:5, 8; 2:2-4, 16-21).

sacrificial death alone gives us access to the throne of grace, anything we receive from God – whether our daily bread, the forgiveness of sins, physical healing, or our resurrection bodies – comes through the cross of Christ We believe that *we can guarantee* to all who come to Christ in simple trust and repentance the forgiveness of sins 100 percent of the time without fail. But we can make no such guarantee regarding physical healing (original emphasis).

Yet, they (Natan & Wilson 1995: 74) go too far by arguing that the “not yet” side of the Kingdom means that “not everyone will be healed even if they have perfect faith.”

The truth is that the faithful God – who bestows this kind of specific faith in a simple expression – will always grant the reality in accord with this given faith (see Chapter IV and V). The gift of a simple faith in divine healing is rare. Upon the disciples’ question of their inability to drive out a demon from a little boy (a kind of healing), Jesus answered, “Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there’ and it will move. Nothing will be impossible for you” (Matt 17:20, NIV; cf. Luke 17:6). Note that the problem does not arise from the fact of the “not yet” aspect of the Kingdom. The Lord signifies that the mustard seed is “the smallest seed you plant in the ground (Mark 4:31). Thus, “so little faith” prevented the disciples from having a specific faith for such a fruitful action with the result of divine healing or exorcism.

The “already” and “not yet” aspects indicate at least four things. Firstly, there is no automatic bestowal of the divine healing faith for all believers now, thus, no absolute guarantee for such a divine healing manifestation. Secondly, divine healing may happen gradually, as does the coming of the Kingdom. Lake, although in a different context, also maintains that divine healing is parallel to salvation in Christ.²⁹

²⁹ Based on this, Lake (Liardon ed. 1999: 411) states, “Every law of the Spirit that applies to salvation applies to healing likewise.” This statement is applied exclusively to the issue of gradual and sudden recovery. In his sermon on January 22, 1922, Lake elaborates this. He expresses that some healings, as well as salvation, are gradual. In this, the minister must pray diligently and daily until they are well. Other healings are instantaneous, as some people experience a dramatic and sudden repentance and their salvation manifests clearly to their souls and others. Andrew Murray rightly sees the close connection between salvation, (divine) healing, and sanctification. In several languages, such as German, these three things “are derived from the same root and present the same fundamental thought (For instance, the German *Heil*, salvation, *Heilung*, healing, *Heilichung*, sanctification).” He (Murray [1900] 1992: 91) continues with the explanation of relating these three: “Salvation is the redemption which the Savior has obtained for us, health is the salvation of the body which also comes to us from the Divine Healer, and lastly, sanctification reminds us that true salvation and true health consist in being holy as God is holy. Thus, it is in giving health to the body and sanctification to the soul that Jesus is really the Savior of His people.” However, although in a certain sense, both salvation and divine healing correspond with one another, they are different. The classification of salvation belongs to a final and absolute post, whereas health a provisional and conditional one, in service to a higher goal, i.e. salvation. For example, to some people, health may lead to temporary destruction and,

To misunderstand the gradual nature of some divine healing could lead to an improper ministry. When a sick person gets “a certain measure of healing” (is not entirely well) after praying, Lake suggests that the “only thing to do is to pray for tomorrow, and let [them] get some more and keep on until [the sick] is well. ... pray and keep on day by day, and minister to [them] until [they are] well” (Liardon ed. 1999: 410). Lake (Liardon ed. 1999: 410) correctly points out the failure: “They will pray for a day or two and then they quit.” Also, failing to understand the gradual nature of some divine healing cases may lead to people’s misunderstanding of the typical method of evangelists’ healing services.³⁰ Thirdly, there is no one on this earth – even the best saint or apostle – who has perfect faith. Perfect faith – that will be given only in the consummation – will certainly gain perfect blessings from the cross of Christ.³¹ Yet, the existence of a genuine faith, even as small as a mustard seed – because of its imperfection – is enough to move a mountain. By the exercise of this faith, the Kingdom of God comes so that the great future becomes this present time. Fourthly, after receiving Christ’s redemption by faith, as rightly indicated by Spurgeon, sickness and disease are still parts of our experiences, because the body, although redeemed by Christ, is not yet arrived into perfection. Every faithful believer still waits for a glorious body that, according to the Scripture, has no defect. Thus, the perfect annihilation of the problems of sickness and disease will take place in the second coming of Christ.³²

at times, to eternal damnation. For them, sickness may lead to goodness, sanctification, and eternal salvation. This creates a more complex system of practical theology in divine healing, since the issue is not always plain – black or white.

³⁰ Lake explains, “[H]undreds of sick will come and be prayed for. In a great meeting like that you get a chance to pray once and do not see them again. You pray for ten people and as a rule, you will find that one or two or three are absolutely healed, but the others are only half healed or quarter healed or only received a very little touch of healing. It is just the same with salvation. You bring ten to the altar. One is saved and is clear in his soul. Another may come for a week and another for a month before he is clear in his soul.”

³¹ In this state, all believers will be resurrected and transformed into a new state of being with glorious resurrection bodies like Christ.

³² Spurgeon ([1882] 1997: vol. 28: 415) correctly confirms this, stating: “Why are diseases and pains left in the bodies of God’s people? Our bodies are redeemed, for Christ has redeemed our entire manhood, but ... It is not till the resurrection that we shall enjoy the full result of the redemption of the body. Resurrection will accomplish for our bodies what regeneration has done for our souls. We were born again ... but that divine work was exercised only upon our spiritual nature; our bodies were not born again: hence they still abide under the liability of disease, decay, and death” Note that these statements presuppose that healing is a part of Christ’s redemption. In the same place, Spurgeon ([1882] 1997: vol. 28 : 415) gives a theological interpretation of why the Lord still retains sickness and disease in the body in the present time as they cannot harm our certainty of eternal salvation in Christ: “Even unto this day the body is under death because of sin, and is left so on purpose to remind us of the effects of sin, that we may feel within ourselves what sin has done, and may the better guess at what sin

These indications do not suggest that one may blame the sick or the minister for the void of divine healing, because the problem may be caused by one or some of the following (cf. Wommack [Audio CD] 2003d: Y24-C; 2003e: Y25-C). Firstly, the lack of faith. Secondly, the spiritual working of the evil spirits to obstruct the effectiveness of either our prayers of faith or the working power of God (more probably the former is the actual problem rather than the latter). Thirdly, the lack of actual application of speaking to the “mountain,” i.e. the actual problem, as Jesus gave an example of dealing with the fruitless fig tree. The speaking to the mountain may be directed toward the creation of the missing tissue of the body for miraculous healing. Fourthly, the gradual manifestation of divine healing. Fifthly, it is possible in some cases where people have not received divine healing. This may mean that God has a different, yet, higher plan than divine healing. Sixthly, other reasons as indicated by Francis MacNutt.³³

One of the proper ways to endorse and support those unhealed is to pray day and night, asking for faith and more of it. This is to ask God by faith both to establish what was already completed in the perfect work of Christ and to strengthen them in His infinite mercy, power and love, in us.³⁴ In all prayers, staying in the overcoming order of the coming Kingdom – which is to rest in Christ, His Word and Love (see John 12:26; 14:21; 15:4-5, 7, 9-10; 16:33; 17:24) – and faith in the establishment of

would have done if we had remained under it, for the pains of hell would have been ours for ever. These griefs of body are meant ... to make us recollect what we owe to the redemption of our Lord Jesus, and so to keep us humble and grateful. Aches and pains are also sent to keep us on the wing for heaven, even as thorns in the nest drive the bird from its sloth. They make us long for the land where the inhabitant shall no more say, I am sick.”

³³ Francis MacNutt ([1988] 2001: 255-268) finds at least eleven reasons for why people are not healed: (1) deficiency of faith (see Matt 17:14-20), (2) God’s calling to endure redemptive suffering (see Gal 4:13-14), (3) A personal resistance to receive healing due to any wrong value of sickness – either deliberately or unconsciously so, (4) unfinished coping with sins, (5) not dealing specifically with the specific roots of the problem such as emotional affliction and the early destructive memory – as this is commonly found in the case of inner healing, (6) wrong diagnosis of the basic problem, either inner healing, physical healing, or deliverance from the evil spirits, (7) rejecting the use of natural means such as medicine as God’s way of healing when there is no divine intervention or explicit indication to do so, (8) rejecting the use of natural means – such as a balanced living, enough rest, etc. – to preserve health, (9) the divine time for healing has not yet come, (10) for various reasons God wants, in the given case, a different person to be His instrument of healing, and (11) the will of God is to fix the problem of the social environment first – such as destructive relationship in the family, etc. – before the healing of the related person.

³⁴ This effort is similar to the regular prayer of Martin Luther, noted by Philip Melancthon ([1549] 1997: 20): “Establish in us O God! that which Thou hast wrought, and perfect the work which Thou hast begun in us to Thy glory, Amen.” This is also similar to the prayer of the prophet Moses: “Let Your work appear to Your servants And Your majesty to their children. Let the favor of the Lord our God be upon us; And confirm for us the work of our hands; Yes, confirm the work of our hands” (Ps 90:16-17, NASB).

His Kingdom must be maintained. In a sermon, “Thy Kingdom Come” (January 7, 1866), Charles Hodge ([1879] 1999) rightly states, “To doubt his [Christ’s] power or his willingness [to establish His present Kingdom in this earth,] thus to protect and bless, is disloyalty.” Faith in God’s and Christ’s ability and willingness to establish His Kingdom must presuppose, enliven, and empower our actions and prayers.

2.2 Viewing Divine Healing in Terms of Exercising the Kingly Dominion

The viewpoint is a typical feature of Lake. His idea is developed from the original creation of human being with the Kingly dominion and the redemptive work of Christ which is only to restore fallen human to his or her original state of dominion.

2.2.1 Description of Divine Healing

Apparently similar to, yet different from Wigglesworth’s notion of the inbreaking of God’s kingly rule, Lake maintains that divine healing is the manifestation of the believer’s exertion of “the spirit of Christ dominion” brought about by the Holy Spirit (Liardon ed. 1999: 779).³⁵ This spirit of dominion is the authoritative anointing and power to reign as a king over all creation and God’s enemies – to subdue and crush all diseases, sins, devils, and death (Liardon ed. 1999: 448, 779, 880-882). It rests in a believer’s heart, soul, or personality. This kingly dominion is exercised actively through faith in the name of Jesus Christ by letting the Spirit execute His power and authority in and through the believer.

Lake believes that the nature of a believer’s dominion is as follows. Firstly, it is the “dominion in Jesus” which is attached to and “in” the name of Jesus, as He regained the dominion of Adam which once was lost by willingly passing it to Satan through obeying his deceitful words. The first dominion gives “complete power over His creation,” making human kind “God’s king on the earth” (Liardon ed. 1999: 880). The work of Christ as the Redeemer of Adamic dominion is explained:

To this second Adam [Christ,] God gave the same dominion He gave the first Adam. It is proven by the fact that Jesus had power over the elements (Matthew

³⁵ Concerning the spirit of Christ dominion, in the same place, Lake states, “The Holy Spirit came into the primitive Christian soul to elevate his consciousness in Christ, to make him [the primitive Christian] a master. ... He cast out devils (demons); a divine flash from his nature overpowered and cast out the demon. He laid his hands on the sick, and the mighty Spirit of Jesus Christ flamed into the body and the disease was annihilated. He was commanded to rebuke the devil, and the devil would flee from him. He was a reigning sovereign ... overcoming by faith. It is this spirit of *dominion* when restored to the Church of Christ, that will bring again the glory-triumph to the Church of God ... she will become the divine instrument of salvation in healing the sick, in casting out devils (demons)”

8:26), power over disease (Matthew 8:16-17), and power over death (John 6:39-47). Jesus had power over the creation but also power to undo what man had brought upon himself. It was Jesus' responsibility to break the power of Satan and to set in motion the process which would bring about the redemption of the entire creation. The whole world groaneth until this is accomplished. (Romans 8:22). Jesus had, and has, dominion over all the power of the enemy. He, through grace, restored to man the right to regain control over his destiny. ... There are two kingdoms operating on the face of this earth. Each has its own army. There is the kingdom of God, headed up by Jesus Christ. He is also Captain of God's army. (Hebrew 2:10.) There is also the kingdom of darkness, headed up by Satan. God, the Father, defeated Satan by operating through His Son, Jesus Christ. As a result, that victory has been handed to the army of God which is the body of Jesus. It is that body's responsibility to maintain that victory (Liardon ed. 1999: 881-883).

Secondly, it is the "dominion of Jesus" with the same quality as in the Lord.

Confirming this, Lake (Liardon ed. 1999: 225) states,

[P]eople have been so in the habit of putting Jesus in a class by Himself that they have failed to recognize that He has made provision for the same living Spirit of God that dwelt in His own life, and of which He Himself was a living manifestation, to inhabit your being and mine, just as it inhabited the being of Jesus or Paul. There is no more marvelous manifestation in the life of Jesus than that manifestation of healing through the apostle Paul.

Also, explaining John 14:20 and Ephesians 5:30, Lake maintains that as the "very substance of God indwells" true believers (the body of Christ), the same share in the "power and authority" of Jesus Christ the Head (Liardon ed. 1999: 884). The reasons for this are, firstly, He that indwells in the believers' existence is the same "Spirit of Power" who indwells and empowers Christ and, secondly, the indwelling of the Spirit causes the mastery over all enemies, i.e. Satan, the devils, diseases, sicknesses, sins, and death.³⁶ Confirming this Lake (Liardon ed. 1999: 442, 444-445, 449; see also 439-451) states:

If the Holy Ghost has come from heaven into your soul, common sense teaches us that He has made *you* the *master* thereby of *every other power in the world*. ... God comes to dwell in your person. God comes to make you a *master*. That is the purpose of His indwelling in a Christian. The real child of God was to be *a master over every other power of darkness in the world*. It was to be subject *to him* [true believer]. He is to be *God's representative in the world*. *The Holy Ghost in the Christian was to be as powerful as the Holy Ghost was in the Christ*. Indeed, Jesus' words go to such an extreme that they declare that: Greater works than these shall he do. – John 14:12. It indicates that *the mighty Holy Ghost from heaven in the lives of the Christian was to be more powerful in you and in me after Jesus got to heaven and ministered Him to our souls than*

³⁶ Lake (Liardon ed. 1999: 623) says that "the man with the Holy Ghost dwelling within him is the master and has dominion over devilish force and counterfeit."

He was in Jesus. Beloved, who has the faith to believe it? Who has faith to exercise it? We cannot exercise anything beyond what we believe to be possible. ... the Spirit of God, the divine master, the eternal power of God, the combined life and presence of the Spirit, of the Father and the Son, is given to you – not to leave you a weakling and subject to all kinds of powers of darkness, but to make you a master, to give you dominion in God over every devilish force that ever was. ... Christ indwelling in you by the Holy Ghost is to make you a son of God like Jesus Christ, God-anointed from heaven, with the recognized power of God in your spirit to command the will of God (my emphasis in part).³⁷

Furthermore, Lake (Liardon ed. 1999: 487) maintains that due to Christ's finished work and by the exercise of the Kingly dominion, a true believer will "live in the realm of the supernatural without effort. No longer will faith be a struggle, but a normal living in the realm of God. The spiritual realm places men where communion with God is a normal experience. Miracles are then his native breath."

2.2.2 The Process of Divine Healing from the Kingly Dominion

Lake explains four points of the process, which should be seen as a single occasion, not a sequence, to perform divine healing from such a dominion. In three of these points, the role of the Spirit is dominant:

Firstly, a living union with God – or a fusion of the believer's whole being into God, a fusion in which God totally takes up the believer's existence – is the key for divine healing, since by this the believer arrives at the place of kingly dominion:

It is that purpose of God that is the whole key to the secret of miracles. It is because your soul and the soul of the Son of God cease to be two souls any longer, and you become one. His life is breathed into you. His nature is burned into you, the fire of His holy soul is flaming in you and flashing through you. His dominion is not a word but a fact in your soul. ... Everything in the world of God that ever was possible to the Lord Jesus Christ is likewise possible to the Christian. He purposed by God's grace to lift us up until we stand together on God's plane, Christ-conquerors, Christ-revealers (Lindsay ed. 2003: 94).

Secondly, through the indwelling of the Spirit in the heart and by consciously believing the victory through Jesus Christ, the true believer possesses the spirit of

³⁷ Note Lake's idea that the manifestation of the Spirit's power in the true believers, after Jesus poured out His Holy Spirit at Pentecost is greater than the manifestation of the Spirit's power in the Lord Jesus. This is made possible because Jesus has finished His perfect work of atonement for us. Lake's idea of "to command the will of God" is not to put the self above God, but, to put the self under the direct influence of the Spirit and God's Word: "The sanest man is the man that believes God and stands on His promises and knows the secret of His power, receives the Holy Ghost and gives Him sway in his life and goes out in the name of the Lord Jesus to command the will of God and bring it to pass in the world" (Liardon ed. 1999: 450). Here, the will of the sinful flesh is void. This idea is similar to the views of Matthew Henry, John Gill, Spurgeon, and Arthur T. Pierson (see Chapter V, subtitle "Commanding God by Faith according to Isaiah 45:11").

Christ dominion, “reigns in life now” “by ... [and] with Jesus Christ” (Liardon ed. 1999: 885). He or she is a “reigning sovereign” that overcomes sickness and disease by faith (Liardon ed. 1999: 779).³⁸

Thirdly, the indwelling Spirit bestows the “power of divine healing” so that the whole heart and all the physical parts are imbued with “the moving, dynamic, burning force of *life* in Christ Jesus” (original emphasis, Liardon ed. 1999: 615).

Fourthly, the Spirit internally builds up the nature of the human spirit that has dominion and the constructive, optimistic mentality that helps the whole person and body to resist any disease, negative spirit and atmosphere from the world and self.³⁹

2.2.3 The Kingly Dominion through Faith is the Key for Divine Healing

Lake maintains that the major obstacle to exercising this dominion authority for divine healing is our personal faith in Jesus’ Words. As faith is the limitation of one’s power as a true child of God, one can only perform divine healing to the extent that one’s faith lets one go. The basic point that faith must be exercised is that the empowering indwelling of the Spirit in us may be “as powerful as” and, even, “more powerful” than the Spirit in Jesus.⁴⁰ This is so, because Christ already went up to heaven and reigns with His Father as a King (Liardon 1999:442, 444-445, 449).⁴¹

³⁸ For Lake, a fruitful ministry of divine healing is based on this fact. Purposely grasping the dominion spirit by faith is a key for fruitfulness: “Musicians talk of an ultimate note. That is a note you will not find on any keyboards. It is a peculiar note. A man sits down to tune a piano or any fine instrument. He has no guide to the proper key, and yet he has a[n inner] guide. That guide is that note that he has in his soul. And the nearer he can bring his instrument into harmony with the note in his soul, the nearer perfection he has attained. There is an ultimate note in the heart of the Christian. It is the note of conscious victory through Jesus Christ. The nearer our life is tuned to that note of conscious victory, the greater the victory that will be evidenced in our life” (Liardon ed. 1999: 855; cf. Lindsay ed. 2003: 50).

³⁹ After explaining the internal, spiritual-psychological-physical process of human’s loss of the kingly dominion through existential fear caused by sin which results in inviting sickness and disease, Lake (Lindsay ed. 2003: 89) tells of the reversed process of gaining this same dominion, a crucial process of divine healing: “Christ, coming into a man’s life by the Spirit, exalts His nature into divine dominion. The rulership of God and the power of Christ in his heart make him once again God’s prince and king in the world. ... But instantly when fear [that causes the spirit of human to lose its sense of dominion and, thus, to become subjective and subservient; and that causes the pores of the whole body to absorb into himself or herself the negative spirit such as disease or mental torment] is banished and faith from God comes, a man’s whole nature is changed by the power of its indwelling. Instantly the Spirit is dominant, and his mind is positive. His person repels and rejects every form of darkness and disease by the outflow and emanation of the Spirit of God.”

⁴⁰ The researcher agrees with the above point if the “greater works” (John 14:12) refers to the quantitative level, not the qualitative one.

⁴¹ This is similar to Spurgeon’s idea ([1882] 1997: 49-50) that Christ heals now with a greater power than in His earthly ministry because of His resurrection from the dead. See my points on the related issue in Chapter IV on the subtitle “Believing that Divine Healing is in the Atonement,” especially footnote 50 and text.

2.2.4 A Continuationist Reformed Evaluation

In general, Lake's idea of the Kingly dominion of believers conveys a great truth of faith. Believers' present reigning with and in Christ is true since our mystical union with Christ conveys a glorious privilege to reign "already" as kings. As previously indicated, the coming Kingdom is a spiritual dominion by which Christ, the King, by force claimed all things rightfully His. This invades and conquers all things (see Heb 1:2; cf. Vos 1900: 330-331; Ridderbos 1966:11; 1967: 3-4; Ladd [1960] 1994: 311; Bosch 1991: 32-35). The absolute victory of Christ over all enemies, the perfect approval of the Father over His Son by giving Him the absolute right to sit at His right hand as the reigning King and Head of all things, and the pouring out of the Spirit over every true believer make possible our present reigning with Christ. However, only those who (1) live by faith, (2) maintain a constant communion with God, and (3) use the keys of the Kingdom, may reign now to a certain degree with Christ over the enemies. This includes our dominion by faith over nature, the spirits, disease, sickness, and weakness.

Furthermore, our present dominion must acknowledge the "not yet" aspect which implies that, in the present time, believers cannot practically exercise the full dominion, authority, and power as in their most glorious state in consummation.⁴² In this future state, all saints will judge the world and angels (see 1 Cor 6:2-3).

However, it is wrong to maintain that Christ was given the same quality of dominion as Adam was at the very beginning of history. The eternal state of Christ as God the Creator and the Second Person of the Trinity must be separated from the original state of Adam, a mere created and limited man. Furthermore, Christ has two different, inseparable natures in His personality: fully God and fully man. In this respect, although there are incommunicable attributes of Christ as God in relation to His humanity, His divinity plays a major role in His humanity. Christ cannot sin, but Adam can and did. An unlimited divine power rests and works in the person of Christ. His divinity is clearly manifest in His Person and Work, while Adam has no such existential state. Thus, although there is a similarity of their state of being truly human, Christ is totally different from Adam in the quality of power and rank in the spiritual realm, since the former is truly God at the same time. This creates a limit for

⁴² See the previous evaluation in this chapter. A further remark on the subject is elaborated in Chapter VI, "Spiritual Equipment for Divine Healing Ministry," especially in dealing with empowerment.

the first Adam and us in dealing with everything, while there is no limit for Christ in dealing with everything. Jesus maintains a sharp distinction between human power and God's power: "What is impossible with men is possible with God" (Luke 18:27, ESV). Lake's idea of the same quality of dominion indicates a wrong perspective that human being has become God worthy to be worshipped.

The degree of believers' kingly dominion of believers, i.e. the level of the divine power manifest in and through them, depends on the sovereign work of God in and through each of them. Isaiah says, "O LORD ... you have done for us all our works" (26:12, ESV). This will be done by faith as Jesus says, "All things are possible for one who believes" (Mark 9:23, ESV). Likewise, "For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you" (Matt 17: 20, ESV). Note the amazing possibility of the manifestation of this great kingly power. Yet, although very great is the power of the kingly dominion, glorified believers are still creatures as Jesus says, "As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing" (John 15:4-5, ESV). The essence of our kingly dominion is this: "[F]or it is God who works in you, both to will and to work for his good pleasure" (Phil 2:13, ESV).

2.3 Viewing Divine Healing as a Deliverance from the Devils and Their Work

The existing point relates to the two previous studies. Seeing that disease and sickness are the consequences of Satan's rule and generated by the devils, Wigglesworth and Lake believe that divine healing is a triumphant deliverance from Satan, the devils, and their work. Such deliverance is done by God in Christ by the Spirit. We will deal with the problem of disease firstly, followed by the idea of divine healing.

2.3.1 Description of Divine Healing

In various places, Wigglesworth (see 1998b: 245; cf. 2000b: 344-345) generalizes that all sickness comes from the devil.⁴³ He holds that diseases may be

⁴³ For example, he (Wigglesworth 1998e: 23) maintains that before the healing of Peter's mother in law, Jesus knew that "demons ... had all the heat of hell" in this problem. The editor of

the embodiment, the work of the devil, or the combination of them. In the former, the devil “incarnates” as the rotten disease, in the subsequent, the subject sows the evil seeds in the body. Confirming this, Wigglesworth (1998e: 23) says:

I have no word for rheumatism, only ‘devil possessed.’ Rheumatism, cancers, tumors, lumbago, neuralgia – all these things I give only one name, the power of the devil working in humanity. When I see consumption, I see demon-working power there.

Although he admits that in permitting sickness and disease, God may bring a good, holy attainment for His children, Wigglesworth (1998b: 245) reasons that since every sickness and disease comes from the devil, its intended effect is always negative: “Every ailment that anyone has is from a satanic source. It is foolish and ridiculous to think that sickness purifies you. There is no purification in disease. I want you to see the wiles of Satan (Eph. 6:11), the power of the Devil.” This fact incites a Kingdom motive of facing the adversaries to a maximum opposition of never giving any place or opportunity to evil spirit. Yet, in dealing with God the Deliverer, at the same time, one must repent and have faith.⁴⁴

The practice of divine healing is in opposition against the devils and their work. While seeing that all sickness is of the devils, Wigglesworth (2000a: 56) maintains that Jesus “only wants a chance to show Himself merciful and gracious to you, but He wants to encourage you to believe Him. If you can only believe, you can be saved and healed right now.” An expected way to establish divine healing is by casting out the demons that cause the disease: “Get the devil out of you, and you will have a different body. Get disease out, and you will get the devil out” (Liardon ed. 1996: 371).

In the same way, Lake maintains that, on the one hand, sickness in a broad sense is the result of sin, since the fall was followed by sickness and death.⁴⁵ Death is

Greater Works: Experiencing God's Power (1999: 10) correctly states that since the devils are the main authors of sicknesses and disease, Wigglesworth holds “a belief in complete healing for everyone of all sickness.”

⁴⁴ See Chapter III, “Basic Attitudes toward Sickness and Disease.” For healing, people need, firstly, the sovereign influence of God who purifies. Secondly, the Messianic work of Christ. Jesus’ love and kindness are the absolute antithesis of disease, its source, and effects (Wigglesworth 1998b: 245). Thirdly, the indwelling of the Holy Spirit. See the following discussion in this chapter on “Viewing Divine Healing in Terms of a Trinitarian Work.”

⁴⁵ Lake (Liardon ed. 1999: 782) states, “[S]in is the parent of sickness in that broad sense [i.e. that because of the fall, sickness entered into the world]. Sickness is the result of sin. There could have been no sickness if there had been no sin.” Lake (Liardon ed. 1999: 782) puts a great emphasis that the fall took place because of human’s deliberate sin. The first Adam, by his free will, chose to follow the inclinations of his earthly body instead of his spirit. Unfortunately, Lake does not think that

a “process,” in which sickness and sin are “incipient death” (Liardon ed. 1999: 488-489, 540-541, 784). On the other hand, sickness is a part of Satan’s reigning power, directly in opposition to the Kingdom of God (Liardon ed. 1999: 489, 540, 782).⁴⁶ The latter, as the ultimate fruit of Christ’s redemption, is void of the triumvirate evil: “sinlessness, sickness, and deathlessness” (Liardon ed. 1999: 489; see also Liardon ed. 1999: 540).⁴⁷ Sin, disease, sickness, and death are evil forces used by the Satan and his angels to attack God’s Kingdom. Thus, equivalent with sin and death, disease is one of the original evil forces that manifest the kingdom of darkness (Liardon ed. 1999: 540). From this point of view, Lake (Liardon ed. 1999: 495) concludes, “Redemption from sin, sickness, and death constitutes man’s deliverance from bondage to Satan and his kingdom, and establishes the kingdom of heaven.” Seeing this way, divine healing is the victorious encounter over the evil spirits.

2.3.2 A Continuationist Reformed Evaluation

In a certain sense, yet, not an absolute one, Wigglesworth’s and Lake’s idea of divine healing as an actual victory of God in Christ through the Spirit over the devils, their power and works, is true. Satan is, in a general sense, the father of all negative disorder. A professor of Systematic Theology and Christian Ethics in the Reformed Presbyterian Church of Ireland, Frederick S. Leahy (1975: 51), calls the same “the ultimate ground of all disharmony in nature.” As he is the one who contributed to the fall of Adam and, consequently, of the whole human race, he is ontologically the main author of all disorder. Yet, in God’s providential ruling, not all disorders are authored by him, as there are other living beings that may produce the same. God may be one

the spirit is a creature, an image of God as held by the evangelical position or the Reformed tradition. Since the spirit of human is directly breathed by God into his nostril, it is a kind of “God-man, God-being.” Thus, his idea of human being is partly God – i.e. human’s spirit (see Liardon ed. 1999: 782ff.). This idea is an intolerable error of the deification of human being.

⁴⁶ Some proofs of the statement are the following. Lake points to Acts 10:38 that Jesus healed all that were oppressed of the devil. Citing Luke 13:16, he (Liardon ed. 1999: 488) states that Jesus “demanded His right to heal the woman bowed together with the spirit of infirmity eighteen years” and He did heal by delivering her from the bound of Satan. One clear example of Lake in his ministry of divine healing demonstrates the point. Mrs. McFarland was terribly paralyzed, had a broken back (because a tree fell on her), and suffered of swollen limbs and senseless, lump feet. She has been in a wheelchair for 10 years. In this period many pastors have already prayed for and consoled her. In dealing with her, instead of begging God for divine healing, Lake (Liardon ed. 1999: 720) laid his hands upon her and said, “You devil that has been tormenting this woman for ten years and causing the tears to flow, I rebuke you in the name of the Son of God. And by the authority of the Son of God I cast you out.” In days, she was gradually healed by God.

⁴⁷ By calling sin, sickness, and death “the devil’s triumvirate,” “the triumvirate of darkness” or “the triple curse” of the devil, Lake links them up in one inseparable bond.

of its authors. Whether the sickness and disease come from God or the devils, divine healing is also God's manifest compassion. It may be in having peace with God, or in His manifest mercy.

Now we will highlight some points of evaluation arranged as the following order of subtitles.

2.3.2.1 Most Problems Come from the Enemy

Commonly, most sicknesses and diseases are from Satan and the demons. Ridderbos ([1962] 1973: 69) maintains that the largest parts of illnesses are the work of Satan. Diseases in the New Testament are *generally* considered as consequences of Satan's rule (see Mat 4:24; 9:32ff; 12:22ff; Luk 10:19; 13:11, 16; Acts 10:38).⁴⁸

Andrew Murray ([1900] 1992: 94) provides a good explanation for the theological backdrop of Satan's work in sickness: since "sickness is the consequence of sin" and Satan is the prince of the kingdom of sin and darkness, therefore he claimed and got his right – with temporal authorization of God – over the fallen body of sinful human being. Furthermore, Satan is the prince of this world until such a time as he shall be legally and completely dethroned. "Consequently," says Murray, in the same place, "he has a certain power over all those who remain down here under his jurisdiction. It is he then who torments men with sickness, and seeks thereby to turn them from God, and to work their ruin."

Besides this, sickness and disease are such a disorder (organic, functional, psychological, or others) and God, in the common course of events, is not the author of disorder, although He is always the first cause of everything.⁴⁹ This implies that

⁴⁸ Although this point can be debatable from the viewpoint of modernism, it can also be justified from the perspective of old Judaism, because the Gospel narratives in its distinctiveness by comparison to the Rabbinical literatures still manifest specific parallels to the latter. One of the Rabbinical writings in the times of Jesus clearly maintains, as investigated by C. K. Barrett ([1947] 1966: 54, cf. 55, 58-59), a New Testament and Biblical Theology scholar, that the "demons are the cause of illness, and exorcism means restoration to health." For more information and to broaden the perspective on the issue, see Chapter III on "Encountering Disease in Forceful Hatred and Holy Anger" and its evaluation.

⁴⁹ In his book *The Reformed Doctrine of Predestination*, Loraine Boettner ([1932] 2004: 7, 26, 118, 125-126, 129-143, 181) maintains that as God is absolutely sovereign and He is literally the First Cause of all things, including the evil ones. However, He is not the author of evil things. The Sovereign God determines beforehand the freedom of moral beings with perfect plan in which everything are always in His perfect control and in service of His glory. Relating to our freedom to sin – which is analogous to the problem of sickness and disease – Boettner ([1932] 2004: 118) states, "The same God who has ordained all events has ordained human liberty in the midst of these events, and the liberty is as surely fixed as is anything else. Man is no mere automaton or machine. In the Divine plan, which is infinite in variety and complexity which reaches from everlasting to everlasting, and which includes millions of free agents who act and inter-act upon each other, God has ordained that

any evil act is the responsibility of the direct moral agents others than God, although this same act is made possible in His sovereignty. As the first cause of everything, God is righteous in placing all responsibility for the problem on those who directly are the authors of the related moral act.

2.3.2.2 God's Special Approach to His Elect

In principle, as indicated by Calvin,⁵⁰ God's dealing with believers is different from His dealing with unbelievers.

In the first instance, toward true believers whom God loves from eternity, Satan and the devils (who hate them) are the main authors of their diseases. God allows the enemy to take control over their bodies for a higher, better, and more valuable purpose than the problem inflicted. The grievous, malignant, dehumanized disease in the experiences of believers are the devils' activity as it manifests the same characteristics – i.e. mercilessly dehumanize, terrorize, and kill – and, thus, it shows the same nature of Satan and his demons.⁵¹

The argument for this is as follows. Paul's thorn in the flesh, which is perhaps a certain terrible disease, is caused by "a messenger of Satan" (2 Cor 12:7). Also, in Job's tragedies and boils all over his body, Satan was responsible as he is the author of all the problems (see Job 1:12; 2:6-7). A. B. Simpson (1992: 298) rightly states,

[S]ickness is distinctly connected with Satan's personal agency. He was the direct instrument of Job's suffering; and our Lord definitely attributed the

human beings shall keep their liberty under His sovereignty. He has made no attempt to give us a formal explanation of these things, and our limited human knowledge is not able fully to solve the problem. Since the Scripture writers did not hesitate to affirm the absolute sway of God over the thoughts and intents of the heart, they felt no embarrassment in including the acts of free agents within His all-embracing plan. That the makers of the Westminster Confession recognized the freedom of human being is plain; for immediately after declaring that 'God has freely and unchangeably ordained whatsoever comes to pass,' they added, 'Yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.'"

⁵⁰ In discerning a great difference in God's dealing with believers and unbelievers, Calvin (*Inst.* I.xiv.18) states, "God does not allow Satan to rule over the souls of believers, but gives over only the impious and unbelievers, whom he deigns not to regard as members of his own flock, to be governed by him. For the devil is said to occupy this world unchallenged until he is cast out by Christ [cf. Luke 11:21]. Likewise, he is said to blind all those who do not believe in the gospel [see 2 Corinthians 4:4]. Again, to carry out his 'work in the sons of disobedience' [Ephesians 2:2], and rightly, for all the impious are vessels of wrath. Hence, to whom would they be subjected but to the minister of divine vengeance? Finally, they are said to be of their father the devil [see John 8:44]; for, as believers are recognized as the children of God because they bear his image, so are those rightly recognized to be the children of Satan from his image, into which they have degenerated [see 1 John 3:8-10]."

⁵¹ Its devilish effects are similar to those in Job (2:8-9, 12; 3:24-26; 7:4-5, 14, 16; 16:16; 17:7; 19:17, 19-20; 30:17, 30).

diseases of his time directly to satanic power. It was Satan who bound the paralyzed woman ‘these eighteen years.’ It was demonic influence that held and crushed the bodies and souls of those Christ delivered.⁵²

The calamity and sickness in Job’s life is stated as caused by the hands of Satan and God at the same time. By faith, the researcher believes that the former is the author who must be morally responsible for the blow and God (see Job 1:11, 21; 2:5) is the first cause of it (see the previous point of the evaluation). Job was “under the power” of Satan and the enemy mercilessly “smote” him with tragedies and suffering because of his righteousness (see Storm 1990: 51; Leahy 1975: 48-52).

In Job’s case, two different agendas play together at the same time: the devils want to destroy and kill, but God wants to purify and save. While Satan intended to debilitate and destroy Paul, Christ wanted to manifest His perfect power in Paul’s weakness (1 Cor 12:9). In the case of Job’s sickness and tragedy, God shows Himself as a sovereign God who made all things beautiful, majestic, and glorious in His time. He has a higher, purposeful plan that human beings would never comprehend (cf. Deut 29:29; Eccl 11:5). This divine plan manifests the infinite greatness, wisdom, power, and love of the sovereign God; it encompasses all temporal experiences and events. God wanted the righteous Job to believe all of these personally, without arguing and to trust Him without judging. Calvin (*Inst.* I. xiv. 18) rightly explains,

Paul admits that ... as a remedy to tame his pride, he was given an angel of Satan to humble him [see 2 Corinthians 12:7]. ... we know that by God’s just vengeance David was for a time given over to Satan, that at his prompting he should take a census of the people [see 2 Samuel 24:1].

If God allows either Satan or the devils to take control over a believer’s physical body by inflicting any kind of diseases, this same person is fully responsible to fight against these evil enemies. The permissive will of God is not His commanded will. It conveys the reverse of the latter. Thus, it indicates His redemptive will for a believer to fight back, together with God, against what is divinely permitted, such as an illness.⁵³ The Bible positively states, “Your adversary the devil ... Resist him, firm in the faith” (1 Pet 5:8-9, ESV). “Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jam 4:7, ESV). Even, the apostle Paul was called

⁵² Because of this, in the same place, Simpson (1992: 298) correctly reasons: “If sickness is the result of a spirit agency, it is most evident that it must be met and counteracted by a higher spiritual force and not by mere natural treatment.”

⁵³ For example, when God permits a robbery, His redemptive will for us is to resist and prevail over the case and the thief involved by His given power and grace.

to fight the thorn in his flesh with the given power and grace which were still “sufficient” in God’s perspective. In *The Spiritual Man*, Watchman Nee ([1968] 1977: vol. 3: 114) rightly reveals a healthy balance of exercising our will:

We know that besides man’s will there are two other totally antagonistic wills in the world. God calls us to obey Him and to resist Satan. ... This is the balance of truth. A believer certainly must learn to submit himself to God in all matters, acknowledging that what He orders for him is the best. Though he suffers, yet he heartily submits to the will of God. This, however, is just *half* the truth. The Apostles understood the danger of being lopsided; hence we find them right away warning the Christian to resist the devil once he submits to God. This is because there is another will besides His, that of Satan’s. Frequently the devil counterfeits the will of God, especially in the things which happen to us.⁵⁴ If we are unaware of the presence of a will other than God’s, we can easily mistake Satan’s to be God’s and so fall into the devil’s trap. For this reason God wants us to resist the devil when we submit to Him. Resistance is done by the *will*. Resistance means our volition opposes, disapproves, and withstands. God wishes us to exercise our volition, therefore He exhorts us to “resist the devil.” He will not resist for us; we ourselves must do so. We have a will; we should use it to take heed to God’s Word (original emphasis).

Divine healing is a part of the warfare: resisting the work of the devils, refusing their dominion in the name of Jesus Christ, claiming our restored dominion in Christ by the Spirit, and using the kingly power of binding the enemy and loosing the captive.

In a similar way, with the fact that God trains His children for spiritual combat, Calvin suggests true believers must have a biblical activeness to resist the devils with faith while maintaining an assurance of victory in Christ over the devil.⁵⁵

⁵⁴ Furthermore, Nee ([1968] 1977: vol. 3: 114-117) explains this problem: “Thinking that God’s will is revealed in His orderings, the Christian may accept anything which comes to him as His will. In that event he naturally will not employ his volition to choose, decide or resist. He just quietly accepts everything. This sounds good and appears right, but it contains a serious fallacy ... unquestioningly accepting whatever occurs ... How sad, though, that many fully consecrated believers do not discern this difference [of the commanded will of God that requires our absolute obedience and Satan’s counterfeit will of God in God’s permission]. Such a Christian therefore passively submits to his environment, surmising that *everything* happens to him by the order of God. He gives ground to the evil spirits to torment and hurt him. ... God certainly does not oppress them [believers] with [their] environment ... the evil spirits utilize the environmental circumstances as a substitute for their passive will. Rather than obeying God these believers actually are obeying the evil spirits. ... Suffering at the hand of the evil spirit while believing the satanic lie that his suffering emanates from God merely gives the enemy the right to prolong the assault. ... He [believer] conceives himself a martyr whereas in fact he is a victim. He glorifies in these sufferings, yet they constitute but symptoms of the adversary’s entrenchment” (original emphasis).

⁵⁵ Calvin (*Inst.* I. xiv. 18) states, “Now, because God bends the unclean spirits hither and thither at will, he so governs their activity that they exercise believers in combat, ambush them, invade their peace, beset them in combat, and also often weary them, rout them, terrify them, and sometimes wound them; yet they never vanquish or crush them. ... As far as believers are concerned, because they are disquieted by enemies of this sort, they heed these exhortations: ‘Give no place to the devil’ [see Ephesians 4:27, Vg.]. ‘The devil your enemy goes about as a roaring lion, seeking someone to devour; resist him, be firm in your faith’ [see 1 Peter 5:8-9 p.], and the like. ... Paul does not abandon hope of pardon as impossible, even if men are ensnared in the devil’s net [see 2 Timothy 2:25-26]. ... the

Yet, in very rare circumstances in the lives of believers, God is the Author of sickness, designed for a higher purpose. Jacob's physical dislocation in "his hip socket" was directly caused by God in wrestling with him (Gen 32:25, ESV). This sickness was not deadly, but necessarily good, causing Jacob to put his total reliance for his life and future upon the Covenantal Lord, God Almighty. It was only through this way Jacob's hardness of heart was cured. He could not run away from his brother, but completely relied on God, begging Him for mercy and grace. This is part of God's loving discipline, as stated by Jesus: "Those whom I love, I reprove and discipline, so be zealous and repent" (Rev 3:19, ESV).⁵⁶

2.3.2.3 God's Treatment toward Unbelievers

In the second instance, toward unbelievers or people who live under His holy wrath and judgment, the Spirit of God Himself and all the evil spirits (either motivated by their own wills or directed by God) may inflict them with sickness and disease. Watson ([1692] 1989: 58) maintains that as a part of His judgment, God sometimes strikes His enemies with diseases and sicknesses:

God ... set[s] the diseases of men's bodies against them. "The Lord smote [Jehoram] in his bowels with an incurable disease." 2 Chron xxi 18. God can raise an army against a man out of his own bowels; he can set one humour of the body against another; the heat to dry up the moisture, and the moisture to drown the heat. The Lord needs not go far for instruments to punish the sinner; he can make the joints of the same body to smite one against another.

In this case, Deuteronomy 28:28 and Daniel 4:33-36 testify that there are cases of psychosis caused by the LORD's hands (see Davies 1900: 138-139). These references may be interpreted either as God directly performed the judgment or Satan was used by God to execute His judgment.⁵⁷

promise mentioned above begins to have effect in this life ... 'The God of peace will soon crush Satan under your feet' [Romans 16:20]. In our Head, indeed, this victory always fully existed, for the prince of the world had nothing in him [John 14:30]. Moreover, it now appears in part in us, who are his members; it will be completed when we shall have put off our flesh, in respect to which we are as yet subject to infirmity, and will be filled with the power of the Holy Spirit. To the extent that Christ's Kingdom is upbuilt, Satan with his power falls; as the Lord himself says, 'I saw Satan fall like lightning from heaven' [Luke 10:18]. ... 'When a prince occupies his own palace, all his possessions are undisturbed. But when one stronger than he overcomes him, he is cast out,' etc. [Luke 11:21-22 p.]. And Christ, by dying, conquered Satan, who had 'the power of death' [Hebrews 2:14], and triumphed over all his forces, to the end that they might not harm the church."

⁵⁶ Thus, for a practical approach to the given situation, it is necessary in the first place to know the source of our sickness and disease in order to obey God and to resist any evil spirit in all situations.

⁵⁷ Mark (1:23-26) discerns that there were cases of demoniac possession which were not accompanied by loss of sight, speech, nor consciousness, but, of course, they were people that grievously tormented. The Gospel accounts indicate some cases of blindness (Mat 9:27-30; Mark 8:22-

2.3.2.4 The Authorship of the Problem of Sickness

Following the latter thought, Calvin (*Inst.* I. xiv. 17) maintains that as the evil servants of God, the devils, which are completely under His power, will exactly follow God – although often by force – in accomplishing His righteous judgment:

As for the discord and strife that ... exists between Satan and God, we ought to accept as a fixed certainty the fact that he [Satan] can do nothing unless God wills and assents to it. For we read in the history of Job that he presented himself before God to receive his commands [see Job 1:6; 2:1], and did not dare undertake any evil act without first having obtained permission [see Job 1:12; 2:6]. Thus, also, when Ahab was to be deceived, Satan took upon himself to become a spirit of falsehood in the mouths of all the prophets; and commissioned by God, he carried out his task [see 1 Kings 22:20-22]. For this reason, too, the spirit of the Lord that troubled Saul is called “evil” because the sins of the impious king were punished by it as by a lash [see 1 Sam 16:14; 18:10]. And elsewhere it is written that the plagues were inflicted upon the Egyptians by God “through evil angels” [Psalm 78:49]. According to these particular examples Paul generally testifies that the blinding of unbelievers is God’s work [2 Thessalonians 2:11], although he had before called it the activity of Satan [2 Thessalonians 2:9; cf. 2 Corinthians 4:4; Ephesians 2:2]. Therefore Satan is clearly under God’s power, and is so ruled by his bidding as to be compelled to render him service.⁵⁸

In a similar way, Nee ([1968] 1977: vol. 3: 160, 164, 175, 177) maintains that every disease (and natural evil) is authored by Satan or the devils; yet God uses them to judge unbelievers or to chastise His children for goodness, such as sanctification.

Different from this, some other theologians believe that God’s holy angels may be the cause of such destruction as terrible illness in the body. In interpreting Psalm 78:49, Matthew Henry, Albert Barnes, Keil and Delitzsch, believe that the “evil angels” sent in God’s wrath to destroy and kill the unbelieving Egyptians are not evil

26), dumbness (Mark 7:32-37), and epilepsy (Mat 4:24) that have no explicit record of the demonic presence or influence. These may be considered as produced by natural causes. However, the view is debatable as the absence of the explicit records of demonic influence cannot always be concluded as having natural causes, since the same sufferings (as blindness, dumbness, and epilepsy) were treated in the New Testament as being due to demons (see Mat 9:32-33; 12:22; 17:15, 18). Also, Jesus’ treatment of sickness, disease, and the cases of demoniac possession is the same: He boldly rebuked them. For further information about these, cf. Davies 1900:138-141.

⁵⁸ In the same place, Calvin (*Inst.* I. xiv. 17) also argues that as God’s evil servants, the devils always enlivened by passionate hostility toward God: “Indeed, when we say that Satan resists God, and that Satan’s works disagree with Gods works, we at the same time assert that this resistance and this opposition are dependent upon God’s sufferance. I am not now speaking of Satan’s will, nor even of his effort, but only of his effect. For inasmuch as the devil is by nature wicked, he is not at all inclined to obedience to the divine will, but utterly intent upon contumacy and rebellion. From himself and his own wickedness, therefore, arises his passionate and deliberate opposition to God. By this wickedness he is urged on to attempt courses of action which he believes to be most hostile to God. But because with the bridle of his power God holds him bound and restrained, he carries out only those things which have been divinely permitted to him; and so he obeys his Creator, whether he will or not, because he is compelled to yield him service wherever God impels him.”

in their own nature, but holy and good ones. They “become evil angels to sinners” (Henry [1710] 1999: vol. 4: 1287) and appear as the “angels that bring misfortune” (Keil & Delitzsch [s.a.] 1997: vol. 5: 1472), “the instrument” or “the messenger of evil or calamity” (Barnes [s.a.] 2000: vol. 5: 1303), or “destroying angels, or angels of punishment.” All ten miraculous plagues in Egypt (Ex 7:3-5) were God’s just work which flowed from His wrath and curse. In the same place, Henry gives a key solution: “Those that make the holy God their enemy must never expect the holy angels to be their friends.” Thus for them, God may be the Author of some physical problems aimed for His special purpose and glory. He is the supreme Agent that may in His wrath punish and in His love discipline people by using sickness.

I believe that the latter view is true with good reason. Just as God deliberately hurt Jacob, God’s beloved elect, for a higher purpose than healing and health, He will not restrain His direct judgment toward unbelievers. Thus, in the case of believers and unbelievers, sickness and disease may come directly from God or the devils. Yet, God treats His believing children differently from the rest.

2.3.2.5 Handling the Problems of Sickness

In the case of sickness originating from the evil spirits, both in believers and unbelievers, divine healing is God’s victory over the devils and their works.

Whether sickness comes from God Himself or from the devils, divine healing is distinctly His manifest compassion (cf. Mat 14:14; 20:34; Mark 1:40-42). To some extent, it may mean having peace with God, manifesting His special mercy in which He turns from just and holy wrath to saving mercy and grace (see Mat 9:2, 6-7). In other words, toward any believer who is chastised by God’s hands in order to sanctify them from self-love and self-centeredness, whenever the goal is achieved through sickness, divine healing may be the manifest compassion of God, on the one hand, and, the divine victory over the sinful self, on the other hand. The sinful self is broken and reconditioned altogether in the divine healing of the diseased part.

Yet, since genuine compassion flows from God’s love which covers transgressions and wrong motives, divine healing which is done from His compassion may be misused to continue in perseverance of an unrepentant way of life – resulting in a greater fall. This healing is not always His manifest mercy if it is not resultant in repentance, faith, and eternal salvation. It tends to be God’s judgment over the sinful

life. On the contrary, the related sicknesses (not divine healing) effect in the restraining of sinful acts and is God's manifest victory over the sinful flesh.

In all cases, whether the sickness is caused by God or the devil, repentance and faith are required for recovery.⁵⁹ Consistently, the suggested practical actions for divine healing are as follows: Firstly, to contemplate humbly by the help of the Spirit, whether there is sin or sins that God wants us to confess in repentance and forsake completely. This is to find and accept the divine meaning and personal purpose of the sickness through the prayer of faith. Dealing with 1 Corinthians 5:4-5; 11:29-30; cf. 2 Corinthians 2:6-7; 7:9-10, Nee ([1968] 1977: vol. 3: 181, 189) correctly states,

The Scriptures have served sufficient notice that many (but not all) are ill because of sin. Hence the first action we must take when sick is to examine ourselves to determine whether or not we have sinned against God. By searching, many find that their illness is in fact due to sin: on a particular occasion they had rebelled against God or had disobeyed His Word. ... Just as soon as that particular sin is found out and confessed, however, the sickness will be over. Countless brothers and sisters in the Lord have encountered such experiences. Shortly after the cause is discovered before God, the illness is gone. This is a phenomenon beyond the explanation of medical science. Sickness does not necessarily issue from sin, yet much of it actually does. We acknowledge that many diseases have their natural causes, but we equally maintain that we cannot attribute all sickness to natural reasons. ... To be sick is valueless if the lesson is not learned. Sickness itself does not make a man holy, but its lesson, if accepted, produces holiness.

Secondly, to pray by faith, asking His guidance, power, and love to do His will – followed by a wholehearted obedience manifest in relevant actions. It may be expected that God uses a particular sickness in order to open our eyes and ears to do specific things which we deliberately forget or ignore.⁶⁰ It is also possible that instead of doing a thing, God wants us to stop doing something. Obey His commandment with a singleness of heart. Thirdly, to pray by faith for His compassionate love to heal our sicknesses that His glory may be manifest in and through us. If the disease is God's work, only God can heal. Thus, His healing Word must be expected in faith.

⁵⁹ For the aim of the divine discipline, A. B. Simpson (1992: 298-299) correctly argues that the best remedy for this kind of sickness is through spiritual means, i.e. faith and repentance: “[O]n the supposition that sickness is a divine discipline and chastening, it is still more evident that its removal must come not through mechanical or medical appliances, but through spiritual channels. It would be both ridiculous and vain for the arm of man to presume to wrest the chastening rod from the Father's hand by physical force or skill. The only way to avert God's stroke is to submit the spirit in penitence to His will and seek in humility and faith His forgiveness and relief.”

⁶⁰ In my past experience, God terribly disturbed my mind and concentration, making me unable to do regular things at home and school, so that I may obey His special call to be a fisher of men. I easily realized this call, as the constant, repeated Word in my heart or mind was “proclaim the Gospel” or “preach the Gospel.” The problem was gone every time I obeyed this commandment.

If the problem is of the devils, use the given power of the Kingdom to bind and to loose for divine healing. Besides, we have to steadily trust the Lord, His love, ability, willingness, and joy to heal us. Fourthly, to give thanks with a grateful heart to God.

2.4 Viewing Divine Healing in Terms of the Efficacy of God's Word

The outlook is uniquely held by Wigglesworth, yet is properly embraced for a Continuationist Reformed position.

2.4.1 Description of Divine Healing

Wigglesworth (1999a: 165-166; 1999b: 491, 564; 1999d: 55, 58) maintains, in light of John 6:68 that the Word of God is "Spirit" and "Life," that to some extent, divine healing is a cleansing work of the Word of God. The Word purifies the body, soul, and spirit from any disease.

The Word of God, for Wigglesworth, stands for several things at the same time, signifying all fundamental things needed for divine healing. Firstly, the will of God: "When the angel came to her, Mary said, "Be it unto me according to thy word." It was her Amen to the will of God" (Wigglesworth [1938] 2000: 4). Secondly, the "thoughts of God" (Wigglesworth [1938] 2000: 12). Wigglesworth believes that divine healing is the will and thoughts of God. Thirdly, the Words uttered by the Lord Jesus which have "creative force" and give believers "power to bind and to loose" (Wigglesworth [1938] 2000: 16, 22; Liardon ed. 1996: 379). Fourthly, God's promises as stated in the Bible (Wigglesworth [1938] 2000: 7, 62). Fifthly, God's revealed teaching as stated in the Bible through which he personally knows God and has faith (Wigglesworth [1938] 2000: 12, 18-19).⁶¹ The Word "tells me of the power of His name and of the power of His blood for cleansing" (Wigglesworth [1938] 2000: 22). He believes that the message of the Bible is the remedy for any sickness and disease.⁶² Sixthly, the whole book of the Bible, which he (Wigglesworth [1938]

⁶¹ Wigglesworth ([1938] 2000: 12) states: "I understand God by His Word. I cannot understand God by impressions or feelings; I cannot get to know God by sentiments. If I am going to know God, I am going to know Him by His Word. I know I shall be in heaven, but I could not build on my feelings that I am going to heaven. I am going to heaven because God's Word says it, and I believe God's Word." In a different place, he (Wigglesworth [1938] 2000: 18) states, "All lack of faith is due to not feeding on God's Word."

⁶² Wigglesworth ([1938] 2000: 21-22) tells, "One day I was traveling in a railway train where there were two sick people in the car, a mother and her daughter. I said to them, 'Look, I've something in this bag that will cure every case in the world. It has never been known to fail.' They became very much interested, and I went on telling them more about this remedy that has never failed to remove

2000: 12, cf. 13, 53) says, “It is supernatural in origin, eternal in duration, inexpressible in value, infinite in scope, regenerative in power, infallible in authority, universal in interest, personal in application, inspired in totality.” There is the “life,” “virtue,” and “Christ” in the Word which are needed for divine healing (Wigglesworth [1938] 2000: 22).⁶³ Seventhly, the Lord Jesus Christ. Wigglesworth ([1938] 2000: 18-19) knowingly combines the Word in the sense of God’s written Word with the Lord Jesus Christ and the Word uttered by His mouth:

All lack of faith is due to not feeding on God's Word. You need it every day. How can you enter into a life of faith? Feed on *the living Christ of whom this Word is full*. As you get taken up with *the glorious fact* and *the wondrous presence of the living Christ*, the faith of God will spring up within you. "Faith cometh by hearing, and *hearing by the Word of God.*" Rom. 10:17 (my emphasis).⁶⁴

In a different place, Wigglesworth ([1938] 2000: 50) explains about Jesus as the sinless Savior who brings “salvation, life, power, and deliverance”:

Jesus was a man of flesh and blood like ourselves; though He was the incarnation of the authority and power and majesty of heaven, yet He bore about in His body our flesh, our human weakness, being tempted in all points like as we are, yet without sin. Oh, He was so lovely! Such a perfect Saviour! Oh, that I could shout "Jesus!" so that all the world would hear. There is salvation, life, power, and deliverance through that name.

In short, the healing Word of God is expressed in the embodiment of Christ (who gives all the promises of God for healing and wants to heal), the living manifestation of God’s will and thoughts for healing, the Almighty One who authorizes and gives the power to bind the sickness and disease and to loose the sick, the embodiment of God’s perfect teaching of the Lord the Healer, and the sum total of

disease and sickness. At last they summoned up courage to ask for a dose. So I opened my bag, took out my Bible, and read them that verse, ‘I am the Lord that healeth thee.’ It never fails. He will heal you if you dare believe Him. Men are searching everywhere today for things with which they can heal themselves, and they ignore the fact that the Balm of Gilead is within easy reach. As I talked about this wonderful Physician, the faith of both mother and daughter went out toward Him, and He healed them both, right in the train.” Note that Wigglesworth points out a specific message that the Lord is your Healer; and he explicitly points out that it is the Lord of the Bible, the “wonderful Physician,” who heals the sick. In a different place, he (Wigglesworth [1938] 2000: 28) highlights this teaching: “With His stripes we are healed.”

⁶³ Confirming the transforming power of the Life- giving Word over the body, Wigglesworth (1999d: 55) says, “If you will only have faith in Him [Jesus], you will find that every word that God gives is life. You cannot be in the close contact with Him and receive His word in simple faith without feeling the effect of it in your body, as well as in your spirit and soul.”

⁶⁴ Note that the written Word in the Bible is called “the glorious fact,” the truth, or the reality of the things; the living Christ refers to His existence or the “wondrous presence of the living Christ”; Christ Himself is called the Word, and the “glorious fact” originates from the Word of His mouth.

the written Word and incarnated Word. Divine healing is a demonstration of this Word.

Furthermore, the Word of God that accomplishes divine healing, according to Wigglesworth, is the same Word which quickens with His divine Life, light, and power through the work of the Spirit. On the one hand, it is true that by itself, the Word contains Christ, His divine Life and power. “There is life and power in the seed of the Word that is implanted within” (Wigglesworth 2000a: 121). It has an executive power to purify those who believe from disease and sin and to deliver the same from the power of the devils (Liardon ed. 1996: 648-650; cf. Wigglesworth 1999d: 176-178; 2000a: 51-54).⁶⁵ “The living Word is able to destroy satanic force” (Wigglesworth 2000a: 83). It has a divine healing power.⁶⁶ On the other hand, Wigglesworth maintains that the Word is powerless to heal without the illuminating work of the Spirit that makes the Word appear alive to us first. Only with such divine liveliness, will the Word work a miracle. Confirming this, Wigglesworth [1938] 2000: 53) states,

The mission of the Holy Ghost is to give us a revelation of Jesus and to make the Word of God life unto us as it was when spoken by the Son – as new, as fresh, as effective as if the Lord Himself were speaking. ... We really have such an effectiveness worked in us by the Word of life, that day by day we are finding out that the Word itself giveth life; the Spirit of the Lord, breathing through, revealing by the Word, giving it afresh to us, makes the whole Word alive today. ... So I have within my hands, within my heart, within my mind, this blessed reservoir of promises that is able to do so many marvelous things. Some of you most likely have been suffering because you have a limited revelation of Jesus, of the ful[l]ness of life there is in Him.

⁶⁵ Wigglesworth (Liardon ed. 1996: 648-650) states: “I believe the Word of God is so powerful that it can transform any and every life. There is power in God’s Word to make that which does not appear [exist] to appear. There is executive power in the Word that proceeds from His lips. The psalmist tells us, ‘He sent His Word and healed them ...’ (Ps. 107:20). And do you think that the Word has diminished in its power? I tell you nay, but God’s Word can bring things to pass today as of old. ... there is a life of purity, a life made clean through the Word He has spoken, in which, through faith, you can glorify God with a body that is free from sickness, as well as with a spirit set free from the bondage of Satan ... The Word can drive every disease away from your body.”

⁶⁶ Wigglesworth (1999b: 528, 530) states, “As I feed on the Word of God, my whole body will be changed by the process of the power of the Son of God. ... Be filled with the Word of God. *‘For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow’* (Heb. 4:12). ... those of you who have stiff knees and stiff arms today, you can get a tonic by the Word of God that will loosen your joints and that will divide even your joint and marrow. You cannot move your knee if there is no marrow there, but the Word of God can bring marrow into your bones. ... Oh that you may all allow the Word of God to have perfect victory in your bodies so that they may be tingling through and through with God’s divine power!” (original emphasis).

Thus, when believed, the Word imparts the divine Life, light, and power by the Spirit (Wigglesworth [1938] 2000: 53; 2000a: 137). It then quickens the mortal body, and makes it whole as well as saves sinners (Wigglesworth 1999b: 499, 541).

In different places, Wigglesworth (cf. 1999b: 492) describes how the Word effects divine healing: firstly, the Word as the two-edged sword divides the physical, psychological, spiritual, and moral diseases and the devils who cause the problems. Secondly, it makes them totally powerless, unable to operate. Thirdly, it heals the corrupted parts by imparting the divine Life, light, and power.

Faith in the efficacy of the Word to accomplish divine healing or the full consent of the heart to let the Word have perfect victory over the disease is required. The healing Word, as perfectly demonstrated in Jesus' ministry to sick people, "will never fail to accomplish the work of God [i.e. divine healing] if people will only read and believe" (Wigglesworth 1999d: 55). Furthermore, in the light of Exodus 15:26, "I am the LORD that heals you," Wigglesworth (1999d: 58) says, "God's Word never fails. He will always heal you if you dare to believe Him."

2.4.2 A Continuationist Reformed Evaluation

Together with Wigglesworth, it must be maintained that the Word of God is the healing instrument. This is based on the following Reformed principles:

Firstly, the Scripture confirms that the Word is the healing instrument. Referring specifically to Psalm 91, Spurgeon ([s.a.] 1939: vol. 4: 88; cf. Chapter V) states that "in truth it is a heavenly medicine against plague and pest. He who can live in its spirit will be fearless, even if once again London should become a lazar-house, and the grave be gorged with carcasses." When rebellious believers, terribly afflicted with diseases because of their sins, repented and cried to the LORD, the Scripture says, "He [the LORD] sent out his word and healed them, and delivered them from their destruction" (Psalm 107:20, ESV). This portrays the way divine healing is established, signifying its nature (cf. Spurgeon [1902] 1997: vol. 48: 562).

Secondly, similar to Wigglesworth, to my surprise, Calvin maintains the inseparability of the Word as the second Person of the Trinity and the Word that comes out of His mouth.⁶⁷ Both are eternal and self-existent by nature (see *Inst.* I.

⁶⁷ Arguing on the inseparability of both forms of the Word and on the eternity and omnipotence of the same, Calvin (*Inst.* I.xiii.8) states, "[T]he Word had existed long before God said, 'Let there be light' and the power of the Word emerged and stood forth. Yet if anyone should inquire how long before, he will find no beginning. ... the Word, conceived beyond the beginning of time by

xiv. 3, cf. I. xiii. 8). Through both forms of the Word, creation out of nothing and redemption of everything are accomplished.⁶⁸ Reasonably, since the eternal, self-existent Word is creative and redemptive, it has the power to heal and restore.

As previously indicated that Christ has given the Church the keys of the Kingdom, on the one hand, and as Calvin (*Inst.* IV. ii. 4) maintains that the church “reigns by his Word alone,” on the other hand, therefore, the exercise of the power to bind and to loose cannot be separated from the use of the Word, its claim and proclamation. The victory over the enemies of God, including diseases, results from the efficacious operation of the Word.

Connected with the Word of God, the Kingdom of God operates according to these divine principles: Firstly, when the Word of Christ is believed, it will transform the subject who believes in such a way parallel to the saving work of regeneration.⁶⁹ The Word heals. Secondly, related to the former, divine healing may happen through acting on a specific Word of Christ, in faith, in order to work in line with the operation of God’s Kingdom.

T. L. Osborn ([1951] 1986: 168) gives a good, practical suggestion to applying the Word of God in dealing with sickness and weakness as they are caused by Satan. However, it seems that the suggestion is also applicable for any sickness affected by natural sources or others:

Meet Satan with the words, *It is written*, and all of his sickness, diseases, pains, and symptoms will have to leave. Say what God says. Satan can never endure that. He is a defeated foe, and he knows it. He has known it ever since Jesus rose victorious over death and hell. He has always sought to prevent the church from making this discovery. He has always obeyed the command of believers who use God’s word against him, and he still does the same. When he finds that we have discovered the secret of using, *It is written*, his surrender is certain. *He sent his word, and healed them* is for your individual case. The word will heal you. Confess this scripture in a personal way: “God sends His word and heals me.” Then praise Him for your healing. ... He will do for everyone who will

God, has perpetually resided with him.” The eternally spoken or written Word conveys the will and mind of God from which everything good and righteous flows. It is an eternal expression of God Himself. In this sense, T. L. Osborn ([1951] 1986: 168) is right in stating, “Faith in God’s word is faith in God. If you want to build faith in God, feed on His word. Unbelief in His word is unbelief in God Himself.”

⁶⁸ It is also true that being the eternal, second Person of the Trinity, the Word manifested Himself in two forms: as the spoken-and-written Word and as the incarnated Word. Through both forms of the Word, creation and redemption are accomplished.

⁶⁹ Cf. Caragounis ([1992] 1997: 429) explains, “At John 3:3, 5 Jesus tells Nicodemus that spiritual regeneration is the condition to seeing or entering the kingdom of God. ... It is the sovereignty of God under which people place themselves by accepting the message of Jesus in faith and undergoing a spiritual rebirth.”

believe His word. When you confess God's word [in faith], your confession brings healing to you. When you confess your sickness, your confession keeps you sick. Always confess God's word. Even when you may have contradictory feelings, confess the word. Confessing God's word [in faith] always wins. His word heals today. Holding fast your confession of healing in the face of natural contradictions verifies that your faith is established in the Bible. God's word is always the victor. When you declare, *By his stripes, I am healed*, your words bind Satan's hands. He is defeated, and he knows it. The word of God is the greatest weapon on earth to use against Satan.

In a different place, while highlighting the importance of having faith in the Word, that is to grasp everything that the Word says as personally one's own, Osborn ([1951] 1986: 280-281) explains a great truth of the creative Word for divine healing:

Jesus says, *The words that I speak to you, they are spirit and they are life.* When God speaks, the same creative power that was drawn upon when He spoke the world into existence goes into action again. His word today is just as effective, just as powerful, just as creative, as when *the worlds were framed by the word of God.* ... Believe God's word. Trust His word. Know the power – the creative power – of His word; then you can, and will, act on His word. If God says, *I am the Lord that heals you*, and you dare to believe the power of these wonderful words, you will act on them. ... The creative power of God's word will create the very thing in your body that need in order to be well and strong. Weakness will be transformed into strength. Death will be transformed into life. Sickness will be transformed into health. Impossibilities will be turned into possibilities. If you need healing, you can believe God's word now and receive new strength and health in your body. You can experience personally the wonderful creative power of God's word by simply believing it enough to act on it.

Note that faith in the Word is the key element of receiving divine healing.

2.5 Viewing Divine Healing in Terms of a Trinitarian Work

Wigglesworth and Lake believe that divine healing is a work of the Trinity. This will be seen in the following investigation that sees divine healing as an especial work of deliverance by each Person of the Trinity. We will deal with their basic idea of healing as it deals with each divine Person. The unity of the Persons in the Trinity is manifest in the unity of their work. Inevitably, this makes the investigation seem to overlap in some cases.

2.5.1 Divine Healing as a Manifestation of God's Gracious Presence

Wigglesworth and Lake believe that divine healing is the tangible (sensibly observable) expression of God's gracious presence that heals miraculously. In this special presence, God transmits His Life into the sick and forms a union of life with

Him, and, in this way, His healing grace or power flows to and heals the sick. We will deal with Wigglesworth's idea, followed by Lake's.

For Wigglesworth (1999a: 203, 235, 263), divine healing is a gracious encounter with God and His power. To manifest divine healing, His presence and power should stay first in the life of the sick (Wigglesworth 1998a: 82). Explaining Acts 5:15, Wigglesworth (Liardon ed. 1996: 293) states,

[W]hen we are in the presence of God, when God is working mightily in our midst, there comes a great fear, a reverence, a holiness of life, a purity that fears to displease God. ... The next thing that happened was that people became so assured that God was working that they knew that anything would be possible ... I do not believe that it was the shadow of Peter that healed, but the power of God was mightily present and the faith of the people was so aroused that they joined with one heart to believe God. God will always meet people on the line of faith.

Explaining such an encounter, Wigglesworth (2000a: 108) states that when believers "enter in and possess and be possessed" by the Life of God, i.e. have the Life of God "in its fullness, disease cannot exist." In a different place, he (Wigglesworth 2000b: 344) states, "The divine power that sweeps through the organism, cleansing the blood, makes the man fresh every day. The life of God is resurrection power." This encounter will cast out demons and bring them "into perfect harmony with the will of God" (Wigglesworth 1999a: 235). Thus, it is crucial in the ministry of Wigglesworth to wait and sense His presence and the descending of His power as these indicate the beginning of God's work for divine healing (see Wigglesworth 1999d: 17-18).

Likewise, Wigglesworth (Liardon ed. 1996: 416) explains that our partaking of the Divine nature, in the sense of His internal presence and influence on the whole existence, will effect divine healing as well as regeneration and sanctification:

God would have us partake of His divine nature. It is nothing less than the life of the Lord Himself imparted and flowing into our whole beings, so that our very body is quickened, so that every tissue and every drop of blood and our bones and joints and marrow receive this divine life. I believe that the Lord wants this divine life to flow right into our natural bodies, this law of the spirit of life in Christ Jesus that makes us free from the law of sin and death. God wants to establish our faith [so] that we will lay hold on this divine life, this divine nature of the Son of God, so that our spirit and soul and body will be sanctified wholly and preserved unto the coming of the Lord Jesus Christ.

Note here that the partaking does not mean deification of our nature.

He (Wigglesworth 1999b: 525, 526, 529, 539; 1999d: 14, 19) maintains that there are four main responsibilities to attain a divine healing encounter: firstly, to get our eyes off the sick; secondly, to open ourselves to Him by faith and enjoy His

presence; thirdly, to accept His Life and power with repentance; and fourthly, to bring all the glory to Him. Concerning the third point, Wigglesworth believes that God's redemptive will is to fill us with His presence and to be in a living union with Him.⁷⁰

Like Wigglesworth, Lake also maintains that divine healing is effected by the presence of the Life of God or Christ that controls and revives the afflicted part through restoring the sick into a living union with the divine Life, i.e. the "power of divine healing" (see Liardon ed. 1999: 614). Through Jesus' touch, the Life of God is transmitted to heal the sick by His Spirit (Liardon ed. 1999: 341-343, 729).⁷¹

Comparable to Wigglesworth's idea of our partaking of the divine nature, Lake also maintains that such partaking will effect divine healing, yet he understands the term differently, i.e. in terms of believers' transmutation and deification by the indwelling of the Life of God or Christ in their whole existence. I will explain this.

Lake (Liardon ed. 1999: 338) maintains that the presence of the Life of Jesus in every true believer will "enrich ... empower ... glorify ... and *deify*" the soul (original emphasis). He (Liardon ed. 1999: 338) explains the latter point as follows: "God's purpose through Jesus Christ is to deify the nature of man and thus forever make him like unto Christ, not only in his outward appearance and habits of life, but in nature and substance and content, in spirit and soul and body *like the Son of God*" (original emphasis). For Lake, divine likeness here is not meant as an imitation to Christ but to be endowed with something inherently divine in our union with Christ, to be deified with Christ in the whole essence of our humanity:

Jesus never intended Christians to be an imitation. They were to be bone of His bone and blood of His blood and flesh of His flesh and soul of His soul and spirit of His Spirit. And thus, He becomes to us Son of God, Savior and Redeemer forever, and we are made one with Him both in purpose and being (Liardon ed. 1999: 338).

⁷⁰ Wigglesworth (1999b: 525-526, 539) states, "If we open ourselves to God [by faith], God will flow through us ... God has room for the thirsty man who is crying out for more of Himself. ... God wants to flow through you with measureless power of divine utterance and grace until your whole body is a flame of fire. God intends each soul in Pentecost to be a live wire – not a monument, but a movement."

⁷¹ Lake (Liardon ed. 1999: 341-343) confirms the aforesaid idea: "The Almighty God, by the Spirit, comes into the soul, takes possession of the brain, manifests in the cortex cells, and when you will and wish (either consciously or unconsciously) the fire of God, the power of God, that *life* of God, that nature of God, is transmitted from the cortex cells of the brain, throbs through your nerves, down through your person into every cell of your being, into every cell of your brain and blood and flesh and bone, into the million, five hundred thousand cells in every square inch of your skin, and they are alive with God. That is divine healing. ... healing, is that the *life* of God comes back into the part that is afflicted and right away the blood flows, the congested cells respond, and the work is done. That is ... God's divine science in healing" (original emphasis).

On the one hand, Lake (Liardon 1999: 340) maintains that by faith believers “assimilate God and take the life of God into” their being and keep Him in their being. This will result in divine healing. Confirming this, Lake (Liardon ed. 1999: 346-347) states that Jesus “has been coming to the hearts of men, taking the old base conditions of the nature, injecting His life into them, inducting His power into the man, and through the mighty action of the Holy Ghost they have been changed into the pure gold of God.” On the other hand, he moves one step further, developing this idea into the “transmutation” of our nature and being by the indwelling of the life of Christ or the Spirit into the nature and being of God:

There is a process of transmutation. ... It is a change from one form to another. ... that which is soulish (natural) must be transformed by the Spirit of God in us, until it becomes spiritual – until it is of God. “Ye must be born again” is a truly scientific statement. ... That which is natural becomes spiritual. That which is natural was changed by the power of God into the life of God, into the nature of God, into the substance of God, into the glory of God (Liardon ed. 1999: 341).

Notice the idea of deification in the latter parts of his statements. Lake’s idea of deification means generation of the life of Christ in believers’ existence by the Holy Spirit. The life of Christ in a believer with His supernatural power is generated by the constant indwelling, impartation, and saturation of the Spirit of God over a believer’s human nature as a whole. By this, the whole being of a believer is understood by Lake as transformed into divine, i.e. to be deified by God.⁷²

Furthermore, Lake explains that God’s “power” and “grace” work to effect divine healing. According to him (Lindsay ed. 2003:47), on the one hand, divine healing is a manifestation of the presence and work of God’s “power” that heals: “That same heavenly power [that imprints Christ’s cross on the flesh of St. Francis of

⁷² In accordance with this, Lake (his emphasis, Liardon ed. 1999: 485) states, “Baptism in the Spirit of Jesus was Christ reproducing Himself in *the believer*. To what extent was this reproduction to be a fact? We contend that Jesus taught that *the believer* was empowered by the Spirit’s incoming and indwelling so that he was Christ’s ambassador on earth.” Central to Lake’s idea of transmutation is his analogy of the transformation of a form of food into living cells of the body by the touch of the spirit-mind of man: “According to the latest theory on the process of digestion, the food we eat is reduced to vegetable lymph and is then absorbed into the body cells. But no scientist in the world has ever been able to satisfactorily explain what it is that changes the lymph and makes it *life*. Something happens when it is in the cells that changes it to life. This is transmutation. ... Here is the secret of digestion: from the spirit-mind of man and through the spirit of man there is imparted to every cell of your body impulses of spirit, waves of life. It is the movement of the Spirit. Spirit impulses passing from the cortex cells of the brain to the very end of your fingers and toes, to every cell of the body. And when they touch that vegetable lymph in the body cells, it is transformed into *life*. That is transmutation” (Lake’s emphasis, Liardon ed. 1999: 340). Notice here, that the “life” is imparted and impregnated in every part of the lymph in order to become living cells. In the same sermon, Lake states that the purpose of transmutation in believers’ beings by the Spirit of God is to produce the life of Christ in us. In his words, it is in order that “the life of Christ is begotten in them” (Liardon ed. 1999: 349).

Assisi] in us dissolves disease and restores diseased tissues. Our flesh is purged by the divine power being transmitted from our spirit through our soul into our body.” On the other hand, divine healing is realized when His grace flows to the sick part and subdues it to God:

The real secret of the ministry of healing is in permitting the [healing] grace of God in your heart to flow out through your hands and your nerves into the other life. That is the real secret. And one of the greatest works God has to perform is to subject our flesh to God (Lindsay ed. 2003: 35).

Both points are squeezed into Lake’s idea that divine healing is an internal process of God manifesting Himself in the diseased body, that is, by a process of “remaking and remolding” one’s nature in order to dissolve out the disease. The idea is parallel with the sanctifying change of the soul from sins in the soul (Lindsay ed. 2003: 32-33). Thus, the Life of God, His power and grace work together for healing.

The following is the evaluation of what was said above.

Lake’s idea of deification is wrong. We never share in the participation of His divine nature as God. Jonathan Edwards ([s.a.] 1996, 1997: 113) rightly says, “Not that the saints are made partakers of the essence of God, and so are *godded* with God, and *christed* with Christ, according to the abominable and blasphemous language and notions of some heretics.” God, the Creator-Redeemer, is distinct from the creature.

In a way, it is truly a biblical testimony of God’s indwelling in us and our indwelling in God (1 John 4:12, 15, 16), or to “become partakers of *the* divine nature” (2 Peter 1:4, NASB) and to be “filled with all the fullness of God” (Eph 3:19, NASB) so that it is no longer we who live, but “Christ lives in” us (Gal 2:20, NASB). It is true that God communicates Himself in His own proper nature, that His grace is begotten in our hearts, and that His grace is of the same nature as His Holy Spirit, and that we, the mere creature, in the highest sense and privilege, participate in the Holy Spirit (cf. Edwards [s.a.] 1996, 1997: 112-114). Yet, all of these assertions are made “according to the measure and capacity of a creature” (Edwards [s.a.] 1996, 1997: 113), in the context of explaining our regeneration by the Holy Spirit.

Edwards (cf. Susanto 2005: 64ff.) rightly maintains that regeneration means to be born of God, so that one has the new principle of life which is holy and spiritual (as opposed to carnal). This new principle of life is a new way of seeing, hearing, and living that flows from the new, implanted, spiritual, supernatural disposition. This is made possible by the gracious presence and work of the Holy Spirit, i.e. the giving of His Life, light, power, and grace. Thus, with the above-mentioned evaluation in mind

and by seeing the parallel works of the Spirit in regeneration and divine healing, Wigglesworth's and Lake's idea of divine healing is true. In the same vein, Nee ([1968] 1977: vol. 3: 143-144) rightly maintains that by giving life internally to the believer's mortal body, God restores the sick and preserves the divine health:

[T]he real meaning of the Holy Spirit giving life to our bodies is that: (1) He will restore us when we are sick and (2) He will preserve us if we are not sick. In a word, the Holy Spirit will strengthen our earthly tents so that we can meet the requirements of God's work and walk in order that neither our life nor the kingdom of God will suffer through the weakness of the body. ... [B]ecause the Holy Spirit has given life to our mortal frame ... it [the mortal body] has no authority any longer to bind our spiritual life. By this provision of God's Spirit our inner life is competent to directly command the outer frame [physical body] without interference. ... Not only do the lusts of the flesh [which originate from the mortal body] have no control over us, even its weakness, illness and suffering have lost their grip.

Divine healing is also an expression of the living union with God in Christ. The total fruits of Christ's atonement – which certainly include all the physical and non-physical ones – may be enjoyed by believers through the Spirit who establishes the living union and communion with Christ.⁷³ Furthermore, Romans 8:10-11 indicates that the Spirit of God performs the resurrection of our bodies. His indwelling that imparts His divine Life does miraculous healing to our bodies. As the resurrection presupposes a greater work than healing, it is assumed that the same Agent by the same way effects healing.

To be practically implemented in the divine healing ministry, the following are of vital importance: In faith, ask and wait for the gracious presence of God that bestows His Life, grace and power for divine healing. Do the same for His gracious presence that unites us with His Life. Enjoy the union and communion with Him as that is the gracious access to all the fruits of Christ's atonement.

⁷³ Calvin (*Inst.* III.i.1; xi.10; IV.xvii.33) states, "How do we receive those benefits which the Father bestowed on his only-begotten Son – not for Christ's own private use, but that he might enrich poor and needy men? ... as long as Christ remains outside of us, and we are separated from him, all that he has suffered and done for the salvation of the human race remains useless and of no value for us. Therefore, to share with us what he has received from the Father, he had to become ours and to dwell within us. ... all that he possesses is nothing to us until we grow into one body with him. ... the Holy Spirit is the bond by which Christ effectually unites us to himself. ... we are deprived of [the] utterly incomparable good until Christ is made ours. Therefore, that joining together of Head and members, that indwelling of Christ in our hearts – in short, that mystical union – are accorded by us the highest degree of importance, so that Christ, having been made ours, makes us sharers with him in the gifts with which he has been endowed. ... It was of chief importance to know how the body of Christ, as once for all it was given for us, is made ours, and how we become partakers of the blood once shed. For that is to possess Christ entire, crucified, that we may enjoy all his benefits. ... the secret power of the Spirit is the bond of our union with Christ."

2.5.2 Divine Healing as an Application of the Blood and Resurrection Life of Christ

More specifically, Wigglesworth and Lake maintain that divine healing is an application of the atoning blood and the resurrection Life of Christ upon the sick that brings him or her into the living, healing, blood-washed union.⁷⁴ This application takes place in the encounter initiated by the will and authority of Christ who purchased healing and salvation with His blood.

Both persons believe that divine healing is a deliverance from sickness and disease affected directly by the eternal power of Christ's redemption which works through the Life of the Spirit (Wigglesworth 1938: 47-48, cf. 1999d: 31, 39; Liardon ed. 1996: 294-296; 1999: 506-507, 524; 638, 639).⁷⁵ As the healing power is purchased by the atoning blood of Christ,⁷⁶ for them, divine healing is done by applying the "power" of the blood and "name" of Christ through the Spirit upon the sick.⁷⁷ The "name" suggests the commanding authority. Thus, the nature of divine healing is such deliverance through receiving Christ's blood that carries the healing power of the Father's will by the authority of Christ through the work of the Spirit.

Accordingly, divine healing is accomplished through bringing "to the foot of the cross, to the blood of Jesus," or bringing to the saving faith that unites the believer with the person and blood of Christ (Liardon ed. 1999: 305). Logically, the faith expectation for divine healing must accompany this union (see Chapter IV and V).

In a different place, Wigglesworth (1999b: 492, 565; cf. 1999d: 26; Liardon ed. 1996: 372; see also the previous investigation in this chapter) maintains that divine healing will take place when Christ's Divine Life and power flow into and move upon

⁷⁴ Cf. A. B. Simpson (1925: 101) interprets the washing by the "blood of Christ" as both, "the fresh application of His atoning sacrifice by faith" and "an appropriation of His life to our being ... His risen and divine life imparted to us by the inbreathing of the Holy Spirit and the absorbing power of a living faith." The later is concluded so by the fact that "the blood is the life." Thus, in essence, there is no significant difference between applying the atoning blood and the impartation of the resurrection Life of Christ.

⁷⁵ Here, the Spirit is the working Agent of healing. Both Wigglesworth (1938: 47) and Lake (Liardon ed. 1999: 407-409) believe that this is one part of a twofold deliverance, i.e. from sin and sickness. They are known by Wigglesworth (1938: 47) as the full truth of redemption. Lake maintains that salvation and divine healing are inseparably connected. The latter is a part of the former. Both, salvation and healing can be obtained by the same final sacrifice and, thus, are purchased by the same blood of Christ (see Liardon ed. 1999: 407-409).

⁷⁶ The giving of His blood to the Church corresponds to the giving of the healing power in the Spirit (Liardon ed. 1999: 302-303).

⁷⁷ Wigglesworth (1999d: 31, 134) believes that the exercise of faith is to apply the name and blood of Christ for divine healing. Lake (Liardon ed. 1999: 639) states that in the "name" of Jesus "was concentrated the combined authority resident in the Father, the Son, and the Holy Spirit."

the afflicted parts and restore them to wholeness. Wigglesworth (1999b: 565)

explains this process as follows:

Jesus is coming for the life in the body. ... the only thing He [God] is going to give is life. The life is not your life, but it is His life in you. He who dwells in God has God dwelling in him (1 John 4:16). Jesus came to give us His life. Paul said, "Now I live, yet not I, but He lives His life in me." ... Paul said he wanted to go ... but clothed upon (Phil. 1:21-23; 2 Cor. 5:4) ... He wants to be so clothed upon ... When? Now! ... It is the life clothed upon and the life within the body eating up every mortality, every sense, every human desire, everything that has caused grief, sorrow, brokenness of heart, and has interfered with our rest, stopping the shining of our faces, making us feel how sorry we are. God wants to have His way with us, to live in us to eat up everything, until the body will only be a body filled with the Spirit life. Then the body will only be an existence as the temple for the Spirit. But the body will be preserved blameless. The body, the soul, and the spirit will be blameless in the world (1 Thess. 5:23), and the coming of the King will take the life and change it to present it with Him. God will bring us there.

Likewise, Lake also believes that "divine healing" is done by the healing presence of Christ in His total existence, i.e. through the encounter with the infiltrating Life of Christ that carries God's power to heal. Lake (cf. Lindsay 2000a: 38) states that "the mighty divine life of Jesus Christ" that flashes through the sick does healing "by the power of God." Explaining Matthew 9:20-22, the story of woman with a blood issue for 12 years, he (cf. Liardon 1999: 729) states that by the touch of faith she received "the life of the Christ into her own being" and was healed.⁷⁸ Refusing to pray and lay hands on a sister who had a rheumatic disease, Lake (Lindsay ed. 2003:33) applies a divine healing method consistent with his view of divine healing by the saving and healing presence of Christ:

[J]ust as Jesus dwells in your spirit and also possesses your soul, in just exactly the same way He is possessing your blood and your old rheumatic bones, and that the very same thing will happen in your bones when you realize the truth that happened in your spirit when you were converted at the altar. ... I want you to get well by realizing that right now [the] same Christ that dwells in your spirit and your soul is in your bones and in your blood and in your brain.

Thus, divine healing is "the touch of the living Christ" (Liardon ed. 1999: 729). In this, the direct presence of Christ with His divine power to heal is assumed. The

⁷⁸ In a comparable way, Simpson (1925: 101) maintains that the filling with the risen Life of Christ in the believers "expels all evil, and continually renews and refreshes our entire being, keeping [believers] ever clean and pure, even as the fresh oil in the lamp maintains the flame, or as the running stream washes and keeps the pebble pure which lies at the sandy bottom." Yet, in a different place, he (Simpson 1925: 129) concludes with the same idea as Lake has, stating, "This is the secret of divine healing, to be so united with Christ in our body that we shall share in these vessels of clay the life and strength of our risen Head."

healing virtue is bestowed in a direct encounter with the sanctifying blood and the resurrection Life of Christ.

The plain truth of Scripture agrees with the idea presented here by Wigglesworth and Lake. Practically implemented, believing people – the sick and needy – should come to Jesus Christ to touch Him and expect His initiating encounter with us. They should plead His sanctifying blood and resurrection Life in faith for divine healing. In Jesus name, they have to ask the Holy Spirit to initiate the divine healing encounter.

2.5.3 Divine Healing as a Work of the Holy Spirit

It can be expected that Wigglesworth and Lake maintain that divine healing is a work of the Spirit, an outcome of the living encounter between the sick and the Holy Spirit, i.e. His Life, Power, and Light. In this encounter, the Spirit brings Jesus, His healing power, blood, and resurrection Life to be applied to the sick. Lake also puts more emphasis on the Spirit as the healing Agent who endows Christ and the men of faith with the divine healing virtue. It is the Spirit who heals.

According to Wigglesworth (1999a: 197-198), divine healing will take place when people are filled with the Spirit and encounter His “resurrection power.” The Spirit with His power “shakes away death and breathes life in you ... [and] you are quickened from the dead by the Spirit ... and ... made like Jesus.” Similarly, in a different place he (Wigglesworth 1998d: 53) explains, “Our Christ is risen. ... Christ must be risen in us *by the power of the Spirit*. The power that raised Him from the dead must animate us, and as this glorious resurrection power surges through our beings, we will be freed from all our weaknesses” (my emphasis).

In the work of divine healing, the presence of the Spirit is to bring Christ for three main objectives. Firstly, the Spirit will “display [His] almighty power so that the weak may be made strong” and receive “perfect deliverance” (Wigglesworth 1999a: 263; 1999b: 462; cf. 1999e: 363). Secondly, He will bring “such a manifestation of the blood of Christ, of the Atonement on Calvary, that the evil power of disease is conquered and forced to leave” (Wigglesworth 1999a: 263). Thirdly, the Spirit makes the Life of Jesus real to the sick so that they are “completely liberated from every sickness and infirmity” (Wigglesworth 2000a: 135).

Our responsibility in encountering the Spirit is, as stated by Wigglesworth (1999a: 278), to earnestly yield to Him, His work and its manifestation – a yielding that involves the whole existence. Only by this, will divine healing take place.

Wigglesworth's common application of the conviction that divine healing is the work of the Spirit that is always connected to Christ's work, is the anointing of the sick with oil. Dealing with a bedridden woman who was set in a certain posture and could not move, in Le Havre, France, he (Liardon ed. 1996; 274) states:

I showed her my oil bottle and said to her, "Here is oil. It is a symbol of the Holy Ghost. When that comes upon you, the Holy Ghost will begin to work, and the Lord will raise you up." And God did something the moment the oil fell upon her. I looked toward the window and I saw Jesus. ... The woman felt the power of God in her body and cried, "I'm free, my hands are free, my shoulders are free, and oh, I see Jesus! I'm free! I'm free!" The vision vanished and the woman sat up in bed. Her legs were still bound, and I said to her, "I'll put my hands over your legs and you will be free entirely." And as I put my hands on those legs covered with bed clothes, I looked and saw the Lord again. She saw Him too and cried, "He's there again. I'm free! I'm free!" She rose from her bed and walked round the room praising God, and we were all in tears as we saw His wonderful works.

Note here that for Wigglesworth, the Spirit brings Christ to the sick so as to heal.

In a different way, Lake suggests the Spirit as the Agent of divine healing.⁷⁹ He believes that divine healing is realized when the Holy Spirit imparts His Life, emanates His Light, communicates His Power by which He creates the life and transforms the sick into wholeness. Lake (Liardon ed. 1999: 614) argues that divine healing deals with the healing presence of the Spirit in one's total existence:

When the Spirit of God comes in, your *dead* nerves come alive. God, by the Spirit, takes possession of the blood and the brain and the bone. He dwells in the very cellular structure of your whole being. His quickening *life* regenerates you and generates *life* in you and by the Christ of God you come forth, not a dead, senseless lobster, but a *living man*, a *living* Christian (original emphasis).

However, the special communication of the Spirit's presence to overcome disease and sickness is, firstly, by regenerating influence over the whole being,

⁷⁹ Lake (Liardon ed. 1999: 292) describes the divine authorship and the method of divine healing: "healing by the Spirit of God, exercised through the spirit of man." Lake believes that the Spirit is the third person of the Trinity, the "tangible, living quality and nature of the living God," "the vitality of the living God, the fire of His soul, the very substance of His being" (Liardon ed. 1999: 702, 730). In the same place, Lake states that He is "more real than electricity, more powerful than gravity ... more subtle than the ether in the air." As the Spirit's gracious presence is really communicated, divine healing takes place. While maintaining the personality of the Spirit, Lake (Liardon ed. 1999: 280) also believes that God comes into the life of a believer "through the Holy Spirit" as "a divine, living energy" in order to annihilate sicknesses, to remove deficiencies, and to create strength, life, health, and power. Yet, different from Lake, the researcher disagrees about referring to the Spirit as "it" when He manifests Himself as the divine power. It is better to use the pronoun "He."

secondly, by bestowing grace, power, and strength, and thirdly, by creating a new victorious life in the sick that is always in a constant relation with the blood of Christ.⁸⁰ Concerning the latter point, Lake (Liardon ed. 1999: 952; cf. Lindsay ed. 2003: 48) believes that the internal process of divine healing forms a centrifugal movement of the Holy Spirit, i.e. from the spirit of the believer to his or her soul and flesh in order to apply the atoning death and resurrection of Christ:

[W]hen something impure, of the character of disease, appears on your flesh and mine and we feel we are being soiled by an unholy touch, in the name of Jesus our spirit reaches up and rebukes that devilish condition, and by the Spirit of the living God we stand, believing that the Holy Spirit of God will flow through the spirit, flow through the soul, through the flesh, and remedy and heal that difficulty⁸¹

Again, emphasizing the Spirit as the Agent of divine healing, Lake (Liardon ed. 1999: 294) explains the basic constitution of the imparting and outpouring presence of the Spirit that heals: “Divine healing is a portion of the Spirit of God transmitted through the spirit of man. The Spirit of God was imparted by Jesus, through laying His hands upon the sick.” Divine healing is done by the “Holy Spirit of God which flowed through Jesus Christ,” or by “the anointing that was upon Him and which flowed through His hands and into the sick” (Liardon ed. 1999: 300). Likewise, in his published reply to Elwood Bulgin, Lake (Liardon ed. 1999: 300, see also 1999: 301, 303, 305) explains the nature of divine healing from the aspect of its working process, i.e. an impartation of the Spirit of God through an outpouring that heals the body, soul, or spirit.

One classical Pentecostal leader in the divine healing ministry, Kathryn Kuhlman holds and applies what is emphasized here by Lake. The communication of the gracious presence of the Holy Spirit through the Word is the main point of her

⁸⁰ He (Liardon ed. 1999: 541) describes that the Spirit “gives overcoming grace and strength essential to destroy ... sickness, to overcome death.” He (Liardon ed. 1999: 280) explains that the Spirit comes into the sick as “a living, creative power,” and by “the creation of life” in the sick, the disease is obliterated and the weakness disappears. Based on this belief, a Christian medical doctor who followed John G. Lake, Herman B. Betten, physically saw and sensed “the flow of the mighty Spirit of God through the [sick] body” in order to heal (Liardon ed. 1999: 268). Betten testifies that the Spirit “sometimes coursing [flowing] through me, through my own body into the body of the one prayed for” (Liardon ed. 1999: 268).

⁸¹ Lake believes that the saving presence of the Trinitarian God in one's life works as a saving or atoning flow of Divine Life within one's person. God indwells in a direct relation with one's spirit. From this arrangement, the Divine Life graciously flows to and through the soul and penetrates to the body in order to manifest the victory of the atoning death of Christ over one's body; this is to heal sicknesses (Lindsay ed. 2003: 41-48). From this, Lake develops a practical theological principle of fruitful ministry of divine healing. See Chapter V on “Practical Theological Principles of Faith Hold Uniquely by Lake.”

fruitful ministry of divine healing.⁸² However, different from Lake, she maintains that the why and how of the operating of His healing presence are still unexplained for her.

Furthermore, as the nature of divine healing relates with the Spirit's moving presence, Lake develops a theory of allowing the same to flow from one person (as a means of divine healing) to the sick person by a contact of faith. This theory utilizes the "law of contact and transmission."⁸³ Lake reasons that by touching Jesus' garment with faith, the Spirit flowed into the woman and permeated her diseased body to heal (see Luke 8: 43-48).⁸⁴ The same law is utilized in the laying on of hands on

⁸² Confirming this, Kuhlman (1963: 197-200) states, "I had learned that the only way to get the truth is to come in sincerity and absolute honesty of heart and mind, and let the Lord Himself give one the blessed revelations [i.e. illuminations] of His Word, and *through* the Word, make His Presence real and His Truth known. ... I ... was daily learning, willing to be guided by the Holy Spirit, and longing to be taught of the Father – as one who was hungry for deeper spiritual knowledge, not from man, but from *God*. I waited expectantly for the answer, and it came ... The Holy Spirit is the only member of the Trinity Who is here on earth and working in conjunction with the Father and the Son. He is here to do anything and everything for us that Jesus would do, were He here in Person. *The Holy Spirit ... was the answer*: an answer so profound that no human being can fathom the full extent of its depths and power, and yet so simple that most folk miss it! ... hundreds have been healed just sitting quietly in the audience, without any demonstration whatsoever, and even without admonition. This is because the Presence of the Holy Spirit has been in such abundance that by His Presence alone, sick bodies are healed, even as people wait on the outside of the building for the doors to open. Many have been the times when I have felt like taking the shoes from off my feet, knowing that the ground on which I stood was Holy Ground. Many are the times when the Power of the Holy Ghost is so present in my own body that I have to struggle to remain on my feet. Many are the times when His Very Presence healed sick bodies before my eyes; my mind is so surrendered to the Spirit, that I know the exact body being healed: the sickness, the affliction, and in some instances, the very sin in their lives. And yet I could not pretend to tell you *why* or *how*! From the beginning [of Kuhlman's healing ministry], as now, I was wholly sure of two things: firstly, that I had nothing to do with what was happening, and second, I *knew* that it was the supernatural power of Almighty God. I have been satisfied to leave the why and the how to Him, for if I knew the answers to those two questions, then I would be God! ... the Holy Spirit is the *power* of the Trinity. It was *His* power which raised Jesus from the dead. It is that *same* Resurrection power that flows through our physical bodies today, healing and sanctifying. ... God honours the redemptive work of His Son by giving to us through Him, the desire of our hearts. Thus, while it is the Resurrection power of the Holy Spirit which performs the actual healing of the physical body, Jesus made it perfectly clear that we are to look to Him, the Son, in faith, for He is the One who has made all these things possible" (original emphasis).

⁸³ In the divine impartation for divine healing, God commonly uses means that operate through physical contact with those means or persons. In other cases, God does not need such physical contact, yet He imparts His Spirit for divine healing. Lake (Liardon ed. 1999: 729) states, "Healing is transmitted into your being, whether it comes from heaven upon your own soul, or is transmitted through a man of faith. It does not make any difference." The impartation either through a specific contact or not must be done from faith which is exercised by the spirit of the believer. The impartation of the Holy Spirit that functions for healing, for producing divine health, for empowering, or for ordaining is the spiritual reality of the laying on of hands (see Liardon ed. 1999: 534). Again, Lake (Liardon ed. 1999: 301) states, "[I]n the early church it was not the laying on of hands alone, but through the laying on of hands the impartation of the divine living Spirit of the living God to the individual took place. Through its power in him he was constituted a real priest, a real elder, a real preacher with grace, healing power, and faith anointed of God from on High."

⁸⁴ The flowing of the healing impartation of the Spirit can permeate and touch the sickness through the garment of Jesus. Lake (Liardon ed. 1999: 294) explains that "the Spirit of God so radiated

the sick or on material objects like handkerchiefs and aprons (Liardon ed. 1999: 494, 637). Referring to Acts 19:11-12, Lake (Liardon ed. 1999: 494, cf. 637) argues that the “Spirit of God emanating from Paul transformed the handkerchiefs into ‘storage batteries’ of the Holy Spirit power. When the handkerchief was laid upon the sick they surcharged the body, and healing was the result.” Lake (Liardon ed. 1999: 494, cf. 637) summarizes his theory of divine healing using such a method:

This demonstrates, firstly, the Spirit of God is a tangible substance, a heavenly materiality. Secondly, it is capable of being stored in the substance of a handkerchief, as demonstrated in the garments of Jesus, or in the handkerchiefs of Paul. Thirdly, it will transmit power from handkerchiefs to the sick person. Fourthly, its action in the sick man was so powerful the disease departed. The demonized also were relieved. Fifthly, both the sick and insane were healed by this method.

Next, consistent with his theory that divine healing is the result of the Spirit’s moving presence, Lake (Liardon ed. 1999: 698) develops a “wireless” transmission of the same spirit through the prayer of faith:

The method by which men receive the healing power is parallel to the method by which we light our homes through the use of electricity. A dynamo is set up. Through its motion it attracts to itself from the atmosphere, the quality known as electricity. Having attracted electricity, it is then distributed through the wires wherever man wills, and our homes are lighted thereby. The dynamo did not make the electricity. It has been in the atmosphere from time immemorial. It was the discovery of the ability to control the electricity that made the lighting of our homes a possibility. ... In the spiritual world, the spirit of man is the dynamo. It is set in motion by prayer, the desire of the heart. Prayer is a veritable Holy Spirit-controlling dynamo, attracting to itself the Spirit of God. The Spirit of God being received into the spirit of man through prayer, is distributed by the action of the will wherever desired. The Spirit of God flowed through the hands of Jesus to the ones who were sick and healed them. It flowed from His soul, wirelessly, to the suffering ones and healed them also.

By the fact of both that the Spirit heals by bringing Jesus, His Life, blood, and power to the sick, on the one hand, and that Jesus heals through His direct operation, on the other hand, Lake maintains the need for the disciples of divine healing to be in

through and from His personality that His clothing became impregnated by it. ... Having faith to touch His garment, she received the power of the Spirit into her person.” Lake (Liardon ed. 1999: 492-493) dramatizes the knowledge and spiritual struggle of the diseased woman and states that she “knew the law of the Spirit and had observed that it flowed from the person of Jesus and healed the sick. She was convinced it must also be present in His clothing. So she reasoned: ‘If I could but touch the hem of His garment I would be made whole.’ She did so. She was healed of a twelve-year sickness that had baffled physicians and left her in poverty. ... Jesus was aware of the outflow. The woman was aware of the reception.”

the most excellent relationship with the Spirit – i.e. in the baptism of the Spirit⁸⁵ – and the constant purifying blood of Christ. This is evident when Lake (Liardon ed. 1999: 301) elucidates the secret of divine healing, i.e. “the conscious, tangible, living, incoming, abiding, outflowing Spirit of God through the disciple of Christ who has entered into blood-washed relationship and baptism of the Holy Spirit.”

2.5.4 A Continuationist Reformed Evaluation

Now we have to evaluate what was said above from a Continuationist Reformed position. There is no objection to Wigglesworth and Lake.

It is true to maintain that the office of the Spirit is to bring Christ to believers and to apply the fruits of His work. Concerning the former, Calvin (*Inst.* III. i. 3) states that Christ “unites himself to us by the Spirit alone. By the grace and power of the same Spirit we are made his members, to keep us under himself and in turn to possess him.” Similarly, Spurgeon claims that the Holy Spirit works to bring Christ to His people in order to feed them through a living communion with Him and the enlivened Word. Without this, no one can really have any benefit from Christ or His Word.⁸⁶ The work of the Spirit that brings Christ to people is parallel with the Spirit’s work of bringing people to Christ. Calvin (*Inst.* III. i. 4; III. ii. 1, 33-37; III. xvii. 4) rightly maintains that the Holy Spirit draws us to seek, find, and come to Christ.

⁸⁵ In Lake’s idea, the baptism of the Spirit refers to the infilling of the Spirit to its fullest sense, so that He may manifest Himself in the utmost capacity according to the will of the Father and the efficacy of Christ’s work. It is evident initially by the speaking in tongues. See Chapter VI for a more extensive understanding of the Spirit baptism and its significance for the divine healing ministry.

⁸⁶ Proof for this is the following. Spurgeon ([1867] 1997: vol. 13: 605-606) states, “God’s people want, after they have life, to have that life sustained. They must have food, or they will become faint with hunger; food, or they will become weak from want of nourishment; food, or they would actually die for want of the staff of life. In order that God’s people may be fed, I believe that it is his usual appointment to provide them ministers. ... Still, even if we had the prayer answered as to good pastors and sound doctrines, that is not all we want – the soul’s food is to really feed upon Christ himself. Jesus Christ is received by the heart through communion with him; and it is only by fellowship with Jesus that, after all, we get the marrow and the fatness of the gospel; for “the truth as it is in Jesus” is the only truth which really nourishes the spiritual man. ... No, we must have the Lord Jesus Christ preached; and even the proclamation of Christ is not enough unless the Holy Spirit brings Christ home to the soul, opens up the spiritual faculty to receive him, gives us a heavenly appetite, and then enables us to assimilate Christ, to take him into ourselves, into our inward parts, and make him part and parcel of ourselves by a holy appropriating faith. Unless this comes, we cannot be fed ... God himself must absolutely put the spiritual food into our mouths, or else all the pastors with the best doctrines, and the best preaching of Christ, will not accomplish the purpose. ... we must receive our nourishment from our God, and from nowhere else; and if he be not pleased to convey it to our souls, we shall hear the word, and see the word, but feed upon the word we never shall.” Similarly, in a different place, when dealing with some parts of the renewing work of the Spirit, Spurgeon ([1901] 1997: vol. 47: 425) states, that the Spirit “brings Christ near, reveals him to the heart, and then he enables the sinner to see the suitability of Christ to him ... enables the man to see that he may trust Christ.”

As to applying the fruits of Christ's atonement by the Spirit, Calvin (*Inst.* IV. xv. 6) confirms that "we obtain regeneration by Christ's death and resurrection only if we are sanctified by the Spirit and imbued with a new and spiritual nature." Relating to this, in his *Commentary on the First Epistle of Peter* (1 Pet 1:2), Calvin states, "[T]he Holy Spirit sprinkles our souls with the blood of Christ for the expiation of our sins." Even, Spurgeon believes that the Spirit is the Person who helps God's children to do all acceptable ministries for God. Spurgeon ([1901] 1997: vol. 47: 424-425) states that with the "whole power of the Godhead," the Spirit

helps the man to pray, to overcome temptation, to engage in holy service. The Spirit helps us all the way through. He creates all that is good within us. He works in us "both to will and to do of his good pleasure;" and wherever the Holy Spirit comes, he acts like the fire that consumes the dross, and purifies the metal.

At the same time, it is also true that the Spirit is the Person who empowered Christ to do the messianic work from His very conception. The angel said to Mary, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy – the Son of God" (Luke 1:35, ESV). In His spoken Word, Jesus gave orders to His disciples "through the Holy Spirit" (Acts 1:2, ESV). The summary of Jesus' earthly ministry is said by the apostle Peter: "how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him" (Acts 10:38, ESV). The significant role of the Spirit in the life and ministry of Christ is affirmed by Calvin. Quoting Isa 61:1-2, he (Calvin *Inst.* II. xv. 2) states that, sent by His Father, Jesus

was anointed by the Spirit to be herald and witness of the Father's grace. And that not in the common way – for he is distinguished from other teachers with a similar office. ... he received anointing, not only for himself that he might carry out the office of teaching, but for his whole body that the power of the Spirit might be present in the continuing preaching of the gospel.

Likewise, concerning Jesus Christ, in his *Commentary on the Acts of the Apostles*, Calvin ([1585] 1998: 363-364) states,

[H]e was anointed with the Spirit and power by *hypallage*. For the power wherein Christ exceeded proceeded from the Spirit alone. Therefore, when as the heavenly Father anointed his Son, he furnished him with the power of his Spirit. Peter saith immediately after, that this power appeared in miracles; although he expresseth one kind only in plain words, that Christ testified that he was endowed with power of the Holy Ghost that he might do good in the world.

Thus, it is wise to appropriate their idea of the significant role of the work of Spirit for divine healing.

Practically implemented for both the sick and the disciple of divine healing, some suggestions are as follows. We have to seek the living, quickening, and liberating encounter with the Holy Spirit through the Word. In faith, we should expect His gracious presence which at times is tangible. We should pray through for the healing encounter with the Trinitarian God. We have to yield totally to Him to be filled with the Spirit and expect from Him all the gracious fruits of Christ's atonement to be firmly established and manifest in and through us – to conquer the sickness and give health – physically, psychologically, and spiritually.

2.6 Conclusion and Practical Lessons

From the outlook of a Continuationist Reformed conviction, Wigglesworth's and Lake's general understanding of the nature of divine healing is true: Divine healing is an inbreaking of God's kingly rule of His coming Kingdom. From the light of the coming of the Kingdom in Christ, it is a manifestation of the believer's exertion of Christ dominion by the Spirit through faith. It is an especial demonstration of God's Word as it is efficacious to impart Divine Life, to save, and to heal. Moreover, such a gracious encounter with the Trinitarian God is also a valid answer to the nature of divine healing.

For the benefit of our study, the integrated practical suggestions in this chapter for ministering divine healing are as follows (the points are compiled in accordance with the related subjects):

1. It is suggested in evaluation that believers should believe that the Kingdom of God is already present in the first coming of Christ in which He victoriously invaded history to take back all things rightfully His. In faith, they must stay and move in the order of that already coming of the Kingdom. In other words, they have to receive in their heart by faith the abiding power of the Kingdom to bind the enemies and to loose the captive (see Mat 16:19; cf. Acts 1:5, 8; 2:2-4) and always have to take Christ's absolute victory (manifest in His death, resurrection, and ascension) as their personal possession.
2. As believers, we should exercise by faith with full authority and boldness the keys of the Kingdom bestowed by Christ to us, the church. Firstly, as the essence of believers' kingly dominion in Christ is God's works in and through believers to will

and act for His purpose (see Phil 2:13), we must yield our whole self to God to be used for His glory. In the setting of the coming Kingdom, we must not use our human might, but, in the name of Jesus Christ, must rely fully on the Holy Spirit and His power as the Kingdom is only manifest by the Holy Spirit through faith. Secondly, by faith, we should pray in the Spirit to the Father for the manifesting of the divine victory over sickness and disease as it has already been won by our King Jesus in His crucifixion, resurrection, and ascension. Thirdly, we should confess by faith the absolute victory of believers in Christ and, as taught by Him in Matt 17:20 and Luke 17:6, speak by faith to diseases and sicknesses to leave in the name of Jesus Christ.

3. As the coming Kingdom restores our kingly dominion (in Christ) over creation, as believers, we may claim and take this position by simple faith. While subjecting the self totally under the Kingship of Christ, we are suggested to persistently do the works of the Kingdom, learn the “secret” of the Kingdom of God (see Mat 6:33), exert by faith this kingly dominion accomplished by the finished work of Christ over the sickness and disease merely for the glory of God, so that the Spirit of God works freely.

4. It is fully the responsibility of every believer to fight actively against the disease and the evil power or person behind it. It is possible that God allows it in order to train us for spiritual combat and to sanctify us at the same time. In simple faith, we are suggested to face Satan, the devils, and the evil powers that work behind the disease and sickness (i.e. a state brought about by disease) as the real, personal enemies of the Kingdom, in complete opposition. By faith, we are suggested to meet them with the written Word of God as it is the sword of the Spirit to be used against them. By faith, we should confess His Word in a personal way: “God sends His Word and heals me,” “By His stripes I am healed” – even when the situation seems paralyzing. This confession binds the devils’ hands. We are suggested to strike the enemies (including the disease and sickness) by the supreme authority of the Kingdom, i.e. to bind, rebuke, and command them boldly to leave and never come back in the name of the risen Lord Jesus Christ. If the devils’ work is too terrible, we may curse them in the name of Jesus Christ.

5. By the fact that divine healing is effected by the gracious presence of God and union with Him, in administering the same, we are advised to ask and wait in faith and expectation for His gracious presence that unites us with His Life, power, love, and compassion in a personal way. As the Spirit is the Agent who accomplishes the

encounter, we may ask His compassionate and merciful help in the name of Jesus Christ, our mediator. For our part, we have to respond to His gracious presence in faith, as only by this does the saving and healing encounter take place. As the Holy Spirit graciously indwells in the hearts of believers, we may ask Him and receive from Him the imparting communication of His eternal Life, power, and grace for divine healing. We may ask Him to enrich us with all the fruits of Christ's atonement. When the Spirit brings Christ and applies His atoning blood and resurrection Life in a living union with Christ, we should let Him do it in the most abundant way by totally yielding to Him. We are to ask Him to enliven the Word in us with His Life, light, and power by His Spirit. This includes the Word we have already received or read at the present time so that it becomes the personal healing and sanctifying Word. We should believe the Word as it will become the quickening Word that restores the sick. We should let the quickening Word do its work freely and independently in us.

6. We are suggested to enjoy the gracious union and communion with God in Christ. Also, we are to maintain a constant fellowship with God on a daily basis. We should always yield to the Trinitarian God, in love to Him and expectation of being filled constantly with the Spirit. This is in the context of being used by God, for the sake of His Kingdom, to spread His Gospel and to conquer the devils, sins, diseases, and death by the power of the blood of Christ, the Word, and the Holy Spirit.

7. In a prayer of faith, we are advised to ask God for His compassion to heal. At the same time, we should, firstly, repent from all sins, secondly, yield totally to be mold by Him and His Word according to the image of His Son, and thirdly, ask for His guidance to know His intention of allowing sickness befall us and for His help to fulfill His will.

8. When there is no healing, we should be humble to accept the fact of the "not yet" aspect of the Kingdom of God. At the same time, it is not wrong if we keep humbly asking God for the simplest faith to move the mountain. In doing this, we must never doubt God's willingness to establish His Kingdom on earth. The gift of this faith is really rare and precious in the "already" and "not yet" blessings of the Kingdom.

9. As Lake rightly explained, when healing happens gradually, we are suggested to keep praying daily until we are totally whole.

10. We should wait in faith in a continuous prayer for the manifest victory of the coming Kingdom over sickness and disease. We are to be persistent in the prayer of

faith for divine healing as this is a sign of great faith (see Mat 15:23, 28). We have to let God have His own way and believe that He will let us have the manifestation of the coming Kingdom in its greater measure. In other words, we are advised to believe Jesus' Word about the quantitatively greater works believers will do in His name (see John 14:12). We need to expect to be enlarged continuously by God and His saving grace. At the same time, we have to expect by faith to receive an ever increasing measure of the grace of God flowing from the finished work of Christ.

11. And lastly, by the Holy Spirit, we are suggested to always give thanks and give all the glory to the Lord God for His gracious love and compassion in helping us fight the problem and giving us His promise and victory in Jesus Christ.

CHAPTER III

BASIC ATTITUDES TOWARD SICKNESS AND DISEASE

As a reminder, our overall study will perform the following: firstly, to identify and formulate Wigglesworth's and Lake's practical theological theory of divine healing, and secondly, to rework this finding through an evaluation that is suitable for a Continuationist Reformed position. This chapter will specifically deal with the key ministerial attitudes toward sickness and disease that effect and boost a fruitful ministry of divine healing. The key attitudes refer to the behavioral qualities and ministerial approaches that stimulate divine healing in a fruitful way. In other words, some behavioral qualities and ministerial approaches of Wigglesworth and Lake that function as keys for divine healing will be identified and evaluated.

The study finds that Wigglesworth's and Lake's success in the ministry of divine healing is motivated, improved, and empowered by (1) the divine, long-suffering compassion toward the sick, (2) a holy, forceful anger and hatred against any disease and the diabolical powers behind it, and (3) an evangelistic zeal to proclaim and demonstrate the Gospel of salvation and healing.

Lake develops a special approach in encountering sickness and disease: a total consecration to God that rejects the help of physicians and the taking of medicines, on the one hand, and seeks direct help purely from the Trinitarian God – including the application of the Word and blood of Christ – for divine healing.

In reworking the finding, except on their idea that all sickness is from the devil and Lake's total opposition to human means, a Continuationist Reformed position basically confirms and learns from Wigglesworth and Lake, as they gave excellent examples and suggestions.

3.1 Encountering the Problem of Sickness with Divine Compassion

Wigglesworth and Lake showed a very deep compassion which is divine and theologically affirmed its significance for a fruitful ministry of divine healing. "Divine" means from God, as His special grace in Christ changes and assists our

natural qualities to a sanctified, powerful state. Divine compassion is the operation of divine love toward the suffering fellow by which the person with this quality identifies him- or herself with the inflicted one and feels the same pain. It also flows from faith, so that faith works with a compassionate love with the sick. This quality is the primary attitude of Wigglesworth. His heart was violently and deeply moved by the suffering of others, causing him to call on the Lord for divine healing. Lake struggled, yet succeeded to manifest divine compassion toward the sick, so that divine healing mercifully occurred.

The evaluation completely agrees with their example and suggestions. Divine compassion toward the sick should also be manifested when there is no healing, as Kathryn Kuhlman (a classical Pentecostal evangelist) did. This same compassion also motivated her to plead with God in great faith for divine healing.

3.1.1 Divine Compassion in Wigglesworth and Lake

Divine compassion is Wigglesworth's hallmark in encountering the sick. He (Liardon ed. 1996: 750) tells his hearers the incident when he met a woman suffering from cancer that resumed after an operation three years before:

I saw she was in great pain, and I have great sympathy for people who have tried to get relief and have failed. If you preachers lose your compassion you can stop preaching, for it won't be any good. You will only be successful as a preacher as you let your heart become filled with the compassion of Jesus. As soon as I saw her I entered into the state of her mind. I saw how distressed she was. She came to me in a mournful spirit, and her whole face was downcast.

Note that the compassion needed here is the kind that Jesus had. In a different place, Wigglesworth (1999c: 101-102, 165) confirms this.¹ In comforting the sick,

Wigglesworth (1999b: 500) cannot hide his deepest, sincere, divine compassion:

“You talk about your infirmities – look at this! ... O God, help me; I feel more like weeping than talking tonight. My cup runs over as I see the magnitude of this living God.” The same compassion motivates his service of divine healing toward an insane woman: “And then a young woman about eighteen or so just grinned at me and walked out of the door, and that finished the whole business. That brought me to a

¹ Confirming this, Wigglesworth (1999c: 101-102) testifies, “Oh, I do wish I were like Jesus. When I think that we left behind us at Melbourne, Australia, over 100 who were invalid and helpless and could not come to the meetings, and that we had no time to go to them! Oh, how my heart aches for those in similar circumstances! Jesus said, ‘I will come.’ Yes, it is lovely! You never need to be afraid that He will not find you if you seek Him.”

place of compassion that something had to be done for this woman; it did not matter what it was” (Wigglesworth 1999b: 488).

Lake also demonstrated divine compassion toward the sick. He never refused a cry for help (Reidt 1989: 36). Although through a struggle, he (Liardon ed. 1999: 360-361; Copeland ed. 1994: 99; Lindsay ed. 2003: 40) finally showed this quality when he got in touch with a dying woman suffering and writhing in awful agony:

I had prayed again and again with no results. But this day something just happened inside of me. My soul broke clear down, and I saw that poor soul in a new light and before I knew it I reached out and gathered her in my arms and hugged her up to my soul, not my bosom. In a minute I knew the real thing had taken place and I laid her back on the pillow and in five minutes she was well. God was waiting on me, until he could get to my soul the sense of that tenderness that was in the Son of God. ... I am eager to get in that category of folks [together with the most loving Jesus] who can manifest the real love of God all the time.²

Note here, that in order to be a fruitful minister of divine healing, the expression of divine compassion must present and be sincere toward the sick.

3.1.2 Divine Compassion according to Wigglesworth and Lake

It has been indicated that the “compassion” needed by every disciple of divine healing corresponds with that of Jesus. Wigglesworth explains that this divine compassion is not static in nature, but dynamic and always expanding.³ This idea is integrated in his view of Spirit baptism that contains an ever-increasing grace and power of God (see Chapter VI): “I am seeing today that whatever I have reached, I am only on the rippling of the wave of the surface of God’s intense zeal of love and compassion. He [Jesus] is always saying nothing less than this: ‘Come on.’ So I am going forward” (Wigglesworth 1999b: 563). This “compassion” must be divine in origin and thus, from the Spirit of God, not flowing from the flesh.

The importance of the genuine divine compassion toward the sick cannot be overstated for ministering divine healing. Firstly, to be morally appropriate and

² In a different place, when his theology had a growing emphasis on the divine love, Lake (Liardon ed. 1999: 376; cf. Copeland ed. 1994: 488; see also Lindsay ed. 2003: 35) predicted the future in which the mighty manifestation of God in performing miracles – including divine healing – will be joined with tender love toward people: “Now beloved, I can see as my spirit discerns the future and reaches out to touch the heart of mankind, and the desire of God that there is coming from heaven a new manifestation of the Holy Ghost in power and that new manifestation will be in sweetness, in love, in tenderness, in the power of the Spirit, beyond anything your heart or mine ever saw. The very lightning of God will flash through men’s souls. The sons of God will meet the sons of darkness and prevail.”

³ This may mean that as a sinless man, Jesus had a growing compassion toward the sick.

spiritually operative, any ministry of the gifts of the Spirit toward the sick must be performed with divine compassion. Jesus gave an example of great compassion which flowed from His love as an abiding principle of His work.⁴ The actual nature of this real divine compassion is Jesus' compassion which has a working power greater than death (Wigglesworth 1999c: 165).⁵ Secondly, divine compassion drives to a persistent dealing with the sick, i.e. manifesting the divine long-suffering.⁶ Furthermore, long-suffering is the required quality for having the gifts of healing.⁷ To this truth, Wigglesworth shows a remarkable, untiring perseverance and sincerity in

⁴ As a proof, Wigglesworth (1999a: 179) states, "Our Lord Jesus would never have accomplished His great plan in this world except that He was so full of love for His Father, and love for us, that love never failed to accomplish its purpose. It worked in Him and through Him by the power of the Father's love in Him."

⁵ This conclusion is based on the following: Wigglesworth (1999c: 159) combines the "divine character" of Jesus, especially His "compassion" with the "energizing power" of God: "I am perceiving by the Spirit of the living God that there is nothing good in me (Rom. 7:18); the Spirit moves me to see that in Him there is not only energizing power, but that in the act there is also divine character – the presence of the ideal character that kept Him [Jesus] calm and collected all the time. Within Jesus, there is also compassion, a knowledge of the needy. This is the place for me to reach; yes, I seek that, the character of the Lord." Then, when explaining Luke 7:11-15, he (Wigglesworth 1999c: 165) states, "Jesus had compassion on the widow [from Nain], and His compassion for the widow was greater than death." Next, on the same page he prays, "May I 'be found in Him, not having my own righteousness' (Phil 3:9)," meaning that Jesus' compassion becomes internally his own, implanted by God as His righteousness. If this happened, Wigglesworth declares, the thing internally hidden in him "is greater than me, manifesting the power of God. It is not in human nature but in the power of God."

⁶ A vivid depiction of Wigglesworth (1999e: 360) in dealing with a dying young girl shows this: "I was called at ten o'clock one night to pray for a young person who was dying of consumption and whom the doctor had given up on. *As I looked, I saw that unless God intervened, it would be impossible for her to live.* I turned to the mother and said, 'Well, Mother, you will have to go to bed.' She said, 'Oh, I have not had my clothes off for three weeks.' I said to the daughters, 'You will have to go to bed,' but they did not want to go. It was the same with the son. I put on my overcoat and said, 'Goodbye, I'm leaving.' They said, 'Oh, don't leave us.' I said, 'I can do nothing here.' They said, 'Oh, if you will stay, we will all go to bed.' *I knew that God would not move in an atmosphere of mere natural sympathy and unbelief.* They all went to bed, and I stayed, and that was surely a time as I knelt by that bed face to face with death and the Devil. *But God can change the hardest situation and make you know that He is almighty. Then the fight came. It seemed as though the heavens were brass. I prayed from 11:00 P.M. to 3:30 A.M.* I saw the glimmering light on the face of the sufferer and saw her pass away. The Devil said, 'Now you are done for. You have come from Bradford, and the girl has died on your hands.' I said, 'It can't be. God did not send me here for nothing. This is a time to change strength.' I remembered the passage that said, '*Men always ought to pray and not lose heart*' (Luke 18:1). *Death had taken place, but I knew that my God was all-powerful and that He who had split the Red Sea is just the same today. It was a time when I would not accept, 'No,' and God said 'Yes.'* *I looked at the window, and at that moment, the face of Jesus appeared. It seemed as though a million rays of light were coming from His face. As He looked at the one who had just passed away, the color came back to her face. She rolled over and fell asleep. Then I had a glorious time.* In the morning she woke early, put on a dressing gown, and walked to the piano. She started to play and to sing a wonderful song. The mother and the sister and the brother all came down to listen. *The Lord had intervened. A miracle had been worked*" (original emphases in part). See here Wigglesworth's emphasis that merely natural compassion would fail.

⁷ Confirming this, Wigglesworth (1999d: 142) states, "I like this term '*gifts of healings.*' To have these gifts, I must bring myself into conformity with the mind and will of God. It would be impossible for you to have gifts of healings unless you possessed that blessed fruit of long-suffering. You will find these gifts run parallel to that which will bring them into operation."

making every spiritual effort before God for divine healing.⁸ He testifies that “many times” his dealing with the sick people and the enemies, before they were healed, took some hours and, even, the whole night (Wigglesworth 1999a: 251). Thirdly, divine compassion generates sweet, comforting words which are “the most helpful and the most faith-inspiring” to the sick.⁹ Fourthly, divine compassion, for Wigglesworth (2000a: 186), works together with the presence of God to accomplish things needed for divine healing:

I have had more revelations of the Lord’s presence when I have ministered to the sick at their bedsides than at any other time. It is as your heart goes out to the needy ones in deep compassion that the Lord manifests His presence. You are able to discern their conditions. It is then that you know you must be filled with the Spirit to deal with the conditions before you.

Fifthly, only when one arrives in a genuine, *divine* compassion, the gifts of the Spirit will be activated. He believes that the “gifts of healings” will only be effectively exercised in divine compassion.¹⁰ Wigglesworth’s example and idea depict this:

When I was in the plumbing business, I enjoyed praying for the sick. Urgent calls would come, and I would have no time to wash. With my hands all black, I would preach to these sick ones, my heart all aglow with love. Ah, your heart must be in it when you pray for the sick. You have to get right to the bottom of the cancer with a divine compassion, and then you will see the gifts of the Spirit in operation (Wigglesworth 1999e: 359-360; 2000a: 187).

This means that although of a prime importance, a genuine compassion toward the sick is really valuable for divine healing only if it flows from the supernatural source

⁸ Standing on God’s goodness and Christ’s love revealed in Eph 3:17-19, this characters are manifested in dealing with every spiritual thing, including the matter of divine healing: “If you know it is scriptural for you to be healed of every weakness, never rest until God makes the healing yours. ... never rest until you are an overcomer” (Wigglesworth 1999b: 503).

⁹ Affirming that divine compassion produces divine long suffering and comfort for others, Wigglesworth (1999e: 361) states, “The man who is persevering with God to be used in healing must be a man of long-suffering. He must always be ready with a word of comfort. If the sick one is in distress and helpless and does not see everything eye to eye with you, you must bear with him. Our Lord Jesus Christ was filled with compassion and lived and moved in a place of long-suffering, and we will have to get into this place if we are to help needy ones.” In a different place, Wigglesworth (2000a: 186) explains a great effect of stimulation to faith by divine compassion which is worked by the Spirit: “The chief thing in dealing with a person who is sick is to discern his exact condition. As you are ministering under the Spirit’s power, the Lord will let you see just what will be the most helpful and the most faith-inspiring to him.”

¹⁰ Confirming this, Wigglesworth (1999a: 142) states, “How is it possible to minister the gifts of healings considering the peculiarities there are in the churches and the many evil powers of Satan that confront us and possess bodies? The person who wants to go through with God and exercise the gifts of healings has to be a person of long-suffering, always having a word of comfort. If the one who is in distress and helpless doesn’t see eye to eye with us about very matter and doesn’t get all he wants, long-suffering will bear and forbear. Long-suffering is a grace Jesus lived in and moved in. He was filled with compassion, and God will never be able to move us to help the needy until we reach that place.”

that is from genuine faith. Thus, it must be a divine compassion, not a natural one. This leads to the sixth point: faith that works in a compassionate, divine love toward the sick is the main thing that really counts for divine healing.

In the same way as Wigglesworth, Lake believes that the significance of divine compassion is shown in the fact that divine love toward the sick is a key with which the Spirit of God works to manifest miraculous healing. Even, the divine love toward the sick is the measure of the extent of the touching work of the Spirit for divine healing. Confirming these, Lake (Liardon ed. 1999: 414) states:

Distance makes no difference. The Spirit of God in you will go as far as your love reaches. *Love* is the medium that conveys the Spirit of God to another soul, anywhere on God's earth. This is what takes place as you pray. The Spirit of God comes upon you and bathes your soul and a shaft of it reaches out and touches that soul over there. If you had an instrument that was fine enough to photograph spirit, you would discover how this is done (original emphasis).

Furthermore, the importance of divine love for miraculous healing is also confirmed by the fact that the love of Jesus is the main quality that drives Jesus to heal the sick (see also Chapter IV). According to Lake (Liardon ed. 1999: 489), Jesus "healed because it was His nature to heal. The multitude surrounded Him. His love gushed forth like an electric billow. ... Jesus healed both saint and sinner – to the dismay of His apostles, who had not yet grown to the soul stature of Jesus." In his whole discussion, Lake indicates that Jesus is the same loving One who heals in the present and future.

3.1.3 A Continuationist Reformed Evaluation

Both Wigglesworth and Lake correctly see the importance of divine compassion for a fruitful ministry of divine healing. Jesus' current touch for healing, as indicated by Spurgeon, is graciously given out of His loving compassion toward the sick.¹¹ This is the standard model for any ministry of divine healing. Therefore,

¹¹ While admitting God's sovereign will to do whatever He pleases, Spurgeon ([s.a.] 1996, 1997: 494) rightly advises believers to keep trusting in Christ's loving compassion that is ready to heal. This needs to be applied by coming to Christ through prayer for our healing: "Jesus is looking round your room now, and is waiting to be gracious to you. Into Simon's house sickness had entered, fever in a deadly form had prostrated his mother-in-law, and as soon as Jesus came they told Him of the sad affliction, and He hastened to the patient's bed. Have you any sickness in the house this morning? You will find Jesus by far the best physician, go to Him at once and tell Him all about the matter. Immediately lay the case before Him. It concerns one of His people, and therefore will not be trivial to Him. Observe, that at once the Saviour restored the sick woman; none can heal as He does. We may not make sure that the Lord will at once remove all disease from those we love, but we may know that believing prayer for the sick is far more likely to be followed by restoration than anything else in the world; and where this avails not, we must meekly bow to His will by whom life and death are

the greatest ministry of divine healing in the present must show the same kind of loving compassion toward the sick.

With the same emphasis, in listing the influencing factors that significantly awaken and increase the divine anointing and fruitfulness to perform divine healing, a former associate professor of Old Testament at Dallas Theological Seminary, Jack Deere (1993: 119-131) rightly puts together the qualities of divine “compassion” and “mercy” toward the sick in the top lists, followed by or together with the motive to glorify God, faith for divine healing, and standing on God’s promise, respectively. Mercy refers to the manifested divine love with regard to sin and its destroying effect. The referred quality is clearly manifested in Christ when dealing with the sick, since the case of miraculous healing is intended to be connected to His willingness to forgive their sins (see also James 5:15).

Next, after depicting Jesus’ compassionate model of miraculous healing, Deere (1993: 119-121) correctly concludes that divine compassion is a determinant for a fruitful ministry of divine healing:

The healing ministry of Jesus was motivated by compassion. ... The sheer number of the texts just mentioned [Mat 9:27-31; 14:13-14; 15: 22-28, 32; 17:13-14; 20:29-34; Mark 1:41-42; 5:19; 9:22; Luke 7:11-17] demonstrates that God’s compassion and mercy were major factors in the healings of the New Testament. ... Jesus ... did not give them [the sick ones] theological platitudes; he *healed* them. Understanding Christ’s compassion for the sick and hurting has great practical ramifications. ... He is in the compassion business. *To the degree that you can enter into his compassion for the sick and for the hurting, you can be a vessel through whom the healing power of Jesus can flow.* If you really want to be used in a healing ministry, *ask your heavenly Father to let you feel his compassion for the hurting.* To argue that Jesus has withdrawn his healing ministry from the church today is to argue that he has also withdrawn his compassion from the church. But if we believe in a compassionate Savior, we ought to have confidence in his desire to heal in the church today (original emphasis in part).

Likewise, while associating the ministry of divine healing with such pain in a peculiar way, Bonnke and Canty (1994: 43) rightly see long-suffering compassion as a significant key for such a fruitful ministry:

When some of us are willing to know ‘the fellowship of His sufferings’ and feel the same anointing of love, as Jesus had, and the same heart-breaking pity that forgets self and that will make any sacrifice for the afflicted, as Jesus did, and become so identified with the sufferer that we would share suffering to ease others’ pain, as Jesus did, and are ‘touched with the feeling of their infirmity’,

determined. The tender heart of Jesus waits to hear our griefs, let us pour them into His patient ear.” See also Chapter IV on the subtitle “Trusting in the Unchangeable Nature of God for Divine Healing.”

‘afflicted in all their affliction’, as Jesus was, then perhaps fewer people would go home unhealed.

Furthermore, the apostles also shared Jesus’ compassionate disposition toward the sick ones and, thus, manifested divine authority to perform miraculous healing as its effect (see Acts 3:1-8; 5:6; 8:7; 28:8).

A great divine compassion needed for a fruitful ministry of divine healing is also demonstrated by Kathryn Kuhlman, whose ministry was blessed with numerous remarkable miracles of healing. We may sincerely follow her example for our ministries, both in expecting healing and in seeing no healing. In her experience, a deep sympathetic, loving compassion toward the sick functions as an effectual trigger for her utter reliance on God in dealing with the sick:

When I walk out on the stage at the great miracle services, I realize that sitting there in the audience are men and women who have made great sacrifices to be there. For many of them it is their last hope. The doctors have given up. Medical science says no hope. ... I’ve stood before people thinking if it was only hard work that was needed, I’d work the flesh off my bones. When I see a daddy standing there with a little child who has cancer, or perhaps a deformity, and I see those great big tears rolling down the cheeks of that big strong man, I would gladly give my life if that child could live. But I have no power. Hard work won’t impart healing. And in those moments, I know better than anyone else how dependent I am on the power of God. ... No one really knows how I hurt inside when a service is over, and I see those who have come in wheelchairs leaving in the same wheelchairs in which they came. You’ll never know the ache on the inside – the suffering that I feel (Kuhlman & Buckingham 1979: 2, 4-5, 35).

Mark here, that Kuhlman’s manifestation of the divine compassion was always coupled with genuine trust in God and His power.¹² Correspondingly, great is the manifestation of divine healing virtue. Her genuine dependence on God and His power grew in line with her divine compassion to the suffering people, either physically, emotionally, and spiritually. Again, her attitude after the last divine healing service in Kansas City reflected a great compassion that flowed from the love of Jesus in her heart. Kuhlman (Kuhlman & Buckingham 1979: 36) could not help

¹² Similar to this is Jonathan Edwards’ idea of true faith which is always accompanied with divine love for God from its first inception: “A truly practical and saving faith is light and heat together, or light and love. ... A speculative faith consists only in assent; but in a saving faith are assent and consent together” (Ramsey ed. 1989: vol. 8: 139; cf. Susanto 2005: 43-44, 61, 69ff.). Thus, a greater manifestation of true faith is constantly joined with a greater manifestation of divine love. Equally, theologically speaking, true faith of divine healing is always coined with divine, compassionate love to the sick. Likewise, the latter is always joined with the former (cf. Chapter IV and V).

shared her heart related to a young journalist woman who came to her dressing room after the end of the service:

One of my helpers let her in, and she found me crying. She was embarrassed, but I went ahead and just sort of bared my soul to her, forgetting she was a reporter. I said, “You know, people would think that after a miracle service like this, when scores and scores have been healed, that I would be the happiest person in the whole world. I am grateful I have seen the manifestation of God’s power. But no one knows the hurt and grief I feel for those who were not healed. I wonder if perhaps I had known better how to cooperate with the Holy Spirit, more might have been accomplished for God.” I could not hold back the flood of tears and the reporter finally slipped out.

This story points to the key quality of divine compassion to the sick people, a quality that marks a great, powerful minister of divine healing.

3.2 Encountering Disease in Forceful Hatred and Holy Anger

Related to the former elaboration, Wigglesworth and Lake clearly demonstrate a conscious, forceful, divine hatred and anger against disease and the personal, evil powers behind it. Their aggressive attitude arises out of their view that the author of disease is Satan or the devils. In exercising the referred qualities, (1) they were conscious of the presence of God/Christ, (2) they put their complete trust in the latter, and (3) they attacked the enemies by faith in the name of Jesus. They also maintain that such anger and hatred are not only inevitable, but also necessary for a fruitful ministry of divine healing.

In evaluation, I differ from Wigglesworth and Lake in the following: that God in His coming Kingdom sometimes also strikes His enemies with sickness and disease, manifesting His righteous judgment. Yet, commonly, most diseases are from the devil because sinners in their total depravity are more or less influenced by Satan/the devils. The disciple of divine healing needs God’s supernatural wisdom to discern the kind of sickness/disease so that the proper way of healing can be pursued.

3.2.1 Experience and Teaching of Wigglesworth on the Issue

According to Wigglesworth (1999e: 361-362; 2000a: 189-190), divine compassion toward the sick should inevitably, at the same time, bring great, “holy anger” and “forcefulness” toward diabolical disease and its evil author:

There are times when you pray for the sick, and you seem to be rough with them. But you are not dealing with a person; you are dealing with satanic forces that are binding the person. Your heart is full of love and compassion toward

all; however, you are moved to a holy anger as you see the place the devil has taken in the body of the sick one, and you deal with his position with a real forcefulness. ... You are always right when you dare to deal with sickness as with the devil. ... When you deal with a cancer case, recognize that a living evil spirit is destroying the body. I had to pray for a woman in Los Angeles one time who was suffering with a cancerous growth, and as soon as the cancer was cursed, it stopped bleeding. It was dead. The next thing that happened was that the natural body pushed it out, because the natural body had no room for dead matter. It came out like a great big ball with tens of thousands of fibers. All these fibers had been pressing into the flesh. These evil powers move to get further hold of the body's system, but the moment they are destroyed, their hold is gone.¹³

Notice here, that the holy anger results in his harsh attitude toward the disease.¹⁴

According to Wigglesworth, a total opposition in terms of holy anger and holy hatred must be clearly demonstrated in any encounter with disease. This attitude is based on two things. Firstly, as indicated in Chapter II, all diseases are bred by Satan/the devils with their power.¹⁵ Wigglesworth indicates that the opening door in the lives of believers for the devils to bring disease, physical, natural evil is sin or

¹³ Wigglesworth (2000a: 189) supports this position with a fact that as countless sicknesses are caused by sins, therefore the devil "has had a chance to get in". The way of deliverance is "to repent and confess where you have given place to the devil (Eph. 4:27), and then he [the devil] can be dealt with."

¹⁴ Likewise, in preaching on "Great Grace upon the Church: The Continuity of the Acts of the Apostles," Wigglesworth (1923: 20) states, "They [people] think I am rather unmerciful in my dealing with the sick, but I have no mercy for the devil and get him out at any cost. I resist him with all the power that is within me." This original message was delivered on October 31, 1922. William K. Kay (Kay & Dyer eds. 2004: 49) is correct in maintaining that Wigglesworth's "aggressive anger against disease" is caused by his understanding that disease is caused directly by the devil. The editor of *Greater works: experiencing God's power* (1999: 10-11) rightly concludes, "Wigglesworth's unorthodox methods were often questioned. As a person, Wigglesworth was reportedly courteous, kind, and gentle. However, he became forceful when dealing with the devil. Wigglesworth said the reason he spoke bluntly and acted forcefully with people was that he knew he needed to get their attention so they could focus on God. He also had such anger toward the Devil and sickness that he acted in a seemingly rough way. When he prayed for people to be healed, he would often hit or punch them at the place of their problem or illness. Yet, no one was hurt by this startling treatment. Instead, they were remarkably healed. When he was asked why he treated people in this manner, he said that he was not hitting the people but that he was hitting the Devil. He believed that Satan should not be treated gently or allowed to get away with anything. ... Wigglesworth himself was healed of appendicitis and kidney stones, after which his personality softened and he was more gentle with those who came to him for prayer for healing. His abrupt manner in ministering may be attributed to the fact that he was very serious about his calling and got down to business quickly." See also Wigglesworth's related idea, i.e. his practical theological principle of "Have the Boldness of Faith" and "Two Primary Manifestations of the Boldness of Faith" in Chapter V.

¹⁵ For Wigglesworth, Satan and his dark angels are the source of sickness and disease. While admitting that some sickness is naturally produced by sins or human fault, he (Wigglesworth 1999e: 361) maintains that the Satan and evil spirits are the living evils that may work together to produce the same problem or worsen the situation: "Much sickness is caused by some misconduct; there is something wrong, there is some neglect somewhere, and Satan has had a chance to get in." This means that Satan and demons directly try to destroy and hold of the body and its system, robbing any good grace of God in all possible ways (see Wigglesworth 1999e: 244-253, 359-363).

disobedience against God.¹⁶ The Omni-benevolent God, in view of His coming Kingdom, is not the author of any disease, calamity, accident, and other evil things.¹⁷ This same God in His sovereignty allows Satan and his dark angels to work diseases in the human lives.¹⁸ Yet, the coming of His Kingdom that destroys them is a clear proof of the diabolical source of disease. Wigglesworth chooses to see the problem and solution of sickness and disease from the perspective of the coming Kingdom (see Chapter II). This approach is different from the general Reformed attitude which has its starting point – in dealing with sickness and disease – on the absolute, sovereign God who permits or sends sickness for judgment (toward unbelievers) and discipline (toward believers). Both viewpoints need revision. As these two are true, yet paradoxical, we have to keep them in a proper balance. Secondly, on the basis of the first point, Wigglesworth argues that, by nature, sickness and disease produce only bad spiritual things.¹⁹ He believes that if there is any benefit in being afflicted by

¹⁶ Wigglesworth (Liardon ed. 1996: 368; cf. Wigglesworth 2000a: 206) states, “Remember the warning of the Lord Jesus, ‘The thief cometh not, but for to steal, and to kill, and to destroy...’ (John 10:10). Before Satan can bring his evil spirits, there has to be an open door. ... How does Satan get an opening? When the saint ceases to seek after holiness, purity, righteousness, truth; when he ceases to pray, stops reading the Word and gives way to carnal appetites. Then it is that Satan comes. So often sickness comes as a result of disobedience. David said, ‘Before I was afflicted, I went astray...’ (Psalm 119:67).”

¹⁷ In discussing the infirmities of believers, Wigglesworth (1999a: 247) states, “I have looked through the Bible, and I cannot find where God brings disease and sickness. I know there is glory ... it is the power of God that brings the glory. Yet it is the Devil and not God at all who brings sickness and disease.” Furthermore, Wigglesworth (1999a: 244-246) argues that the loving King of kings and His supreme Kingdom are not the source/author of the natural and moral evils: “Could the kingdom of heaven bring weaknesses or diseases? Could it bring imperfection on the body? Could it bring tuberculosis? Could it bring extreme fevers, cancers, or tumors? ... The kingdom of heaven is the life of Jesus; it is the power of the Highest. The Kingdom of heaven is pure; it is holy. It has no disease, no imperfection. It is as holy as God is. And Satan with his evil power ‘*does not come except to steal, and to kill, and to destroy*’ (John 10:10) the body. ... Some people talk about God being pleased to put disease on His children. ‘Here is a person I love,’ says God. ‘I will break his arm. Then, so that he will love Me more, I will break his leg. And so that he will love Me still more, I will give him a weak heart. And in order to increase that love, I will make him so that he cannot eat anything without having indigestion.’” Note here, that Wigglesworth particularly speaks this in terms of the redemptive will of God and the coming Kingdom (see Chapter I for terminology and its meaning).

¹⁸ Wigglesworth (1999a: 245-246) claims that the almightiness and sovereignty put God in control over all things, including Satan, his dark angels, diseases, sicknesses, and weaknesses. In this fallen condition, the same God permits His enemies to work evil things in the lives of both believers and unbelievers. However, His supreme attributes will never let this evil and disorder to harm believers in the sense of not bringing goodness to them. Wigglesworth (1999a: 247) explicitly maintains that God uses evil for His own plan: “I know this: Satan is God’s whip, and if you don’t obey God, God will stand to one side and Satan will devour you. But God will only allow him to devour so much, as was the case with Job. The Lord told Satan, ‘You may go only so far, and no further. Don’t touch his life’” (see Job 2:6.). Everything in God’s control works for the benefits of believers who love Him. Note that this is stated within the context of the general attributes of God.

¹⁹ Confirming this, Wigglesworth (1999a: 245-247) states, “Every ailment that anyone has is from a satanic source. It is foolish and ridiculous to think that sickness purifies you. There is no purification in disease. I want you to see the wiles of Satan (Eph. 6:11), the power of the Devil. And I

such a disease, disease has no contribution to it. It comes purely from the independent work of God.

Furthermore, Wigglesworth maintains that an actual opposition to Satan, the devils, and their works must be done radically in powerful, divine anger and hatred. A fruitful ministry of divine healing needs a flaming, daring hostility of faith with the mighty influence of the living, enlightened Word of God in the heart that would never allow any disease or any devilish activity to exert its power (see Chapter II and VII):

I want God to give you an inward awakening, a revelation [i.e. an illumination] of truth within you, an audacity, [and] a flaming indignation against the powers of Satan. ... there is a deeper sincerity to reach to, there is a greater audacity of faith and fact to attain. There is something that you have to wake up to where you will never allow disease to have you or sin to have you or a weak heart or a pain in your back to have you; where you will never allow anything that isn't perfect life to have anything to do with you. ... *If I could only get you to catch hold of faith, then, by the grace of God, every person here would be delivered.* But I find that Satan has tremendous power over certain functions of the body, and I want to deal with that for a moment in order to help you. ... If I could cause every person who has a bad leg to be so provoked at the Devil that they would kick their bad leg off along with the Devil, then I could get somewhere (my emphasis, Wigglesworth 1999a: 245, 246, 248, 251).

Note here, that the level of holy hostility against the enemy is decisive.²⁰

Furthermore, in attacking sickness, disease and all the working powers of the devils behind them with divine anger and hatred, one needs, firstly, a complete repentance of the mind and outward actions toward disease: "It is necessary to repent

want to show you, in the name of Jesus, your power to dethrone the Enemy. ... I want us to see the difference between the abundant life of Jesus [see John 10:10] and the power of Satan. ... Why should you, under any circumstances, believe that you will be better off by being diseased? When disease is impurity, why should you ever believe that you will be sanctified by having a great deal of sickness? ... The whole thing won't stand daylight. And yet people are always talking in this way [that God is the author of disease, sickness, accident, calamity], and they never think to read the Word of God, which says, '*Before I was afflicted I went astray*' (Ps. 119:67) [meaning merely that sin is the cause of sickness]. They have never read the following words into their lives: *Fools, because their transgression, and because of their iniquities, were afflicted. Their soul abhorred all manner of food, and they drew near to the gates of death. Then they cried out to the LORD in their trouble, and He saved them out of their distresses* (Ps. 107:17-19). ... Is it right now to say, 'You know, my brother, I have suffered so much in this affliction that it has made me know God better?' Well, now, before you agree, ask God for a lot more affliction so that you will get to know Him still better. If you won't ask for more affliction to make you still purer, I won't believe that the first affliction made you purer, because if it had, you would have more faith in it. It appears that you do not have faith in your afflictions. It is only talk, but talk doesn't count unless it is backed up by fact."

²⁰ Likewise, in a different place, Wigglesworth (1999a: 251) says, "But if I can get you enraged against the powers of darkness and the powers of disease, if I can wake you up, you won't go to bed unless you prove that there is a Master in you who is greater than the power that is hanging around you." Wigglesworth (Liardon ed. 1996: 371) adds that driving out any sickness must be done in a determined faith that is always angry to the power of the enemy, seeing that "sickness has to go and God has to come in" to restore health.

and confess where you have given place to the Devil (Eph. 4:27), and then he can be dealt with. When you deal with a cancer case, recognize that a living evil spirit is destroying the body” (Wigglesworth 1999e: 361).²¹ Secondly, by faith, accept the blood of Christ that already purchased for our healing and eternal salvation (Wigglesworth 2000a: 54, 56; see also Chapter IV). “The work is done if you believe it,” says Wigglesworth (2000a: 84).²² Thirdly, Wigglesworth (1999a: 245-246, 248, 251) highlights that a deliberate giving of the whole being to God and a spiritual attitude of not allowing both the devils and any sickness as their immediate work are crucial for divine healing. In a different place, He (Liardon ed. 1996: 460) gives a good reason: “No man can meet the devil in his own strength, but any man filled with the knowledge of Jesus, filled with His presence, filled with His power, is more than a match for the powers of darkness.” Fourthly, act against the enemies in a bold faith that God has stayed in our believing hearts and gave us power to overcome the devils in the name of Jesus Christ (Wigglesworth 2000a: 83-84, 189; Liardon ed. 1996: 278).²³

To help us have a concrete depiction of the issue, the following citation is an example on how Wigglesworth (Liardon ed. 1996: 377; cf. Wigglesworth 2000a: 176) dealt with sickness, knowing that the problem of disease flowed from the devils:

There are many who let down [are depressed] in sickness and do not take hold of the life of the Lord Jesus Christ that is provided for them [see Chapter II on “The Nature of Divine Healing”]. I was taken to see a woman who was dying and said to her, “How are things with you?” She answered, “I have faith, I believe.” I said, “You know that you have not faith, you know that you are dying. It is not faith that you have, it is language.” There is a difference between language and faith. I saw that she was in the hands of the devil. There was no possibility of life until [s]he was removed from the premises. I hate the devil, and I laid hold of the woman and shouted, “Come out, you devil of death.

²¹ See Wigglesworth 1999e: 361-362 as an example of the case.

²² In the same reference, when commenting on Matthew 8:17, “*He Himself took our infirmities and bore our sicknesses.*” Wigglesworth states, “He [Christ] took our flesh so that He could take upon Himself the full burden of all our sin and all the consequences of sin. ... There on the cross, the results of sin were also dealt with.”

²³ Wigglesworth (Liardon ed. 1996: 278) states, “God declared Himself more mighty than every opposing power when He cast out the powers of darkness from heaven. I want you to know that the same power that cast Satan out of heaven dwells in every man who is born of God. If you would but realize this, you would reign in life [cf. Romans 5:17]. When you see people laid out under an evil power, when you see the powers of evil manifesting themselves, always put the question, ‘Did Jesus come in the flesh?’ I have never seen an evil power answer in the affirmative. When you know you have an evil spirit to deal with, you have power to cast it out. Believe it and act on it, for ‘... greater is he that is in you, than he that is in the world’ (1 John 4:4). God means you to be in a place of overcoming, and has put a force within you whereby you may defeat the devil.”

I command you to come out in the name of Jesus.” In one minute she stood on her feet in victory.

3.2.2 Experience and Teaching of Lake on the Issue

Similar to Wigglesworth, in dealing with the sick, Lake’s ministry is also marked with holy anger and hatred toward disease and Satan/the devils, its author. Two characteristics of this anger and hatred are the following:

Firstly, these anger and hatred arise from a consciousness against the real enemies of God and His people. When ministering to his dying sister with a blood problem, Lake (Reidt ed. [1981] 2004: 54-55) described her fatal condition followed by his testimony that reflects the above-mentioned point:

Upon arriving, I found that death was already upon her. She had passed into unconsciousness. Her body was cold. No pulse was discernable. ... A great cry, such as had never before come from my soul, went up to God. She must not die! I would not have it! Had not Christ died for her? Had not God’s healing power been manifested for the others, and should she not likewise be healed? No words of mine can convey to another soul the cry that my heart and the flame of hatred for death and sickness that the Spirit of God had stirred within me. The very wrath seemed to possess my soul! After telegraphing some believing friends, we called on God. I rebuked the power in the name of Jesus Christ. In less than an hour, we rejoiced to see the evidence of returning life. My sister was thoroughly healed! Five days later she came to my father’s home and joined the family for Christmas dinner.

Secondly, Lake’s anger and hatred toward diseases are inseparable parts of his consciousness of the presence of God/Christ.²⁴ This is in accordance with the fact that His divine presence shows His holy wrath and hatred against the enemies. For example, in dealing with Mr. George Halford’s terrible epileptic problem that caused him to bite his lips to pieces, Lake (Liardon ed. 1999: 281) testifies:

When I came into the room something from heaven came upon my heart, so intense that I looked up into God’s face and said, “God, if You will let me smite this devil I will lend You all the energies of my soul.” As I stood by his bedside the Spirit of God came upon me until I could feel God in me like a burning fire.

In such an anger, God’s presence sometimes manifests itself miraculously and tangibly in the form of “lightning” that strikes and destroys the disease.²⁵ On a

²⁴ Lake highlights the importance of having a consciousness of the presence of Christ in dealing with the sick: “As I have studied what in my judgment is the deepest need of the world, Christian and unchristian, I believe it to be the necessity for the consciousness of Christ, a living Savior in the soul of man” (Liardon ed. 1999: 285).

²⁵ Sometimes, in Lake’s ministry of divine healing, the presence of God manifests itself miraculously and tangibly: “God has let me see healings in every way that human eyes can see them. I have seen them come *like the flash of lightning*. I have seen the *Spirit of God as lightning flash* around

different occasion, Lake (Reidt ed. [1981] 2004: 56) testifies that in dealing with disease, “a flame burned in my heart,” feeling “as if God had been insulted” and creating a “soul-storm.”

3.2.3 Wigglesworth and Lake on the Significance of Divine Anger and Hatred

According to Wigglesworth and Lake, the significance of an intense, holy anger and hatred is crucial for a fruitful ministry of divine healing. Firstly, Wigglesworth (1999a: 244) maintains that disease and sickness are certainly an invasion of the kingdom of darkness over the Kingdom of God (see Chapter II). The nature of the invasion in this case is different, yet comparable to the case of demon possession.²⁶ However, seizing the occupied realm from the enemy by the power of God cannot be done neutrally. Secondly, reasoning about the importance of “holy anger” and rough attitude toward disease and the dark power behind it, Wigglesworth (1999e: 361) argues that the devil enjoys all normal attitudes toward the disease:

The Devil can stand all the comfort you like to give him. Cast him out! You are not dealing with the person; you are dealing with the Devil. Demon power must be dislodged in the name of the Lord. You are always right when you dare to deal with sickness as with the Devil.

In the same way, in a different place, Wigglesworth (2000a: 189) gives a good illustration for the significance of holy anger and rough attitude toward the devil and disease:

One day a pet dog followed a lady out of her house and ran all around her feet. She said to the dog, “My dear, I cannot have you with me today.” The dog wagged its tail and made a big fuss. She said, “Go home, my dear.” But the dog did not go. At last she shouted roughly, “Go home,” and off it went. Some people deal with the devil like that. Satan can stand all the comfort you like to give him. Cast him out! You are not dealing with the person [i.e. people or man]; you are dealing with the devil. Demon power must be dislodged in the name of the Lord.

the room, just *like the lightning*. God was there *in lightning form*, and the devils were cast out and the sick healed” (my emphasis, Liardon ed. 1999: 127). For further information, see Chapter II.

²⁶ Wigglesworth distinguishes between to be possessed by the evil spirits and to be struck by the same with disease and sickness. While overpowering the body and soul by their evil power, the devils, in the former case, alter the personality of the possessed one with their evil personalities. They seize the personal consciousness of the victim in a violent way. In the latter case, the evil spirits hit the body, soul or both, but the same spirits may still retain the victim’s consciousness intact or they weaken the same without any alteration of the original personality. Yet, both cases are a kind of an invasion of the kingdom of darkness by power over the people who are created by God. The Kingdom of God suffers violence. The former case belongs to a higher degree of the devils’ work. Deliverance from both the demon possession and the sickness or diseased state is a manifestation of the coming Kingdom of God (see Chapter II).

Thirdly, Lake (cf. Liardon ed. 1999: 281) adds that the way God overcomes the enemies – in the form of disease and Satan/the demons that actively fabricate the disease – is by manifesting His holy anger and hatred.

3.2.4 A Continuationist Reformed Evaluation

Regarding Wigglesworth's and Lake's idea of the devilish origin of disease, and thus, negative tone toward it, a Continuationist Reformed perspective needs to deal more with the nature and origin of disease. The evaluation will be done from such a perspective, utilizing various backgrounds of resources. Closely related to this, to gain a broader perspective of a Continuationist Reformed position, see also Chapter II on the subheading "Viewing divine healing as a deliverance from the devils and their work" and its evaluation.

3.2.4.1 Comprehending the Idea about the Diabolical Source of Disease

Without doubt, Wigglesworth's and Lake's idea of the diabolical source of disease is identical to the views of Martin Luther and John Wesley. In *Table Talk*, nos. 577, 596-598, Luther maintains that the devils are the source of all diseases.²⁷ Likewise, Wesley, who does not deny the natural causes of diseases, believes that all

²⁷ Luther ([s.a.] 1997: no. 577: 268) states, "No malady comes upon us from God, who is good, and wishes us well; they all emanate from the devil, who is the cause and author of plagues, fevers, etc. ... God alone can check so many calamities." Likewise, regarding the work of the devil for causing sickness and disease, Luther ([s.a.] 1997: nos. 596-598: 274-275) also states, "[Point no.] 596 The apostle gives this title to the devil: 'That he hath the power of death.' And Christ calls him a murderer. He is so skilled, that he is able to cause death even with the leaf of a tree; he has more boxes and pots full of poisons, wherewith he destroys men, than all the apothecaries in the world have of healing medicine; if one poison will not dispatch, another will. ... 597 I maintain that *Satan produces all the maladies which afflict mankind, for he is the prince of death. St. Peter speaks of Christ as healing all that are oppressed of the devil.* He not only cured those who were possessed, but he restored sight to the blind, hearing to the deaf, speech to the dumb, strength to the paralytic; therefore I think *all grave infirmities are blows and strokes of the devil, which he employs as an assassin uses the sword or other weapon.* ... 598 Satan plagues and torments people all manner of ways. Some he affrights in their sleep, with heavy dreams and visions, so that the whole body sweats in anguish of heart. Some he leads, sleeping, out of their beds and chambers up into high dangerous places, so that if, by the loving angels who are about them, they were not preserved, he would throw them down, and cause their death (my emphasis)." If the author of sicknesses comes from the devil, a new problem arises: whether a godly Christian can be attacked by Satan. In *Table Talk* no. 583, Luther was asked, "Can good Christians and God-fearing people also undergo witchcraft?" He replied, "Yes; for our bodies are always exposed to the attacks of Satan. The maladies I suffer are not natural, but devils' spells." It must be noted that before maintaining this, in *Table Talk* no. 582, Luther ([s.a.] 1997: 269-270) tells a story that confirms his point: "A pastor having punished her [a witchcraft] for some knavery [by way of charm], she cast a spell upon him by means of some earth upon which he had walked, and which she bewitched. The poor man hereupon fell sick of a malady which no remedy could remove, and shortly after died."

diseases, either physical or mental are caused by Satan and his evil angels.

Confirming this, he (Wesley [1771-n.a. 1872] 1999: Sermon 122, Point 8) states,

Where they [Satan and his angels] are not permitted to take away life, they may inflict various diseases; and many of these, which we judge to be natural, are undoubtedly diabolical. I believe this is frequently the case with lunatics. It is observable, that many of those mentioned in Scripture, who are called lunatics by one of the Evangelists, are termed demoniacs by another. One of the most eminent Physicians I ever knew, particularly in cases of insanity, the late Dr. [Thomas] Deacon, was clearly of opinion that this was the case with many, if not most, lunatics. And it is no valid objection to this, that these diseases are so often cured by natural means; for a wound inflicted by an evil spirit might be cured as any other, unless that spirit was permitted to repeat the blow.²⁸

Following this idea, a classical Pentecostal, John Alexander Dowie (1902 *Leaves of Healing* in Hollenweger [1972] 1976: 119) also believes that sickness or disease “can never be God’s will.” Divine healing rests on Christ’s atonement and consequently performed by Christ. This type of healing is attained “through faith in Jesus,” faith that comes from hearing God’s Word.

This position has been evaluated and resolved in Chapter II: God in His providential order may sometimes directly authorize certain sickness such as toward Jacob at Peniel (Gen 32:25), or toward those He wants to condemn, or others. The problem in Jacob’s case is not a disease, but a hip dislocation which contains no inherent evil in it. Thus, responding to Wigglesworth, the coming of the Kingdom may manifest in the sending of disease by God or holy angels toward His enemies. This was evident in death of Ananias and Sapphira through Peter’s words (Acts 5:3-10) and the strike of blindness by the power of the Spirit upon the magician Elymas/Bar-Jesus who hindered the proclamation of the Gospel through Paul’s words (Act 13:9-11).

²⁸ The original sermon is delivered in London, on Jan. 17, 1791, and it is probably Wesley’s last one. Other works of the evil spirits, according to Wesley (Wesley [1771-n.a. 1872] 1999: Sermon 122, Point 8-10) are to tempt people – either holy or wicked ones – to sin, to “raise storms by sea or by land ... [to] shoot meteors through the air ... [to] occasion earthquakes; and, in numberless ways, [to] afflict those whom they are not suffered to destroy.” Besides these, they also “join with ‘the rulers of the darkness,’ the intellectual darkness, ‘of this world,’ – the ignorance, wickedness, and misery diffused through it, - to hinder all good, and promote all evil! To this end they are continually ‘working with energy in the children of disobedience.’ ... sometimes they work by them those *lying wonders* that might almost deceive even the children of God” (original emphasis). Among many, one work of the good angels is to “stop all the avenues [consequence] of ill” (Wesley [1771-n.a. 1872] 1999: Sermon 122, Point 12). This, according to Wesley ([1771-n.a. 1872] 1999: Sermon 122, Point 13), is in harmony with the truth that sometimes God still preserves His children and supplies their needs by His own immediate power without any instruments nor subordinate agents at all. God works “chiefly by subordinate means.” Notice here, that Wesley is a Continuationist, although for him miracles is not a common way of God’s work.

The testimony of Liu Zhenying, one of the house-church leaders in China, known as Brother Yun, when he was in prison for Jesus' sake also manifested the coming of God's Kingdom in this way. In His holy wrath toward the enemy of the Gospel and His love toward His servants, God sent a strange disease of itching skin with pus all over the bodies of Yun's cell mates – except Brother Li (Yun's friend in Christ) – that drove them crazy (see Zhenying & Hattaway [2003] 2005: 119-120).

In other words, destruction is not always evil or comes from the devil. It is good if it flows directly from God in His coming Kingdom. In this sense, disease and illness are typically condemnatory. The Scriptures do not indicate that God is always using His bad angels in sending the problem. In His sovereignty, God is always free to send them, even to send His good angels or to do it Himself, executing His judgment (see Chapter II).

Sickness also may directly be caused by God and the devil at the same time when God wants, firstly, to bring His servant to His great work and, secondly, to call His servant to His glory.

The former aim is indicated in a testimony of Gilbert Tennent (in Evans 1960: 13-14) who was raised in a personal revival through his long, terrible illness. He literally believes that his referred sickness was sent by God.²⁹ Yet, although not explicitly indicated in his writing, like in the biblical case of Job, it can be stated that Satan tried to destroy the good graces of God and bring all negative effects upon Tennent, His chosen servant. God turned the enemies (Satan and disease) into His slaves. He directly used the same situation in a good way. In this, God used sickness as a shock therapy to produce repentance, to bring consciousness about the most essential parts of life for Christ, and to focus the whole life to the eternal salvation.³⁰

²⁹ As indicated, it must be noted on the one hand, that sometimes the Lord allows sickness authored by the enemy coming upon believers, as He wants to bestow the best grace for His children. Acknowledging this we must bear another fact in mind, as stated by Spurgeon ([1875] 1997: vol. 21: 451), that “God is light, that is truth, for he can neither err, nor break his word, and therefore he cannot smile on anything that is false.” This means that God does not rejoice in seeing the disease in or death of His children, although, the paralyzing sting of the enemy has been reversed by the blood of Christ. On the other hand, believers are also justified in destroying the power of the devils that comes in affinity with sickness or, even, death by the power of His blood (see Chapter II). This does not reduce the positive blessings of God. It even considerably boosts the quality of the genuine faith in Christ, His love and power, adding more faith in a victorious battle of faith.

³⁰ For about six months at New Brunswick, Tennent (in Evans 1960: 13-14) had deeply longed for revival and the saving of souls in his ministry after suffering from an illness: “It pleased God to afflict me about that time with sickness, by which I had affecting views of eternity. I was then exceedingly grieved that I had done so little for God, and was very desirous to live one half year more, if it was His will, that I might stand upon the stage of the world, as it were, and plead more faithfully

The second aim is depicted in a speech of a dying Indian, Waban (in Turner's *Remarkable Providences*) reported by a puritan missionary John Eliot.³¹ Waban saw his sickness from God's perspective as a divine preparation to meet His God, the Redeemer. Here, the enemy (sickness) was also turned by God into His slave. The required attitude is "to repent of all my sins and to believe in Christ."

Seen empirically, sickness may come from these sources: Satan/the devils (e.g. the curse of sorcery and witchcraft, see Anderson 2000: 265-266), sins,³² nature

for His cause, and take more earnest pains for the conversion of souls. One thing among others pressed me sore; viz. that I had spent much time in conversing about trifles, which might have spent in examining people's states towards God, and persuading them to turn to Him. After I was raised up to health, I examined many about the grounds of their hope of salvation, which I found in most to be nothing but as the sand. With such I was enabled to deal faithfully and earnestly, warning them of their danger, and urging them to seek converting grace. By this method, many were awakened out of their security; and of those, divers [diverted persons] were to all appearances effectually converted, and some that I spoke plainly to were prejudiced. I did then preach much upon original sin, repentance, the nature and necessity of conversion, in a close examinatory and distinguishing way; labouring in the meantime to sound the trumpet of God's judgments, and alarm the secure by the terrors of the Lord, as well as to affect them with other topics of persuasion; which method was sealed by the Holy Spirit in the conviction and conversion of a considerable number of persons." Note how good and great is the spiritual effect of his sickness. Yet, this sickness may theologically be understood as the work of the devils in which God allowed the same to influence his being, and at the same time, God's work was to protect and revive his soul.

³¹ Waban is the first Indian who received the Gospel through John Eliot's missionary ministry. The first meeting of Eliot's evangelism took place in his house. Later, after the establishment of a small Indian church, Waban was elected as a ruler of fifty people. Waban says, "I now rejoice, though I be now a dying; great is my affliction in this world, but I hope that God doth so afflict me, only to try my praying to God in this world, whether it be true and strong, or not; but I hope God doth gently call me to repentance, and to prepare to come unto him; therefore he layeth on me great pain and affliction. Though my body be almost broken by sickness, yet I desire to remember thy name. Oh my God, until I die, I remember these words, Job xix. 23 to 28. Oh that my words were now written! Oh that they were printed in a book; that they were graven with an iron pen and lead, in a rock for ever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh I shall see God,' ... make yourselves ready to die, and follow me, and there shall see each other in eternal glory. In this world we live but a short while; therefore we must always be preparing that we may be ready to die. ... My great God hath given me long life, and therefore I am now willing to die. Oh Jesus Christ, help my soul; I believe that my sickness doth not arise out of the dust, nor cometh at peradventure, but God sendeth it, Job v. 6, 7. By this sickness God calleth me to repent of all my sins, and to believe in Christ; now I confess myself a great sinner; oh pardon me, and help me, for Christ's sake. Lord, thou callest me with a double calling, sometimes by prosperity and mercy, sometimes by affliction. And now thou callest me by sickness, but let me not forget thee, oh my God. I give my soul to thee, oh my Redeemer, Jesus Christ; pardon all my sins, and deliver me from hell: oh do thou help me against death, and then I am willing to die; and when I die, oh help me, and receive me.' In so saying, he died" (in Gillies [1754, 1845] 1981: 218).

³² When analyzing Mark 2:1-12 (the healing of a paralytic man) and John 5:1-15 (the healing at the pool of Bethesda), John Wimber and Kevin Springer (1986: 85-86) correctly conclude that personal sins are the key cause of the related physical problem: "The fact that Jesus forgave the man's sins [i.e. the first case] first indicates that Jesus understood spiritual sickness, caused by sin, was the primary issue in the paralytic's life, and that his paralytic condition was directly related to it. ... What is often overlooked in this story [the second case] is how Jesus later found the man at the temple and instructed him, 'See, you are well again. Stop sinning or something worse may happen to you' (v. 14). Apparently Jesus knew in this instance that the root of his problem was spiritual sickness brought on by sin. God's healing grace was abundantly given, but the invalid still had to believe and turn from the sin

(e.g. tsunami, earthquake and others), people (e.g. person hurting others for some reason), or God (see Chapter II). When sickness is caused by either one or combination of these, God probably wants repentance or the renewal of faith for the person to recover.

However, repentance is not always God's purpose in allowing sickness, although it is commonly so. A systematic theologian from South Africa, Adrio König (1986: 87-88) offers a good reason why the devil, after the resurrection of Christ, still torments God's faithful children: "exactly because they are faithful to God." This is the problem of Job and George Whitefield. In his *Journals*, Whitefield tells of his experience of a demonic attack in such a way, different from a demon possession (cf. footnote no. 26). God allowed the devil to take control over his body and soul to a certain degree for a certain period in his born again state (at the age of 19). Whitefield interprets his unique experience as being permitted by God in order that "His future blessings might not prove [his] ruin."³³ To be sure, this similar experience can also happen in the form of sickness and disease for other believers. In this case, the devil, disease, and sickness must be seen as real enemies of God's Kingdom.

that had held him captive for thirty-eight years." See also Chapter V on Lake's practical theological principle of "Have First True Faith in Christ for Spiritual Healing."

³³ Whitefield ([1738-1747, 1938] 1960: 51-53) states, "[Satan seemed to have desired me in particular to sift me as wheat. God permitted him, for wise reasons I have seen already, viz., that His future blessings might not prove my ruin. ... as Gideon taught the men of Succoth with thorns, so God, if I am yet in any measure blessed with true poverty of spirit, taught it me by the exercise of strong temptations. I observed before how I used to be favoured with sensible devotion; those] comforts were soon withdrawn, and a horrible fearfulness and dread permitted to overwhelm my soul. [One morning in particular, rising from my bed, I felt an unusual impression and weight upon my breast, attended with inward darkness. ... In a short time I perceived this load gradually increase, till it almost weighed me down, and fully convinced me that Satan had as real possession of, and power given over, my body, as he had once over Job's.] All power of meditating, or even thinking, was taken from me. My memory quite failed me. My whole soul was barren and dry, and I could fancy myself to be like nothing so much as a man locked up in iron armour. Whenever I kneeled down, I felt great heavings in my body, and have often prayed under the weight of them till the sweat came through me. [At this time, Satan used to terrify me much, and threatened to punish me if I discovered his wiles. It being my duty, as servitor, in my turn to knock at the gentlemen's rooms by ten at night, to see who were in their rooms, I thought the Devil would appear to me every stair I went up. And he so troubled me when I lay down to rest, that for some weeks I scarce slept above three hours at a time.] God only knows how many nights I have lain upon my bed groaning under the weight I felt, [and bidding Satan depart from me in the Name of Jesus.] Whole days and weeks have I spent in lying prostrate on the ground, [and begging for freedom from those proud hellish thoughts that used to crowd in upon and distract my soul. But God made Satan drive out Satan; for these thoughts and suggestions created such a self-abhorrence within me, that I never ceased wrestling with God, till He blessed me with a victory over them. Self-love, self-will, pride and envy, so buffeted me in their turns, that I was resolved either to die or conquer. I wanted to see sin as it was, but feared, at the same time, lest the sight of it should terrify me to death. ... I soon found what a slave I had been to my sensual appetite, and now resolved to get the mastery over it by the help of Jesus Christ.]" Passages enclosed in brackets [] were omitted in the shortened 1756 edition.

God gave direction that Job's sickness could be cured by continuously doing His work for others, i.e. praying by faith offered not for the self, but for others (Job 42:10). The remedy for Whitefield's problem is the following: "Whole days and weeks have I spent in lying prostrate on the ground, and begging for freedom ... till He blessed me with a victory over them." In fighting against sicknesses and diseases – which are the work of Satan/the devils – for such a healing, the believer must rebuke the power behind them with divine authority and boldness, applying the blood of Christ (see Chapter II), as rebuking the evil spirits in exorcism, on the one hand, and continue to offer the whole self for God and His work, on the other hand. This concurs with the suggestions of Wigglesworth and Lake.

3.2.4.2 The Evil Nature of Disease in Most Cases

Except the kind of diseases and sicknesses caused directly by God or His good angels, the other kinds of diseases by nature are inherently evil, enemies of Christ and His Redemptive Kingdom, and, thus, pure antitheses of His Kingdom. Therefore, a proper response to these kinds of diseases is great, holy anger and hatred. This section will deal with diseases caused by the devil.

What follows are my arguments about the inherent evil of most diseases. Firstly, there is absolutely no disease in the first creation order of God. In that order, disease is "not essential to manhood, nor an integral part of human nature as God created it" (Spurgeon [1887] 1997: vol. 33: 916).³⁴ Disease is destructive by nature, since it creates disorder to His good creation (cf. Spurgeon [1887] 1997: vol. 33: 919). Creation, in God's plan, is neither designed for disease, corruption, nor sickness, but for dignity. Secondly, Jesus' messianic work is marked with this: "healing all who were oppressed by the devil" (Acts 10:38, NASB, ESV). John Gill ([s.a.] 1999d: 284) mentions that Jesus heals those oppressed both "in body, as 'lunatics, epileptics, and demoniacs'; and in soul, such as were led captive" by the devil (cf. footnote no. 27 for Luther's idea). The word "καταδυναστευόμενους" "that were oppressed" (KJV) or

³⁴ Only in the creation order, but not always the same in providential order, a Pentecostal healing evangelist, a founder and leader of Elim Foursquare Gospel Alliance, George Jeffreys (1932: 39) correctly says: "If death can be definitely traced back to sin, and if sin can be traced back to Satan and no further, we are not violating the principles of reasonable deduction when we maintain that sickness and disease, the harbingers of death, come from the same source." The providential order, in which sin must be presupposed, also manifests in the sending of disease and death upon the impenitent sinners by the Righteous, yet, Omni-good God. We must also consider this in terms of God's righteous operation of His coming Kingdom upon His enemies – which is comparable to the judgment of the devils in the present exorcism. This kind of judgment is absolutely good and proper in God's sight.

“καταδυναστεύω” (Strong # 2616) originated from a preposition “κατά” (usually signifying opposition and intensity) and a derivative of “δυνάστης” (of great authority, might, potentate), meaning “to exercise dominion against” or “to oppress” (Strong [s.a.] 1997: 132, 244, 246). This indicates that the devil exercises dominion, authority, and power against people (believers and unbelievers) by giving them sickness and disease, in body or soul. For example, toward a woman who was “bent over and could not fully straighten herself,” Jesus said, “Woman, you are freed from your disability,” and He “laid his hands on her” for her healing (Luke 13:11-12, ESV). Jesus explains this as the “loosing” of the woman “whom Satan bound for eighteen years” (Luke 13:16, ESV). His coming was “to destroy the works of the devil” (1 John 3:8, NASB, ESV). Thirdly, in the redeemed state of the new heaven and earth, there is absolutely no more disease of any kind. This means that Christ’s work is to destroy this enemy.

In other words, disease, that brings chaos and disturbance to His good creation, is an abnormality which ought not to be; yet, it is definitely present in God’s providential order. It is by nature a destroyer of God’s good creation. Spurgeon ([1882] 1997: vol. 28: 417) rightly calls organic “diseases” “evils” that need to be “cast out” from this “poor dust and ashes [i.e. body].” While acknowledging the distinction between moral evil (sins) and disease, Spurgeon ([1887] 1997: vol. 33: 916-919) closely associates them in such a way, indicating that their nature is perfectly analogous.³⁵

³⁵ Confirming this, Spurgeon ([1887] 1997: vol. 33: 916-919) states, “The Lord in this present life treats *sin as a disease*. ... In great mercy he looks upon us with pity, and for the while treats our ill manners as if they were diseases to be cured rather than rebellions to be punished. ... we sin willfully, we choose evil, we transgress in heart, and therefore we bear a moral responsibility which makes sin an infinite evil. Our sin is our crime rather than our calamity; however, *God looks at it in another way for a season*. That he may be able to deal with us on hopeful grounds, he looks at *the sickness of sin*, and not as yet at the wickedness of sin. Nor is this without reason, for men who indulge in gross vices are often charitably judged by their fellows to be not only wholly wicked, but partly mad. Propensities to evil are usually associated with a greater or less degree of mental disease; perhaps, also, of physical disease. *At any rate, sin is a spiritual malady of the worst kind. Sin is a disease, for it is not essential to manhood, nor an integral part of human nature as God created it. Man was never more fully and truly man than he was before he fell*; and he who is specially called ‘the Son of man’ knew no sin, neither was guile found in his mouth; yet was he perfectly man. *Sin is abnormal; a sort of cancerous growth, which ought not to be within the soul*. Sin is disturbing to manhood: sin unmans a man. Sin is sadly destructive to man; it takes the crown from his head, the light from his mind, and the joy from his heart. *We may name many grievous diseases which are the destroyers of our race, but the greatest of these is sin: sin, indeed, is the fatal egg from which all other sicknesses have been hatched. It is the fountain and source of all mortal maladies. It is a disease, because it puts the whole system of the man out of order*. It places the lower faculties in the higher place, for it makes the body master over the soul. The man should ride the horse; but in the sinner the horse rides the man. The mind should keep the animal instincts and propensities in check; but in many men the animal crushes the mental and the

In this sense, Spurgeon is right. By discerning the actual nature and the inherent power behind viruses and diseases, they are a clear type of the devil.³⁶ No virus or disease has such a benevolent character to human kind. The bird flu and HIV viruses only manifest despotic, merciless power, and authority to destroy and kill, and, thus, manifesting the reality of Satan and the devils.

On the one hand, the Scripture positively states that the devil “had the power of death”³⁷ (Heb 2:14; cf. John 14:30; 1 John 5:19; Mat 4:8-9). On the other hand, disease is an inseparable part of death. In a sermon “Memento Mori,” delivered on March 18, 1860, Spurgeon ([1860] 1997: vol. 6: 263-264) categorizes sickness and disease as “death’s warnings,” “death’s signs and tokens about us in every part of our body,” death’s “warrants” presented to us, and “stabs from the hand of Death.” Likewise, König (1986: 85) calls “sickness” in the Old Testament perspective “a

spiritual. ... *The equilibrium of the life-forces is grievously disturbed. Even as a sickness of body is called a disorder, so is sin the disorder of the soul.* Human nature is out of joint, and out of health, and man is no longer man: he is dead through sin, even as he was warned of old, ‘in the day that thou eatest thereof thou shalt surely die.’ Man is marred, bruised, sick, paralyzed, polluted, rotten with disease, just in proportion as sin has shown its true character. *Sin, like disease, operates to weaken man.* The moral energy is broken down so as scarcely to exist in some men. The conscience labors under a fatal consumption, and is gradually ruined by a decline; the understanding has been lamed by evil, and the will is rendered feeble for good, though forcible for evil. The principle of integrity, the resolve of virtue, in which a man’s true strength really lies, is sapped and undermined by wrong-doing. Sin is like a secret flow of blood, which robs the vital parts of their essential nourishment. How near to death in some men is even the power to discern between good and evil! The apostle tells us that, when we were yet without strength, in due time Christ died for the ungodly; and this being without strength is the direct result of the sickness of sin, which has weakened our whole manhood. *Sin is a disease which in some cases causes extreme pain and anguish, but in other instances deadens sensibility.* ... It is one of the worst points of this disease of sin that it stupefies the understanding, and causes a paralysis of the conscience. By-and-by sin is sure to cause pain, like other diseases which flesh is heir to; and when its awakening comes, what a start it gives! ... *Sin is a disease which pollutes a man.* ... God, therefore, *treats sin as a disease, because it is a disease; and I want you to feel that it is so*” (original emphases in part).

³⁶ Cf. Watson ([1692] 1989: 61-62) correctly states the following: “Satan’s kingdom is a kingdom of slavery. He makes all his subjects slaves. ... Satan is a usurper and a tyrant; he is a worse tyrant than any other. ... Other tyrants have some pity on their slaves. Though they make them work in the galleys, yet they give them meat, and let them have their hours for rest; but Satan is a merciless tyrant, who gives his slaves poison instead of meat, and hurtful lusts to feed on. I Tim vi 9. Nor will he let his slaves have any rest: he hires them out to do his drudgery. ‘They weary themselves to commit iniquity.’ Jer ix 5. When the devil had entered into Judas, he sent him to the high priests, and from thence to the garden, and never let him rest till he had betrayed Christ and hanged himself. Thus he is the worst of tyrants. When men have served him to their utmost strength, he welcomes them to hell with fire and brimstone.”

³⁷ Andrew Murray ([1900] 1992: 94-95) believes that Satan is “everywhere at work where death reigns, and nevertheless he has no power to decide as to the death of God’s servants without the express will of God. ... He [God] only leaves His children in Satan’s power for the given time; after which His good will is to associate us in the exemption of Him who has conquered Satan, who has withdrawn us from his domination in bearing in our stead our sins and our sickness.” By this, Murray draws parallel for sickness: Satan is the author where sickness reigns although he works only by the permissive, express will of God.

prolepsis or initial stage of death – a precocious intervention of death into life.”³⁸ Thus, since disease is an inherent part of the process of death, so the power behind the most part of the diseases, especially the deadly ones, is the devil. Scripture testifies that the very author of Job’s diseases and calamities are the direct touch of Satan (Job 2:5-7; cf. 1:12). While confirming the devilish nature of disease, a Reformed pastor, Tom Wells (1992: 86-87) rightly puts Christ’s miracles of healing in a parallel position with the casting out of demons. Both are to be understood as “picturing the future destruction of Satan and of all evils that prey on men in this world.” Ridderbos (1967: 4) correctly states, “In the N.T. [New Testament] sickness is ascribed to evil spirits, and the devil is represented as the ruler over the kingdoms of the world.” This means that from the perspective of the realm of the Redemptive Kingdom of God, most diseases are by nature God’s enemy.³⁹ Even, perhaps disease is, to some extent, another material kind of the devil itself, as already believed by Wigglesworth.

The idea that most diseases are God’s enemies is supported by the general condition of sinners, i.e. under the dominating power of Satan and his dark angels. Although acknowledging that God is in control of everything, Thomas Watson,⁴⁰

³⁸ In a different place, he (König 1986: 95) gives a reason for this: “Psalm 88 is a clear example of someone who is gravely ill and experiences his illness as a prolepsis of death. According to verses 4-6 he is already among the dead.” On the other hand, “healing” is called “a prolepsis of resurrection” (König 1986: 85).

³⁹ It is also generally perceived by the Reformed position, as indicated by Cornelius Van Til and Herman Dooyeweerd, that there is no neutrality in reality. This means that things are either under the dominion of God’s righteous Kingdom or its antithesis. In the same way, Herman Ridderbos (1967: 6-7) believes that if neutrality really exists, it is the “opposite” of the Kingdom of God, in the same category as “licentiousness” and “autonomy.” This can be justified, since it is really outside the positive realm or reign of the Kingdom of God, otherwise it is not neutral.

⁴⁰ Confirming this, Watson ([1692] 1989: 61-64) states, “God’s kingdom of grace cannot come into our hearts till we are brought out of the kingdom of darkness. Col i 13. ... O pray that God would deliver you out of the kingdom of darkness! ... we pray against Satan’s kingdom ... He has his throne. ... His throne is set up in the hearts of men; he does not care for their purses, but their hearts. ... His kingdom has two qualifications or characters: [1] It is *regnum nequitiae*: a kingdom of impiety. [2] It is *regnum servitutis*: a kingdom of slavery. ... He makes all his subjects slaves. *Peccati reus dura daemonis tyrannide tenetur* [The sinner is held captive under the grim tyranny of the devil]. ... Men are willing slaves to Satan; they will fight and die for him; therefore he is not only called ‘the prince of this world,’ but ‘the god of this world’ (John xii 31; 2 Cor iv 4), to show what power he has over men’s souls. ... Because, till the kingdom of grace come, we have no right to the covenant of grace. ... Before the kingdom of grace comes unto us we are spiritually illegitimate, of the bastard brood of the old serpent. John vii 44. ... Before the kingdom of grace be set up in men’s hearts, the kingdom of Satan is set up in them. They are said to be under ‘the power of Satan.’ Acts xxvi 18. Satan commands the will; though he cannot force the will, by his subtle temptations he can draw it. He is said to take men’s captive ‘at his will.’ 2 Tim ii 26. The Greek word signifies to take them alive as the fowler does the bird in the snare. The sinner’s heart is the devil’s mansion-house. ... It is *officina diaboli*, Satan’s shop, where he works. ‘The prince of the air that now worketh in the children of disobedience.’ Eph ii 2. The members of the body are the tools with which Satan works. He possesses men. In Christ’s

Spurgeon,⁴¹ and Charles Hodge⁴² confirm this. Parallel to the condition of total depravity, sinners' bodies, if not also their souls, are influenced by Satan, either by the revengeful and slavery spirits or by the unclean spirits.

The best way to perceive the source of sickness and disease effected by either Satan/the devils or God/His good angels is by the habit of continual prayer of faith, asking supernatural wisdom and guidance from God (see Chapter VII). This is so, because the problem to be encountered is supernatural, supra-rational, and conveying spiritual mystery which is impossible to be detected by the natural mind.

3.2.4.3 The Sovereignty of God upon His Enemies

Wigglesworth is right in maintaining that God's absolute sovereignty deals with His controlling power over all things without exception (see Chapter I on "Definition of Terms"). In His providential order, God worked in permitting Job's sickness and calamities (see Job 1:11; 2:5; cf. 1:9-10, 20-22; 42:11). Yet, God still directly controls all problems to bring ultimate good to Job. For this reasons, Wells (1992: 26) calls Satan "the unwitting and unwilling servant of God." God, in His sovereignty and general rule over all things, uses or, appropriately speaking, manipulates Satan, his armies, the wicked men, and even sins – for His good purpose (see Wells 1992: 83). In Andrew Murray's words, "God makes use of Satan as a wise government makes use of a jailer" ([1900] 1992: 95). This secures Romans 8:28.⁴³

3.3 Encountering Sickness and Disease within the Framework of Evangelistic Zeal

Divine healing in the ministries of Wigglesworth and Lake are conducted with the zeal of evangelizing the lost. We may see this in their short biographies (see

time many had their bodies possessed, but it is far worse to have the souls possessed. One is possessed with an unclean devil, another with a revengeful devil."

⁴¹ Spurgeon ([1883] 1997: vol. 29: 527) believes that conversion and faith brings our state from "under the yoke of Satan" to that of Jesus Christ: "When we yielded ourselves up to Christ to be saved by him, we in spirit renounced every sin. We felt that we had come out from under the yoke of Satan, and that we made no reserve for the lusts of the flesh that we might obey them, but bowed our necks to the yoke of the Lord Jesus."

⁴² In a sermon on 1 Cor 7:23, "Ye are Bought with a Price" (delivered on September 14, 1856), Charles Hodge ([1879] 1999) maintains that before we are redeemed by Christ, Satan "could do with us what he pleased [and] we were in his power, hopelessly and helplessly under his control."

⁴³ A clear example for this is the history of Joseph in dealing with his brothers (see Wells 1992: 20-21). For a deeper argument of the work of Satan and God at the same time, see Wells (1992: 17-28, 70-75, 83-95).

Chapter I; cf. Theron 1996: 81 on the evangelistic nature of the early Pentecostals). Jesus is the model for the zeal and its practice. The importance of the framework of evangelistic zeal is in line with the nature of the saving and healing Gospel.

The evaluation agrees to a great extent with Wigglesworth's and Lake's teaching and practice. The ministry of divine healing will manifest fruitfully along the line of the zeal and practice of evangelism. This is in accordance with the promise of Christ (see Mark 16:18) in the great commandment. Yet, the love-caring Church must also be added to the referred quality for a greater manifestation of divine healing, in accordance with James 5:13-16. The priority upon evangelism and the preaching of the Word must be greater than divine healing itself because signs (divine healings), by nature, need the Word that accompanies them (the thing referred by the signs).

3.3.1 Evangelistic Spirit in and according to Wigglesworth

Without a doubt, Wigglesworth is a man with an evangelistic zeal.⁴⁴ For him (Wigglesworth 1999a: 287), the zeal is an inseparable quality of the divine, loving compassion toward the lost and of the Spirit baptism:

Is it possible, after we have been baptized with the Holy Spirit, to be satisfied with what we see? What made Jesus weep over Jerusalem? He had a heart of compassion. There are sin-sick souls everywhere. We need a baptism of love that goes to the bottom of the disease. We need to cry to God until He brings us up to the "*measure of the stature of the fullness of Christ*" (Eph. 4:13). ... Are you awake to the great fact that God has given you eternal life? With the power God has put at your disposal, how can you rest as you look out upon your neighbors? How we have sinned against God! How we lack this spirit of compassion! Do we weep as we look out upon the unsaved? If not, we are not Pentecost-full. Jesus was moved with compassion. Are you?

This means that in conducting the ministry of divine healing, the eternal destiny of the people and the testimony of the full Gospel – which includes eternal salvation – must be the main concern: "If you cease from testifying, you will be sorry when you give an account of your life before God (Rom. 14:12). As you testify, you will be a vessel through which the power of God can bring salvation to people (Rom. 1:16). Testify wherever you are" (Wigglesworth 1999e: 366). Yet, this does not mean that believers

⁴⁴ Cf. Madden 2000: 29. Wigglesworth (1999e: 364) states, "[W]hen we were saved ... we wanted everybody to be saved. That mindset has to be continuous." Wigglesworth (1998e: 23) expresses his heart: "My daughter is a missionary from Africa. I am interested in and helping to support missionaries all over, besides Africa. I love missionary work." In the same vein, the "bride of Christ" who will be made worthy for rapture, according to Wigglesworth (1998e: 14) is saved sinners whose "only desire and highest thought is to do the will of God and lead sinners to Christ."

must speak to all people they meet about Jesus. They are only required to testify according to the guidance of God.⁴⁵

The kind and degree of the zeal for the lost necessary for a fruitful ministry of divine healing is the same as that of Christ. Wigglesworth (1999b: 480) advises believers to attain this evangelistic desire at all costs:

Let me entreat you right now to pay any price. Never mind what it costs; it is worth it all to have His smile, to have His presence – truly, more than that – to have the same desire that He [Jesus] had to win others for Him. When I see His great desire to win me, I say, “Lord, remold me like that. Make me have the desire of salvation for others at any cost.”

The significance of evangelistic motive and zeal in conducting divine healing is the following. Firstly, the motive and zeal are necessary for making the healing power of God operative in us, servants of His will. With the idea that evangelizing the lost is His will,⁴⁶ Wigglesworth (1999a: 215) confirms the point: “It is impossible for us to subdue kingdoms (see Hebrews 11:33), impossible for the greater works to be accomplished (see John 14:12), impossible for the Son of God to be making sons on earth except as we stand exactly in His place.”⁴⁷ Secondly, the evangelistic spirit is certainly an inseparable quality that accompanies genuine, faith knowledge of Christ needed for the Spirit baptism (see Chapter VI), a condition for a fruitful ministry of divine healing:

No one can have a knowledge of an inward Christ (i.e. faith knowledge of Christ) without having a longing that there will be an increase of souls saved. The very first principle is that you have a “*first love*” (Rev. 2:4). And if you don’t lose that love, it will keep you focused on winning souls all the time.

3.3.2 Evangelistic Spirit in and according to Lake

Similar to Wigglesworth, according to Lake, the preaching of the gospel should always go hand in hand with the demonstration of God’s power, including

⁴⁵ When giving an interpretation of his message in other tongues, Wigglesworth (1999e: 366) states, “Live in the place where the Lord your God moves you, not to go from house to house nor speak from person to person, but where the Lord directs you, for He has the person who is in need of truth waiting for watering with your watering can.”

⁴⁶ Before explaining divine healing as a part of God’s will and plan, Wigglesworth (2000a: 185-186) states that a Pentecostal preacher must love God, seek His will which is to “avoid making much of finances except to stir people up to help support our missionaries financially” so that God “will always put [one] in the right place at the right time.”

⁴⁷ For Wigglesworth, evangelism is not the only will of God. His will also includes our total offering of the selves out of love to God, our holy lives (which includes determined sanctification, obedience, and intimate walking with God), our justification in Christ, our childlike believing in Him, our perfect surrender and rest in God, our being baptized with the Holy Spirit, our daily spiritual disciplines, and others (see Wigglesworth 1999a: 215-219, 223, 238).

divine healing and other miracles (Liardon ed. 1999: 535). In line with this, Lake (Lindsay ed. [1949] 2003: 9) states his oath to God: “I am through forever with everything in life but the proclamation and demonstration of the Gospel of Jesus Christ.”⁴⁸ A simple proclamation of the Gospel involves the proclamation of eternal salvation and divine healing ministry to all with a calling to repent and believe Christ as the only Savior and Healer (see Lindsay ed. [1949] 2003: 19, 41, 57, 61, 68). Thus, ministering divine healing should be conducted upon believers and unbelievers. They then should be allowed freely to take their personal decision in encountering Christ.

In principle, Lake (Lindsay ed. [1949] 2003: 41) maintains that divine healing and the proclamation of the coming of the Kingdom of God must be combined into one mandate, as indicated by Jesus in the sending of the seventy disciples. In the same place, Lake confesses his faith in God of the future Gospel ministers that manifest the unity of the message of deliverance and the ministry of healing:

I trust that some day we will have a missionary army equipped by the power of God, that will go and heal the heathen, and discover that their message will have strength and power in the lives of the nations that it now lacks. A God without power to heal a sick heathen’s body is a poor recommendation of His ability to save his soul.

However, while maintaining the unity between the proclamation of the Gospel and divine healing, Lake asserts that we must also be open to God’s miraculous healing that flows out of His mere compassion toward the sick without any intention of or followed by evangelism (see Liardon ed. 1999: 489-490).

According to Lake, ministering the Gospel of salvation and healing must be done, in principle, in conformity with the will and presence of Christ in dealing with the sick in the concrete situation. When entering a house of some confirmed invalids whereas the other members of the family had already passed away, Lake (Lindsay ed. [1949] 2003: 52) states the following to one of the ministers, highlighting the concrete display of the Gospel:

Such a sight as this reveals our present-day Christianity as a helpless, wretched force. What would happen if Jesus Christ came into this house? He would show us what Christianity is by healing this family. Is it not time that we came out of our wretched theological debates, and get hold of the Eternal God, and called the power of Christ down upon a house like this?

⁴⁸ In connection with this, Lake (as well as Wigglesworth) believes that in reality, salvation and divine healing are one and secured in the perfect atonement of Christ (see Liardon ed. 1999: 540; see Chapter IV). The latter deals more with the cleansing from natural diseases by His Word and atoning blood (Lindsay ed. [1949] 2003: 57, 61).

3.3.3 A Continuationist Reformed Evaluation

There is no objection in evaluating Wigglesworth's and Lake's idea. Yet, I need to highlight some statements, under the following sub-headings.

3.3.3.1 Divine Healing in the Context of Evangelism

The ministry of divine healing is at the height of its powerful manifestation when it rests in the context of evangelizing the lost. The Gospels portraying Jesus' command for healing the sick is placed in the mandate of preaching repentance for the sake of God's Kingdom (Mat 10:1, 8; Mark 6:13; Luke 9:2, 6, 11; 10:9). Before taken up into heaven, Jesus gave the greatest commission to "go into all the world and proclaim the gospel to the whole creation" with the promise of signs following (Mark 16:15-18). Included in this commission is that "they will lay their hands on the sick, and they will recover" (Mark 16:18, ESV). It is then not surprising that Paul and Peter believe that divine healings are integral parts of the proclamation of the Gospel (1 Cor 12:9; 1 Pet 2:24).

Citing Henry Wildeboer (an associate professor at Tyndale Seminary in Toronto, Canada), Leonard Kuyvenhoven (1999: 37, 41), a Christian Reformed Church pastor, maintains that the main place of miracles (including divine healing) as demonstrated in the early church is in the proclamation of the Gospel:

As Wildeboer states, 'The more radically the gospel was preached and the more boldly it was demonstrated with miracles, the more certain its opposition.' ... Miracles were not the primary focus of Paul's ministry; rather, it was the gospel of salvation that Paul brought to the Gentiles world – all the way to Rome. ... They [the apostles] announced that the kingdom had come, and they called people to repent and believe in the name of Jesus. That message, as it was for Jesus, was accompanied by signs and wonders.

Equally, confirming the above-mentioned point, Spurgeon ([1872] 1997: vol. 18: 699-700) maintains that the promised signs and wonders will follow those who utterly trust Him and preach the whole Gospel with passion, power, and faithfulness, no matter the consequences.⁴⁹ These signs and wonders are the contemporary proofs of the Spirit's presence and work that testify Christ and silence the enemies' mouths.

⁴⁹ Spurgeon ([1872] 1997: vol. 18: 699-700) states, "Now the Spirit of God, if we would but trust him and give up all this idolatry of human learning, cleverness, genius, eloquence, and rhetoric ... would soon answer our adversaries. He would silence some of them ... *If there be not a miraculous spiritual power in the church of God at this day, she is an impostor.* At this moment the only vindication of our existence is *the presence and work of the Paraclete among us.* Is he still working and witnessing for Christ? I fear he is not in some churches, but here we behold him. Look at his workings in this place ... a nine days' wonder ... we gave the people the gospel, we brought out before

In the same vein, a Pentecostal evangelist, Reinhard Bonnke (Bonnke & Canty 1994: 22-23) confirms the point:

[M]iracles belong only to the gospel – nothing else. No marvels for the sake of marvels. God isn't a showman. He is not in the business of supplying marvels to bring acclaim to any strutting egotist. The Holy Spirit is in league with the crucified Christ – even linked in name, the Spirit of Christ. They have one mind – to defeat the devil through the gospel. The Spirit finds fulfilment only in the gospel. The gospel is so big. It is totally comprehensive, leaving nothing untouched – visible or invisible, earth, hell or heaven.

Also, thinking of real-life situation by common sense, David B. Barrett (1992: 190) rightly concludes, “‘Signs’ and ‘wonders’ in our usage ... are primarily for those who are lost, or for those who are unfamiliar with God’s ways and God’s purposes.”

Similarly, König (1986: 89) correctly maintains that the function of divine healing in the Gospel of Mark is “to authenticate” the Gospel.⁵⁰ In the same place, he explains that divine healing is “a visible, verifiable aspect of salvation which could persuade people to accept the invisible, unverifiable aspects such as forgiveness.”

3.3.3.2 Priority of the Ministry of the Word over the Ministry of Divine Healing

Evangelism and preaching of the Word must have a greater priority than divine healing.

In putting the priority of proclaiming God’s Word in connection with divine healing, Walter J. Hollenweger ([1972] 1976:372) correctly asserts: “The New Testament signs must be qualified by being integrated into the process of preaching. ... signs (both ‘remarkable’ and ‘ordinary’) need the word which accompanies them.” Similarly, Keith Warrington (2000: x) rightly argues in his book *Jesus the Healer: paradigm or unique phenomenon*, that while divine healing is inherently important for

the world the old Reformers’ doctrines, Calvinistic truth, Augustinian teaching, and Pauline dogma. We were not ashamed to be the “echo of an exploded evangelism,” as some wiseacre called us. *We preached Christ and him crucified* ... Have we ever lacked conversions? ... Has not the history of this church from its littleness in Park Street until now been a march of triumph, with the hearts and souls of men as the spoil of the war, of which the standard has been Christ crucified? And it is so everywhere. *Only let men come back to the gospel and preach it ardently*, not with comeliness of words and affectation of polished speech, but *as a burning heart compels them, and as the Spirit of God teaches them to speak it; then will great signs and wonders be seen. We must have signs following, we cannot answer the world else.* Let them sneer, let them rave, let them curse, let them lie, God will answer them. It is ours in the power of the Spirit of God to keep on preaching Christ and glorifying the Savior. Just as Jesus always met the adversary in a moment, and the disciples had no need of any other defender, so we have another Paraclete, who in answer to prayer will vindicate his own cause and gloriously avenge his own elect” (my emphasis).

⁵⁰ Jesus’ explicit statements and work in Mark 2:10-12 demonstrate that His miraculous healing of the man with palsy serves to authenticate that “the Son of man has power on earth to forgive sins.”

liberating people from suffering, the extra significance of it is “as powerful opportunities to teach about [the] Saviour and to develop his followers.”

Therefore, after the occurrence of divine healing we may boldly proclaim the Gospel, telling the works of Christ in dealing with the salvation of our soul. This does not ignore the fact that sometimes, the field does not permit us to proclaim or share the message of the Gospel. Divine healing in this situation may be understood as pre-evangelism (introducing the Gospel) by which Christ heals unbelievers merely out of His compassion (cf. Lake’s idea). Yet, since divine healing also functions as a typology that points to Christ the Savior and His saving atonement, divine healing is part of the Gospel message itself (see footnote no. 52 and text). This cannot obliterate people’s responsibility to repent from their sins and believe in Christ.

Brother Yun gives a good example for putting a greater priority of the Word over divine healing. Relating with this, he (Zhenying & Hattaway [2003] 2005: 192) also puts the priority on the salvation of souls without neglecting divine healing: “Many sinners found salvation and the sick were healed.” After a Chinese couple dramatically renounced their sins and received salvation of Christ, Zhenying (Zhenying & Hattaway [2003] 2005: 208) testifies, “Although the man did not immediately feel any better [regarding the physical health], I knew God had captured his heart and would soon heal his body.” He (Zhenying & Hattaway [2003] 2005: 299-300) highlights a biblical position: “we’re not called to follow signs and wonders but instead the signs and wonders follow us when the gospel is preached.”

Correlating with this, the method of evangelism and divine healing may be flexible as long as the endeavor to the proclamation of the Gospel is sure. Again, Zhenying gives a good example. In dealing with the order of divine healing and evangelistic proclamation, Yun (see Zhenying & Hattaway [2003] 2005:71) maintains that healing either comes first in order to advance Gospel proclamations or that proclamation comes first with the following back up of divine healings. However, he prefers to maintain the latter in accordance with the account of Mark 16:17-20, i.e. signs and wonders follow the Gospel proclamations.

3.3.3.3 The Scope of God’s Manifested Compassion and Mercy

Evaluating Lake’s idea, the significance of divine healing by the compassion and mercy of God should not be interpreted as merely physical. It may also involve the eternal salvation of their souls. The reason for this is the following. Firstly, the

accounts of signs and wonders in the Gospel are written in order to draw people to genuine faith in Jesus Christ, the Son of God (see John 20:31). A direct result of the miracle in Cana is “His disciples believed in Him” (John 2:11).⁵¹ Secondly, Jonathan Edwards’ view of the typological and spiritual nature of miraculous, physical healings in the New Testament supports the unity of divine healing with the eternal salvation in Christ. He believes that divine healing is a tangible sign that typologically refers to the reality of the gracious, supernatural things of God in Christ. It primarily refers to the Redeemer and His total work of Redemption.⁵² Thirdly, genuinely divine compassion toward a person's condition must be holistic which acknowledges the unity of one’s physical, psychological, spiritual aspects, on the one hand, and the temporal and eternal destinies. This is evident in the fact that Jesus’ ministry of divine healing is not only or primarily physical, but touching a whole existence in its being and personality. Concurring with Michael Harper (1986: 155), Jesus’ ministry of divine healing is “to reintegrate man, to bring new harmony and peace to man – body, soul and spirit.”⁵³ This is in a bigger context of restoring the broken and corrupted relationship of human kind with God, a relationship which involves the whole being (see Harper 1986: 153).

3.3.3.4 Divine Healing in the Life of the Congregation

It is also right and good to have a proper divine healing ministry in the midst of the believing congregation to obey James 5:13-16. This is to manifest the love of Christ among those who believe. The caring relationship between Church members is crucial for the manifestation of divine healing (see Theron 1999: 56-57, 59-60). It would be best for the manifesting of divine healing if the caring congregation also has evangelistic zeal and practice. Similarly, while suggesting believers to pray for each other for healing, Kuyvenhoven (1999: 55) states, that this kind of prayer

⁵¹ Harper (1986: 106-107) draws a conclusion from two different developments of biblical accounts: Firstly, a development from merely having faith in Christ’s miraculous power, to genuine saving faith through divine corrections and compassionate concern. Secondly, a development from the genuine saving faith to its enlargement and deepening.

⁵² *Miscellanies* nos. 512 and 518 (Camberlain ed. 2000: 56-57, 63). See a deeper exposition on the subject in Chapter II, “The Nature of Divine Healing,” under the subtitle “The basic premises of divine healing.”

⁵³ Harper (1986: 143-147) argues that Jesus’ ministry of divine healing is strongly influenced by His Hebrew (Old Testament) tradition which conservatively views humanity as a whole being with an inseparable unity of body and soul. This perspective is clearly demonstrated in Jesus’ idea of health and his goal in performing divine healing (Harper 1986: 143-147, 155-156).

takes place in a community that is committed to living out the gospel of reconciliation. ... A prayer for healing is an invitation to allow God's redemptive work to touch our entire lives, including our broken, damaged relationship, our unforgiven, unresolved conflicts, and our unconfessed sin that is allowed to wreak its destruction in our lives. ... the ministry of healing ... takes place in the church, the community of faith.

Note here the highlight on a congregation that obeys the Gospel of Christ in love.

3.4 Encountering Sickness and Disease by a Total Consecration to God

The referred approach is typical of Lake, but not of Wigglesworth. The former handled sickness and disease by a total consecration to God, i.e. a complete separation of the whole existence from man's dependence and committing all to God for every single help. It let God – in His way and not a human's way – decide either for health, sickness, or death (see Chapter II for further explanation). This attitude leads Lake to refuse the help of physicians and medicines.

A Continuationist Reformed evaluation agrees with Wigglesworth's moderate attitude, but not with Lake's radical opposition toward physicians and medicines. A biblical attitude of total consecration to God and following His guidance is greatly endorsed.

3.4.1 Wigglesworth's Moderate Position toward Physicians and Medicines

Differing from Lake and based on common sense, Wigglesworth shows a moderate attitude toward physicians and medicines. He (Wigglesworth 1999c: 102) admits that physicians and medicines are useful for the troubled world, yet not the most significant when compared to Christ who can give peace more abundantly to the sick ones. In the same place, he suggests that “doctors ought to be paid when they cure their patients – and not before” in order to avoid the taking of money needed for survival without guarantees that the sick would recover. Furthermore, when the actual healing from God has not yet taken place, it is necessary, according to Wigglesworth (1999d: 127-128), to be honest about the existing situation and to use the natural help in a proper way.⁵⁴

⁵⁴ Confirming this, Wigglesworth (1999d: 127-128) says, “When our people saw us put glasses on the first time, they were very troubled. They were no more troubled than we were. But I found it was far better to be honest with the people and acknowledge my condition than get a Bible with large print and deceive the people and say that my eyesight was all right. I like to be honest. My eyesight gave way at about age fifty-three, and somehow God is doing something. I am now sixty-eight, and I do not need a stronger prescription than I needed then, and I am satisfied that God is restoring me. When I was seeking this way of divine healing, I was baffled because all the people who

3.4.2 Lake on the Total Consecration to God

Revealing the essence of this principle, Lake (Lindsay ed. [1949] 2003: 77) states, “the Christian’s consecration demands a separation unto Jesus Christ of all that Christ separated unto God the Father.”

On the one hand, Lake (Lindsay ed. [1949] 2003: 79) promotes consecration by which Christ is lifted high as the only Healer and remedy for all sicknesses:

First dedicate yourself to God. I wonder if you have done it? You old church people who have been taking pills and every other old thing, have you dedicated yourself to God? Get through with it all and give your body to the Lord. Make Jesus Christ your Physician forever; take Him as your only remedy. ... My, the heart of God responds to that sort of consecration.

On the other hand, Lake (Liardon ed. 1999: 786) explains that “in a whole salvation it is just offensive to God to commit the body to the control of man as it would be to commit the spirit to man for salvation.” Furthermore, he (Liardon ed. 1999: 786-787; cf. Lindsay ed. [1949] 2003: 76-77) elaborates on this idea as follows:

The real Christian is a separated man. He is separated forever unto God in all the departments of his life, and so his body and his soul and his spirit are forever committed to God. Therefore, from the day that he commits himself to God, he can go to no other power for help or healing, except to God. This is what gives such tremendous force to such Scriptures as this: “Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord” (Jeremiah 17:5). Second Chronicles 16, relates that Asa, the king of Israel, who in the thirty and ninth year of his reign became diseased in his feet, and in his disease he trusted not the Lord but the physicians, and he died. Asa had been trusting God for many years by taking his little, insignificant army and delivering the great armies into his hand. But when he became diseased in his feet, he trusted not the Lord but the physicians, and that was the offense of Asa against God [see 2 Chro 16:12-13]. ... in hundredfold consecration to God takes the individual forever out of the hands of all but God.

For Lake, using the human means is refusing the means of God, i.e. only by absolute surrender to God and applying the blood and resurrection Life of Jesus Christ for healing (Lindsay ed. [1949] 2003: 76; cf. Chapter II).

had mighty testimonies of divine healing were wearing glasses. I said, ‘I cannot go on with this thing. I am baffled every time I see the people preaching divine healing wearing glasses.’ I got such a bitterness in my spirit that God had to settle me along that line – and I believe that I have not yet fully paid the price. My eyes will be restored, but until then, I will not deceive anybody. I will wear glasses until I can see perfectly. ... Often I pray for a person’s eyesight, and as soon as he is prayed for, he believes, and God stimulates his faith, but his eyesight is about the same. ‘What should I do?’ he asks. ‘Should I go away without my glasses?’ ‘Can you see perfectly?’ I ask. ‘Do you need any help?’ ‘Yes. If I were to go without my glasses, I would stumble.’ ‘Put your glasses on,’ I say, ‘for when your faith is perfected, you will no longer need your glasses. When God perfects your faith, your glasses will drop off. But as long as you need them, use them.’ You can take that for what you like, but I believe in common sense.”

Consequently, Lake's whole idea of consecration leaves no room for any "experimenting with God" that which if miraculous healing (either gradual or sudden one) does not happen, the believer will proceed with natural means like trusting physicians, medicines, or to have some physical operations done in a theatre (Lindsay ed. [1949] 2003: 74). He (Lindsay ed. [1949] 2003: 24) explains this as follows:

There is a great difference between accepting and expecting. You must take Christ as your Healer – not as an experiment. Have you really committed yourself to the Lord as your Healer? Has there been a definite act of committal to the Lord? If there has, it has settled in your mind all questions of relying on other means for healing.

Note here, that for Lake, experimenting refers to merely expecting Christ to heal but to have no commitment of life to Him; yet, real consecration accepts Christ as the personal Healer.⁵⁵ Experimentation will guarantee no miraculous healing at all. Yet, as indicated in his biography (see Chapter I), Lake believes that true consecration is also ready to die for God's sake without following human's ways.

Highlighting the significance of "absolute consecration to God," Lake (Liardon ed. 1999: 787) believes that a fruitful ministry of divine healing needs it because it is the "real secret" of God's blessing of total health as promised in 1 Thessalonians 5:23-24. It is the way to the gracious outpouring of the Spirit needed for an effectual ministry of divine healing (Liardon ed. 1999: 712). Absolute consecration is also the way to a great victory over diseases in Christ Jesus.⁵⁶ For Lake (Lindsay ed. [1949] 2003: 80-82), it is Jesus' only way to the working of the Spirit in His Messianic ministries which are marked with miraculous healings:

First, Jesus dedicated His all to the Father. The result was that the Holy Ghost descended upon Him and Jesus was filled with the Spirit. ... Jesus dedicated all His Being, Body, Soul and Spirit to God the Father. Next, the Holy Ghost from heaven came upon Him. He entered the temptation *filled* with the Spirit. He returned from the battle in the *power* of the Spirit.

In short, Lake believes that absolute consecration is not a choice for attaining a fruitful ministry of divine healing. Lake's ministering approach to the problem of sickness and disease is exercising absolute consecration for divine healing,

⁵⁵ Expectation is crucial for the real faith of divine healing (see Chapter IV). Yet, faith fully accepts what God in Christ has offered according to His Word.

⁵⁶ Confirming this, Lake (Liardon ed. 1999: 450) states, "Friends, you and I will never know or have the big ministry and the big victory until our souls have arrived at the place where we will die for our faith also. Lord God, help us. These days, if a man gets a stomachache he is afraid he will die. Die if you have to die, but do not disgrace the cause of Christ and weaken in your faith and sell it to man or the devil. When that degree of consecration comes into your heart, when that degree of determination comes into your spirit, you will not have to die."

temporarily tormented by the enemies (sickness and disease) because of consecration, or death in God's way. If this is believer's attitude, Lake believes that mostly, God will finally reward with divine healing. Usually, He will do it as soon as possible.

3.4.3 Evaluation of the Help of Physician and Taking Medicine

Consecration as Lake did was also typical of Charles F. Parham before he began to minister divine healing (Sarah E. Parham [s.a.] 1985: 33). There is no question about the truth of biblical consecration to God. Believers should only go to God for their healing from any sickness. They are justified in using the help of physicians and use of medicine as long as they acknowledge God's gracious grace upon this. Without such acknowledgement, the action is secular and sinful. Confirming this, Luther rightly argues that as a natural means for health, the use of medicine and the help of physicians are justified. Medicines are part of God's good creations and its method of cure is also good grace: the creature (physician) helps the other creature (the sick) through creations (medicines).⁵⁷

However, sometimes God tries His people on the matter of their obedience of faith for a specific case. The situation becomes extraordinary and, thus, the method to handle the case too becomes extraordinary. In this particular situation, believers may be called on to take a stand against natural means as they are prohibited by the Lord and declared as putting the trust in man, not in God – like in the case of King Asa (see 2 Chro 16:12-13). Charles F. Parham ([s.a.] 1985: 40) explains a possible reason for this as the following: “In the beginning God said: I am the Lord, that healeth thee. Being a jealous God, He cannot look with any degree of allowance or complacency upon a system, however perfect, that shall supersede Him as the Healer of His people.” Believers are expected to obey, to surrender all to God, and to pray that God may touch them to grant healing. Thus, when seeking and receiving help from

⁵⁷ In *Table Talk* no. 597, Martin Luther ([s.a.] 1997: point 596-598: 274-275) states, “God employs natural means to maintain the health and life of man, such as sleep, meat, drink, etc. The devil has other means of injury; he poisons the air, etc. A physician repairs the work of God when damaged corporally; we, divines, spiritually; we mend the soul that the devil has spoiled. The devil gives poison to kill men; a physician gives theriacum, or some other drug, to save them; so the creature, through creatures, helping creatures. Physic [medicine] has not its descent and origin out of books, God revealed it; or, as Syrach says: ‘It cometh from the Most Highest; the Lord hath created medicines out of the earth.’ Therefore we may justly use corporal physic, as God's creature. Our burgomaster here at Wittenberg lately asked me, if it were against God's will to use physic? for, said he, Doctor Carlstad has preached, that whoso falls sick, shall use no physic, but commit his case to God, praying that His will be done. I asked him: did he eat when he was hungry? He answered, yes. Then, said I, even so you may use physic, which is God's creature, as well as meat and drink, or whatever else we use for the preservation of life.”

physicians and taking medicines are considered by God as abandoning consecration to Him, Lake's principle of total consecration to God is true.

In the common situation, natural means must be used for curing because God wills it. Using medicines is God's ordinary way instead of, or, in a special way, together with miraculous healing. He wants us to value His great creation (see Luther's words above) and to respect others who work for the benefit of humankind. As there are works flowing from faith that please Him, the acts of taking medicine and receiving the help of physicians may flow from an absolute surrender to God and counted by Him as obedience.⁵⁸ Referring to this common situation, Spurgeon ([1882] 1997: vol. 28: 416-417) correctly argues,

According to the analogy of the healing of Marah [Ex 15:23-26], the Lord does this by means: for he [Moses] cast a tree into the water. Those who will use no medicine whatever certainly have no Scriptural warrant for their conduct. ... Hezekiah was miraculously healed, but the Lord said, "take a lump of figs, and lay it upon the sore." God could have spoken a word and turned Marah sweet, but he did not choose to do so: he would exercise the faith and obedience of his people by bidding them cast a tree into the waters. The use of means is not to hinder faith, but to try it. Still, it is the Lord who works the cure ... Oh, come let us sing unto Jehovah who hath said, "I am the Lord that healeth thee." Do not attribute to secondary means that which ought to be ascribed to God alone. His fresh air, and warm sun, or bracing wind and refreshing showers do more for our healing than we dream of, or if medicine be used, it is he who gives virtue to the drugs, and so by his own Almighty hand works out our cure.

Furthermore, a Pentecostal clergyman with an Anglican background who founded the magazine *Confidence*, Alexander A. Body, gives reasonable, wise counsel. While waiting for God's miraculous healing touch in the act of faith, the use of medicine is allowable as long as one's faith is not yet growing to a deeper level:

WARNING – no one should give up the doctor or medicine unless fully convinced that the Lord not only can, but *has* healed. Giving up taking medicine, or dismissing the painstaking, skilful doctor, does not necessarily shew perfect trust in Christ. You may ask God to bless the medicine and the skill of the doctor, and trust to that, but this is altogether different from trusting Christ for His Spiritual Health. It is the way, however, for *you* until you are sure of the better way (original emphasis, Kay & Dyer eds. 2004: 55).

⁵⁸ Broadly speaking, in this case, the realm of natural is not contradictory to the realm of grace, since both originate from the same fountain of a good God. The former must be a unity with the latter. Any separation of these two will be irrelevant: nature without grace is sinful. Grace without nature is meaningless, since absolutely nothing cannot receive grace. As indicated, the key point is always to acknowledge God in all our ways and to obey His will and guidance for this concrete situation (see Chapter VII).

In short, although God commonly uses natural means – such as taking medicine and receiving help from physicians – for healing, this is not always God’s chosen way for His children. Sometimes God chooses to demonstrate His miraculous, supernatural power by lifting up His resurrected Son of God, the Divine Healer, as the only way of healing. In this situation, He declares that the other ways of healing are putting the trust in man, not in Him. However, for any situation, consecrated commitment and actual obedience to God’s guidance is the wise way for healing, either with or without any natural means. In addition, using common sense as Wigglesworth’s suggestion is wise.

3.5 Conclusion

A fruitful ministry of divine healing is motivated, improved, and empowered by the following four qualities:

Firstly, the divine, long-suffering compassion toward the sick which flows from divine love and faith in Christ.

Secondly, a conscious, holy, forceful wrath and abhorrence of the disease and the personal, diabolical powers behind it. Relating to this, as not all sickness/disease comes from the devil and God may be its author to manifest His judgment, the disciple of divine healing needs God’s supernatural wisdom to correctly discern the problem, so that the proper treatment can be pursued. The prayer of faith or, better, the habit of continuous prayer in faith (see Chapter VII) is of great help.

Thirdly, an evangelistic zeal to proclaim and demonstrate the Gospel of salvation and divine healing. The significance of this zeal is in line with (1) the nature of the saving and healing Gospel, (2) the promise of Christ (see Mark 16:18) in the great commandment, and (3) the function of divine healing as signs, i.e. divine healings need the Word that accompanies them. Therefore, there must be greater emphasis on evangelism and the preaching of the Word than on divine healing itself. Besides this, a love-caring body of Christ in obedience to James 5:13-16 can be a great help to the referred zeal and practice.

Fourthly, a total consecration to God that willingly devotes the whole self to Jesus Christ and totally depends on Him in seeking healing. This requires the wisdom and guidance from God that may lead the believer to one of these: (1) to merely seek and receive direct help from God that implies the withdrawal of any help from a physician and medicines; (2) to receive God’s help that uses physicians and medicines

– which means receiving natural remedy; and (3) combining both ways, to receive His deliverance from sickness by His direct intervention and by using natural means.

The disciple of divine healing should nurture and develop those divine qualities as they can grow in accordance with the receiving of greater grace and truth (see Chapter VI). Christ is the great model for these qualities. This will help, firstly, to activate and manifest the other gracious gifts of the Spirit, secondly, to motivate the disciple to cry to God in great faith for divine healing, and thirdly, to contribute to a greater fruitfulness of the divine healing manifestation as this will move the Spirit to work graciously for divine healing.

In exercising these referred qualities, the disciple of divine healing needs to sense the presence of God/Christ, to put his or her complete trust in Christ, and to rely on the finished work of Christ and the present work of the Spirit in order to attack the enemies by faith in the name of Jesus.

CHAPTER IV

DIVINE HEALING FAITH AND ITS NECESSARY CONVICTION

We need to be reminded that for the sake of advancing better knowledge and practice of divine healing, the focus of this research is to identify and formulate Wigglesworth's and Lake's practical theology for divine healing and to rework it into a Continuationist Reformed position in relation to the researcher's experience of the issue. Therefore, as a foundational element to perform divine healing for the best result, the existing investigation now turns to the subject of "divine healing faith" as manifest in the life of Wigglesworth and Lake.

The terms "divine healing faith," "faith of divine healing" or "faith for divine healing" refer to practical faith (in God) necessary to secure divine healing. This kind of faith belongs to miraculous faith (i.e. faith specially needed to perform miracles). The preposition "of" in the term "faith of divine healing" – like "of" in the terms "doctrine of God" and "means of grace" – means faith "about, concerning to" "connected with" divine healing. The first two terms (see above) may indicate the especial quality of faith needed for divine healing. This is true since certain faith is needed in dealing specifically with the promise of God's manifestation in performing divine healing, i.e. divine healing faith. A theological principle for this line of thought is rightly argued by Charles G. Finney.¹ Yet divine healing faith is not

¹ When preaching on "Divine Manifestations," based on John 14:15-17; 2Cor 6:17-7:1, recorded in a newspaper *The Oberlin Evangelist*, March 18, 1846, vol. VIII, No. 6, Finney (Parkhurst, Jr. ed. 1988: 224-225) correctly states the following: "According to the Bible, faith is the condition of real and full obedience, and any of God's work and manifestations to us. Now considering faith as one of the conditions of these divine manifestations, the question may be asked, 'Must our faith fasten specifically on these promises of manifestations and plead with confidence for this particular blessing before it can be received?' This is an interesting and important question. ... the general law in the spiritual world is clear and decisive on this point. When God gives a particular promise like this of manifesting himself to His people, He requires specific faith in that promise – a definite laying hold of those very words or at least of the idea of that promise and of pleading of the faithfulness of God for its fulfillment. ... There are passages of Scripture that plainly show that specific blessings being promised, specific faith must take hold of those promises as a condition of their being given. In Ezekiel 36:37, the Lord, having promised to cleanse His people and give them a new heart, declares explicitly, 'I will yet for this be enquired of by the house of Israel, to do it for them.' This is given here as a universal principle of the government of God. So far as we know, the Lord never departs from this principle in

different in essence from the saving faith in Christ. So the term “faith for divine healing” is also a proper term, signifying the idea of faith needed to perform divine healing. Yet, the general idea that faith is needed for all issues of life may reduce the especial character of this miraculous faith. Divine healing faith intensifies faith in Christ who heals and is designed for a definite purpose (i.e. divine healing). It contains in itself both a specific expectation of miraculous intervention of God to heal and all its accompanying grace – expectation and grace that flow from the atoning work of Christ, distributed from the mercy seat of the Triune God. The researcher prefers to use the first two terms to highlight its particularity without denying the common aspects of this particular kind of faith with those of saving faith.

Due to its significance, the subject of faith will be dealt with in two related chapters. The present chapter will deal with their understanding of divine healing faith and its necessary convictions for such a practice. It will deal, firstly, with theoretical description and its practical implications and, secondly, with the theory of the things to be believed for such a practice. The next chapter will analyze their theoretical principles of divine healing faith for such a ministry.

In this chapter, I will demonstrate from the perspectives of Wigglesworth and Lake two things: firstly, the kind of faith necessary to secure divine healing and its significant properties that need to be developed. Secondly, that such faith contains in itself absolute conviction that divine healing is grounded in the finished work of Christ, and, thus, still available today by faith. Such faith puts the whole trust in the unchangeable, benevolent nature of God that longs for our healing. Then, integrated throughout the investigation, I will show from a Continuationist Reformed perspective that their advices and arguments are well suited; yet, the practical implication on God’s nature (third conviction) needs to be reworked with a little twist. True faith puts full trust in the absolute sovereignty of God, leaving everything completely in His Most-benevolent hands. All the faith convictions that I argue in this chapter form a unit of belief necessary for an effectual and effective ministry of divine healing.

His spiritual administration toward His people. Whenever He has promised a blessing either to His Church or to individuals, the mere promise does not secure the bestowment. Faith must take hold of that promise. You must ask and ask believing that promised word of the Lord. Then He gives it and not before. Thus God elicits prayer, and makes us prize the blessing and love of the Giver. ... Take hold of this promise [of a specific Word of God] and wait earnestly and in confidence, honestly and earnestly meeting every revealed condition. Then shall the blessing be given.”

To such demonstration, the outline will be as follows. Firstly, preparing the investigation and revealing the presupposition of their divine healing ministry, the research will explicate the necessity of divine healing faith. Secondly, setting the groundwork of the investigation, the study will describe that required faith for divine healing. Thirdly, it will investigate significant properties of this faith which need to be developed. As each property of this faith exhibits itself according to its degree of greatness, it needs progress to attain its fullness. Fourthly, the study will explicate three inseparable faith convictions of Wigglesworth and Lake. Each will be put under a main subheading. Firstly, believing that Jesus is always able and willing to perform divine healing, even today. The point is stated firstly, because it directly confronts the belief of Cessationism held by most Reformed people. Believing this may open up the acceptance of other convictions. Secondly, believing that divine healing is included in Christ's atonement. Thirdly, trusting in the unchangeable disposition of God that determines our healing.

Several technical issues in this chapter and the next need to be clarified. Firstly, after pointing out and explicating the discussed subject, the researcher will rework it into a Continuationist Reformed perspective. To make it simpler, unless indicated, it can be assumed that the researcher upholds the same position as the presented ideas. Next, to highlight issues similar to the Reformed position, comments will be integrated in that issue. The method can be used, in some cases, to compare the issues with the other positions of the Pentecostal, Neo-Pentecostal, or Evangelical persons of the important rank. Comments and evidence may be put in footnotes, not in the body of the text, to facilitate the smooth flow of ideas in the text. The case will be judged according to the importance of the reference or information. Thus, footnotes in this chapter may contain important information.

4.1 The Necessity of Faith to Secure Divine Healing

The significance of faith to perform divine healing in the ministry of Wigglesworth and Lake can not be overstated. Although not highlighted, they still maintain the sovereign God in Christ performed miraculous healing apart from faith. Yet, God's common work in performing healing requires related faith. Also – a key in Wigglesworth's and Lake's view points – such faith secures the reality of divine healing. Consequently, divine healing faith is required for the best result of a divine healing ministry.

4.1.1 Wigglesworth's Viewpoint on the Issue

While maintaining the need of faith for every step of living in divine grace,² Wigglesworth (1999b: 464; 2000a: 16, 113) believes that faith in God or in Christ is necessary for securing divine healing.³ Highlighting the most important role of faith, he (Wigglesworth 2000a: 113, 115) states,

God will always meet people on the basis of faith. ... As our faith reaches out, God will meet us, and the same rain [of the mighty healing power of God] will fall. It is the same blood that cleanses, the same power, the same Holy Spirit, and the same Jesus made real through the power of the Holy Spirit!

Note here, his certainty of God's triune action in performing divine healing when the required faith is present. Correspondingly, while pointing to God's bestowal and our receiving of benefits from Christ's atonement, he (Wigglesworth 1999b: 464; cf. 2000a: 110-111; 1999b: 567) affirms, "Everything depends upon our believing God."⁴ For Wigglesworth (1999b: 482), faith is the only path to all resources of God⁵ and the only "principle underlying all the attributes and all the beatitudes of the mighty ascension into the glories of Christ." By the latter, he (Wigglesworth 1938: 3) means: "By faith and faith alone do we enter into a knowledge of the attributes, become partakers of the beatitudes, and participate in the glories of our ascended Lord."

² Wigglesworth echoes Paul's statement: "the righteous will live by faith" (Rm 1:17). He (Wigglesworth 1999b: 484) maintains that by faith "God comes in and vindicates His power and makes His presence felt." Faith is necessary for God's gracious presence, guidance, and help: "You will never go through with God in any area except by believing Him. It is 'Thus says the Lord' every time, and you will see the plan of God come right through when you dare to believe. ... Because [one] believed God, God overshadowed him" (Wigglesworth 1999b: 496). Wigglesworth (1999b: 495) maintains that among other blessings of God, "faith is the greatest inheritance of all."

³ For Wigglesworth, there are two kinds of faith: the natural faith and the saving (supernatural) one. The former is God's gift given by natural birth in the form of limited human natural capacities to operate all the natural resources (Wigglesworth 1999b: 486-488, 569). This kind of faith has a great limitation. When dealing with problems – e.g. sickness – it will finally come to an end, saying: "Lord, I can go no further. I have gone so far; now I can go no further. I have used all the [natural] faith I have, and I just have to stop now and wait" (Wigglesworth 1999b: 488). Here, one needs supernatural faith to solve the problem.

⁴ Wigglesworth (2000a: 110-111) says, "God has brought unlimited resources for everyone. Do not doubt. Hear with the ear of faith. ... you can please God and get things from God only through a living faith. God never fails. God never can fail." In another place he (Wigglesworth 1999b: 567) maintains, "There is only one way to all the treasures of God, and that is the way of faith. All things are possible, even fulfilling of all promises is possible, to him who believes (Mark 9:23). And it is all by grace." Similar to these, a Reformed professor of Systematic Theology, Robert L. Dabney ([1871] 1998: Sect. 7. Ch. 39. 3) states, "Faith is a mother grace to all others."

⁵ Likewise, Dwight L. Moody ([1884] 1995: 61) believes that "faith is the golden key that unlocks the treasures of heaven. It was the shield that David took when he met Goliath on the field; he believed that God was going to deliver the Philistine into his hands. Someone has said that faith could lead Christ about anywhere; wherever He found it He honored it. Unbelief sees something in God's hand, and says, 'I cannot get it.' Faith sees it, and says, 'I will have it.'"

4.1.2 Lake's Viewpoint on the Issue

Likewise, Lake (see Lindsay ed. 1949: 18-19, 22-23, 28, 30-32, 34, 36, 39, 40, 43-47, 62, 66-67, 74, 89, 100, 104-105; Lindsay ed. 2000a: 40, 49; Liardon ed. 1999: 409; 491; 714, 726-728) highlights the necessity of faith to secure divine healing. He (Liardon ed. 1999: 496) states: "God is not confined to methods. Heaven bows to the soul with faith anywhere, under any conditions." Faith is the only thing through which every gift of the Spirit (including the gift of healing) is to be exercised (Liardon ed. 1999: 306). Even if one is granted a great extraordinary gift of divine healing (cf. Liardon ed. 1999: 725), the operation of this gift needs faith.⁶ Although one has a great anointing of the Spirit, "no real and final healing takes place until something occurs that releases the faith of [the God-anointed one]; a flash of divine power is observed, a veritable explosion has taken place in the sick person, and the disease is destroyed" (Liardon ed. 1999: 492). Furthermore, although divine healing is done in the atonement of Christ, we need faith to obtain it (Liardon ed. 1999: 409). Lake's experience confirms the necessity of faith to secure divine healing. From a nine month suffering from inflammatory rheumatism, he (Liardon ed. 1999: 124) concludes that "God met my faith," meaning that he was healed miraculously by faith in Him. All the above helps us conclude that faith is a vital instrument for divine healing (Liardon ed. 1999: 714).

Faith must be applied in prayers for healing to guarantee God's miraculous intervention: "God never promised healing through any other prayer than the prayer of faith" (Lindsay ed. 1949: 40). Similarly, Lake (Lindsay ed. 1949: 31, 36) states,

Beloved, it is not our long prayers but our believing God that gets the answer. ... sometimes you have to lay hold of God, and stay before God and stay through the blackness and through the darkness, and through the night of it, until the faith of God penetrates, and the work is done. ... "It is not TRY but TRUST." ... that is the secret of Christ's healing. It is not trying to get healed. It is

⁶ Lake (Liardon ed. 1999: 725) gives an example: an ordinary Christian may pray the prayer of faith in obedience to James 5:15. As a response to this, God will raise the sick. This does not always signify the gift of divine healing, but it is the prayer of faith. Notice the power of faith in that passage. Lake believes that the gift of divine healing always requires faith for its operation. Confirming this, Lake testifies that he had seen a native black preacher in South Africa who received the power of God and manifested "a greater measure of the real healing gift than I [Lake] believe any man ever has in modern times" (Liardon ed. 1999: 718). Perhaps the referred man is Elias Letwaba. Different from Lake's view and, even, from Wigglesworth's, David du Plessis (1986: 57, 96) maintains that the gift of divine healing refers to the miraculous healing bestowed by God. It is definitely confined to the sick - not to the minister - and he or she will get well. Only Jesus, no other person, is able to heal the sick miraculously. He denies that one may have such gift to perform divine healing. The only thing which is necessary is the gift of faith to receive divine healing. However, this latter view also highlights the necessity and power of faith.

trusting Him for it, and believing Him when He says He will do it, and the mind relaxes and the soul comes to rest (original emphasis).

Note here that faith is a practical trust, referring to a concrete status and condition in Christ that needs to be attained first. This faith is from God, so-called “faith of God.”

4.1.3 A Continuationist Reformed Evaluation

The researcher agrees with Wigglesworth and Lake in maintaining that genuine divine healing faith will secure the concrete manifestation of divine healing. God who freely bestows this kind of faith is a consistent God who will complete His first touch to its end by granting the expected realization of such faith. There is no obstacle big enough to prevent God from accomplishing His will. In agreement with this, Charles S. Price ([1940] 1997: 25, 30-31, 34-35) argues that true, living faith implanted by God will produce divine healing with no human struggles or efforts:

Why play with the teacup of struggles and endeavors when His faith [the true faith that come from God in Christ] is vaster than en-thousand ocean? ... Faith is the *life* that flows into the roots – that spiritual quality that only God can produce and give – and the roots are your soul and spirit. ... It need not struggle. All it needs to do is function in obedience to divine laws and receive the life into itself. As the life flows into and through it, the tree simply manifests that life by the fruit it produces. ... That something [i.e. to produce the fruit] is *life* – that quality of life that makes trees grow and produce fruit. ... When will we stop our foolish and needless struggles and begin to believe? When will we put an end to our unscriptural mental gyrations in our attempt to activate a faith we don't possess – for unless God gives us faith, we never will possess the faith we need for salvation or healing or anything else. ... Faith is living and irresistible. It moves with dynamic force and overcomes all doubts and unbelief and every enemy of the soul. All the faith in the world? No! You need only as much as a grain of mustard seed – *if it is God's faith!* Then mountains will be removed, and your sin-sick soul will behold the glory of the Lord. But it must be God's faith. It must come from Him. He must impart it. And He will. That is the Gospel of Grace that I believe. ... Not from affirmation – not from will – not from belief – not from mental exercises – I got it [faith in my heart] from Jesus. *He is the author and finisher of our faith!* My friend, if you'll learn to go to Jesus for the faith you need, the power of faith can be manifested in your life until men and angels will wonder. However, when the battle is over and the victory won, don't say, “Look at what I've done by my faith.” Instead, kneel at the foot of the Cross and say, “Isn't it wonderful that by grace my Lord's faith was manifested through me.”

Another possibility is that God allows a “short-lived” or “temporary” divine healing faith to be animated. This faith is not a genuine one. It never manifests in a miraculous healing of God, since it will disappear from one's heart before the healing takes place. This faith may be man-made or the devil's fabrication to confuse God's

people and to kill his followers. A genuine divine healing faith is God's free grace secured by the cross of Christ. As a kind of miraculous faith, the genuine divine healing faith will accomplish its miraculous effect and cannot be annihilated. The Reformed tradition understands that the temporary faith is not the real one, and so is the short-lived divine healing faith. Practically speaking, believers must ask Jesus for a genuine divine healing faith and observe in themselves a prayerful, penitent attitude as to whether or not the faith they possess is genuine.

4.2 The Required Divine Healing Faith

Wigglesworth's and Lake's descriptions of faith for divine healing must be seen as complementary. The idea of one is implied in the other. Wigglesworth generally speaks about such faith in a broader sense in terms of faith needed for miraculous works, and Lake more specifically about faith needed for divine healing. With the intention to describe the divine healing faith, the following points will discuss their ideas of faith necessary to secure divine healing, respectively.

4.2.1 Wigglesworth's Description of Divine Healing Faith

Wigglesworth, known among Pentecostals as an "apostle of faith," presents numerous definitions of faith in various instances, some in a brief, incomplete idea, others in a more complete one. Yet, his personality and most of his sermons convey an intense gravity of faith. This creates a problem to define divine healing faith in just one or two short statements, since his understanding of such faith is not simplistic. However, in general, Wigglesworth points out that divine healing faith – which belongs to miraculous faith – is a continuation of the saving faith with some special qualities.⁷ This implies that the general characteristics of divine healing faith overlap with the characteristics of the saving faith. The following are the special qualities of divine healing faith.

Firstly, divine healing faith is a divine, heavenly principle signifying "an open door of grace," and "victory" over sicknesses and diseases (Wigglesworth 1999b: 469, 470, 483). As a principle, this faith takes the supernatural path by totally laying

⁷ A. J. Gordon (1992: 133) correctly maintains that the essence of divine healing faith is the same as the saving faith: "[T]his rich cluster of miraculous promises [Mark 16:17-18] all hangs by a single stem, faith. And this is not some exclusive, or esoteric faith. The same believing to which is attached the promise of salvation, has joined to it also the promise of miraculous working." The intention of the research is not to elaborate peculiar characteristics of divine healing faith which is different from saving faith. This can be a new kind of research.

hold of the Word, submitting the whole self to God, trusting Him, and having a firm confidence in Him (Wigglesworth 1999b: 455, 502, 569, 573; 1999d: 111; 2000a: 17). Wigglesworth (1999d: 111) identifies the extent of this submission: “to yield so that He [Jesus] always has the first place.” Thus, by this kind of faith, Jesus must practically reign within and through His children in His absolute sovereignty as the King of all Kings.⁸ By this, His power can be manifest freely and perfectly.

Secondly, Wigglesworth maintains that divine healing faith involves the most sacred union with God and Christ. This kind of faith, at least, contains two fundamental aspects: a loving fellowship with God and a continual desire for Him (Wigglesworth 2000a: 16-18). Both fashion the heart of faith which enables its practical working in love (Wigglesworth 2000a: 16, 18). This heart of faith serves as a point of contact in the encounter with God. The encounter results in the execution of what faith expects: “Desire God, and you will have [holy] desires from God. He will meet you on the line of those desires when you reach out in simple faith” (Wigglesworth 2000a: 16).

In short, Wigglesworth maintains that miraculous faith is a divine principle and condition that enables one to live supernaturally in a living, passionate unity with God and His Word through absolutely trusting, embracing, and absorbing them. The results are, firstly, a total saturation and a gracious influence of God and His Word; secondly, living and acting confidently through a complete trust in God and His living power; thirdly, living in the divine, supernatural realm, since God with His perfect grace and omnipotence continuously animates, supports, and blesses him. This living is of “a higher order than the natural man” (Wigglesworth 1999b: 497). Note in this description, the complete involvement of the whole existence in having such faith.

A practical theological implication of the issue is that a powerful and effective ministry of divine healing must possess this kind of faith. Miraculous healing is just one powerful manifestation of the effectual working of miraculous faith.

⁸ Faith involves the wholeness of the will in subjection, consenting to, and receiving of Christ and His work, so that there is no faith unless voluntarily wrought through renouncing the self-oriented will. In other words, self-denial and mortifying the natural self are necessary to uplift faith. In a consciousness of the opposite nature of faith to the natural self, Wigglesworth (1999c: 135) says, “I believe it may be possible for some to have that divine, inward moving of living faith that will make them absolutely whole. If you will deny yourself and believe God’s Word, you will be healed at the touch of the Lord.” The same idea is also expressed: “[W]hile He [Christ] will bring you to a consciousness of your own frailty and to a brokenness of spirit, your faith will lay hold of Him and all the divine resources; His light and compassion will be manifested through you, and He will send the rain [of heavenly and powerful blessings]” (Wigglesworth 1938: 15).

For Wigglesworth – as already implied in his above-mentioned descriptions of faith – this kind of faith is a continuation of the saving faith which is once implanted by the divine breathing.⁹ This means that true miraculous faith or true divine healing faith contains all the essentials of saving faith. Practically speaking, in order to possess a genuine divine healing faith, one must, first of all, be regenerated by the Holy Spirit.¹⁰ This is absolutely necessary.

4.2.2 Lake's Description of Divine Healing Faith

Similar to Wigglesworth, Lake (Liardon ed. 1999: 303, 543) maintains that divine healing faith is “faith in [the] Almighty God” or “faith in Jesus Christ, the Son of God for healing.” Here, the specific expectation of this kind of faith is for healing through faith. He (Liardon ed. 1999: 123, cf. 784-786) defines such faith as consisting of constantly “launch[ing] out into God,” committing, surrendering, and trusting the whole self to Him for living, dying, help and all else. It puts all hope and expectation for help only in God/Christ, and not in others (Liardon ed. 1999: 120-121, 128, 784-786). This includes, firstly, a living, intimate fellowship of the inner man

⁹ Wigglesworth (1999b: 467) maintains that faith is breathed by God to effect salvation and living in the state of grace: “Faith is what came into me when I believed. I was born of the incorruptible Word (1 Pet.1:23) by the living virtue, life, and personality of God. I was instantly changed from nature to grace. I became a servant of God, and I became an enemy of unrighteousness.” Similarly, for Calvin (*Inst.* II. iii. 8; III. i. 4; III. ii. 1) faith is “the principal work of the Holy Spirit,” “a free” and “supernatural gift” of God, a gift which is far more “than a common assent to the gospel history.” In a different place, Calvin (*Inst.* III. ii. 6) defines faith as true “knowledge of God’s will toward us, perceived from his Word.” Yet, he (Calvin *Inst.* I. vii. 5) states that “the only true faith is that which the Spirit of God seals in our hearts.”

¹⁰ Calvin (*Inst.* III. iii. 9; cf. III. iii. 5) equates regeneration and repentance/conversion: “I interpret repentance as regeneration, whose sole end is to restore in us the image of God that had been disfigured and all but obliterated through Adam’s transgression.” In the signification, genuine repentance follows faith (see Calvin *Inst.* III. iii. 1; cf. Calvin *Inst.* III. ii. 1, note 3). He explicitly denies the possibility that faith follows repentance or regeneration. Faith will attain repentance or regeneration. However, different from these all, in his *Commentary* on John 1:13, Calvin (1979: 43-44) inseparably distinguishes regeneration as (1) the *first* renewal work of the Holy Spirit that breathes saving faith to the soul of His elect, and (2) the restoration of God’s image following the first regeneration. Thus, saving faith is a part of regeneration, the resultant work of God in illuminating and renewing the soul at the moment of the first regeneration. Saving faith breathed by God is the cause of our adoption and progressive sanctification. Calvin thinks that, in this sense, progressive sanctification is understood as the process of regeneration that, by the breathed faith, the restoration of God’s image takes place in the saint. Thus, after all, Calvin justifies both, that regeneration precedes faith and that regeneration is an effect of faith. The former, the first renewal work of regeneration, takes place in the special moment of the first saving work of regeneration in the life of His saints. For a further discussion of the issue of regeneration and faith, see Susanto (2005: Chapter 2-3).

The following development of the Reformed tradition tried to synchronize these paradox ideas of Calvin. The most convincing conclusion is that the first regeneration will effect saving faith in the heart of the elect. The researcher maintains this idea for the support of the above-mentioned statement. It means that saving faith, by the grace of the Spirit, will develop into divine healing faith.

with the living God in Christ;¹¹ secondly, conformation to God's way by living a fully consecrated life, including using provided means coming only from God;¹² thirdly, an actualization of the things expected by faith through the concrete reception of Christ's blessings. Faith includes the action and realization of the subject of this faith: "It is not sufficient to say 'I believe in divine healing.' If they are sick they must be healed" (Liardon ed. 1999: 302-303). Notice the absolute confidence in such faith and that all points above clearly manifest the common characteristics of saving faith.

In the same vein, for Lake, divine healing faith always presupposes saving faith, since the former kind is an extension and intensification of the latter. So Lake's practical implication of this is the same as Wigglesworth's.

In summarizing, Lake maintains that divine healing faith refers to the complete surrender and determined offering of the whole self unto God, His Christ, His Spirit, His power and will for the actualization of miraculous healing through His touch. Note the singleness of heart and desire to use only supernatural means, to walk in the supernatural realm, and to expect His miraculous touch and power for healing.

4.2.3 Summary

Straightforward comparison of the two descriptions manifests an inter-complementing character of divine healing faith. The key in Wigglesworth's idea is an absolute unity with and a trust in Christ and His Word, to be supernaturally saturated, enlivened, and empowered by them effecting miraculous healing. Crucial in Lake's is an absolute surrender and consecration of the whole existence to God, His will and power, with an importunate expectation and absolute confidence in divine answer for divine contact bestowing His healing virtue. Notice in their idea, the undivided character of the divine healing faith and the unwavering reception of the

¹¹ The inner man in the above-mentioned text refers to the spirit or the heart of man: "Faith is a product of your spirit, not of your intellect. Your intellect does not produce faith. Your knowledge may give you ground for faith, but faith is resident in your spirit. ... faith, love, joy, hope – all spring from your spirit being, the hidden man of heart" (Liardon ed. 1999: 595). Highlighting the essential fellowship with God in true faith, Lake states, "The reason people do not have rich, beautiful faith is because their spirit is denied the privilege of communion and fellowship with the Father. ... You don't read your Bible; you don't pour over it; you don't live in it; you don't spend any time in fellowship with the Father. Consequently your spirit is depleted and weakened. Faith springs out of it and the faith that grows out of it is a sickly plant" (Liardon ed. 1999: 595-596).

¹² Faith that works for divine healing ministry is attained through full consecration to God: "[Y]ou will never have faith in God ... until you launch out into God, until you commit yourself to God and then either live or die[.] I belong to God and I am done with man, and I am done with leaning on his arm" (Liardon ed. 1999: 123).

blessings that flow from the finished work of Christ. Take note, also, of the complete involvement of the whole existence in having faith.¹³ Practically speaking, a powerful and effective ministry of divine healing must embrace and apply divine healing faith, since such a ministry flows from it as its external manifestation.

4.3 Significant Properties of Divine Healing Faith

The necessity of faith for securing divine healing is shown in the crucial role of faith. Here, the degree of faith and the measure of healing virtue bestowed by God/Christ in His sovereignty are of the essence. After arguing that Jesus' miracle of healing sometimes takes place gradually,¹⁴ Lake (Liardon ed. 1999: 491) correctly highlights the role of faith as the second determinant of the power and efficacy of divine healing: "Healing is by degree, based on two conditions. First, the degree of healing virtue administered. Second, the degree of faith that gives action and power to the virtue administered." Notice here the degree of faith and what faith can do, i.e. to give action and power to this healing virtue.¹⁵

For better knowledge and practice of divine healing, this study will investigate the significant properties of divine healing faith that need to be developed from the perspectives of Lake and Wigglesworth, respectively. Each property manifests a certain measure of quality. The sum total of the manifested qualities of the properties determines the degree of such faith. To be noted here is that both Lake and Wigglesworth reject the ideas of both faith in oneself and faith in faith.

4.3.1 Properties of Divine Healing Faith according to Lake

Based on Lake's definition of divine healing faith (see his description of the term in the previous part of this chapter), the indicated properties that determine the degree of divine healing faith are the following. Firstly, the close fellowship with

¹³ The characteristic is also prominent in Oswald Chambers' idea of genuinely simple faith. In his book, *Christian Disciplines*, he (Chambers [1936] 2000b: 338) rightly argues that although faith mainly deals with the inner man, it involves, in principle, the whole existence in its relationship to God and His grace: "The life of faith is the life of a soul who has given over every other life but the life of faith. Faith is not [merely] an action of the mind, nor of the heart, nor of the will, nor of the sentiment, it is the centering of the entire man in God." It is "the whole man rightly related to God by the power of the Spirit of Jesus" (Chambers [1950] 2000: 357). Likewise, he (Chambers [1965] 2000: 919) states, "Faith is more than an attitude of the mind; faith is the complete, passionate, earnest trust of our whole nature in the Gospel of God's grace as it is presented in the Life and Death and Resurrection of our Lord Jesus Christ."

¹⁴ See the case in the healing of ten lepers (Luke 17:14; cf. Mark 8:23-25).

¹⁵ The study will continue to develop the idea of what faith can do in the following chapter.

God – how intimate it is. Secondly, submission to God, His will and power to heal – how complete it is. Thirdly, the determination of one’s consecration and obedience to God – how complete it is.¹⁶ Fourthly, the earnestness and persistency of expectation that God will perform divine healing. Fifthly, claiming the divine blessing (of miraculous healing) that is secured by the finished work of Christ – how bold it is. Sixthly, the confidence in God’s answer to grant His healing touch – how sure it is.

4.3.2 Properties of Divine Healing Faith according to Wigglesworth

Derived from Wigglesworth’s definition of the divine healing faith, the properties that determine the degree of such faith are the following. Firstly, surrender and trust of the whole self to God – how complete and determined it is. Secondly, laying hold of God’s Word – the level of it. Thirdly, love in union with Him, either in the secret place or public place – how deep it is. This is approximately the same as the persistency and determination of the will in desiring God. Fourthly, the earnestness and completeness of the heart and its actual manifestation in putting Christ in the first place, manifesting His divine kingship – what the quality of it is. Fifthly, the depth of confidence in expecting God to perform divine healing. Sixthly, being graciously led and moved by God and backed up by His omnipotence – how willing and confident it is. Seventhly, reception of the supply of divine grace secured by the finished work of Christ – how willing, constant, and great it is.

4.3.3 Integration and Practical Implications

Spurgeon rightly claims that the degree of faith may be different from one to the other. This will inevitably result in different weights of its manifestations.¹⁷

The previously mentioned properties that determine the measuring points of faith indicate that faith is not simplistic by description (tending to overlook the complexities of its nature), yet, at the same time, it must be simple. The simplicity of faith rests, at least, on the wholeness, earnestness, truthfulness, sensitivity,

¹⁶ Lake maintains that the quality of faith is reduced to impotence if one follows the way of man and not of God. See also Chapter III, “Basic Attitudes toward Sickness and Disease.”

¹⁷ Spurgeon ([1903] 1997: vol. 49: 757) states, “*Some saints have more faith than others have; and very much in proportion to their faith will be their condition of heart and mind. Such saints, having more faith than others have, will also have more zeal for God, more conscientious observance of his commands, more complete devotion to his will, more self-denying consecration to his service; and where there is much of all these things, there will be more joy than there can be in any other condition of heart and life*” (original emphasis).

agreeableness, satisfaction, and loveliness in dealing with God and His Word. There is no flexibility in these areas. Even, it tends to the extremity in these things. Thus, in the practical dimension, one may observe in these areas in dealing with God and His Word, whether or not they possess firmness and tend toward their farthest points.

Since divine healing faith secures the reality of divine healing as its effect and the degree of this faith determines the degree of manifestation of divine healing, an effective and powerful ministry of divine healing absolutely needs this faith with properly maintained qualifications. Practically speaking, the ministers (to the sick) who expect divine healing need more than just having a related faith. They are called to discern the degree of their faith by the suggested points above. They are obliged to pray importunately, asking God to grant a simple faith in Him to perform divine healing. These are necessary for an effective and powerful ministry of divine healing.

4.4 Believing that Divine Healing is Available Today by Faith

This fundamental conviction is not only held by Wigglesworth and Lake for their ministries, but also by a Continuationist Reformed position. In arguing this stance, the researcher holds in different view to Calvin's apparent Cessationism, yet utilizes some his arguments that reflect openness to Continuationism. Surprisingly, marvelous records are gleaned from various resources, including from Martin Luther who prayed and physically resurrected Philip Melancthon.

4.4.1 Consideration of Its Importance

This part constitutes a system of fundamental "faith conviction" in the divine healing ministries of Wigglesworth and Lake. To realize the importance of the topic, two considerations need to be stated. Firstly, applied to the ministry of divine healing is the Lord's maxim that "it shall be done to you according to your faith" (Matt 9:29). Murray ([1981] 2002: 47) calls this the "foundation law of the kingdom of grace," which is applicable "to every circumstance of the spiritual life." Due to this, Jesus asked two blind men who begged for His mercy: "Do you believe that I am able to do this?" (Matt 9:28). The expected answer reveals their faith with its peculiar degree, as Jesus saw their eyes with love and confidence as the King of Heaven and earth, bestowing His merciful grace. This will surely determine Jesus' action whether or not He will perform miraculous healing. Secondly, as already implied above, faith is surely a most important determinant of enjoying the special blessings of God in

Christ. In his commentary on Heb 11:33, Calvin ([1549, 1853] 1996: 262) reveals the ultimate importance of faith, without which God's promises will take no effect in us:

It was by faith that David so many times returned home as a conqueror; that Hezekiah recovered from his sickness; that Daniel came forth safe and untouched from the lions' den, and that his friends walked in a burning furnace as cheerfully as on a pleasant meadow. Since all these things were done by faith, we must feel convinced, that *in no other way than by faith is God's goodness and bounty to be communicated to us*. And that clause ought especially to be noticed by us, where it is said that *they obtained the promises by faith; for though God continues faithful, were we all unbelieving, yet our unbelief makes the promises void, that is, ineffectual to us* (my emphasis).

4.4.2 The Issue according to Wigglesworth and Lake

Regarding conviction that divine healing is still available today by faith, the study needs no extensive elaboration on the part of Wigglesworth and Lake, since they are strikingly obvious in their teaching and they were used by the Lord for divine healing ministry in a most marvelous way. Lake (Liardon ed. 1999: 669) believes that "Jesus Christ has never changed, that prayer was answerable today as it ever was, and the days of miracles had not passed, but were forever possible through the exercise of faith in God."¹⁸ He notices that miraculous signs shall only follow them who believe (Liardon ed. 1999: 789).¹⁹ In the same vein, Wigglesworth (1924: 117) maintains that in the course of time, divine healing will gradually occur more frequently.²⁰ It is enough to state that they absolutely maintain such conviction and their faith is constantly fruitful with marvelous occurrences of divine healing.

4.4.3 A Continuationist Reformed Evaluation

A Continuationist Reformed position views Wigglesworth's and Lake's conviction that divine healing is available today by faith as true. Although not really

¹⁸ For deeper arguments of Lake with respect to the continuation of divine healing throughout history, see Liardon ed. 1999: 683-705. However, all of Lake's sermons implicitly, if not explicitly, contain his conviction that divine healing is available today, and, even, for all ages of the Church.

¹⁹ Lake (Liardon ed. 1999: 787), even, moves further, maintaining that a certain faith conviction and an absolute trust in God will inevitably result in divine healing and health: "Such a commitment of the being to God puts one in the place where, just as God supplies health to the spirit and health to the soul, he trusts God to supply health to his body."

²⁰ Confirming this, he (Wigglesworth 1924: 117) states that "Satan has many devices and that they are worse today than ever before; but I also believe that there is to be a full manifestation on the earth of the power and glory of God to defeat every device of Satan." In the same tone, addressing some Bible students of Angeles Temple he (Wigglesworth 1998e: 14) states, "the devil is having power given to him at this day, and will have more power given to him until he is manifested At the same time there is increasing velocity and divine power and quickening and revelation of the saints. We are today in a day of revelation of the Holy Ghost which possibly has never been."

different from this, some Reformed Cessationists (such as Richard Baxter, a Calvinist Baptist pastor Hanserd Knollys, and – perhaps – John Calvin) maintain that while supernatural gifts are temporary and absent today, genuine divine healings are still possible as God’s remarkable providence for His children in answer to their prayer of faith.²¹ Calvin (*Inst.* IV. xix. 19) explicitly states,

The Lord, doubtless, is present with his people in all ages, and cures their sicknesses as often as there is need, not less than formerly; and yet he does not exert those manifest powers, nor dispense miracles by the hands of apostles, because that gift was temporary, and owing, in some measure, to the ingratitude of men, immediately ceased.

Yet, this position lacks consistency, because it presupposes the continuation of the gift of miraculous faith. What would happen if God establishes many grateful believers who have faith of His miraculous works, and who serve Him faithfully for His glory, exceedingly far from abusing His gifts? Otherwise, this position holds the miraculous character and potency of every faith in a true believer – as this faith is used in prayer. The latter position opens up to all kinds of miraculous works of God on the basis of the exercise of faith. To some extent, either in practice and its practical theological reflection, this is just a different name for the same Continuationist side.

Against his contextual background, the researcher will defend the continuation of God’s miraculous gifts – including divine healing – throughout all history.

²¹ This position is also held by Richard Mayhue (1983: 85), a former professor of Greek and New Testament of Grace Theological Seminary. The researcher’s position is different from this view. In both theological and practical areas, Richard Baxter (Gilies [1754, 1845] 1981: 147-148), a Puritan pastor and theologian, personally witnessed divine healing in his own life. While he delivered a sermon on the prayer of faith to save the sick, he was miraculously healed from a tumor on one of the tonsils in his throat. Baxter calls all miraculous healing events in the lives of the saints “the most eminent providences” of God (in Gordon 1992: 180-183; see also Gilies [1754, 1845] 1981: 147-148 for other occurrences of divine healing in the life and ministry of Baxter). However, although Baxter put divine healing under the heading of God’s special providence in answer to a prayer of faith, he remains Cessationist all the same.

Likewise, while maintaining the temporary nature of the extraordinary gifts of the Spirit, Knollys still believes that God in His sovereignty can and will perform miraculous healing. His personal experience and testimony verifies this (in Haykin 1992: 110-113).

Similar to Baxter and Knollys, the President of Berean Bible Society, Cornelius R. Stam ([1984] 1988: 88ff, 91ff) also maintains the cessations of supernatural gifts such as sign gifts, on one hand, and the continuation of God’s miraculous works such as divine healings. Concerning the latter he (Stam’s emphasis, [1984] 1988: 91) states, “As to healing, may we first point out that no instructed believer in Pauline truth questions that God can, and often does, heal the sick and infirm We believe too that God is constantly working miracles. But we deny that *healers* and miracle *workers* or that *signs* and miraculous *demonstrations*, have any part in God’s program for today. ... the gifts of prophecy, tongues and knowledge ... these miraculous manifestations were to be *done away* (i.e., in this new dispensation) Nor is there any indication in the Pauline epistles that the Pentecostal signs are to be restored at the close of this dispensation.” Even, for Stam ([1984] 1988: 88) the attempt to recover the sign gifts “is not of God but of Satan, who would use even the Scriptures to rob God’s people of their most precious possessions.” The general fact, the researcher believes with cautiousness, is the reverse.

Firstly, the conviction that divine healing is still available today is well rooted in the Reformed tradition, i.e. among the Continuationist adherents. The great Protestant Reformer, Martin Luther (in Philip Schaff [1888] 1997: vol. 7: 134) in his “Ninety-five Theses” – in point 78 which is related to point 77 – maintains that the gifts of healing are given for all ages, throughout church history:

77. The saying that, even if St. Peter were *now* Pope, he could grant no greater graces, is blasphemy against St. Peter and the Pope. 78. We affirm, on the contrary, that both he [St. Peter] and any other Pope has greater graces to grant; namely, the gospel, powers, gifts of healing, etc. (1 Cor. xii. 9) (my emphasis).

This conviction is not without convincing proof. Luther, who was recognized by Calvin as a special servant of God different from and above others,²² was blessed with extraordinary gifts of the Spirit, reflected in his divine power to resurrect his friend, Philip Melanchthon from physical death in July 1540.²³ This was shown in Luther’s four personal, different letters to his wife, dated on July 2 (from Weimar), July 10, 16, 26 (all three are from Eisenach), 1540, respectively.²⁴ The following is Luther’s own description of that remarkable event and his shocking response:

Grace and Peace! Dear Maid Katie, Gracious Lady of Zölsdorf (and whatever other names Your Grace has)! I wish humbly to inform Your Grace that I am doing well here. I eat like a Bohemian and drink like a German; thanks be to God for this. Amen. The reason for this is that Master Philip [Melanchthon] truly had been dead, and really, like Lazarus, has risen from death. God, the dear father, listens to our prayers. This we see and touch, yet we still do not believe it. No one should say Amen to such disgraceful unbelief of ours.

²² See footnote no. 29 and text.

²³ Melanchthon (Luther’s younger friend and colleague in the University in Wittenberg) arrived in Weimar on June 12 or 13, and Luther June 23, 1540. Before this time, Melanchthon has suffered a serious degree of illness that greatly affected his life. Luther noticed this, so that in “Table Talk,” no. 5017 (dated between May 21 and June 11, 1540), he (Pelikan, Lehmann & Tapper eds. [s.a. 1967] 1999: vol. 54: 378) stated, “And if Philip were not so afflicted he would have curious notions.” Melanchthon’s problem was a certain high fever, since a deadly fever epidemic was circulating in the area at that period (Pelikan, Oswald & Lehmann eds. [s.a. 1975] 1999: vol. 50: 207). On June 18, 1540, Luther specifically called Melanchthon’s illness “the tertian fever” (“Table Talk” no. 5096, Pelikan, Lehmann & Tapper eds. [s.a. 1967] 1999: vol. 54: 387). For Melanchthon’s serious illness and death and for Luther’s prayers in Melanchthon’s behalf, see Manschreck 1958: 267 ff.; cf. Luther’s “Table Talk” nos. 5058, 5062, 5407. See also Gordon 1992: 177-179 for more verification of this miracle of bodily resurrection and Melanchthon’s testimony concerning the same. Luther stayed in Weimar until approximately July 4. They went on to Eisenach with Melanchthon and arrived on July 7; and stayed there until July 26 (see Pelikan, Oswald & Lehmann eds. [s.a. 1975] 1999: vol. 50: 207-208). On August 7, 1540, Luther, by God’s given authority, ordered Melanchthon to have a rest from work until Luther’s next instruction (see “Table Talk” no. 5124, Pelikan, Lehmann & Tapper eds. [s.a. 1967] 1999: vol. 54: 390-391). Note here, Luther’s great authority over his dear younger friend Philip Melanchthon for the sake of the Protestant Reformation.

²⁴ These four letters were sent by Luther because he wanted his wife to know both his condition and that marvelous event – in order to join him in giving glory and thanks to God, on the one hand, and he had received no reply from his wife, on the other hand.

... By God's will we shall be here until Sunday, and then, with Philip, we shall travel from Weimar to Eisenach. ... Weimar, July 2, 1540 MARTIN LUTHER who loves you from his heart

To Mrs. Catherine Luther at Wittenberg, etc., my dear mistress of the house, etc. ... Master Philip is returning to life again from the grave; he still looks sick, yet he is in good spirits, jokes and laughs again with us, and eats and drinks with us as usual. Praise be to God! You people, too, should join us in thanking the dear Father in heaven who raises the dead and who alone gives all grace and blessings; praised be he in eternity. Amen. ... July 10, 1540 MARTIN LUTHER

To my gracious maid, Catherine Luther von Bora and Zölsdorf, at Wittenberg, my beloved ... Your Grace should know that we are chipper and healthy here (God be praised), eat like the Bohemians (yet not much) and drink like the Germans (yet not much). We are happy indeed, for ... Also, Master Philip has again been totally restored. God be praised. ... July 16, 1540. ... Your loving MARTIN LUTHER

To the wealthy lady at Zölsdorf, Mrs. Doctor Catherine Luther ... God willing, we shall leave tomorrow, Tuesday, for Wittenberg. Nothing was accomplished at the Diet of Hagenau; effort and labor are lost, and expenses have been incurred for nothing. Yet even if we accomplished nothing else, we fetched Master Philip from hell, and shall cheerfully bring him home from the grave, God willing and by his grace. Amen. ... July 26, 1540 Your loving MARTIN LUTHER, DOCTOR (Pelikan, Oswald & Lehmann eds. [s.a. 1975] 1999: vol. 50: 208, 212-213, 215-216, 218-220)

Likewise, a Swiss Reformer, Heinrich Bullinger (in Gordon 1992: 142) maintains the continuation of the miracle of healings for all ages in its inseparable union with the great commission of Christ:

To this the Acts of the Apostles bear witness [of the great commission in union with the commandment to heal the sick]. Ecclesiastical history bears witness to the same. Lastly, the present times bear witness; wherein through confidence in the name of Christ numbers greatly afflicted and shattered with disease are restored afresh to health.

Similar to Luther and Bullinger, in his sermon no. 1640, "The Touch," a Reformed Congregationalist, Charles H. Spurgeon ([1882] 1997: 48) maintains that divine healing is not only confined to the early stages of Christianity but also reaches the present and future age of the Church:

They [men and women in the time of Jesus] have touched Jesus, and they have been made whole; for Jesus lives still, and his healing work is not ended, but has only entered on another phase. Jesus has said, "Lo, I am with you always, even unto the end of the world;" and, being with us, he is not here inactively or ineffectually, but he is here, the same yesterday, today, and for ever, to work the same miracles, only not on men's bodies, but on their souls. ... Yea, he is still among us to raise those who are dead in trespasses and sins. Though we live in a great lazarus house, yet are we comforted because we see that Jesus walks the hospitals, and still heals on the right hand and on the left all those who come

into contact with him. At the sight of his wonders of grace we cry out as they did in the days of his flesh, “He hath done all-things well.”

Notice that for Spurgeon, the quality of miracles for today is the same as in Jesus’ time, since it is the same Person who works it (although through different means). He still heals people today – to heal physically, psychologically, morally, and spiritually (see Spurgeon [1882] 1997: vol. 28: 49-50, 417). Yet, here, the healing for sin-sick souls (eternal salvation) is far more valuable than the healing for bodies.²⁵ Explaining Matt 8:2-3, he (Spurgeon [1893] 1996: 83-84) believes that miracles (of physical divine healing as well as of a spiritual kind) in answer to the prayer of faith are still possible today whenever it is necessary in God’s time:

The leper ... did not doubt the Savior’s will when he said, “*Lord, if thou wilt.*” Nay rather, he so believed in our Lord’s power, that he felt that he had but to exercise his will, and the cure would be effected at once. Have we as much faith as this? Are we convinced that the mere will of Jesus would make us whole? Lord, I can and do go as far as this, and farther still. ... His touch proves his condescension, his sympathy, his fellowship. It was no accidental touch: “*Jesus put forth his hand.*” ... After the touch came the word: “*I will.*” ... the miracle followed the word without a moment’s delay. The cure was instantaneous. ... Our King’s having left his throne to stand side by side with [the] leper was the greatest of all miracles; and after that we wonder not that other miracles sprang out of it.

Next, as a Reformed theologian contemporary with Spurgeon, Abraham Kuyper is also a Continuationist.²⁶ The latter discerned the manifestation of divine healing signs in his age as in Pastor Blumhardt.²⁷ Likewise, a New Testament Reformed professor,

²⁵ While confirming this, Spurgeon ([1882] 1997: vol. 28: 418) loved to sing praise a song to God the Healer: “*And art thou not the Savior still, In every place and age the same? ... Though eighteen hundred years are past Since thou didst in the flesh appear, Thy tender mercies ever last; And still thy healing power is here! Wouldst thou the body’s health restore, And not regard the sin-sick soul? The sin-sick soul thou lov’st much more, And surely thou shalt make it whole*” (original emphasis). Assigning a superior priority on salvation over healing is typical for Kathryn Kuhlman (Kuhlman & Buckingham 1979: 40) and Kurt Koch (1981: 59). For all of them, this order is divinely and eternally set as a norm.

²⁶ Support for this is the following. Indicating the continuation of supernatural gifts of the Spirit over the Church age, in analyzing the Pentecost and the miracle of tongues, Kuyper ([1888, 1900] 1941: 133) states, “In the first place - This phenomenon of speaking in extraordinary sounds is not confined to Pentecost nor to the second chapter of the Acts. On the contrary, the Lord told His disciples, even before the ascension, that they should speak with new tongues - Mark xvi. 18. ... In ver. 28 [of 1 Cor 12] the apostle declares that God has set this spiritual phenomenon in the Church.” Take notice of Kuyper’s stark Continuationist position here. Also, in a different place, Kuyper ([1888, 1900] 1941: 159) states, “We concede that prophesying, in the general sense, is an enduring charisma of the Church; for which reason the reformers of the sixteenth century attempted to revive this office.”

²⁷ Kuyper ([1888, 1900] 1941: 159), in maintaining a Continuationist position, notices a real operation of divine healing in a Reformed pastor: “that a man like Pastor Blumhardt has also wrought signs that greatly deserve to be noticed.” Johann Blumhardt is a Lutheran pastor who began his healing ministry in 1843, in a small village of Möllingen, Germany. It happened through the healing of a dying young girl, Katarina Dittus through the laying on of his hands (see Chappell 1986: 62). It can be

Herman Ridderbos ([1962] 1973: 65-67) maintains that the revolutionary coming of the transcendent Kingdom of God into history may be visibly manifested in the divine healing of diseases (cf. Mat 11:5) as well as be revealed in deliverance from devils and in the preaching of the gospel by God's redeeming power. Since this Kingdom is still coming – i.e. “already” and “not yet” – it always necessitates the actuality of the continuation of divine healing and other miracles for the whole course of history.

Secondly, the Reformed tradition believes that God is absolutely free to act in an extraordinary and supernatural way, different from His regular ways of intervention.²⁸ This idea entirely opens to the miraculous works of God in the whole of history. Confirming this, Calvin and Kuyper maintain that in His absolute sovereignty God sometimes acts in irregular ways, which are different from the ordinary manner, especially in abnormal situations.²⁹ This age is abnormal and tends to develop more.³⁰ It is wrong to think naturally in all areas of theology and practice,

debatable that whether or not Kuyper's thought of him is positive, since Kuyper also warns people, in his opposition to the sect of Irvingites, that signs shall also be done by others who are not His. However, this does not negate Kuyper's Continuationism, but demonstrates that Kuyper is always very cautious and not in a rush in discerning the genuine, miraculous gifts of the Spirit from the fake ones.

²⁸ God possesses unconditioned sovereignty (Battles 1998: 43).

²⁹ Calvin (*Inst.* I. xvi. 4-7) believes that our Supreme God is the Supreme Law in Himself, meaning that His will is absolutely free, bound to no law or obligation except Himself. However, in certain historical contexts, at times God in His sovereignty deems it necessary to act differently from His ordinary ways (see Calvin *Inst.* I. xvi. 7). The extraordinary actions of God in a certain context may also be identified in Calvin's personal letter to Philip Melanchthon regarding Martin Luther, the great Reformer. In highlighting the unusually extraordinary authority possessed by Luther from God for Reforming the Church, John Calvin (1980: 73-74) says, “We all of us do acknowledge that we are much indebted to him [Luther]. Neither shall I submit myself unwillingly, but be quite content, that he may bear the chief sway, provided that he can manage to conduct himself with moderation. ... For it is all over with her [the Church], when a single individual, be he whosoever you please, has more authority than all the rest, especially where this very person does not scruple to try how far he may go.” The endowment of an extraordinary power is set for a major divine purpose in the backdrop of a great theological and practical apostasy of the Roman Catholic Church from its Scriptural teaching. This purpose is to bring people to the foundational, biblical truth of justification by faith alone. Thus, Luther in the context of Reformation is not an ordinary monk with common functions and roles but an extraordinary one with unusual power, functions and roles. Moreover, in a different place, Calvin also maintains that in an irregular case of relatively global injustice of the ruling, political government, the lesser magistrates may replace the existing government, which is meant in the case of political and military revolution. This reflects his belief that the sovereign God, at times, acts in irregular ways in abnormal situations.

In a similar way, Abraham Kuyper refers to the emergence of special persons – by His special providence – with specially divine authority in God's Kingdom throughout all Church ages. He (Kuyper [1888, 1900] 1941: 140) does so in discussing the most special office and functions of the “holy apostles” which are “different in *kind* from all other men,” since each of them was endowed with “peculiar and unique ministry” and extraordinary grace, occupying “a peculiar and unique position in the Church of all ages and all lands.” Surprisingly, Kuyper positively maintains that the reformers were divinely appointed for this similar position. They are endowed with special gifts and powers above others for the benefit of the whole church.

³⁰ A Chinese Reformed Evangelical revivalist and theologian, Stephen Tong (September 1994) generalizes that the 20th century is abnormally foolish, in the sense that the brilliant thinkers,

when things are, indeed, not status quo and tend to be more aberrant. It is reasonable for us to expect miraculous works or healings of God in order to attract people to Christ and His powerful gospel. D. Martyn Lloyd-Jones ([1982] 1987: 106) rightly states, “God can work miracles today as he has done in the past ages. Perhaps we should expect him to do so as the days are darkening and the forces of evil seem to be emerging in an unusually aggressive and potent manner.” In discussing God’s providence, a paper of (Reformed) Christian Medical Fellowship (Edmunds at al. 1956: 12) states that we must believe “God’s unusual, purposive, ‘supernatural’ interventions” as well as “His more usual, or ‘natural’, methods of working.” Divine healing is part of the former course.

Thirdly, the continuation of divine healings throughout history corresponds to both the providence of God (in Jonathan Edwards’ terms as continuous, miraculous works of creation by God) and the life of true spirituality (in Andrew Murray’s terms as the continuous working of impossibilities by God).³¹ Take notice of the miraculous nature of God’s providence over His creation and, especially, over His true children. Miraculous healing by God is not foreign in this kind of understanding.

Fourthly, the continuation of divine healings for all ages corresponds to the historical progress of Churches in China and South-East Asia in the 20th century. A leader of the Chinese House Church, Liu Zhenying or Pastor Yun (Zhenying & Hattaway [2003] 2005: 75, 139-140, 192-193, 207-208, 300) testifies that in the midst of persecution of Christians in his homeland, God commonly performs divine healings, deliverance from demons, and other miracles for the sake of Gospel proclamation. Instead of his weaknesses, his life and ministries for advancing God’s Kingdom are striking proofs of God’s miraculous works. Furthermore, before this, God also used a Chinese revivalist evangelist, with remarkable divine healing manifestations and other miracles that accompanied his powerful evangelistic

great practitioners, and their followers in this period willingly yield themselves and do apply the most philosophical theories of the 19th century. That is the spirit of the age. In the same sermon, Tong expresses that people committing such foolishness are similar to experimental rabbits delivered into the hands of students in the laboratory of natural science only for proving their hypotheses. Furthermore, he maintains that the vast development of technology contributes only the container for the spirit of the age. Perhaps, this 21st century is, more or less, still the same.

³¹ Confirming the latter, Murray (Integrity ed. [2004] 2006: 8) states, “Your religious life is every day to be a proof that God works impossibilities; your religious life is to be a series of impossibilities made possible and actual by God’s almighty power. That is what Christian needs. He has an almighty God that he worships, and he must learn to understand that he does not need a little of God’s power, but he needs – with reverence be it said – the whole of God’s omnipotence to keep him right and to live like a Christian.”

preaching in China and Southeast Asia (especially Malaysia, Singapore, and Indonesia). His name is John Sung.³² In his ministry, divine healing was put under the supremacy of the Gospel and used to support the work of evangelism.³³ Some of the dramatic divine healings manifest in his ministry took place when he was in almost constant terrible pain from cancer in his back. These events resulted in the great Revival among the Chinese people, both inland and abroad, in the first and second quarter of the 20th Century and led to the establishing of hundreds of churches, thousands of evangelists and ministers, and some seminaries in those tough areas. Moreover, the researcher also received accounts from the first witnesses concerning divine healings performed through a lay preacher of the Gospel, who lived in the

³² In 1926, John Sung (1901-1944) was born within a Methodist background. He studied in America and received his Ph.D. in chemistry. After that he went to the Union Theological Seminary of New York. After receiving God's liberating illumination after being in the exhaustion of existential struggle of both understanding the meaning of the cross of Christ and seeking God's will, he delivered a strong warning to the president of the Seminary of being voluntarily used by the devil by spreading Liberal theology. He was then immediately sent to the asylum and locked up for 193 days. There, Sung read the Bible forty times. Later, on his way back to China, he literally threw all his educational achievement into the Pacific Ocean, except for one proof of his Ph.D. to show his filial piety toward his father. For the next seventeen years, first under the tutor of a senior evangelist Andrew Gih and then independently, Sung spread the Gospel of Jesus Christ like wildfire across China and Southeast Asia. His heroic and sacrificial efforts for Christ are outstanding: Sung usually woke up very early in the morning to pray for hours on behalf of the converts. He usually preached three times a day and led the congregation to sing (for a total of approximately 9 hours), during the series of his revival services. Whether in the most terrible sickness and pain because of cancer in his back or in relative health, he preached the Word until his end with full authority of God's power to save the repented sinners. Without any modern publications or propaganda, true revival usually come down three months before his coming to the place of his evangelistic routes, climaxing in his dramatic, dynamic, laborious, serial preachings of the Word, calling for radical repentance. For further information, see *John Sung* (Leslie T. Lyall), *The Diaries of John Sung* (Stephen L. Sheng, Trans), *Into God's Family* (Andrew Gih), *Launch out into the Deep* (Andrew Gih), *Twice Born and Then?* (Andrew Gih), *The Revival in Indonesia* (Kurt Koch), *Go Home and Tell* (Bertha Smith), *The Theology of Revival in the Chinese Christian Church, 1900-1949* (Chun Kwan Lee), *The Shantung Revival* (Mary K. Crawford), *The Awakening: Revival in China 1927-1937* (Marie Monsen).

³³ John Sung's evangelistic and healing ministries in Southeast Asia were started before the coming of the Pentecostalism in those areas. By God's powerful anointing, his type of ministries initiated a typically Chinese style of bible-based preaching, zealous evangelism, and hard working, prayerful, self-supporting labors for the Kingdom of God. His kind of evangelism is independent from the influence of the Pentecostal and Charismatic styles, because most Chinese people in the spiritual influence of Sung's preaching were reluctant to associate themselves with the Pentecostals or Charismatics. They preferred to be called Evangelicals. After the coming of Pentecostals and Charismatics, the greater part of them and their first and second generations are also strictly cautious and tend to be reluctant to acknowledge divine healings. The situation was strengthened by the emergence of the second wave of great Revival among the Chinese churches in South East Asia and in other parts of the World, partly under the evangelistic and preaching ministry of Stephen Tong who holds Reformed theology as his convictions. He was spiritually influenced more by Andrew Gih, the founder of South East Asia Bible Seminary (a faith-based Seminary influenced by Hudson Taylor and George Müller), than by John Sung. The other Tong brothers also had a significant influence on the same conviction. Instead of being wary and thereby denying the manifestation of divine healing because of some abuse and fake miraculous healings, all believers need to be open to the genuine works of the Spirit.

mountain range of Muria, central Java, Indonesia, in the early and middle 20th century. His name is Gombak Sugeng.³⁴ The divine healing power of this lay evangelist spread not only amongst the believers, but also among unbelievers with Moslem and traditional Javanese beliefs. Some churches, which were later integrated into the Evangelical Mennonite denomination, were established in the midst of the indigenous Javanese people mixed with the acculturated Chinese. Some relatives from his first and second generation became dedicated servants of the Gospel, maintaining the churches influenced by his ministry.

Additionally, tracing back to the Middle Ages, the Continuationist position and its practical, miraculous manifestations of the Holy Spirit - including divine healings - are proved to be true. Among those, St. Patrick (373?-463/465/493) and Catherine of Siena are very conspicuous (cf. Pierson [s.a.] 2000: 192-193). In *History of the Christian Church*, an authoritative Church historian, David Schaff ([s.a.] 1997: vol. 6: 49) call the former “the true Apostle of Ireland.”³⁵ The work of St. Patrick was marvelously blessed with miraculous power of divine healing:

Ireland ... that virgin island was Christianized without bloodshed and independently of Rome and of the canons of the ecumenical synods. ... It was converted by two humble individuals, who probably never saw Rome, St. Patrick, once a slave, and St. Bridget,³⁶ the daughter of a slave-mother. ... we say with a Presbyterian historian of Ireland ... ‘that he [St. Patrick] preached the gospel in Hibernia in the fifth century; that he was a most zealous and efficient evangelist, and that he is eminently entitled to the honorable designation of the *Apostle of Ireland*.’ ... He is said to have converted all the Irish chieftains and bards, even Ossian, the blind Homer of Scotland, who sang to him his long epic of Keltic heroes and battles. He founded 365 or, according to others, 700

³⁴ Gombak Sugeng - called “Engkong”/”Kong” (grandpa) Gombak - was an acculturated Chinese, living by selling salty fish in the public market. His dramatic conversion from an addicted gambler resulted in the literal application of Matthew 5:30. By asking a clean towel and a big knife to his dear wife who never knew what he would do, Gombak Sugeng cut off his right thumb usually used to shuffle and handle cards. News of his conversion spread rapidly among his gambling companions and other nominal church goers. With his Reformed conviction, the researcher served God in the evangelical Mennonite denomination (GKMI, Gereja Kristen Muria Indonesia) for 2 years 10 months, and often served in the mother church established by Kong Gombak’s ministry.

³⁵ Regarding St. Patrick’s theological conviction, it is reported about his written, 25 Chapters autobiography as follows: “In his *Confession* he never mentions Rome or the Pope; he never appeals to tradition, and seems to recognize the Scriptures (including the Apocrypha) as the only authority in matters of faith. He quotes from the canonical Scriptures twenty-five times; three times from the Apocrypha” (Schaff [s.a.] 1997: vol. 6: 50-51). Although St. Patrick regards the Apocrypha as authoritative, different from the common faith of the Reformation, his evangelical faith, and his laborious testimony for the Gospel attested with signs and wonders proof that he is really a man of God and He blessed him with much special grace.

³⁶ Similar to the method of St. Patrick’s ministry, St. Bridget (or Brigid, Brigida, Bride, died on Feb. 1, 523/525) was used by God in performing “all sorts of signs and wonders,” resulting in “innumerable Irish daughters, churches, and convents” (Schaff [s.a.] 1997: vol. 6: 51).

churches, and consecrated as many bishops, and 3,000 priests (when the whole island had probably not more than two or three hundred thousand inhabitants; for even in the reign of Elizabeth it did not exceed 600,000). He changed the laws of the kingdom, healed the blind, raised nine persons from death to life, and expelled all the snakes and frogs from Ireland (Schaff [s.a.] 1997: vol. 6: 48, 49, 50, 55).

Notice his divine healing gifts and nine times of raising physically dead men to life.

According to David Schaff, the most celebrated Italian saint, next to Francis d'Assisi, is Catherine of Siena (or Caterina da Siena, 1347-1380). She believed in the supremacy of the saving gospel of Christ and maintained a Continuationism. Both historians state the following: "During the plague of 1374, she was indefatigable by day and night, healed those of whom the physicians despaired, and she even raised the dead. ... Catherine's cures of the sick won the confidence of the people" (Schaff [s.a.] 1997: vol. 6: 148-149).

In summary, all the above-mentioned points support the argument that divine healing is still available today as God's gracious answer to the prayer of faith. This faith conviction is necessary to obtain the path of divine healing. With Jesus' maxim, "it shall be done to you according to your faith" (Mat 9:29), it is crucial to answer the question, in His presence, whether or not we, as single individuals, really believe that He is always able to do miraculous healings for our contemporary world. A. B. Simpson (1992:4:328) rightly contends that the "signs of [divine] healing do not follow all believers, but they follow those who believe for [read: 'in'] the signs."

4.5 Believing that Divine Healing is in the Atonement

This conviction is of main importance for divine healing ministry. I will deal first with Wigglesworth and Lake on this, followed by evaluation that confirms their understanding. Next, some practical consequences are further developed.

4.5.1 The Issue according to Wigglesworth and Lake

In performing divine healing it is absolutely necessary to believe that divine healing is included in the perfect atonement of Christ. Both Lake (Liardon ed. 1999: 304, 407-409, 574, 595, 643, 679, 681, 685, 700, 704) and Wigglesworth (1999d: 31) believe that true knowledge of the perfect atonement of Christ is absolutely essential, serving as the biblical basis for divine healing. In other words, they believe that divine healing is absolutely secured in the finished work of Christ.

“Healing was purchased by the blood of Jesus,” says Lake (Liardon ed. 1999: 407). In expounding 1 Peter 2:24 where it is written, “By whose stripes ye *were* healed,” he (Liardon ed. 1999: 700) maintains that the word “were” suggests that “the healing was accomplished in the mind of God when Jesus Christ gave Himself as the eternal sacrifice and has never had to be done over again for the healing of any individual.” By rising from the dead, Christ demonstrates that He is the Prince of life who “blasted sickness and dissolved it from their system” (Liardon ed. 1999: 540).

All of this confirms the fact that divine healing is part and “parcel of common salvation,” inseparable from the total salvation in Christ (Liardon ed. 1999: 685; cf. 407-408; 643, 679). Divine healing is a demonstration of, firstly, the reality and power of the atoning blood of Christ and, secondly, “the pure spiritual value and power of the Holy Ghost secured for men because Jesus Christ, the Son of God, gave His blood to get it for them” (Liardon ed. 1999: 304, 306). Confirming this, Lake (Liardon ed. 1999: 787) states, “The salvation of Jesus was a redemption of the whole man from all the power of sin, every whit – sin in the spirit, sin in the soul, sin in the body.” Jesus Christ is the “Savior of spirit, soul, *and body*” (original emphasis, Liardon ed. 1999: 684). Each part of redemption relates to divine healing, yet, the “Savior of ... body” deals with physical divine healing. In addition, the minister of divine healing must already have entered into the “blood-washed relationship” in Christ (Liardon ed. 1999: 301).

Similar to Lake, Wigglesworth (1999d: 31) explains Matthew 8:16-17 as Christ’s taking the “full burden of all our sin and all the consequences of sin.” It results in the finished work of eternal salvation, divine healing, and holy, powerful life. Confirming this, Wigglesworth (1998e: 17) states,

Remember that He [Christ] has so wonderfully overcome the power of Satan and all the powers of disease and all the powers of sins till there is a perfect place in Christ Jesus where we may be free from sin, sickness, disease, and death. It is one of the greatest positions that God has for us.

In this perfectly finished work of Christ, we victoriously reign with Christ in the following way:

[S]in is dethroned, disease can’t hold its seat, death has lost its sting, and victory is in Christ ... you are over every human weakness on every line. ... you are on the rock and everything else is under your feet. ... we may reign as king over our bodies in every way and over all thoughts of evil (Wigglesworth 1998e: 18).

The “full Gospel” or the “Gospel of entire salvation” portrays Christ who saves sinners, who heals the brokenhearted soul and sick body to perfect health, and

who baptizes with the Spirit (Wigglesworth 1999d: 39; 2000a: 19, 24). It offers the forgiveness of sins, the healing of diseases, and the fullness of the Spirit.

4.5.2 A Continuationist Reformed Evaluation

Responding to the above-mentioned theory for divine healing ministry, C. Samuel Storm, a contemporary Edwardsian Reformed theologian, reduces the work of Christ's atonement and put it only in dealing with the guilt of sins. He (Storm 1990: 17-19) contends that Christ in His atonement never bore our sicknesses in a literal sense, since there is no guilt in sickness as it is in sin. "Guilt" means the responsibility that can be reassigned or taken away from someone and transferred to the other person. Only sin has guilt. Thus, Isaiah 53:4 as well as Matthew 8:17 must be understood figuratively, pointing to the guilt of our sins. Literally speaking, Christ "bore the wrath of God of which our sins were the cause" (Storm 1990: 18).

However, the problem with such interpretation is to reduce the atonement to merely a spiritual issue and confine it to salvation from sin and eternal death. The cosmic, material redemption is void. Firstly, the context of Matthew 8:17 relates to our bodily sicknesses and demoniac ones, as admitted by Calvin.³⁷ Secondly, the Scripture testifies that what Christ took literally on the cross is our sins including their guilt (see 1 Pet 2:24; John 1:29). Thirdly, our God who dealt with sins and diseases is the Almighty God. Nothing is impossible for Him (see Matt 19:26; Mark 10:27; Luke 1:37; 18:27). He can perfectly bear our sins and diseases through His Christ for us.

Different from Storm, Michael Harper, who holds a Charismatic theology, argues that since at that time Christ had not been crucified and atonement had not taken place yet, the fulfillment of Isaiah 53:4 is a puzzling problem. However, Harper (1986: 109) concludes, Christ "was certainly empathizing; he was being drained as he gave of himself, or as it was put later, 'virtue' was going out of him. But he wasn't actually, at that moment, taking the sicknesses upon himself."

However, the deeper theological problems of Storm and Harper are solved in the thought of a Reformed theologian, Charles Hodge (1797-1878). For him, Christ's identification with and representation of His people in the finished work was done on the basis of the legal, suzerain representative, similar to the representation of the first Adam on behalf of the whole human kind. In a sermon on Gal 5:24 (dated November

³⁷ See footnote no. 43 and text.

11, 1856), he rightly maintains that, in principle, the death of Christ on the cross has annihilated all works of the devil and liberated His people from the condemnation of sins, the wrath and curse of God, on the one hand, and restored them to the mercy of God and imparted His very life to them by way of an organic participation, on the other hand.³⁸ Viewing that sickness is a part of God’s wrathful curse because of sins, so, included in Christ’s death is the destruction of disease.³⁹ To be reminded that from the biblical theological perspective, general sickness and disease may have originated from one or a combination of these which were completely solved in Christ (see Chapter II). Except for such a sacred intention of suffering as Paul’s “thorn in the flesh”⁴⁰ all of the problems of sickness and disease were solved completely in Christ.⁴¹ In other words, the finished work of Christ deals implicitly and explicitly with our sicknesses and diseases – physical, mental, or spiritual ones.

The Gospel of Matthew maintains that divine healing is in the atonement. After reporting several accounts of Jesus ministry of divine healing, Matthew quotes Isaiah 53:4 and states, “This was to fulfill what was spoken by the prophet Isaiah: ‘He took our illnesses and bore our diseases’” (Mat 8:17, ESV).⁴² Calvin ([1550, 1850] 1998: vol. 2: 386) admits that Matthew quotes the prediction of Isa 53:4, “after having related that Christ cured various [bodily] diseases.”⁴³ Although acknowledging this,

³⁸ Hodge ([1879] 1999) states that “the design of Christ’s death was to destroy the works of darkness, to redeem his people from their sins, to bring them to God, to sanctify them as a peculiar people. ... Because in [read: ‘by’] virtue of the union between Christ and his people, his death was their death. His death satisfied the demands of the law, freed his people from condemnation, and restored them to the favor of God. The Scriptures teach that those under the law are under condemnation, i.e., under the wrath and curse of God, and do nothing but sin ... Because such is the nature of the union in question, those who are Christ’s are partakers of his life. It is not a mere external or federal union, nor a union of sentiment and feeling, but such a union as exists between the branches and the vine, the members and the head of the body. As therefore the members of the body partake of the life of the head and cease to be members as soon as this ceases to be the case, so they are Christ’s, that partake of his life. ... the Holy Ghost is given to all who are in Christ, to effect this deliverance from the power of sin. The Spirit descends from Christ to us, and Christ dwells or lives in us by the Spirit.”

³⁹ A. B. Simpson (1992: 298) rightly concludes that according to Deut 28:58-61, sickness is included in the curses sent by God because of Israel’s sins.

⁴⁰ This kind of suffering falls under the divine necessity to bear it for the sake of the Gospel. It is parallel to the suffering of Christ for the sake of His people.

⁴¹ It was through the identification with His people - i.e. through incarnation and assuming a sinful human body - Christ took their place in absolute obedience, and suffered on their behalf on the cross and was resurrected by His Father through the power of the Spirit.

⁴² Interpreting “*with His stripes we are healed*” (Isaiah 53:5), Spurgeon ([1887] 1997: vol. 33: 920) states, “The word ‘stripes’ is used to set forth his sufferings, both of body and of soul. The whole of Christ was made a sacrifice for us: his whole manhood suffered. As to his body, it shared with his mind in a grief that never can be described.”

⁴³ In commenting Ps 22:17, Calvin ([1557, 1845] 1998: 358) expresses a similar idea, stating: “Matthew (8:16-17) in narrating that the paralytic, the blind, and the lame, were healed of their

A. W. Pink ([s.a.] 2000: 3-5) argues that here, Matthew only refers to Christ's deepest sympathy and compassion toward the sick people. Yet, different from Pink, Calvin ([1550, 1850] 1998: vol. 2: 386) maintains that Matthew explains from the viewpoint of Isaiah 53 that physical healing must be related to the spiritual healing of the soul, so-called salvation:

But in the miracles which Christ performed in curing bodies, he gave a proof of the salvation which he brings to our souls. That healing had therefore a more extensive reference than to bodies, because he was appointed to be the physician of souls; and accordingly Matthew applies to the outward sign what belonged to the truth and reality.

Calvin is right in maintaining the typological character of the miracles of bodily and/or mental healing, referring to the salvation of souls which is much more important than mere healings of the body and/or soul (see Chapter II). However, the context of Matthew 8:17 relates to the bodily and mental healing, as well as the deliverance from demon possessed. As has to be related to Isaiah 53, this means that the bodily and mental sicknesses and the bondage of the devil as consequences of the fall (as well as, of course, spiritual sufferings) are part of the punishment of sins which Christ took on our behalf.

Furthermore, although in the providential order, the problem of sickness and disease is not always directly caused by sin, yet, both in the creation and providential orders, sickness and disease are ultimately the effect of the fall into sin. God's permission for the devil to send a terrible disease to torment the regenerated believers is caused by the fact that they are worthy for such problem because of the remaining sinful nature. The direct hands of God for chastisement are also caused by the sins of His people. Spurgeon ([1882] 1997: vol. 28: 415) rightly maintains that the root of our diseases are our fall into sin, and that sickness is an effect of sin. Likewise, Simpson (1992: 298) states, "The causes of disease and suffering are distinctly traced to the Fall and the sinful state of man. ... That sickness is the result of the Fall and one of the fruits of sin, no one can surely question."

Speaking about sin as the ultimate cause of disease and sickness means that the problem comes as the negative consequence or demand of God's Law.⁴⁴ In this

diseases, says, that this was done 'that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bore our sicknesses;' although the prophet, in that place, sets before us the Son of God in the character of a spiritual physician."

⁴⁴ This is related to God's holy justice with regard to sins, as indicated by Charles Hodge ([1879] 1999): "The Scriptures teach that those under the law are under condemnation, i.e., under the

perspective, Spurgeon rightly equates wholeness with holiness, which can be applied to the state of a physical body as well as in the psychological and spiritual states. As a result, to a certain sense, a perfect physical health means holiness in its physical condition, free from any organic disease or physical disorder.⁴⁵ In the same vein, Watchman Nee ([1968] 1977: vol. 3: 151) correctly calls “diseases” “the manifestation of the power of sin in our bodies.”

Since disease is ultimately the effect of the fall into sin, miraculous destruction of disease or divine healing is always available by the redemption of Christ:

If sickness were part of the natural constitution of things, then we might meet it wholly on natural grounds and by natural means. But if it be part of the curse of sin, it must have its true remedy in the great Redemption. ... we may expect it to be embraced in the provision of redemption. Therefore, we naturally will look for some intimation of a remedy in the preparatory dispensation to Christ's coming and the preaching of the gospel (Simpson 1992: 298-299).

This means that His finished work destroys the ultimate root of sickness and disease.

Christ was delivered over to the infinite wrath and curse of the Holy, Just Father. He was willingly subjected to all kinds of punishment from the hands of His Father and His enemies. He was smitten, wounded by God, and afflicted for our iniquities (see Isa 53:4-5). He was handed over in all kinds of sufferings, tormented by the devils, and ultimately was handed over to the tyranny of death in order to be the Victor over them all in resurrection. Christ did all these to fulfill and satisfy God's absolute, righteous justice, on the one hand, and to deliver His people from the bondage of sin and to grant them the heavenly blessings, on the other hand. In delivering a sermon of 1 Corinthians 7:23, “Ye are Bought with a Price” (dated September 14, 1856), explaining that Christ gave Himself as a ransom (the price of redemption)⁴⁶ for us, Hodge ([1879] 1999) states that Christ “gave himself for us ... involv[ing] ... His subjection to the law ... [and] its curse, including all the miseries of this life, the painful death of the cross, and the wrath of God.” This explicitly

wrath and curse of God, and do nothing but sin.” In bondage to the law, we were “subject to its demands, and to its penalty” (Hodge [1879] 1999, sermon of September 14, 1856). While His wrath and curse may be in a form of the infliction of sickness by a certain disease in this life, the ultimate penalty is the eternal death. Here, repentance and faith are required for its recovery.

⁴⁵ Affirming this, Spurgeon [1883] 1997: vol. 29: 529) states, “You know what wholeness is – a thing, without a crack, or flaw, or break; complete, entire, uninjured, whole. ... that is the main meaning of holy. The character of God is perfectly holy; in it nothing is lacking; nothing is redundant. When a thing is complete, it is whole ... When a man is healthy, perfectly healthy, in spirit, soul, and body, then he is perfectly holy.”

⁴⁶ In the same place, Hodge maintains that redemption is to be actually delivered by the purchase of a ransom from the captivity or bondage to Satan, to sin and its condemnation, and to death.

states that Christ also died to bear our sicknesses which is part of the subjection to the curse of the law. Likewise, MacNutt ([2005] 2006: 51) correctly states,

The [divine] healing ministry is intimately connected with the life, suffering, death and resurrection of Jesus. 'By his wounds we are healed' (Isaiah 53:5). ... It is true to say that He died for our sins, but it is also true to say that He died to heal the sick.⁴⁷

Atonement results in the total salvation of believers.⁴⁸ J. I. Packer (1982: 15) rightly states, "Again it is true: salvation embraces both body and soul. And there is indeed, as some put it, healing for the body in the Atonement."

If Jesus Christ has died on our behalf, it is more than enough to see that our sickness and pain because of sins are completely paid for in His death. While bodily and mental sufferings/sicknesses are not the ultimate ones that Christ bore on the cross for us, they were nevertheless so. Even though divine healing is not the most important of what Christ has attained for us at the cross, it is surely and absolutely secured by His atonement. His death is crucial for our claim of divine healing.

Relating to the centrality of the atoning work of Christ for divine healing, George Müller ([s.a.] 2000: 91) rightly maintains that the "first condition of prevailing prayer" – including prayer for divine healing – is "an entire dependence upon the merits and mediation of the Lord Jesus Christ as the only ground of any claim for blessing." In other words, divine healing as an answer to the prayer of faith is based on the person and work of Christ on the cross. Likewise, in his preaching on Exodus 15:26, "Jehovah-Rophi," Spurgeon ([1882] 1997: vol. 28: 417) states, "in every healing [whether a physical, psychological, moral, or spiritual one] of which we are

⁴⁷ Likewise, Otto Stockmayer argues that divine healing must be integrally connected with the whole work of redemption. Interpreting Isaiah 53:4 from the viewpoint of Matthew 8:16-17, he (in Gordon 1982: 224; cf. Chappell 1986: 63-64) concludes that the Messiah bore both our physical and spiritual diseases on the cross: "Once understanding that it is not the will of God that his children should be sick (James v:14-18), and that Christ has redeemed us from our sickness as from our sins, (Matt. viii:16, 17), we can no longer look upon healing as a right which it would be lawful for us to renounce. It is no longer a question whether we wish to be healed, God's will must be fulfilled in our bodies as well as in our souls. Our beloved Lord must not be robbed of a part of the heritage of his agony. ... Wrested by Christ's ransom from all foreign power, from the power of sin or of sickness or of the devil, our members [of the body] must remain intact, surrendered to him who has redeemed them." In other words, Stockmayer maintains that if we trust in Jesus and the law of God has condemned Jesus for our sins and sicknesses, His grace has set us free because His law cannot condemn twice. Consequently, it is Christ's commandment and our inheritance in Him to receive forgiveness of sins and divine healing from disease by faith.

⁴⁸ Stuart Fowler (1984: 109), an Australian Reformed professor of the Institute for Christian Education and Foundation for Christian Scholarship, is true when he says that "the incarnation and resurrection together shout loudly against any denigration of the body, as does the Pauline insistence that body, soul and spirit are equally and without distinction the object of Christ's redemption (Rom. 12:1, 2; 1 Thess 5:23)."

the subjects we have a pledge of the resurrection.” Similarly, Oswald Chambers’ ([1918] 2000: 1166) is right in claiming: “The foundation of the Christian faith is that the basis of human life is Redemptive, and on that basis God performs His miracles.”

The fact that Christ literally bore our sins and diseases in His own body means that Christ in His infinite and eternal capacity as the incarnated Son of God took these, once for all for the elect. It is His unlimited and eternal quality as the Son of God that enables Him to do this with an unlimited efficacy in just some hours on the cross. Yet, His sufferings for our sins and diseases are made possible by the human nature He assumed perfectly in incarnation. We have to believe boldly in the infinite and perfect efficacy of Christ’s blood as He has secured divine healing for those who believe. Sicknesses and diseases, as well as demons, sins, and all their powers in unity are as if non-existent in the face of the infinite power of the sanctifying and healing blood of the Lamb of God. All are perfectly and already defeated by the power of His blood. We just need to apply this precious power to our needs as His Gospel messengers in the work of His “already” but “not yet” Kingdom.

A former Professor of Systematic Theology at the University of South Africa, Adrio König (1989: vii-viii, 66-67, 70, 81, 91, 95-96) rightly maintains that, in the present fulfillment of God’s covenant and the present renewal of the whole creation (which includes divine healing), Jesus acts practically “in us,” that is, through the Holy Spirit. The reason for this is that during His earthly ministry, i.e. by the incarnation, crucifixion, and resurrection, Jesus has already fulfilled the same covenant and renewal “for us” but, not yet “in us.” This implies that the same power of the Spirit that previously worked in Christ to accomplish divine healing in His early ministry is now available by faith so that Jesus through the Spirit will do the same “in us” to miraculously heal the sick as the fulfillment of the covenant and redemption of God’s fallen creation.

4.5.3 Practical Consequences

By the fact that divine healing is in the atonement of Christ, serious consequences emerge. It must be grasped for the power and effectiveness of the ministry of divine healing. Some practical theological consequences are as follows:

1. The gospel and its fullness constitute divine healing as well as deliverance from the evil spirits and eternal salvation. Bonnke ([1989, 1993] 1995: 99) rightly states, “For us, our model is the Lord [Jesus Christ] who proclaimed liberty and

showed what that liberty was by healing the sick. ... Deliverance includes divine, miraculous healing. ... It [divine healing] is an ingredient of the message.” Lake’s claim that divine healing is a part and parcel of common salvation is true.

2. All authority and power to perform divine healing rests on the atonement. Complete victory over sickness and disease is secured in the finished work of Christ. The divine healing virtue and its efficiency emanates directly from it. All disciples of divine healing must rely on the power of Christ’s blood for its ministry. In this regard, Kurt Koch (1970: 45, cf. 42-57) correctly indicates that any ministry of miraculous healing which is not theoretically and practically reliant on the atonement of Christ is separated from Christ, the Bible, and the Holy Spirit. He (Koch 1970: 44-48) is even of the opinion that it may strongly be categorized as mediumistic. He gives an example, i.e. the case of Harry Edwards who had successful healing practices, yet, explicitly claimed the detachment of their spiritual source from Christ’s vicarious atonement.

3. Parallel to our eternal salvation, the certainty and guarantee of divine healing is absolute in consummation,⁴⁹ yet it will be manifested to a certain degree in the present age for the sake of the Gospel proclamation. Moreover, the gracious administration of divine healing was already ordained from eternity. Parallel to the fact that Christ’s atonement is limited to the elect people who were ordained to be granted with saving faith, divine healing is not for all and was eternally ordained to be granted only to those who believe that his or her healing was already purchased by Christ and they come to Him with faith to receive it. This means that the expected confidence in the divine healing ministry is absolute. In addition, the authority and power of divine healing are secured in the atonement.

4. The divine healing ministry must be continued throughout the history of the church, even its practice must become more and more powerful through the actuality of Christ’s death, resurrection, and Pentecost. Spurgeon ([1882] 1997: 49-50)

⁴⁹ Packer (1982: 15) correctly maintains that perfect health is certainly true faith anticipation in the consummation of history: “[W]e must observe that perfect physical health is promised, not for this life, but for heaven, as part of the resurrection glory that awaits us in the day when Christ ‘will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself.’ Full bodily well-being is set forth as a future blessing of salvation rather than a present one. What God has promised, and when he will give it, are separate questions.” However, the Reformed understanding of the reality of the “already but not yet” presence and blessings of the eschatological Kingdom of God must be understood consistently that we may taste the future presence and blessings of the Kingdom in this presence history, although not in its fullness – which is only available for the consummation.

maintains that Christ heals now with a greater power than in His earthly ministry because of His resurrection from the dead.⁵⁰ Likewise, F. F. Bosworth (2000: 29), an evangelist of the Christian and Missionary Alliance Movement, is true when he states,

The fact of healing in the Atonement *necessitates* the continuation of His healing ministry during His exaltation, because His redeeming work embraces all who live on earth while He is with the Father. Accordingly, He gives the above promise to do the same and “*greater works*” from God’s right hand in answer to our prayers (original emphasis).

5. Again, in practical sphere, the principle, method, order, strategy, and administration of divine healing ought to be directed by the Spirit (not human wisdom), since the whole action of performing divine healing is based on the atonement. Furthermore, every single action to manifest divine healing must flow from and be governed by absolute conviction of the cross, its power and blessings. The whole ministry of divine healing must be motivated, driven, directed, energized, and empowered by the almighty power of Christ’s blood and guidance of the Spirit.

4.6 Trusting in the Unchangeable Nature of God for Divine Healing

Bringing more light to the existential problem of the researcher, the study will deal first with this topic, followed by a solution given by Wigglesworth and Lake. Then, to rework the solution, the researcher makes an evaluation and suggests that we put all trust in the Most-benevolent sovereignty of God: “let Your will be done.”

⁵⁰ Confirming this, Spurgeon ([1882] 1997: 49-50) says, “The Lord Jesus Christ as he stood in the midst of the crowd was charged with a power which is called by our translators ‘virtue.’ An efficacious healing force was in him. Sometimes he emitted it by words, frequently by the touch of his hand, and, in this case, it seemed to stream even from his garments when he was but fitly and properly touched. *He was charged with omnipotent blessing, and those who came into contact with him were made whole. Do not think, dear friends, that he is less full of benedictions for the sons of men tonight. Nay, if I may venture to say as much, he is fuller still of healing power, for he has bowed his head to death and worn the thorn crown, and he has risen from the tomb and gone up into the glory leading captivity captive. In our midst at this moment he is, if it be possible, more charged with energy to bless than even when he walked the fields of Palestine, and healed the feeble men and women of his time. Observe that Christ’s power to bless lay mainly in the fact of his Deity.* That humble, weary, way-worn man was the Son of the Highest. Because he was still very God of very God his will was omnipotent. He did but speak to fever or leprosy, and they went at his bidding; even as the centurion put it, ‘I am a man under authority, and I say unto this man, Go, and he goeth, and to my servant, Do this, and he doeth it,’ even so the divine Christ did but will it, and diseases fled at his bidding. *He is not less divine today. ... But his power to bless us lay also in the fact that he had become man for our sake. ... He was able to heal not only because he was God, but because he was Emmanuel, God with us. ... In addition to this, it is never to be forgotten that our blessed Master, being both divine and human, was also endowed with the Holy Spirit without measure. Often are we told in Scripture that he was able to do these mighty signs and wonders, because the Holy Ghost was with him. Even now that same Holy Spirit is with him in plenitude of power.* Jesus, whom I preach to you, the man of Nazareth, the mighty God has the residue of the Spirit, by which power he can remove from us ill, the guilt and power of sin and can make us perfectly whole, that is, holy (my emphasis).”

4.6.1 Problem of Having an Absolute Confidence in the Positive Divine Answer

In the practical sphere, it seems impossible for the researcher to animate divine healing faith, especially to attain an absolute confidence in His positive answer for miraculous healing. Attaining this absolute confidence needs a sure knowledge of God's will. How is one to get such confidence if God is sovereign and there is apparently no access to His secret will? Is it possible to attain this from God's revealed will? Confirming the problem, A Reformed Baptist theologian and pastor, John Gill ([s.a.] 1999b: 627) rightly argues that faith of miraculous works presupposes a certainty of God's will and is absolutely resolved in trusting God and His absolute power and will, and, thus, leaves no room for doubt.⁵¹ Likewise, Simpson (1994: 35) truly explains that "faith that claims divine healing" is more than "a general trust that God will do what is best, but a specific confidence that He will do the thing we ask Him, if that thing is one that He has promised in His word." Suppose this kind of faith is not bestowed by the Spirit either in the sick person or the minister, "normally," no divine healing will follow, except His absolute sovereignty wants to do differently (cf. Carter 1897: 101). I put "normally" in quotation marks, since His sovereignty acts in an independent way from faith, as already experienced by the researcher himself.

4.6.2 Trusting God's Compassionate Nature to Restore Those Coming with Faith

In pleading with God for divine healing, Wigglesworth and Lake put their trust completely in His unchangeable, Most-compassionate nature. This is necessary to attain absolute confidence in His healing and, thus, for such a ministry as well. For them, His divine nature always inclines and longs for healing, and so, divine healing is always accessible, anytime, for all who plead it from Him by faith.

Wigglesworth believes in the unlimited measure of God's goodness which includes His unchanging willingness to perform miraculous healing, fulfilling His

⁵¹ Regarding divine healing faith, the certainty of the knowledge of God's will is expected for miraculous healing. Relating to this, Gill ([s.a.] 1999b: 627) states that the miraculous faith "would not admit of [read: 'to'] the least degree of doubting. [T]here must be no hesitation in the mind, no reasoning upon the thing, how it can be performed; the mind must not be divided between the power and will of God [on the one hand], and the difficulties and discouragements which attend the case [on the other hand], but must believe in hope against hope, with a full persuasion of accomplishment. ... as difficult and amazing as this [miracle] may seem, it shall be done; that is, provided the person doubts not." Notice the correspondence of the power and the will of God. Whether or not His power is in service to His will to perform such a miracle, this must be settled first, without which there will always be unresolved doubt.

plan of salvation.⁵² God “is always full of love, full of entreaty, and full of helpfulness. ... [He] wants to bring all of us into line with His will so that we may see signs, wonders, and various miracles and gifts of the Holy Spirit” (Wigglesworth 1999b: 484, 489). Wigglesworth (1999b: 530) even says, “God wants us to move mountains.” He, then, explains it figuratively: “Anything that appears to be like a mountain can be moved: the mountains of difficulty, the mountains of perplexity, the mountains of depression or depravity – things that have bound you for years.”

For Lake, relying on the unchangeable nature of Christ and His Father is the key to divine healing ministry. Christ’s nature constantly shows the absolute infinite compassion toward the sick coming to Him. Lake’s main argument rests on the teaching, works, and nature of Christ that reveal the eternal will of His Father.

The teaching and works of Christ prove the unchanging commitment of God to perform divine healing. His words, “Thy will be done on earth as it is in heaven,” shows the sure will of God and Christ for divine healing (Liardon ed. 1999: 714-715). Lake argues that because there are no sicknesses and diseases in heaven as the will of God is perfectly accomplished,⁵³ the prayer means pleading God to send out His healing virtue on earth in a perfect way just as in heaven. Christ’s atonement that includes divine healing, assures His unchanging will for the same: “He *willed* it [i.e. divine healing] once, it is done forever. He made the provision and invites the world to embrace it. It is yours to have, yours to enjoy, and yours to impart to others” (Liardon ed. 1999: 700, original emphasis).

Christ’s nature is a compassionate Healer that must do healing:

[I]f he [Jesus Christ] healed folks in those days it is logical that He does it now, because *His nature has not changed. He cannot help manifesting His nature.* So if any of you are sick today, just come to Jesus and trust Him to make you whole. *It is His nature to do it.* He cannot help Himself. If you come to Him in faith, believing in prayer, it is impossible for you not to be healed (my emphasis in part, Liardon ed. 1999: 267).

⁵² The divine plan is “redemption in its fullness,” which includes miraculous healing (Wigglesworth 1999b: 495). In view of the absolute goodness of God, Wigglesworth (1999b: 464-465) maintains that God’s intention for us is “that we might be on the earth for a manifestation of His glory, that every time satanic power is confronted, God might be able to say of us as He did of Job, ‘What do you think about him?’ (see Job 1:8). God wants us so manifested in His divine plan in the earth that Satan will have to hear God[; that] the joy of the Lord can be so manifested in us that we will be so filled with God[,] that we will be able to rebuke the power of the Devil.”

⁵³ Cf. Thomas Watson ([1692] 1989: 93) argues that the glorious state of the Kingdom of God “excels all others in healthfulness ... [and possesses] a most healthful climate.” Its climate contains “no ill vapours to breed diseases, but a sweet aromatic smell coming from Christ.”

Christ's nature never turns away those coming to Him for healing (Liardon ed. 1999: 681).⁵⁴

Lake gives an impression of how easy it is to obtain divine healing if we have just a little faith in Christ's goodness and compassion to heal. While quoting one biblical statement that Christ "healed all that came" to Him, Lake (Liardon ed. 1999: 696) maintains that "[t]heir *coming* [with such intention] was sufficient to secure the blessing." All of these secure divine healing for all generations. Lake (Liardon ed. 1999: 722) states that Jesus' "I will" for healing in a miraculous way "has rung down through the ages, for He healed *all that came to Him*" (original emphasis).

Jesus proves the perpetual, unchangeable disposition of God and Himself toward the sick by healing (miraculously) all who are resolved to come for such purpose (Liardon ed. 1999: 574, 681, 684). Some consequences are these: Firstly, truly God is the healing God who constantly wants to heal: "*God always was the healer*. He is the healer still, and will ever remain the healer" (Liardon ed. 1999: 681, original emphasis).⁵⁵ Secondly, it is the ordained will, assurance, and commitment of God to perform divine healing for mankind.⁵⁶ Thirdly, divine healing is absolutely

⁵⁴ Confirming this, Lake (Liardon ed. 1999: 696, 681; cf. *Ibid.*: 722) states, "Jesus is the entire expression of the law, the life, and the will of God. As such, He demonstrated forever by His words and acts, what the mind of God toward the world is. He healed all who came to Him, never refusing a single individual, but ever bestowed the desired blessing. In healing *all* and never refusing one, He demonstrated forever the willingness of God to heal, both saint and sinner. ... He never turned anyone away. He never said, 'It is not God's will to heal you,' or that it was better for the individual to remain sick or that they were being perfected in character through sickness. He healed them *all*, thereby demonstrating *forever* God's unchangeable will concerning sickness and healing" (original emphasis). Similarly, Lake (Liardon ed. 1999: 408, 696) emphasizes the positive certainty of God's will for divine healing: "Jesus Christ did not leave us in doubt about God's will, but when the Church lost her faith in God she began to teach the people that maybe it was not God's will to heal them. So the Church introduced the phrase, 'If it be Thy will' concerning healing. But Jesus 'healed all that came to Him.' (Matthew 4:23, Luke 9:6, Luke 9:11.). ... it is not necessary for God to will and that He does not will the healing or non-healing of any individual. In His desire to bless mankind, He willed once and for all and forever that man should be blessed and healed. He gave Jesus Christ as a gift to the world, that the blessing might be demonstrated and His willingness and desire to heal forever made clear." See also footnote no. 55 and text.

⁵⁵ In a different place, Lake (Liardon ed. 1999: 263, 266-267) maintains the following: "To my heart Jesus Christ is the Eternal Healer. He was the Healer in the beginning. He was the Healer before there was any flood. He was the Healer after the flood. He was the Healer during His earth life. He is the Healer in this dispensation. He is the Healer forever! Bless God. So long as need of healing exists, Jesus is the Healer. Blessed be His name. ... Some of the folks say Jesus Christ did miracles to prove His divinity. I do not say He did not, but I say that Jesus Christ did miracles because He could not help Himself. He could not help Himself. It was His very *nature* to do so. When He was in the presence of the sick ones He healed them all. He did not do it to establish His divinity, but because it was just like Him to do it. It would not have been like Him if He had not" (original emphasis). See also the same idea of Lake in Liardon ed. 1999: 489.

⁵⁶ Maintaining this, Lake (Liardon ed. 1999: 407-408; see also his similar idea in Liardon ed. 1999: 493, 681-682) says, "[I]t was God's will and that Jesus had committed Himself to the healing of

secured through all ages for all who choose to believe and receive it, as well as salvation in Christ (Liardon ed. 1999: 297-299, 303, 407-408, 681-682, cf. 267).⁵⁷

Lake maintains that because God has demonstrated in Christ once and forever His willingness to heal those coming to Him for miraculous healing, true prayer of faith cannot be “if it be Your will, please make this fellow well.” Such “if” is an expression of doubt, manifesting “no concentration in God” for the thing that one “wants” (Liardon ed. 1999: 717, cf. Liardon ed. 1999: 408, 696, 716).⁵⁸ Thus, divine healing does not occur. Relying on the unchangeable nature of God which is Omnibenevolent-and-compassionate results in the absolute confidence of prayer for divine healing. It is even unnecessary to persuade God to do healing (Liardon ed. 1999: 697). This is an expression of doubt and the absence of faith in His good nature. The real problem is whether we assent to accept and claim His love, mercy, and healing without question, yet, with thanksgiving and praise (see Liardon ed. 1999: 699).

4.6.3 A Continuationist Reformed Reworking on the Issue of the Divine Nature

To rework the above-mentioned ideas, some considerations need to be stated:

1. Relying on God’s nature which is absolutely compassionate is biblical. This provides a solution for the unity of God’s power and will to perform miraculous

mankind. ... It is always God’s will to heal. ... God is just as willing to heal me as He could be. ... *God is willing, just as willing to heal as He is to save*. ... Did He [Christ] ever say anything in the world but ‘I will,’ or did He ever say, ‘I cannot heal you because it is not the will of God,’ or ‘I cannot heal you because you are being purified by this sickness,’ or ‘I cannot heal you because you are glorifying God in this sickness?’ There is not such an instance in the Book [the Bible]. On the other hand, we are told ‘He healed *all* that came to Him.’ [see Matthew 8:16; 12 and Luke 6:19] *Never a soul ever applied to God for salvation or healing that Jesus did not save and heal!*” (my emphasis in part). Likewise, Lake (Liardon ed. 1999: 280; cf. Liardon ed. 1999: 534) asserts that God “never intended people to be deficient in body, soul, or spirit. God[’s] purposes to come into every life through the Holy Spirit ... [are] removing deficiencies, creating strength and life and health and power.” See also footnote no. 54 and text.

⁵⁷ Confirming the above-mentioned statement, he says that divine healing is “for every man from every disease as Jesus Christ intended it should be and as the Scriptures definitely, positively teach, and make proper scriptural provision for a definite healing ministry” (Liardon ed. 1999: 303).

⁵⁸ This kind of prayer, according to Lake, shows doubt toward God “who pardons all your iniquities, who heals all your diseases” (Liardon ed. 1999: 716). No single doubt may be retained in our petition for divine healing and, consequently, it is unnecessary to pray “if it be Your will” (Liardon ed. 1999: 408). The researcher believes that some “if” prayer, like “if it is Your will, please heal this man,” may manifest a lack of faith in the most benevolent, compassionate God and His positive will to heal. It may be indecisive, containing lack of knowledge of what is good for another. Yet, this prayer may manifest a sense of complete surrender to God’s will. Thus, it is not always a false “if” prayer of faith. But, the prayer is different in essence from Jesus’ prayer in Gethsemane. The latter shows both a sure knowledge of God’s will and a decisive will in asking a specific blessing: “if it is possible, let this cup pass from Me.” Thus, it reveals His conclusive expectation of faith. It also shows no deficiency, as then Jesus adds, “yet not as I will, but as You will” – manifesting His absolute surrender to the Father’s will. This is a true “if” prayer of faith. See also footnote no. 62 and text.

healing, as suggested by Spurgeon. When the father of a demoniac son afflicted with a dumb spirit had no faith needed for divine healing,⁵⁹ he came to Jesus and said, “If Thou canst do anything, have compassion on us, and help us” (Mark 9:22). Here is Spurgeon’s ([s.a.] 1996, 1997: 537: September 23 pm) solution:

Now there was an “if” in the question, but the poor trembling father had put the “if” in the wrong place. Jesus Christ, therefore, without commanding him to retract the “if,” kindly puts it in its legitimate position. “Nay, verily,” He seemed to say, “*there should be no ‘if’ about My power, nor concerning My willingness, the ‘if’ lies somewhere else.*” “*If thou canst believe, all things are possible to him that believeth.*” The man’s trust was strengthened, he offered a humble prayer for an increase of faith, and instantly Jesus spoke the word, and the devil was cast out, with an injunction never to return. There is a lesson here which we need to learn. We, like this man, often see that there is an “if” somewhere, but we are perpetually blundering by putting it in the wrong place. “*If*” Jesus can help me - “*if*” He can give me grace to overcome temptation - “*if*” He can give me pardon - “*if*” He can make me successful? Nay, “*if*” *you can believe, He both can and will.* You have misplaced your “if.” *If you can confidently trust, even as all things are possible to Christ, so shall all things be possible to you. Faith standeth in God’s power, and is robed in God’s majesty; it weareth the royal apparel, and rideth on the King’s horse, for it is the grace which the King delighteth to honour. Girding itself with the glorious might of the all-working Spirit, it becomes, in the omnipotence of God, mighty to do, to dare, and to suffer. All things, without limit, are possible to him that believeth. My soul, canst thou believe thy Lord tonight?* (my emphasis in part).

Thus, we must fix our eyes only on the perfect compassion of Jesus, without doubt, as we come to beg His mercy. We should put the whole trust in His infinite love in dealing with our needs. Divine healing faith is casting all problems of sickness, with absolute confidence, on the Healing God whose determined will is to heal. So come to Him with such faith. This not only guarantees a great comfort and joyful consolation, but also helps us to persevere in faith and to have a positive hope when dealing with sickness.⁶⁰

⁵⁹ It is commonly understood among Pentecostals and Charismatics, as well as in Spurgeon here, that faith for miraculous healing in Christ is not really different in essence from faith for exorcism.

⁶⁰ Although compared to the other kinds of blessings, divine healing, for some, is not the best gift. The researcher believes that His merciful, compassionate nature is inclined to grant healing to those who come with such need and faith, even if their faith is very weak and feeble. If believers cannot bear their sickness, as long as they ask God for the mercy of healing with such faith, they will be healed. Yet, His mercy, kindness, and compassion serve a higher goal, that is, His glorious plan of redemption that covers the whole universe. Above all, based on Jesus’ parable of a crooked judge and a persistent woman who asked for help (Luke 18:1-8), I suggest others to earnestly pray the importunate prayer of divine healing (read also Spurgeon’s sermon on this reference, [1903] 1997: 378-392). This is consistent with the fact that not all who come either in the Healing Home ministry of Lake or in the healing/evangelistic services conducted by him and Wigglesworth were healed. During 25 years of his Healing Home ministry, Lake (Liardon ed. 1999: 296) confessed, “*Almost every known*

2. Jesus healed “all.” This demonstrates the *general* disposition of Christ toward the sick who come to Him in faith (i.e. manifesting His Omni-benevolent-compassionate-merciful nature). The Scripture proves this (see Mat 4:24; 8:16; 12:15; 14:14; 15:30; 19:2; Mark 1:34; 6:13; Luke 4:40; 6:19; 9:11; cf. Liardon ed. 1999: 681, 684, 696).

Jesus is a compassionate Healer. His divine nature imparts His Personality to perform miraculous healing with the greatest passion. In accordance with this, Francis MacNutt (2005: 48-52) rightly argues that sometimes Jesus triggered deep hatred in the heart of the Pharisees and even, risked His life for healing at the Sabbath (which reasonably could have been delayed until the next day). The motive for this was not only to correct the common interpretation of the Sabbath, but also His passion for Healing: “Why was healing so important to Jesus that He was willing to risk death? Healing was His passion ... extraordinary passion. ... healing was a life and death issue” (MacNutt 2005: 50, 51). Similarly, H. D. McDonald (Integrity ed. [2004] 2006: 35) concludes that Jesus’ miracles of healing are “not an alien and occasional addition to his person and vocation. They [are] ‘natural’ to Jesus ... the forth-flashing of his total being ... a service of love and grace ... part of the fact of Jesus.” In the same place, McDonald explains that His healing miracles demonstrate His “readiness to come to the remedy of all in need.” Likewise, Michael Harper (1986: 113-114) rightly summarizes Christ’s goodness toward the sick during His earthly ministry:

Everywhere Jesus went he functioned as a healer. There are forty-one recorded occasions of his healings, but there were many others which are unrecorded, as John points out (20:30). He healed people individually, in pairs and in small and large groups. He healed through touch, prayer, words of authority, spittle and mud. He healed people who touched him without his knowing it, and people at a distance who neither heard him nor saw him. He healed the good and the bad, Jews and Gentiles, the rich and the poor, the strong and the weak.

In short, God’s ordinary way is to heal (miraculously) people who come to His Son with absolute conviction of His compassion and mercy to heal. Thus, practically speaking, divine healing ministry must be based on and take root in the Omni benevolent-compassionate-merciful nature of God as demonstrated in Christ.

disease has been healed” (my emphasis). In broader areas, this is also consistent with our human experiences that not all of us are healed. Many true believers are sick and God’s intention for them is to call them to the glorious state through death.

3. There are exceptions to His general method. For example, at the pool of Bethesda, Jesus only healed a lame man, and not all the sick. In this place, people did not come to Jesus for healing. It was His willingness to come and heal. Yet, in Paul's experience, Jesus did not restore him from the thorn in his flesh although he prayed three times.

It is true that Paul's prayer is of faith, yet he was not granted faith for healing as Jesus explicitly told him. He was given faith to endure with His strength. Paul wrote that he left Trophimus sick, and suggested Timothy to drink a little portion of wine for his health. How do we explain this? The following explanation will practically benefit people who remain sick while others are healed miraculously.

Firstly, although divine healing (and divine health) is certainly included in the atonement, its dispensation is set in line with the "already" and "not yet" nature of the Kingdom of God. The tension in this nature makes possible the absence of divine healing that corresponds to either the lack of faith or the sovereign desire of God who chooses to grant no healing, but a different kind of grace (see also Chapter II).

Secondly, divine healing, in a certain sense, is not the end itself, but a means to accomplish the end. Scripture confirms that salvation of the soul is the end of our faith: "you are receiving the goal of your faith, the salvation of your souls" (1 Pet 1:9). Bonnke ([1989, 1993] 1995: 100) correctly states, "What use is it for people to be whole in body, only to be cast into hell?" Since the means is for the service of the end, as long as divine healing does not really fit with or is appropriate to salvation of the soul, healing (and health) in divine providence is not necessary. This is true individually and collectively.

As an example, Gordon (1992: 256) explains: "the reason why he [Trophimus] was not at that time recovered [is] that he was to be thereby kept back from martyrdom which he would probably have met had he gone with Paul, and for which his time had not come in the purpose of God." God in His secret and perfect counsel has His way to secure eternal salvation for all His elect. In this, sickness is better than divine healing. To develop James E. Taylor's words (cf. 2006: 146) on natural evil: something bad in itself (as sickness and disease) may be good in relation to something else if it leads to the occurrence of something far better (e.g. sanctification, salvation, etc). As instruments, sickness and disease are good when they are used as means to bring about faith, repentance, sanctification, and eternal salvation.

4.6.4 Maintaining a Balance: Relying on the Most-benevolent Sovereignty of God

While relying heavily on the absolute goodness of God, Wigglesworth (1999b: 460) acknowledges the sovereignty of God and His grace. Trusting in His sovereignty is a true attitude of faith, since this divine attribute is absolute, cannot be denied even by Jesus. His sovereignty can never be removed, not even by giving up His life totally to be crucified: “I lay down My life so that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again” (John 10:17-18, NASB).

Trusting completely in the most-compassionate nature of God and His willingness to heal should practically and honestly lead us to surrender everything to the absolute sovereignty of God. Trusting in the latter is necessary to give Him glory and to balance the practical relying on the merciful, compassionate nature of Christ.⁶¹ Jesus’ prayer of faith in Gethsemane (Mat 26:39) combines these two inseparable convictions: “My Father, if it is possible, let this cup pass from Me (first); yet not as I will, but as You will” (second).⁶² The former pleaded His Father’s compassion and almightiness, as Jesus did not want to be separated from His Father. Yet, this was set in a condition: “if it is possible.” The second petition is putting all trust in His Father’s sovereignty.⁶³ His Father’s way reveals that His sovereignty is always benevolent, operated for His highest good, realizing the most magnificent expression of God’s love, power, and glory. His compassion and omnipotence are sovereign.

⁶¹ Cf. Hollenweger (1997: 235) believes that healing depends solely on God’s sovereignty: “healing does not depend on the faith of the patient, nor on the faith of the minister, nor on the holiness of the other persons participating in the service. It depends solely and wholly on the incalculable mercy of God.” Although different from Hollenweger, Harper maintains that the sovereignty of God is an inevitable and permanent principle of divine healing: “On some occasions, [Jesus] healed everyone. On this [John 5:1-18], he healed only one person out of many. Why this man? Jesus answers this question himself in a discourse later in this chapter, ‘I can do nothing on my own authority; as I hear, I judge; and my judgment is just, because I seek not my own will but the will of him who sent me’ (v.30). Jesus listened and heard the man’s name and no one else’s called by the Father.”

⁶² The context of the prayer is Jesus’ pre-understanding of the divine necessity of taking and drinking the whole measure of God’s wrath prepared in the cup in order to save His elect people. This is certainly not always in the same context as ours. As we really know that God wants another way different from ours (which can be a different option of God’s way), this is parallel, yet subordinate to Jesus’ prayer. See also footnote no. 58 and text.

⁶³ The sovereign will of the Father, in this case, is meant, also, to demonstrate God’s greatest love and goodness to His elect, through which the Son is allowed in the Father’s love to show Christ’s ultimate love in dying on the cross. However, to let both qualities victoriously is to let God’s redemptive plan accomplished in its most glorious manifestation, as already completed by Christ after His Father gave Him fresh strength. By this, the absolute goodness of the Father toward the Son was not nullified by the Father’s sovereignty. The good will of Christ toward His elect is confirmed by the Father’s sovereignty of accomplishing His will according to Christ’s will: “Not as I will, but as you will” (Mat 26:39, NASB).

Unless for an extraordinary and higher purpose - as implied in the case of Christ - God in His sovereignty is commonly determined to fulfill His compassion to heal. Faith fully accepts His benevolent sovereignty, opening to be answered “no” or “wait.” God’s final answer to His believer is the best - even, the divine will to allow suffering to continue and not to alleviate the pain after having been asked for healing. Here, His goodness is aimed at a higher level than divine healing. Job is a good example: “Though He slay me, I will hope in Him” (Job 13:15a, NASB, ESV). Such an attitude is not only demonstrated in Jesus’ agony in Gethsemane, but also confirmed in the unusual experience of Paul’s “thorn in the flesh” (see 2 Cor 12:8-10).⁶⁴ God’s answer to the prayer of faith is but seeking His highest good for His Kingdom and our best happiness in it. His sovereignty guards and fulfills His absolute goodness. Faith in the goodness and sovereignty of God is demonstrated in Jack Deere’s teaching and example:

So if you have confidence in God to heal, and you ask him to heal but he does not, it may well be that he is going to let you bring glory to his Son through your suffering. If this is his intention, he will also give you the grace to endure the affliction. ... My own practice is to pray for my experiences of suffering to be healed or relieved unless the Lord specifically tells me that he does not intend to remove the suffering. In that case I want to trust him as the loving heavenly Father he is and endure the suffering he has allowed to come my way with love and confidence in my heart (Deere 1993: 156, 157).⁶⁵

Likewise, A. J. Gordon (1992: 257-258) maintains a proper balance of the sovereignty of God and the freedom to plead with Him in strong faith:

The all-wise and gracious Lord, who is shaping our lives, must be allowed to choose such detentions for us, if He sees that He can thereby best forward our usefulness and advance His own glory. We should be cautious, therefore, that in this matter we do not push the element of human choice too strongly and rashly, to the ignoring of the divine, and so bring in the heresy of free will. ... Let us on our part ... avoid heresy by keeping these two great elements of prayer in equilibrium, believing strongly but asking submissively, holding up in one hand

⁶⁴ Concerning 2 Cor 12:7-9, Douglas Moo (1988: 200) correctly states, “If Paul refers here to a physical illness, we would have conclusive biblical evidence both that God does not always remove sickness from faithful believers [in this present time] and that God has a positive purpose in allowing his servants to suffer illness.” He considers that in God’s plan, sickness in believers’ lives is valuable for sanctification or other spiritual benefits as they respond properly: “God brings physical suffering on his people with the purpose of improving their spiritual lives. Paul’s thorn had the purpose of curbing his pride; and God may both bring and allow to remain physical difficulties in the lives of other believers to accomplish similar spiritual good” (Moo 1988: 201).

⁶⁵ Although it seems a paradox, the position is in harmony with faith in God’s willingness to heal, as Deere (1993: 129) also rightly and consistently maintains: “If God healed in response to faith in the New Testament, then why wouldn’t he heal today in response to faith? Where there is a lack of healings today, I do not believe the problem lies with God’s ability or willingness, but rather with the church’s ability to believe God for healing.”

of our supplication a “Thus saith the Lord,” and in the other a “The will of the Lord be done.”

True faith in God’s absolute goodness and sovereignty does not leave believers in the slightest doubt of His willingness to heal, since He is faithful to His Word so that in an extraordinary case of His secret purposes, He will positively disclose His will in His time if healing is not His intention. God will grant a proper grace of faith, either for divine healing or for enduring sickness/suffering for His special purposes. He will do correspondingly to faith that He bestowed prior to divine healing or the ability to bear such purposeful sickness. Ignorant of His secret will, our humble prayer must not be “if it be Your will ...” but “let Your will be done in me.”

As a practical implication, expecting divine healing and conducting a divine healing ministry need a sincere faith in the goodness and compassion of God and in His willingness to heal.⁶⁶ Lack of this will obstruct the effectiveness of divine healing, since commonly God responds in accordance with faith.⁶⁷

However, in expecting healing, trust in His sovereignty needs to be maintained. This means a humble confession that no one can force God to heal, a sincere willingness to accept that the will of God may not be divine healing (if He reveals this), and a reverent adoration of His mysterious ways.⁶⁸ Thus, keep a proper balance of faith in His absolute benevolence and sovereignty at the same time.

A related model is shown in the initial ministry of Saint Patrick (an evangelist and bishop of Ireland). In Wicklow, the Southeastern Ireland, by the request of the

⁶⁶ Echoing Calvin, Spurgeon ([1859] 1997: vol. 5: 212) correctly expresses the need of faith in prayer: “What would you think of a man who came before you with a petition, and said, ‘Sir, you have promised to give me such-and-such a thing if I asked for it; I ask for it, but I do not believe you will give it me.’ You would say ‘Get you gone until you believe me better. I will give nothing to a man who doubts my word.’” This kind of faith must accompany every prayer for divine healing. Thus, earnest expectation for miracle and earnest conviction that God will do that in that kind of prayer must explicitly be demonstrated.

⁶⁷ T. L. Osborn ([1951] 1986: 13, 19) correctly states, “Until you are fully convinced that God wants you to be well, there will always be a doubt in your mind as to whether or not you will be healed. As long as there is that doubt in your mind, perfect faith cannot exist; and until faith is exercised, without doubt or wavering, you may never be [miraculously] healed. ... Once people are fully convinced that God wants to heal them and that it is not God’s will for them to be sick, they almost always receive healing when prayed for, if not before. Knowing God’s will concerning sickness provides the ground on which perfect faith can act. ... It is impossible to boldly claim by faith a blessing which we are not sure God offers, because the blessings of God can be claimed only where the will of God is known, trusted, and acted upon.”

⁶⁸ Similarly, Spurgeon ([s.a.] 1996, 1997: 494) states, “We may not make sure that the Lord will at once remove all disease from those we love, but we may know that believing prayer for the sick is far more likely to be followed by restoration than anything else in the world; and where this avails not, we must meekly bow to His will by whom life and death are determined.”

king Dunbar to heal his brother, Ronus (suffering from a demonic illness by the spell of a Druid priest), Patrick (as told by McHugh 1999: 105-106) stated and did these:

“I cannot force God to deliver your brother from the power of demons (His sovereignty is acknowledged), but this I know, if humble creatures like us desire something we must have the faith to ask confidently. I will be glad to fast and pray for your brother to be saved from the power of darkness,” said Patrick sincerely. Then Patrick put his hand upon the head of Ronus ... and asked God to give the old warrior freedom from demons and a new life in Christ. Suddenly there was a sharp cry from the brother of the king. His face lit up ... and for the first time in years, he actually smiled. ... “You have given me back my mind, Patrick,” he [Ronus] cried. “Not I ... It was God who did this.”

Such balance in Saint Patrick may result in the greatest outcome of divine healing and its following effects (see Schaff [s.a.] 1997: vol. 6: 50, 55).

4.7 Conclusion

Divine healing faith is a continuity of saving faith with some intensification on God’s specific promise of a direct intervention of miraculous healing and the expectation for the same. It relies on and trusts the Triune God for four articles of His truth at the same time. Firstly, His omnipotent power to heal and restore in answer to our faith and prayer. Secondly, Christ’s atonement that includes divine healing. Thirdly, His Omni-benevolent-compassionate nature. Fourthly, His absolute sovereignty. There are varying degrees of the expectation and trust of divine healing faith – including the trusting on each conviction of this faith. This faith is necessary to secure divine healing as long as God does not indicate a refusal to grant healing. Every minister and disciple of divine healing needs to obtain divine healing faith, as it is granted freely and graciously by God, through earnest, importunate prayer of faith. Together with Augustine (*Confession* X. xxix. 40), a believer may honestly pray: “[M]y whole hope is only in Thy exceeding great mercy. Give what Thou commandest, and command what Thou wilt.”

CHAPTER V

PRACTICAL THEOLOGICAL PRINCIPLES OF FAITH FOR DIVINE HEALING MINISTRY

After dealing in Chapter IV with Wigglesworth's and Lake's divine healing faith and its necessary conviction to perform an effective and powerful ministry of divine healing, we will deal with the same subject of divine healing faith from a different perspective, i.e. investigating the practical theological principles of faith for such a ministry. The substance of the investigation is their beliefs and experiences.

This chapter will demonstrate, firstly, the shared perspective of Wigglesworth and Lake on the practical theological principles of divine healing faith for its fruitful result. They advise that we practice a child-like faith, have the fundamental knowledge of faith for divine healing, awaken the faith expectation for divine healing on the sick, act by faith on the Word, and maintain the focus of spiritual gazing of faith solely on Christ. More specifically here, in acting by faith on the Word, Lake develops a practical suggestion of relying on the covenant of God for divine healing. Secondly, the unique principles of Wigglesworth suggest a more aggressive attitude for the most fruitful result: to stay constantly in an attitude of the rest of faith in the Word as an undisturbed confidence in the warfare of faith for divine healing, to be absolutely bold in faith and its action, and to fight persistently in this warfare. Thirdly, the distinctive principles of Lake advise a more searching position to obtain a fruitful result: to know the work of faith for divine healing in attaining the greatest benefit, to obtain faith in Christ first for spiritual healing and then, to consciously extend this faith to the body for divine healing. In reworking the practical theological findings, the researcher proposes a slight modification for integrating them into a Continuationist Reformed view. In addition, the revealed principles of Wigglesworth and of Lake are expected to produce the best result, as they are integrated complementarily.

The outline is as follows. The study will first identify their practical theological principles of the divine healing faith of their ministry. It will start with the

shared principles of Wigglesworth and Lake, followed by the distinctive principles of each, respectively. Then, integrated throughout the investigation, the study will rework their practical theological principles into a Continuationist Reformed position by responding and evaluating the suitability of the findings. Finally, the researcher will draw an overall conclusion.

The writing method utilizes the same points as stated in the introduction of Chapter IV and the general rule of writing of Chapter I.

5.1 The Shared Principles on Faith for Divine Healing in the Lives of Wigglesworth and Lake

Wigglesworth's and Lake's fruitful ministries of divine healing highlight some vital, practical theological principles of faith. The following are those principles:

5.1.1 Obtain a Child-like Faith

The principle held by Wigglesworth and Lake here, is also true for the Reformed tradition. The study will deal first with investigating this principle.

5.1.1.1 The Idea according to Wigglesworth and Lake

Wigglesworth's and Lake's suggestion to maximize a fruitful manifestation of faith, including divine healing, is to have a child-like faith. This faith is "the faith of Jesus" as the man before His Father¹ (Wigglesworth 1938: 6; 1999b: 488, cf. 1999b:

¹ For Wigglesworth (see 1999d: 65), "the simple faith of a little child" is necessary for divine healing. This faith, which is the same as the faith of Jesus, is God's greatest gift communicated by the Spirit to the heart of those who put his trust in God and Jesus Christ (Wigglesworth 1999b: 569). It is given personally by God through the Holy Spirit "as we press in and on with God" (Wigglesworth 1938: 6). In the same vein, Lake (Liardon ed. 1999: 302) states, "God gave the power of healing to the Christian Church in the Holy Ghost, and as long as they ... exercised the faith of Jesus in their hearts, the healing power of God manifested and still manifests where this condition exists."

Oswald Chambers supports those ideas. In *Conformed to His Image*, when dealing with the "Psychology of Faith," he correctly maintains that faith includes not only faith in Christ, but also faith in Jesus' faith (i.e. faith in the things the man Jesus believes in). He (Chambers [1950] 2000: 361) concludes that the essence of true faith is the same as the faith of Jesus: "Faith means that I commit myself to Jesus, project myself absolutely on to Him, sink or swim – and you do both, you sink out of yourself and swim into Him. Faith is implicit confidence in Jesus and in His faith. It is one thing to have faith in Jesus and another thing to have faith about everything for which He has faith. Galatians 2:20 does not refer to the Apostle Paul's elementary faith in Jesus as his Saviour, but to the faith of Jesus. He says that the identical faith that was in Jesus Christ, the faith that governed His life, the faith which Satan could not break, is now in him through identification with the death of Jesus; the faith that characterised Him now characterises Paul." Again, in a different place, explaining Gal 2:20, "I live by the faith of the Son of God," Chambers ([1927] 2000: 761 - March 21) states, "This faith is not Paul's faith in Jesus Christ, but the faith that the Son of God has imparted to him – 'the faith of the Son of God' It is no longer faith in faith, but faith which has overleapt all conscious bounds, the identical faith of the Son of God" (original emphasis).

569; Liardon ed. 1999: 302). It is the simplest, purest, boldest, most mature and powerful kind, thus, the greatest one that is required for such fruitful results of divine healing.² They believe that to attain this kind of faith and manifest its effect is God's desire.³ We need to understand the peculiar characters of this kind of faith.

According to Wigglesworth (1999b: 486, 489, 491, 498-499; 1999d: 14, 21, 22), the greatness of the child-like faith is obvious. Firstly, God works for the holder of such faith, giving present inheritance and rest. Secondly, God delights in and works within such faith by giving His infinite power to its holder for actions that "could shake hell and move anything else," including performing divine healing.⁴

Similarly, divine healing deals with the miraculous faith or faith of miracles (cf. Henry [1721, 1994] 1999: vol. 8: 1182). This kind of faith is explained by Jesus to His disciples in Mark 11:22, "Have faith in God" (lit. "Have the faith of God" - Barnes [s.a.] 2000: vol. 12: 655; Clarke 1997: vol. 5: 663). Albert Barnes ([s.a.] 2000: vol. 12: 655) comments on that: "This may mean, have strong faith, or have confidence in God; a strong belief that he is able to accomplish things that appear most difficult, with infinite ease, as the fig-tree was made to wither away by a word." Adam Clarke (1997: vol. 5: 663) moves further, calling this a vocation to have "the strongest faith" that manifests a "superlative degree."

Likewise, while accepting that child-like faith "has no power nor holiness of its own," Andrew Murray (1992: 23) states, it "commits itself completely to Him who is faithful, and whose almightiness can fulfill His promise," and "expects all from God and His Word." This child-like faith is a necessary means for divine healing, as he (Murray [1984] 2002b: 174) indicates that this kind of faith "claims the whole heart and yields up the whole being ... trusts unreservedly in the [divine] power that seeks to take possession of it." This faith "always includes entire surrender. To believe with the whole heart means to surrender with the whole heart to Jesus, in whom life and salvation are found" (Murray [1981] 2002: 52). According to Wigglesworth and Lake, this type of faith is not only supernatural and saving, but also efficacious for healing. They do not distinguish the essence of saving faith and divine healing faith. Those are of the same essence but different in maturity, depth, boldness, power, and simplicity (see Wigglesworth 1999d: 65; Liardon ed. 1999: 634; cf. Liardon ed. 1999: 595).

² For Lake (Liardon ed. 1999: 626), a "man of great faith" has a "simple trust in God." Comparable to this kind of faith is our simple mind and attitude to God. Chambers ([1930] 2002: April 21) correctly states, "Our Lord must be repeatedly astounded at us - astounded at how 'un-simple' we are. It is our own [autonomous] opinions that make us dense and slow to understand, but when we are simple we are never dense; we have discernment all the time." Here, "simple" means not to be intricate, i.e. not asking more than Jesus, His revelation, and His present guidance for us, His children.

³ Emphasis on the greatness of faith in its simplicity is similar to the idea of Thomas Watson (a Puritan preacher and theologian), Spurgeon, and Tom Wells. The former (Watson [1692] 1989: 72) states, "The faith that is strongest was once in its infancy." Similarly, in preparatory prayer before his preaching on "The Personal Touch" (November 4, 1877), Spurgeon ([s.a.] 1996b: 9) presupposes the same thing: "Lord, maintain the faith Thou hast created, strengthen it, let it be more and more simple." Likewise, a Reformed minister, Tom Wells (1992: 13) rightly states, "In some ways ... we must grow beyond spiritual childhood and become mature men and women, but in other ways we must remain children. Should we ever outgrow simple trust in our heavenly Father? Surely not!" See also the definition of faith and the degree of it according to its measurement as understood by Wigglesworth and Lake in Chapter IV.

⁴ Wigglesworth (1999d: 65; cf. 1999b: 498) maintains that God's power is in true faith "to accomplish wonderful things," producing victorious effect (including divine healing). Furthermore, in a sermon from Mark 11:23-24 in which Jesus uses the illustration of a mountain, Wigglesworth (2000a: 17) states, "Why does He speak of a mountain? If faith can remove a mountain, it can remove anything. The plan of God is so marvelous that if you will only believe, all things are possible." In a different place he (Wigglesworth 1999b: 530) says, "Sometimes things appear as though they could not be moved, but you can believe in your heart and stand on the Word of God, and God's Word will never

For Wigglesworth (1938: 3, 7, 10; cf. 1999b: 486, 489, 491, 498-499, 573; 1999d: 14, 21, 22), those who are bestowed with this child-like faith will walk in all of Christ's way, order, and principle. Firstly, receiving Christ, His quickening Life in full. Secondly, believing all the promises of God in full. Thirdly, being transformed into full obedience "to all the will of God." Fourthly, receiving the Spirit's power. Fifthly, claiming the saving and healing power of Jesus. Sixthly, being in the state of "perfect rest." Lastly, God mightily accomplishes everything necessary within and through the person with such faith.⁵ Through this simple faith, one possesses all of those at the same time. A fruitful ministry of divine healing needs this simple faith.

For Lake (Liardon ed. 1999: 128), the purest form of the child-like faith is to put all hope and help only in Christ, not in humans: "when we cut ourselves off from every other help, we have never found the Lord Jesus Christ to fail."

5.1.1.2 A Continuationist Reformed Evaluation

Wigglesworth's idea of the child-like faith can be adopted into a Reformed view if we really can have this child-like faith in the fullest sense.

Next, receiving such help from others (Lake) may be a direct help from the Lord if keeping all trust in Him and the eye of faith is directed only to Him. Thus, taking a medicine is an act of simple faith if faith is applied and there is no indication of God's objection in His providential guidance. Yet, in the life of Lake, God's providential guidance dealt specially by prohibiting him from using any natural medicine.⁶ In so doing, His will is final for Lake, personally. With another person God may deal differently, so that one particular case may not be a general rule for others.

be defeated." Wigglesworth (1998e: 9; cf. 1999b: 498) literally believes Gal 3:14 that "we might receive the promise of the Spirit through faith."

⁵ Wigglesworth (1999b: 487) demonstrates the basis of such faith from Acts 26:16-18. However, similar to the abovementioned idea (see text), Andrew Murray (1992: 24) maintains, "Not only does God give or withhold His grace according to the faith or unbelief of each, but they [graces] are granted in greater or lesser measure, only in proportion to the faith which receives them." Murray (see 1992: 26, 36) in other places reemphasizes this idea. We will deal further with Wigglesworth's idea of "amen" and "perfect rest" in this chapter.

⁶ Similar experience occurred in the special providence of God over James Hudson Taylor's mission ministry in which he was required through God's guidance to cut off the whole of his instrumental financial supply. After maintaining that in everything we absolutely depend on God and only God alone would provide our needs – either with or without means – Spurgeon ([1893] 1997: vol. 39: 201, cf. 199) expresses his great respect for his friend's experience: "I could not help laughing when I read the story of a good Christian lady, who spoke of our friend, Mr. Hudson Taylor: "Why," she said, "there is no Society to take care of him! Poor man, he has nobody but God to depend upon!" You may well smile. "Nobody but God to depend upon;" but that is everybody to depend upon."

Concerning a great manifestation of God's work in the act of simple faith needed in His ministry, Spurgeon ([1866] 1997: vol. 12: 651) states,

God never fails the man who, in simple, child-like faith, rests entirely upon him. Have you never noticed that when you are content to wait for God's plan it opens up to you very wonderfully? You could not have opened it up, you did not understand it, but he cleared the way; instead of laying awake all night, how much better to go to sleep, and wake up in the morning, and find that God had done all for you. Faith goes forward in the name of God, and the gates of iron open to her through Divine strength.

This confirms the aforesaid principle as taught and practiced by both practitioners.

5.1.2 Have Fundamental Faith Knowledge for Divine Healing

This principle is maintained by both Wigglesworth and Lake, yet it may correctly be held by the Reformed position as well. It presupposes the Word as the basis of the ministry of divine healing.⁷ The following will elaborate this principle.

Both persons agree that we must pay great attention to our faith knowledge in order to perform divine healing in a fruitful way. Lake believes that true knowledge of faith can protect us from sicknesses (Lindsay ed. 1949: 105). For Wigglesworth (1999b: 459-461, 570; Liardon ed. 1996: 99, 101, 103), true knowledge of God is the basis of divine healing faith.⁸ It is needed as a controlling point of the Spirit over

⁷ According to Wigglesworth (1998e: 19, 22), divine healing must be performed on the basis of God's living Word, both the Word as a whole and its the particular messages: "Whenever I go to homes to pray for the sick I turn to this scripture [i.e. James 5:13] because it is Scripture that is used. ... It is the Book. It is not Wigglesworth. It is the Book. That was God's remedy for people like me and Mrs. McPherson and others of us who cannot reach the people [for divine healing]." He (Wigglesworth 1999b: 471-472) also highlights the importance of having the Word of God as the only foundation for every meaningful and powerful action: "If we are ever going to make any progress in the divine life, we will have to have a real foundation. And there is no foundation except the foundation of faith for us. All our movements, and all that ever will come to us that is of any importance, will be because we have a Rock. If you are on the Rock, no powers can move you. And today we need to have our faith firmly built on the Rock. ... there is no establishment outside God's Word for you. Everything else is sand. Everything else will break apart. (See Matthew 7:26-27)." Likewise, Lake (Liardon ed. 1999: 552) maintains that the written Word is the final foundation of faith for divine healing and every aspect of divine healing must be instituted and seen in the light of God's written Word. Similarly, evoking an observant discernment on the foundation of faith for action, David du Plessis (1977: 79) rightly insists, "if the faith is not properly founded, those things growing from it will not be properly founded either."

Basing all things on the Word is certainly the characteristic of the Reformed faith. Calvin (*Inst.* I. xviii. 3) maintains that true faith is "founded upon God's Sacred Word, [consequently,] it is above the whole world." The Word of God is the "wellspring of faith," and "the basis whereby faith is supported and sustained" (Calvin *Inst.* III. i. 6). Again, the "foundation of [faith] is a preconceived conviction of God's truth" (Calvin *Inst.* III. ii. 6).

⁸ Wigglesworth (1999b: 459, 461) asserts: "faith based upon knowledge [of God]. ... Jesus ... did great works because of His knowledge of His Father. Faith begets knowledge, fellowship, and communion. If you see imperfect faith, full of doubt, a wavering condition, it always comes because of imperfect knowledge." He (Wigglesworth 1999b: 570) also expresses, "I believe that all our failures [including to perform divine healing] come because of an imperfect understanding of God's Word."

believers: “When we have the spirit of wisdom and revelation in the knowledge of Him, there is nothing to hinder the Holy Ghost [from] having the control of the whole being” (Liardon ed. 1996: 81). The faith knowledge is necessary as a basis for empowerment and nurture:

Thank God that through the knowledge of the truth of the Son of God I have within me a greater power, a mightier working, an inward impact of life, of power, of vision, and of truth more real than anyone can know who lives in the realm of the tangible (Wigglesworth 1999b: 537).

The faith knowledge of God, as indicated by Wigglesworth (1999b: 466), is a perceptive encounter with God that includes the living fellowship, transformation, and manifestation of this faith, in accordance with His good and glorious purposes:

[T]here is something different *in knowing God, in having fellowship with Him*; there are *heights* and *depths* in this wonderful blessing *in the knowledge of Him*. Everybody can see Jacob, but do not forget, beloved, that *God changed Jacob into Israel*. The Holy Spirit wants everybody *to see the unveiling of Jesus*. *The unveiling of Jesus is to take away yourself and to place Him in you, to take away all your human weakness and put within you that wonderful Word of eternal power and of eternal life that makes you believe that “all things are possible”* (my emphasis).

Thus, faith knowledge is intellectual, practical, and experiential.⁹ It entails a spiritual application of God’s works, manifesting an experience with God and His sensible truth: “Oh, that God would so bring us into divine attractiveness by His almightiness that all our bodies would wake up to resurrection force, to the divine, inward flow of eternal power coursing through the human frame” (Wigglesworth 1999b: 467).

Attaining a substantial portion of the faith knowledge, especially of the Son of God, His promise, and our inheritance in Him (through the Word) is significant for

Maintaining true knowledge of the Word as the basis of faith is typical of the Reformed conviction. Calvin (*Inst.* III. ii. 2; cf. III. ii. 6) believes that true “faith rests not on ignorance, but on knowledge ... knowledge not only of God but of the divine will [toward us].” Calvin (*Inst.* III. ii. 2-3) continues, “By this knowledge [of the Gospel]... not by submission of our feeling, do we obtain entry into the Kingdom of Heaven. ... it is not enough for a man implicitly to believe what he does not understand or even investigate. But he [Paul in Rom 10:10] requires explicit recognition of the divine goodness upon which our righteousness rests. ... faith consists in the knowledge of God and Christ.”

⁹ This is similar with Jonathan Edwards’ idea of sensible knowledge of God that genuine faith always attains. Having a true knowledge of Christ’s excellency by faith is not only knowing that in mind, but directly and graciously taste His excellency and experience its effect in the whole life (see Susanto 2005: Chapter II and III). Similarly, for Calvin (*Inst.* III. ii. 2; cf. III. ii. 6), faith knowledge is an experiential and heartfelt understanding “that God is our merciful Father, because of reconciliation effected through Christ [2 Corinthians 5:18-19], and that Christ has been given to us as righteousness, sanctification, and life.”

increasing the fruitfulness of divine healing manifestations.¹⁰ For this purpose, Wigglesworth develops a spiritual discipline similar to what George Whitefield did: “praying over every line and word” of the Bible for such a powerful manifestation in the self and ministry.¹¹

Regarding the particular content of such knowledge, Lake (see Lindsay ed. 1949: 105-109; Liardon ed. 1999: 595) suggests that we need, at least, the knowledge of divine healing in the atonement, of the Covenant of divine healing through faith, and of the “Law of life in Christ Jesus.”¹² These are ground knowledge for divine healing faith. Complementing these, according to Wigglesworth, such a basic knowledge of God for a fruitful practice of divine healing includes the following. Firstly, a true knowledge of the Son of God and of His Gospel – especially His finished work on the cross and resurrection (see Wigglesworth 1999b: 517, 537-538). Secondly, our new position in Christ, that “we are to be seated “*with Him in glory*” (Col. 3:4).¹³ Thirdly, our partaking of the divine nature (see 1 Pet 1:4) and the practical application of this into our life and ministry.¹⁴ Wigglesworth (1999b: 466)

¹⁰ See Wigglesworth 1999b: 537. Wigglesworth’s sermons are generally aimed at this: to bring his audiences to the position of the fullness of God, to open their hearts for receiving such knowledge of faith and benefiting from these in its highest degree.

¹¹ Wigglesworth’s practical suggestions to make God’s Word an “inward revelation,” (i.e. a revelatory, existential knowledge of one’s faith from God) are the following. Firstly, we have to open our hearts to God and His words in complete surrender, letting God and His Word take possession and control over everything in us. This is to consent to everything God wants for us, both to destroy our old nature and to keep His Word: “Let go your own thoughts, and take the thoughts of God, the Word of God” (Wigglesworth 1938: 12). Secondly, we have to deal seriously yet spiritually with the Word and be satisfied with it only (not anything else) in such a way: “If you build yourself on imaginations you will go wrong. You have the Word of God and it is enough. . . . Never compare this Book [the Scripture or the Word of God] with other books. . . . Read it through. Write it down. Pray it in. Work it out. And then pass it on” (Wigglesworth 1938: 12; cf. 1999d: 110). This is similar with the way George Whitefield deals with the Word. Whitefield states that he has been “almost always upon my knees, to study and pray over” the Word and its companion (i.e. Matthew Henry’s and Burkitt’s Commentary of the Bible). When dealing with the Bible, Whitefield did this from 20 years of age: “to read the Holy Scriptures upon my knees, laying aside all other books, and praying over, if possible, every line and word” to make its essential message a living part of his soul (Whitefield [1738-1747, 1938] 1960: 60; Dallimore [1970] 1979: 82-83). Thirdly, “Seek God until you get from Him a mighty revelation of the Son, until that inward revelation moves you on to the place where you are always steadfast, [im]moveable and always abounding in the work of the Lord” (Wigglesworth 1938: 19). This is to pray on the basis of the revealed Word, as Whitefield did. The latter confessed: “This proved meat indeed, and drink indeed, to my soul. I daily received fresh life, light, and power from above. [I got more true knowledge from reading the Book of God in one month, than I could ever have acquired from all the writings of men. In one word.] I found it profitable for reproof, for correction, for instruction in righteousness, every way sufficient to make the man of God perfect, thoroughly furnished unto every good word and work” (original emphasis, Whitefield [1738-1747, 1938] 1960: 60).

¹² For the former see Chapter IV, on the subtitle “Believing that Divine Healing is in the Atonement.” The latter two will be discussed later in this chapter.

¹³ Wigglesworth 1999b: 517-518; see also Chapter VI that deals with this subject more deeply.

¹⁴ “People are missing it because we have failed to apply it” (Wigglesworth 1999b: 466).

understands the former as receiving the “infinite power, infinite knowledge, infinite pleasure, and infinite revelation” along with the receiving of Christ.¹⁵ Fourthly, that the Spirit of God in us is greater than the spirits in the World (see 1John 4:4). Fifthly, that true believers shall do greater things than Jesus’ work (see John 14:12). The latter is also held by Lake.¹⁶ The word “greater” points to the quantity of the works as manifest in signs and wonders. Consequently, the present demonstrations of the Spirit in performing divine healing may be greater than in the apostolic era.¹⁷

The researcher believes that the “greater works” that believers will do refer to the quantity (not quality) of the works of God, including signs and wonders that follow those who believe.¹⁸

¹⁵ Cf. In his sermon on 1 John 5:5 (dated March 22, 1863), Charles Hodge ([1879] 1999) explains: “[T]hose who believe that Jesus is the Son of God are born of God. They are partakers of a new life. The life of Christ is communicated to them. The principle in them, antagonistic to the world, is no longer mere feeble darkened reason, a scared conscience and perverted and rebellious will, but the indwelling God, the Holy Ghost. It is therefore an almighty, indestructible, permanent power, which is imparted to them, and which manifests itself in them by raising them above the world. ‘Because I live,’ says Christ, ‘ye shall live also.’”

¹⁶ Similar to Wigglesworth, Lake believes that the greater works, which believers will do, refer to the signs and wonders that follow those who believe (Liardon ed. 1999: 487). Those will be made possible by the mighty power of the Holy Spirit and the ever-accompanying presence of Christ (Liardon ed. 1999: 487).

¹⁷ Confirming this, Lake (Liardon ed. 1999: 704) states, “Every advanced Christian who has gone out into God, who has felt the thrill of His Spirit, who has dared to believe that the Son of God lives by the Spirit in his life today, just as He lived in the lives of the early Christians, has found the same pregnant power of God in himself. . . . They found the Lord Jesus Christ and the ministry of healing by the power of God [are] just as efficacious today as it ever was.” In defending the apostolic manifestations of divine healing for the present times, Lake (Liardon ed. 1999: 486) argues that since believers in all ages are chosen representatives of Christ in the world, they are authorized, assisted, and assured by Christ to do as He has done, performing “Christ-function” or “Christ-ministry.” Quoting John H. Graham, a Quaker, Lake (Liardon ed. 1999: 486) believes that “it is not that there is no clergy, *but that there is no laity*, for we are all priests unto the Highest” (original emphasis). Furthermore, in the same place, using Lyman Abbot’s words, Lake writes that a true believer is “ever in the presence not only of a Great Power, or a Great Lawgiver, but a Great Healer.” For him (Liardon ed. 1999: 486), the role of every true believer as a priest in God’s presence is the position of performing divine healing for the sick. Christ’s works in performing divine healing by destroying diseases, as well as overthrowing sin and darkness, must be the believer’s task and programs as Christ’s herald (Liardon ed. 1999: 541-542). Similarly, since death is Christ’s final enemy to be destroyed, if God grants such grace in this time, death is indeed the enemy to be destroyed in the believer’s present program (Liardon ed. 1999: 541).

¹⁸ The following is my argument. A. J. Gordon (1992: 166) states correctly that it is the “apostolic men that make an apostolic age.” It is also true as George Jeffreys (1934: 59) asserts that “the Divine Healer of this the twentieth century is the One who healed in the first. Just as in the Acts of the Apostles, the effect upon the mortal bodies of those touched by the Healer Divine is the same.” Or, using Wigglesworth’s (1999d: 193-195) words, “He [the Divine Healer] is just the same Jesus. . . . It is the same blood that cleanses, the same power, the same Holy Spirit, and the same Jesus made real through the power of the Holy Spirit! . . . This same Jesus is in our midst to touch and to free you.” Moreover, it is the same apostolic faith that produces apostolic acts – acts which are performed by the same apostolic Lord. Jesus promises that all things are possible if we dare to trust God (see Mark 9:23). Gordon (in Bosworth 2000: 29) correctly argues, “[W]henver we find a revival of primitive faith and apostolic simplicity, there we find the evangelical miracles which surely characterize[d] the

The problem lies in whether we have a simple faith to obey Him, to hold on His promises, and do His works with the power of the Spirit.¹⁹

5.1.3 Awaken a Focused and Earnest Expectation of Faith for Divine Healing

While Wigglesworth and Lake maintain the principle, the latter develops it into claiming God's promise in faith for divine healing. The Reformed tradition finds no difficulty in embracing this and, even, to develop it further in accordance with Isa 45:11 to "commanding God" in faith with a respectful obedience to Him and His will.

5.1.3.1 Wigglesworth's and Lake's Viewpoints on the Issue

For Wigglesworth and Lake, a sincere expectation of God's mighty work in Christ is essential for divine healing (Wigglesworth 1999b: 458; 1999c: 97, 112, 114; 2000a: 92; Lindsay ed. 1949: 92; Liardon ed. 1999: 716).²⁰ Lake highlights that God's power will be manifested for a believer only if he or she comes to God in a sincere expectation of divine healing faith:

[Y]ou must come to God with earnestness and sincerity and faith and lay hold of it [divine healing as promised in the Word]. ... You will not get any healing from heaven if you do not believe that there is any for you. You will never get it applied to your body, or your soul or spirit so it will not do you any good, until you lay hold of it intelligently and receive it.

apostolic age." Thus, in accord with Lake (Liardon ed. 1999: 721), the researcher challenges: "Who shall dare to place a limit on the accomplishment of faith through Jesus Christ?" Charles Spurgeon (Wubbels ed. 1998: Day 6) is true when he argues that the prayer of faith as a means of grace is "a mighty weapon ... as mighty as Yourself [God Himself]. ... a gift that is better than the sun or wind or life." It is God Himself that works supernaturally in answer to the prayer of faith. He intervenes our case by His Almighty act of opening the door knocked on by faith. Whenever one with genuine faith does what God does or commands as promised already by His breathed Word, the almighty hand and creative Word of God will directly and perfectly work to carry out what is done by faith according to His will and for expanding His Kingdom on His earth (cf. King 2001: 60). Doing God's work in God's time and way will fully be sustained by God Himself. We need to possess at least that same quality of true faith to be able to secure answers for our prayers for the sick (cf. Liardon ed. 1999: 711). God in Jesus Christ never fails to hear our supplication of divine healing and provide when we truly believe.

¹⁹ The problem does not rest on whether such miracles are in the same function and authority as in the apostles of Christ. The apostles' exclusive authority as the attested carrier of the New Testament revelation is irrefutably confirmed.

²⁰ In explaining a healing account of Mat 8:1-4, Wigglesworth (2000a: 77) emphasizes an expectation of divine healing in the living faith: "This man was a leper. You may be suffering from tuberculosis, cancer, or other things, but God will show forth His perfect cleansing. His perfect healing, if you have a living faith in Christ. He is a wonderful Jesus." Frequently, at the beginning, middle, and end of his sermon dealing with the sick, Wigglesworth states some faith statements that generates an expectation of faith in the heart of hearers for divine healing. This uplifts the heart to divine healing faith. Try to sense that expectation in describing how faith works in divine healing: "First, believe that you get them, and then you will have them. That is the difficulty with people. They say, "Well, if I could feel I had it, I would know I had it." But you must believe it, and then the feeling will come. You must believe it because of the Word of God" (Wigglesworth 1999b: 531). Expectation of faith for divine healing is a presupposition of Wigglesworth's faith.

Wigglesworth (1999c: 97) affirms the significance of such expectation: “[O]ur prayers are in vain unless we really expect what we ask to be granted to us.” We will deal firstly with the term, followed by the description of this principle.

The term “expectation of faith” expressed by both Wigglesworth and Lake may be understood as complementary. For the latter, it refers to the hope of a perfect healing as promised in the Covenant of divine healing through Christ’s finished work (see Lindsay ed. 1949: 22, 39, 89-90). It consists of the courage to hope and enjoy an actualization of God’s power (Lindsay ed. 2000a: 43). Similarly, “expectation of faith” for Wigglesworth (cf. 1999c: 97) refers to a living hope and desire that flow from faith in God, assumed consciously by the self in a personal relation with God.²¹ It is a subjective and living element of faith that eagerly, yet, indefatigably waits for its completion in Christ.²² This expectation, which will be fulfilled in His time by God in Christ,²³ is implanted by the Holy Spirit in the breathing of faith (see Wigglesworth 1999b: 499; 1999c: 114). Thus, for Wigglesworth and Lake, “expectation of faith” is a living hope of faith in God. This hope is animated by faith

²¹ A Reformed professor of Systematic Theology, Robert L. Dabney ([1871] 1998: Sect. 7. Ch. 39. 3) correctly states, “Desire is implied in faith itself, for a man does not trust for what he does not want, and it is yet more manifest in hope. For hope is but desire, encouraged by the prospect of obtaining the desired object.” For instance, with regard to the safety of a house, expectation of faith refers to the hope that God would protect and bless the house by His mighty and good power from all evil and disastrous things. To describe this expectation Wigglesworth (1999b: 496) says, “I am as confident as possible that if we could get to the place of believing God, we would not need to rely on a dog in the yard or a lock on the door. All this is unbelief. God is able to manage the whole business. It doesn’t matter how many thieves are about; they cannot break through or steal where God is.”

²² While encouraging his listener to enjoy faith expectation for divine healing, Wigglesworth (1999b: 531) emphasizes a subjective, personal expectation of faith in divine healing: “God wants to work in you a real heart of faith. I want you to know that God has a real remedy for all your ailments.” “A real heart of faith” consists of a living faith that expects an encounter with God that restores illness. Because of its subjective and personal characteristics, faith expectation may be diverse in extent and various in depth. It can be from just anticipating a temporary lessening of a sickness to performing miraculous healing in an instantaneous and perfect way, bringing divine health and strength.

²³ The time of fulfillment is divinely ordained. Wigglesworth (1999b: 499-500) maintains that Abraham, who possesses “the great substance [i.e. faith] of the whole keynote of Scripture,” had to wait in faith for 25 years in order to see the fulfillment of God’s promise. God’s time (to fulfill His promise) must be properly considered when conducting divine healing ministry. Wigglesworth (1999b: 499) challenges his audience in faith expectation of divine healing: “Now, how long have you believed and still suffered from rheumatism? How long have you been waiting for the promise and it has not come? Did you need to wait?” Those rhetorical questions are answered with his suggestion to follow Abraham’s step in waiting for the realization of his faith. Abraham “dared for twenty-five years to believe God when everything got worse every day. Oh, it [this faith] is lovely and perfect” (Wigglesworth 1999b: 499-500). Observe that this waiting is done not in a vacuum, but in faith by which in God’s time a true believer will be transformed. Different from those who do not expect divine healing, in explaining Abraham’s waiting in faith, Wigglesworth positively states, “Oh, beloved, there is not a subject in the whole Bible that makes my body aflame with passion after God and His righteousness as this [Abraham’s account] does. I see that He never fails. He wants the man to believe, and then the man will never fail.”

in anticipating the fulfillment of His promise in such an encounter with God. Here, the object of such hope is divine healing.²⁴

Wigglesworth's typical faith expectation of divine healing is that God will graciously pour out His goodness to heal every kind of sickness and disease whenever he sees them in his ministry. As maintained by Lake, a true attitude of this expectation is to ask and wait for God to fulfill His promise of the Covenant, i.e. an "utter annihilation" of disease by His resurrection power (Lindsay ed. 1949: 94).

Expectation for divine healing is necessary for its fruitful ministry. An effective expectation has a single focus in Christ and earnestly anticipates everything only from Him: "As you believe in Him [Jesus Christ] and set your hope only on Him, you are ... made whole because He who is all our confidence is whole" (Wigglesworth 1999b: 573).²⁵ An apathetic believer who has no expectation for a divine healing touch is not an ideal example.²⁶ Great expectation of faith accompanies an extreme hunger and readiness for the healing touch of the Spirit. Such miracles as divine healing commonly take place under those conditions:

There may be a need [for the Spirit and His mighty works], but the people may not be ready. You may need lots of things, but if you are not ready ... you will not get them. What does it mean to be ready and needy? It means to be ready and *hungry*, to be so hungry that you cannot rest unless you get everything God has for you. God can bring you there (Wigglesworth 1999c: 112).

²⁴ "Expectation of faith" is typical for faith in general. In discussing "believe," Wigglesworth implicitly conveys the idea of faith expectation. Observe and sense his faith expectation in these words: "Sometimes things appear as though they could not be moved, but you can believe in your heart and stand on the Word of God, and God's Word will never be defeated" (Wigglesworth 1999b: 530). Such an expectation is also obvious in dealing with spiritual doctrines in Christ. For example, regarding the work of justification, his (Wigglesworth 1999b: 496) expectation of faith is an absolute protection from any irrationality: "It is impossible, if God covers you with His righteousness, for anything to happen to you that is contrary to the mind of God." See the depth and strength of his expectation in justification, as demonstrated in his words, "It is impossible."

²⁵ By referring to "Jesus Christ" as the object and possession of faith, Wigglesworth (1999b: 573) means His personality, works, and all derived from those, including, "the power of His name, His personality, His life, His righteousness."

²⁶ Wigglesworth (2000a: 92) lamented of the lack of faith in the believers of his generation as shown in the lack of expectation of signs and wonders: "People do not expect to see signs and wonders today as the disciples saw them of old. Has God changed, or has our faith diminished so that we are not expecting the greater works that Jesus promised?" Echoing Mark 11:24, while emphasizing the expectation which flows from faith, Wigglesworth (1999b: 458) states, "If you believe in your heart, you can begin to speak, and whatever you say will come to pass if you believe in your heart. Ask God to give you the grace to use the faith you have." Sense the gravity of Wigglesworth's faith expectation of the supernatural intervention of God as demonstrated in those words.

The truth of faith expectation for divine healing rejects such a simplistic assumption like D. A. Carson's idea. He (Carson 1992: 89) concludes that classic Pentecostalism maintains that "a want of healing typically signals a want of faith." An expectation of healing may be a sign of either self-centered lusts or a healthy faith. Deeper investigation in Lake's and Wigglesworth's thoughts proves this. See also the distinctive characteristics of faith expectation for divine healing in the text.

In a similar way, Lake (Lindsay ed. 1949: 92) maintains that God almighty will destroy disease if, on the one hand, we receive His forgiveness and healing power by faith, thus, eliminating the consciousness of our sins and sicknesses and, on the other hand, we sincerely keep on “looking to the Lord with faith and expectation.” Note that the expectation is so intense and sincere, that in some sense it eliminates such an experiential consciousness by faith.

In Wigglesworth’s and Lake’s ministry of divine healing, “earnestness” is an essential quality of their faith expectation. Their earnestness in expecting divine healing flows from faith and, thus, it is an authentic work of God by special grace. It is more than just a psychological phenomenon, although such can be caused by a natural compassion toward the sick. It flows specifically from faith through a psychological and spiritual process in their interaction with the sick. The greater one has a loving compassion toward the sick, the more sincere one, by faith, expects divine healing from God. Consequently, the more fruitful one’s ministry of divine healing will become.²⁷

5.1.3.2 Evaluation on Faith Expectation for Divine Healing

Michael Harper’s description of Jesus’ approach for miraculous healing reveals such an expectation of faith in a right way. His common method is to ask whether the sick want to be healed (see John 5:6). Harper (1986: 95) explains that the question is intended “to move people to a place of faith, build on a strong motivation and determination to be healed. ... To want to be healed is an essential prerequisite for it [divine healing] to happen.” By this, a sincere expectation of miraculous healing is instituted, breaking a defeated situation of surrender to sickness or disease into a different state of a new hope of faith in Christ. This new situation is conducive for divine healing.

The key function of faith anticipation for divine healing is reinforced by the fact that faith expectation is the most essential part of the prayer of faith, a prevailing prayer. This fact is supported by Spurgeon,²⁸ Charles G. Finney²⁹ and D. L. Moody.³⁰

²⁷ In line with this theory, Lake believes that the love of God, as well as His power is essentially instrumental in divine healing: “His [Christ’s] love and power in them redeems them from sin and sickness and eventually, we are promised in His Word, He will redeem us from death also” (Liardon ed. 1999: 495).

²⁸ Spurgeon (my emphasis, [1860] 1997: vol. 6: 442) highlights a passionate expectation of the prayer of faith as vital for a fruitful kind of petition: “No wonder that you have not any peace, if you have been bringing before God your cold prayers. *Heat them red-hot in the furnace of desire*, or think

A confession of a total reliance on Christ for healing, surrendering the whole body and soul to Him only, yet, without a genuine expectation of faith for healing is a mockery of Christ. The woman who had been subject to bleeding for 12 years came by faith to Jesus with an expectation for deliverance from her sickness and its power. She encountered Christ through faith with the intention that He should be her Healer.

The divine healing ministry of a Charismatic evangelist, Oral Roberts typically shows a great expectation of faith for this manifestation. He (Roberts 2002: 196) confesses that God blessed his ministry with unusual miracles of divine healing after obeying God “to expect a miracle and to expect a new miracle every day.” With “a new sense of expectation for miracles” Roberts (2002: 197-199, 201) advises,

Miracles are coming toward you or past you everyday. Expect a miracle so when the Lord sends it you will recognize it and reach forth and receive it. The miracle will come, but if you are not expecting it, it will pass you by. You will wonder why God is not visiting you in your time of need and trouble. ... The *key issue* is recognizing a miracle when it comes. If you are not continually expecting God’s miracles, a new one every day, it does not mean they will not come. They will. However, as you expect them, you are in a position to be open to *receive* them by *recognizing* the signs that your miracle is coming your

not they will ever burn their way upwards to heaven. You that merely say in the chill form of orthodoxy, ‘God be merciful to me a sinner,’ will never find mercy. It is the man that *cries in the burning anguish of heart-felt emotion* – ‘God be merciful to me a sinner; save me or I perish;’ that gains his suit. It is he who *concentrates his soul in every word, and flings the violence of his being into every sentence*, that wins his way through the gates of heaven.” Likewise, he (Spurgeon [1877] 1997: vol. 23: 900-902) states, “The prayers that come leaping out of the soul – the gust of strong emotion, fervent desire, lively faith – these are the truly spiritual; and no prayers but spiritual prayers will God accept. ... God does not hear us because of the length of our prayer, but because of the sincerity of it. Prayer is not to be measured by the yard, nor weighed by the pound. It is the might and force of it – the truth and reality of it – the energy and the intensity of it.” As for Moody (see the text and footnote no. 28), Spurgeon believes that the prayer of faith is always marked with stark sincerity. Highlighting genuine sincerity in that kind of prayer, Spurgeon ([1859] 1997: vol. 5: 212-213) states, “The fact is, that sincere prayer may often be very feeble to us, but it is always acceptable to God. It is like some of those one-pound notes, which they use in Scotland - dirty, ragged bit of paper; one would hardly look at them, one seems always glad to get rid of them for something that looks a little more like money. But still, when they are taken to the bank, they are always acknowledged and accepted as being genuine, however rotten and old they may be. So with our prayers: they are foul with unbelief, decayed with imbecility, and worm-eaten with wandering thoughts; but nevertheless, God accepts them at heaven’s own bank, and gives us rich and ready blessings, in return for our supplications.”

²⁹ As a part of the ingredients of faith, expectation of faith is the heart of the prayer of faith. Charles G. Finney (Dayton 1987: 122) maintains that genuine prayer of faith is characterized by an expectation to obtain God’s blessing, as well as a definite object to be prayed for. This kind of prayer is one of the most vital determinants in a successful ministry of divine healing.

³⁰ Improving the abovementioned idea of the expectation of faith, in his book *Prevailing Prayer: What Hinders It?* D. L. Moody ([1884] 1995: 62-63, 65, 88-89) explains that three of the most important characteristics of the prayer of faith are the following: Firstly, the sincere expectation to receive a blessing from God. Secondly, inseparably attached to the first, the “strength ejaculation and strong desire” fashioned earnestly by a heart-sense or “the cry that goes up from a burdened heart.” Thirdly, the motive of “for Christ’s sake.” Yet, all those characteristics, especially the first two, stress a sincere and strong will of faith in expecting God, either in its petition and answer.

way. If you miss seeing the invisible, you will not be able to do the impossible. ... I am committed to being more observant of miracles He is sending toward me. ... The miracles may seem to come at random, but that is not true. Somebody or groups of somebodies [people] have been believing and expecting miracles. A seed has to be planted first. ... I am one who gradually learned to remember every day and in every situation not to despair or give up, but to expect a miracle and watch for it. I learned to look for the signs, and to be instantly ready to recognize it and reach out and receive it (original emphasis).

In short, a sincere expectation of divine healing in Christ needs to be stirred up in the hearts of the sick for a fruitful ministry of divine healing.

5.1.3.2.1 Claiming God's Promise in Faith

Lake's developed form of the expectation of faith is "claiming in faith," as the expectation becomes stronger in such form. The term points to a demand in faith for something promised by God in His Word in order to make it one's personal, rightful possession. This claim is necessary for receiving God's grace in the atonement: "Everything there is in the redemption of Jesus Christ is available for man when man will present his claim in faith and take it" (Liardon ed. 1999: 716).³¹

To claim by faith is not foreign to Spurgeon. In preaching the "Characteristics of Faith," he (Spurgeon [1860] 1997: vol. 6: 446, 452, 453) taught his congregation to claim God's covenantal promise by faith in prayer, seeing that this is a godly attitude:

Why should not my faith be as broad as the promise? Now, thus it stands, "Believe and thou shalt be saved, and thy house! "I have a *claim on God* for my little ones. When I go before God in prayer, I can plead, "Lord, I believe, and thou hast said I shall be saved, and my house; thou hast saved me, but thou hast not fulfilled thy promise till thou hast saved my house too." ... in asking this [the salvation of the whole family] you are not asking more than *God is bound to give you. He cannot refuse unless he runs back from his promise. He cannot refuse to give you both your own and your children's souls as an answer to the prayer of your faith.* ... Go to him in prayer, and say, "Lord, I will not let thee go except thou bless me;" and if thy child be at the point of death, and, as you think, at the point of damnation on account of sin, still plead like the nobleman, "Lord, come down ere my child perish, and save me for thy mercy's sake." And oh, thou that dwellest in the highest heavens thou wilt never refuse thy people. Be it far from us to dream that thou wilt forget thy promise. In the name of all thy people *we put our hand upon thy Word most solemnly, and pledge thee to*

³¹ This is similar to Andrew Murray's teaching of faith that includes the claiming of God's promise: "Our faith cannot expect the fulfillment of the prayer until it enters into and claims that God will work in us according to the riches of His glory. Let us take time and see that nothing less than this is the measure of our faith" (Murray [1984] 2002b: 155). Similarly, in his D.Th. dissertation "A Practical Theological Investigation of Nineteenth and Twentieth Century 'Faith Theologies,'" Paul Leslie King (2001: 34) explains that a believer's privilege of claiming God's promises is a basic teaching of Dorothea Trudel's ministry of divine healing.

thy covenant. Thou hast said thy mercy is unto the children's children of them that fear thee and that keep thy commandments. Thou hast said the promise is unto us and unto our children; Lord, thou wilt not run back from thine own covenant; *we challenge thy word by holy faith this morning - "Do as thou hast said"* (my emphasis).

Notice that in the prayer of faith, Spurgeon teaches believers to "claim on God," to "put our hand upon Thy Word most solemnly, and pledge Thee to Thy covenant," saying, "Lord, I will not let Thee go except Thou bless me. ... we challenge Thy word by holy faith ... Do as Thou hast said." Later on, in the same tone, when preaching on Nehemiah 4:9, Spurgeon ([1892] 1997: vol. 38: 257) states,

When I pray, I like to go to God just as I go to a banker when I have a cheque to be cashed. I walk in, put the cheque down on the counter, the clerk gives me my money, I take it up, and go about my business. I do not know that I ever stopped in a bank five minutes to talk with the clerks; when I have received up my change, I go away and attend to other matters. That is how I like to pray ... Plead the promise, believe it, receive the blessing God is ready to give, and go about your business.

This is similar to James Hudson Taylor's explanation of "faith," i.e. as "embracing the promise [of God] and claiming it" (Taylor [1898] 1996: 17, 11).

In conclusion, claiming God's promise by faith is biblical, maintained also by the Reformed tradition. True believers may enjoy it in service of Him for His glory.

5.1.3.2.2 Commanding God by Faith according to Isaiah 45:11

Even, more than just claiming by faith, in his sermon "The Search for Faith," Spurgeon ([1887] 1997: vol. 33: 370) suggests to his congregation to literally "command" God by faith in a most humble and reverent petition through prayer:

I question whether there are not Christian people here who have never heard a certain text which I am about to quote; and I am sure there are others who will shudder when they hear it. "[T]hus saith the Lord, concerning the work of my hands command ye me." "Surely that cannot be Scripture!" cries one. But it is so. Turn to Isaiah 45:11, and read it both in the Authorized and the Revised Versions. Can a man command the Lord? Yes, to believing men he puts himself at their call; he bids them command his help, and use it as they will. Oh that we could rise to this! Is there such faith among us? If there be not, may our Lord Jesus, by his Spirit, work it in us for his own glory!³²

³² Calvin ([s.a.] 1998: 746) translates the original text of Isa 45:11 as "Thus saith Jehovah, the Holy One of Israel, and his Maker; Ask me of things to come; Concerning my sons command ye me, And concerning the work of my hands." To some reason and extent, he (Calvin [s.a.] 1998: 221-223) acknowledges that it is possible to understand the text in a positive way (as in Matthew Henry, John Gill, Spurgeon, and others), although – using his common sense – he refuses to interpret to "command" God literally for the sake of molding our humility and modesty on the one hand and promoting our true reverence to God on the other hand. Thus, for Calvin, the meaning could be this: "[H]e [God] graciously condescends to make known to His people, as far as is necessary, what he intends to do. ...

Note that Spurgeon understands the positive background of the verse, i.e. as God's promise to His children. This makes him interpret "to command God" positively.

This interpretation is also held by Matthew Henry (a nonconformist Puritan), Arthur T. Pierson (an ad-interim preacher of Spurgeon's Church), and John Gill (a predecessor theologian of the Congregational Reformed Baptist Church in which Spurgeon was one successive pastor of the same). Henry ([1712] 1999: 579) maintains that God encourages the prayer of faith: "Be earnest in your requests, and confident in your expectations, as far as both are guided by and grounded upon the promise. ... we may wrestle with him [God] by faithful and fervent prayer. ... See the power of prayer, and its prevalency with God." He understands the imperative "command you me [God]" in Isa 45:11 as an encouragement to God's people to plead with God in the prayer of faith, yet, "not by way of prescription." Likewise, presenting the prophet Elijah and George Müller (1805-1898) as men of prayer, Pierson ([1899] 1973: 369) points out that they "tested the meaning of those wonderful words: 'concerning the work of My hands command ye Me' (Isaiah xlv. 11.). God put the forces of nature for a time under [their] sway ... because [they] held God's key." Given that their faith regularly practicing such, Pierson called them "miracle workers," meaning that they "wrought wonders impossible to the natural and carnal man." Also, in the same vein, John Gill ([s.a.] 1999a: 715) analyzes Isa 45:11, stating:

[T]he Lord allows his people, and encourages them to "ask" of him ... to inquire of him by prayer, and by searching the Scriptures ... and so Jarchi interprets the word, rendered "*things to come*" in the text, *signs and wonders*; and *they may and should pray for the accomplishment of them*; yea, *insist upon and demand them*. *The Lord not only allows his people to put him in remembrance of his promises and prophecies, but to plead for, and, as it were, require the performance of them*; and so the words are an *encouragement* to the

God presents himself to us, that we may ask from him what is of importance to us to know; as if he had said, "Order me; I am ready to reveal those things which are of the highest importance for you to know, that you may derive consolation from them" (Calvin [s.a.] 1998: 221-222). However, Calvin prefers to understand the text in a negative way as also indicated by the previous context. A Reformed Baptist theologian, John Gill (1697-1771) also agrees that the text could point out to two different tones, either positive or negative one. However, leading to a different conclusion from Calvin, Gill ([s.a.] 1999a: 714-716) maintains the positive tone as demonstrated by its previous and following context, i.e. that the text was spoken by God to "the spiritual Israel," His godly, elect people, and, thus, to promote a persistent prayer of faith among them. The researcher holds the same interpretation as Gill and Spurgeon with conviction that things proclaimed as clean or right by God must be acknowledged and believed as such, regardless of our theological reflections (see Acts 10:15). In fact, as the application of the text, Spurgeon is widely known for his humble, moving, and reverent manner of entreating, importunate (persistent) prayers as testified by Arnold Dallimore (for an example of Spurgeon's prayer, see [1984, 1985] 1991: 77-78). We will not be wrong in following this great example.

importunate prayer of faith. Faith in prayer has great power with God, a kind of command over him; it holds him to his word; it will not let him go without the blessing; nor let him alone till he has made good his promise; nor give him any rest, day nor night, till he has fulfilled the things to come concerning his sons (my emphasis).

Note that Gill puts a heavy emphasis on faith in such a demanding prayer within a necessary condition that commands God to manifest signs and wonders for His elects.

In summary, the Reformed tradition really maintains “commanding God” as a great privilege of true believers, and doing so is a part of complete obedience to Him.

5.1.4 Always Act by Faith on God’s Word

As a principle for a fruitful ministry of divine healing, Wigglesworth and Lake believe that the key for divine healing is to act boldly on the Word in faith.³³

5.1.4.1 The Idea according to Wigglesworth and Lake

Wigglesworth and Lake believe that the full power and promise of the Spirit in Mark 16:15-18 is not only confined to the apostles but also available to all who act on that promise (Wigglesworth 2000a: 25; Liardon ed. 1999: 485). For this reason, Wigglesworth (2000a: 95) confronts believers to act in faith on the Word for divine healing: “Dare you take your inheritance from God? Dare you believe God? Dare you stand on the record of His Word? ... If you will believe, you will see the glory of God.”

Wigglesworth gives a reason for this stated principle. As God’s revelation, the Word is God’s power and expression of His personality through which everything is created.³⁴ Receiving the Word in faith is the same as receiving all those mentioned in the principle. Thus, the believer daring to believe and act on the authority of the Word will never fail, but will find that God fulfills His Word, manifesting His faithfulness, almighty power, and glory:

God wants everybody, without exception, to begin [acting] on the Word of God. Acting upon the Word will bring about the most surprising things you have ever experienced. As you stand on the Word, it will be an amazing thing. ... God

³³ The “Pentecostal man,” David du Plessis (1986: 52) assents with the above-mentioned principle, maintaining that acting precisely on His Word by faith is the key to perform miracles, including healing: “how do I do miracles? ... at the wedding in Cana, when He turned the water into wine. ... how did that miracle begin? With His mother telling the servant: ‘Whatsoever He says to you, do it.’ And I took that as a cue: if you want to see miracles, you must do *exactly* what Jesus says” (original emphasis).

³⁴ Wigglesworth (Liardon ed. 2006: 42) says that the Word is “the foundation of all things ... a power ... personality.”

ministered through my daring to believe His Word (Wigglesworth 1999c: 187-189; cf. 1999b: 460).³⁵

This is exactly what God wants us to do, as His ultimate will is to manifest His Word in our whole existence by faith: “I believe that God wants to bring to our eyes and our ears a living realization of what the Word of God is, what the Lord God means by what He says, and what we may expect if we believe it” (Wigglesworth 1998b: 239).

Fruitful acting on the Word needs a special quality of faith. Wigglesworth highlights the need of a complete boldness and victorious confidence in acting on the Word, receiving the finished work of Christ, including divine healing. His “shout in faith” demonstrates this.³⁶

Furthermore, Lake develops the principle of acting by faith on the covenant of divine healing as his particular form of acting by faith on the Word. It is a more focused confidence in God’s Word, believing specifically in the covenantal promises of God for divine healing.³⁷ He establishes his ministry on the Covenant of divine healing between the eternal God (as the sovereign Redeemer and Healer) and His people (Israel of the Old Testament and the Church of the New Testament), so-called “the Covenant of Jehovah-Rophi” (the Lord your Healer).³⁸

The eternal promise of the covenant is written in Exodus 15:26, that God will put none of the diseases on His people which He has put on the Egyptians, because “*I am the LORD that healeth thee*” (Lake’s emphasis, Liardon ed. 1999: 678. cf. 1999: 497). There are four conditions which must be fulfilled by God’s people in dealing with this covenant: (1) diligently and earnestly listening to God’s Word, (2) doing what is right in His sight, (3) giving ear to His commandments, and (4) keeping all His statutes.

³⁵ Wigglesworth (1999b: 460) states, “The knowledge that God will not fail us if we will only believe is in our trust and our knowledge of the power of God.”

³⁶ See the following subtitle “Have the Holy Boldness of Faith,” especially in “Two Primary Manifestations of the Holy Boldness of Faith” in this same Chapter. Wigglesworth’s “shout in faith” leaves no room for, and even removes any doubt of faith.

³⁷ According to its peculiar nature, this action can be justified by Calvin. Since “man’s heart is not aroused to faith at every word of God,” Calvin (*Inst.* III. ii. 7) highlights the importance of God’s promises of grace in the Word which faith looks to, leans, and rests upon.

³⁸ “Covenant” means a binding agreement for a specific purpose (in this case referring to divine healing) in redemptive history, an agreement made by God for His people. The aforesaid Covenant was given after the peculiar testing of God’s people at the Waters of Marah as a continuation of the first, universal Covenant that secures the coming of the “Serpent Bruiser” (Lindsay ed. 1949: 39, 89; Liardon ed. 1999: 678).

Lake argues that the Old Testament covenant is always valid today: Firstly, Lake (Liardon ed. 1999: 678) defines “covenant” as “an indissoluble agreement” that “can never be annulled ... as the unchangeable God is one of the parties,” thus it is still valid for us today (Liardon ed. 1999: 497-498). Secondly, the prophet Isaiah (35: 5-6) proclaimed that the very covenant is valid (Liardon ed. 1999: 679). Thirdly, the broad scope of the divine healing in Israel’s redemptive history is also a proof of the continuation of this covenant throughout its history. The Old Testament Israel as a nation under this Covenant is described as “never having known any other system of healing, except faith in God” (Lindsay ed. 1949: 39, see also 1949: 22, 89-90). Fourthly, this covenant is “the foundation of the ministry of Jesus Christ, Israel’s Redeemer and the world’s Savior” (Liardon ed. 1999: 498). Fifthly, we are now, as God’s people of the New Testament, still enjoying this covenant since Jesus never abolished it, but rather, He perfectly fulfilled His messianic work as promised.

5.1.4.2 Evaluation on Acting by Faith on the Covenantal Word

From a Reformed outlook, the aforesaid principle is true and, thus, needs to be applied in the ministry of divine healing of this tradition. Here is my argument.

Firstly, God has given His Word which is the manifestation of Himself and His will. Andrew Murray ([1981] 1998c: 411) rightly teaches that the Word of God as God’s Self manifestation is the giving of God Himself to the believing receiver of the Word:

When God reveals Himself in His words, He does indeed *give Himself – His love and His life, His will and His power – to those who receive these words, in a reality passing comprehension. In every promise, He gives us the power to grasp and possess Himself. In every command, He allows us to share His will, His holiness, and His perfection. God’s Word gives us God Himself. That Word is nothing less than the Eternal Son, Christ Jesus. Therefore, all of Christ’s words are God’s words, full of a divine, quickening life and power* (my emphasis).

Therefore, in giving His promising Word, the King of all kings risks all His names, divinity, attributes, fullness, supremacy, and, consequently, including risking all things created without exception. Accordingly, a Puritan preacher and theologian, Thomas Watson ([1692] 1989: 69) and Spurgeon (see [1894] 1997: vol. 40: 294) rightly contend that God’s promise is always backed up by His Omnipotence. In the same place, the former rightly maintains, “God has given us his promise as his bond. ... Faith puts this bond in suit, that God will rather work a miracle than his promise

shall fail.”³⁹ In fact, keeping and fulfilling His promise is more than just to save those at risk, it is the greatest joy and glory for the covenantal God the King.

Secondly, acting on the Word by the boldest faith corresponds to the nature of faith which is always in union with the Word, as Murray ([1981] 2002: 49-50) says:

Faith is the ear that hears and receives the Word of God. It listens attentively to understand what God says. Faith is the eye that seeks to place before itself, as an object of vital importance, what would otherwise remain only a thought. Faith thus sees the invisible. It observes the things that are not seen. It is the sure evidence of these things (Heb. 11:1). Faith is accustomed to surround itself with, and to dwell in the midst of, those things that the Word leads the understanding to regard as heavenly realities. . . . But faith is not only an ear and eye to ascertain; it is also a hand and mouth to receive. What it hears from the Word, what it in the Spirit beholds, it appropriates to itself. Faith surrenders itself to the impression produced by what is heard, places itself under the influence of invisible objects, until they have secured for themselves a lodging in the heart, in their heavenly, life-giving power. Faith accepts it as a certainty that what [which] the Word of God says.

Thirdly, faith works through believing and obeying God’s will, as Oswald Chambers ([1934] 2000: 866) affirms: “The work of faith is not an explanation to our minds, but a determination on our part to obey God and to make a concession of our faith in His character; immediately we do what God says, we discern what He means.” Thus, when faith fully accepts the Word as a reality or divine truth, “the power of God is prepared to make [the Word] objectively real” (Murray [1981] 2002: 50). Obedience of faith makes the power of God works (Bonnke 1992a: 24). This is so, because God is absolutely faithful in all His promises. When God speaks, we should believe completely. Confessing His absolute faithfulness, David says, “You have exalted above all things Your Name and Your Word” (Ps 138:2, NIV, ESV).

A concrete example of this point is Watchman Nee’s experience of divine healing. We should focus at his receiving of the Word as true for him personally:

Whatever contradicts the truth of God’s Word we are to regard as the Devil’s lie, not because it may not be in itself a very real fact to our senses, but because God has stated a greater fact before which the other must eventually yield. I [Nee] once had an experience which (though not applicable in detail to the present matter) illustrates this principle. Some years ago I was ill. For six nights I had high fever and could find no sleep. Then at length God gave me from the Scripture a personal word of healing, and because of this I expected all symptoms of sickness to vanish at once. Instead of that, not a wink of sleep

³⁹ In the same place and with the same argument as above, Watson argues that true faith “trust[s] God without a pawn” so that the same “fears not famine.” This means that in the midst of famine and other troubles, genuine believers can really trust God for His loving provision. Notice that this requires an active, constant faith for the intended expectation.

could I get, and I was not only sleepless but more restless than ever. My temperature rose higher, my pulse beat faster and my head ached more severely than before. The enemy asked, ‘Where is God’s promise? Where is your faith? What about all your prayers?’ So I was tempted to thrash the whole matter out in prayer again, but was rebuked, and this Scripture came to mind: “Thy word is truth” (John 17:17). If God’s Word is truth, I thought, then what are these symptoms? They must all be lies! So I declared to the enemy, ‘This sleeplessness is a lie, this headache is a lie, this fever is a lie, this high pulse is a lie. In view of what God has said to me, all these symptoms of sickness are just your lies, and God’s Word to me is truth.’ In five minutes I was asleep, and I awoke the following morning perfectly well (Nee [1957] 1961: 53-54).

Fourthly, miraculous faith for divine healing comprises of an act of obedience to God or acting on His promise with complete trust.⁴⁰ Spurgeon ([1902] 1997: vol. 48: 562) declares, “I know that thy Word has a healing power, for it is written, ‘He sent his Word, and healed them.’” Accordingly, T. L. Osborn ([1951] 1986: 11-12, 283, 286-288) is right in stating the following:

God sent his word and (it) healed them. The gospel is the power of God to everyone that believes. When believed and acted upon, any promise of God is transformed into the power of God. Every promise of God contains the power of God necessary to produce what it promises, when it is believed and acted upon. God’s promises are life to those that find them, and health to all their flesh. ... The very minute real faith goes into action, depending on what God has said in His word, creative power begins its work and sickness must leave. Never be afraid to believe God and to act on His word. ... Act your faith, and God’s word will impart creative power and divine life to your body. ... Life will start flowing into that paralyzed limb. Believe it, and it is done – right now. ... Learn a secret from Peter: Obedience will always bring victory when we obey the word of the Lord (original emphasis).

Note that only by acting in faith on God’s promise, will the same promise be transformed into His power that will then, actualize the promise. This is in harmony with the fact that true faith is a special gift of God, not of flesh and blood.

Spurgeon ([1882] 1997: vol. 28: 415-416) maintains that such a covenant as regulated in Exodus 15:26 and Psalm 91 is still valid for the New Testament

⁴⁰ Any act to perform divine healing, in a certain sense, is an act of obedience, since the Lord does the miracle. Yet, one can apparently do a miracle without receiving God’s saving grace nor doing righteousness, thus, manifesting merely an outward obedience (see Mat 7:22-23). For instance, one can act in obedience to perform divine healing with totally wrong motives and purposes, with an unregenerate heart. Judas Iscariot’s case of miraculous healings is an example. Only in this sense, Luther’s words that “to obey God is better than to work miracles” are true (in Watson [1692] 1989: 57). Likewise, the fact that God is absolutely trustworthy in fulfilling His promises does not ethically justify the outward action on His promising Word. The hidden attitude of the heart (such as motives, purposes, spiritual conditions, etc.) in the action on the Word must be considered ethically. This is to eliminate the negative impression of presumptuous actions on the Word and to elevate holy piety. Instead of showing off His miraculous healing and power impudently, though for the sake of His service, every servant of God in divine healing ministry must wisely treat the sacred trustworthiness of God with the greatest respect and worshipful thanksgiving, or else, it could turn into a deadly shock.

believers, i.e. the chosen people.⁴¹ Yet, he means that this deals with both healing by miracles and by natural means, as both originate from God.⁴² However, when a deadly plague struck London and killed about one third of the population, Spurgeon completely relied on this covenant by faith as a surety of God's perfect protection – which, for him, belongs to the miraculous order.⁴³ His words, from the *Autobiography, Diary, Letters, and Records [of C. H. Spurgeon]*, edited by Susannah Spurgeon (his wife) and J. W. Harrald (his secretary) ([1897] 1996: 403; cf. Spurgeon [s.a.] 1939: vol. 4: 92), reflect this:

IN the year 1854, when I had scarcely been in London twelve months, the neighborhood in which I labored was visited by Asiatic cholera, and my congregation suffered from its inroads. Family after family summoned me to the bedside of the smitten, and almost every day I was called to visit the grave. At first, I gave myself up with youthful ardor to the visitation of the sick, and was sent for from all corners of the district by persons of all ranks and religions; but, soon, I became weary in body, and sick at heart. My friends seemed falling one by one, and I felt or fancied that I was sickening like those around me. A little more work and weeping would have laid me low among the rest; I felt that my burden was heavier than I could bear, and I was ready to sink under it. I was returning mournfully home from a funeral, when, as God would have it, my curiosity led me to read a paper which was wafered up in a shoemaker's window in the Great Dover Road. It did not look like a trade announcement, nor was it, for it bore, in a good bold handwriting, these words: - "*Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.*" The effect

⁴¹ Spurgeon ([s.a.] 1997: 26) states, "No single one of the race of man has any natural right to promises of blessing, nor can the whole world of men deserve them. ... He has chosen to make his promises to elect persons, who in process of time are discovered by their exercising faith in him. ... The chosen of the Lord are led to relinquish the proud way of self and merit: they take to the road of faith, and so find rest unto their souls."

⁴² Spurgeon ([1882] 1997: vol. 28: 415-416, cf. 417ff; : Allen [s.a.] 1996: 21) states, "The text says, 'If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.' It is concerning this selfsame healing Lord that we read, 'Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.' Do we sufficiently praise God for guarding us from disease? I am afraid that his preserving care is often forgotten." The former text is applied by him for both natural and miraculous healings.

⁴³ In his sermon no. 1922, "Concerning Death," dated September 26, 1886, Spurgeon ([1886] 1997: vol. 32: 680; cf. [1882] 1997: 28: 415-416) literally believes in the divine protection from death or sickness of His people who completely trust in Him, manifest in trusting His covenant of healing, in the midst of a dangerous outbreak: "In the midst of malaria and pest we are safe with God. 'Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.'" Mark here the necessity of the true faith bestowed by God and that Spurgeon extends the plague to "malaria and pest."

upon my heart was immediate. Faith appropriated the passage as her own. I felt secure, refreshed, girt with immortality. I went on with my visitation of the dying, in a calm and peaceful spirit; I felt no fear of evil, and I suffered no harm. The Providence which moved the tradesman to place those verses in his window, I gratefully acknowledge; and in the remembrance of its marvelous power, I adore the Lord my God (original emphasis).

This is a special providence of God for believers. According to him, this providence is realized under two conditions: firstly, faith in God's perfect providence that occasionally contains His miraculous works.⁴⁴ Secondly, the case of providence is in accord with His will that believers' services in this world must continue.⁴⁵ In

⁴⁴ Spurgeon ([1866] 1997: vol.12: 814-815) gives specific examples of the great men of faith in Church history that proves the fact of God's miraculous providence as their final time had not yet come: "The Lord had said, "Touch not mine anointed, and do my prophets no harm," and therefore for the time his disciples were safe. It strikes me that the expression was not only a guard for the disciples for that time, but, as no Scripture is of private interpretation, I believe that such a royal passport has been given to all Christ's people in the way of providence. Fear not, thou servant of Christ, thou art immortal till thy work is done. When thou art fit to suffer, and if needs be even to die, Christ will not screen thee from so high an honor, but permit thee to drink of his cup, and to be baptized with his baptism; but until thine hour is come, thou mayest go and return secure from death. Though cruel men may desire thine ill, and devise mischief against thee, thou art safe enough until the Lord shall be pleased to let loose the lion, and even then thou shalt suffer no permanent injury. It is wonderful in the lives of some of God's ministers how strikingly they have been preserved from imminent peril. ... It is not less remarkable that the brave hero of the cross, Martin Luther, should seem as if he had carried a safe conduct, which permitted him to go anywhere and everywhere. He stood up in the Diet of Worms expecting to die, but he came out unscathed. He passed, as it were, between the very jaws of death and yet remained unharmed. ... when he [Christ] has willed to preserve any of his servants who were needed for a special work, as Calvin and Luther undoubtedly were, he had a way of taking care of them, and saying, "Let these go their way." Take, for instance ... the life of our remarkable reformer, John Wickliffe. Many times his life was not worth a week's purchase, and yet the old enemy of the saints were robbed of their prey, and could never touch a bone of him until years after he had been buried. When he was brought up for trial before the bishop, at St. Paul's, it was a very singular circumstance that John of Gaunt should stand at his side fully armed, proudly covering the godly man with the prestige of his rank and the arm of his power. When Wickliffe was faint with standing, and begged to be allowed to sit, the bishop tells him that heretics shall have no seats, but John of Gaunt with rough, uncouthly words swears that he shall sit when he wills, and when the time comes the good man goes forth through the midst of the rabble protected by his friend. ... God touched the man's heart to protect his servant in the hour of peril. Vultures, when God has willed it, have protected doves, and eagles have covered with their wings defenseless children whom God would save. When the Lord wills it, if all hell should shoot such a shower of arrows as should put out the sun, and if all those arrows were aimed at one poor heart, yet not a single shaft should hit, but all be turned aside by an invisible but irresistible power from the man whom Jehovah ordained to save. ... Jesus has issued a royal passport for all his servants, which enables them to live on in the midst of deaths innumerable."

⁴⁵ Spurgeon ([1886] 1997: vol. 32: 680) maintains that God does what seems good in His eyes, even in letting death or sickness afflict His people with or without any means. This creates a very great comfort in his heart and, thus, makes him sing: "*Plagues and deaths around me fly Till he bids I cannot die; Not a single shaft can hit Till the God of Love thinks fit*" (original emphasis). Notice the last sentence, which is understood literally by Spurgeon as that all of us are "immortal till our work is done" in His sight. Therefore, believers may enjoy a perfect rest of God's miraculous providence in their daily lives: "Beneath the shadow of Jehovah's wing we need not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness. ... Be ye therefore quiet in the day of evil; rest you peaceful in the day of destruction: all things are ordered by wisdom and precious in the sight of the Lord is the death of his saints. No forces in the world are outside of his control. God suffers no foes to trespass on the domain of Providence. All things are ordained of God, and specially are our deaths under the peculiar oversight of our exalted Lord and Savior. He liveth and

Spurgeon's case, God personally assured this miraculous providence by a special work of the Spirit, i.e. bestowing the necessary faith.⁴⁶ God will only impart such faith if He wants to grant His promise upon which this faith rests.⁴⁷ His common method of work is to grant faith first before accomplishing His promise.

Providentially, the attainment of such faith is simple for the elect, according to the following principle:

TIMOROUS [fearful] souls find much difficulty in laying hold upon the promises of God as being made to themselves: they fear that it would be presumption to grasp things so good and precious. As a general rule, we may consider that *if we have faith to grasp a promise, that promise is ours*. He who gives us the key which will fit the lock of his door intends that we should open the door and enter. There can never be presumption in humbly believing God; there may be a great deal of it in daring to question his word. We are not likely to err in trusting the promise too far. Our failure lies in want of faith, not in excess of it. It would be hard to believe God too much: it is dreadfully common to believe him too little. "According to your faith be it unto you," is a benediction from which the Lord will never draw back. "If thou canst believe, all things are possible to him that believeth." It is written, "they could not enter in because of unbelief;" but it is never said that one who entered in by faith was censured for his impertinence, and driven out again (original emphasis, Spurgeon [s.a.] 1997: 63).

In other words, just grasp the promise of God with the whole heart of faith, while asking Him to make it a sure possession by God's grace, and believe that it is done so.

5.1.5 Keep Focused Merely on Christ: Spiritual Gazing of Faith

This principle is highlighted by both Wigglesworth and Lake. In evaluation, the researcher agrees with it.

5.1.5.1 The Idea according to Wigglesworth and Lake

Wigglesworth and Lake maintain that divine healing can be performed effectively if the gazing of faith is kept focused merely on one point, i.e. Christ, the

was dead, and beareth the keys of death at his girdle. He himself shall guide us through death's iron gate. Surely what the Lord wills and what he himself works cannot be otherwise than acceptable to his chosen! Let us rejoice that in life and death we are in the Lord's hands."

⁴⁶ Note these words: "The effect upon my [Spurgeon's] heart was immediate. Faith appropriated the passage as her own. I felt secure, refreshed, girt with immortality. I went on with my visitation of the dying, in a calm and peaceful spirit; I felt no fear of evil, and I suffered no harm" (Susanah Spurgeon & Harrald eds. [1897] 1996: 403).

⁴⁷ God's determination to continue Spurgeon's service for His Kingdom is one reason He gave such faith to His servant. He would never bestow such faith if He decided to end Spurgeon's life.

Author, Finisher, and Perfecter of true faith.⁴⁸ The spiritual gazing of faith indicates the consciously determined, firm, and persistent direction toward which faith spiritually works and is connected. For the former, the idea also means to intentionally maintain a living, direct fellowship with Christ.

Dealing with the fruit of such gazing, for Wigglesworth (1999b: 497; 1999b: 122), when faith constantly gazes solely on Christ, and is not confused by circumstances or one's own existence, the following will happen: Firstly, there will be self-transformation in tune with God. Secondly, we will be strengthened and receive all of God's promises in His supernatural order. Thirdly, God will provide His special guidance in the concrete situation. To Lake (Lindsay ed. 1949: 114), a proper gazing of faith on Christ will "connect faith with the power." Staying focused merely on Christ in spiritual gazing is necessary, since a distraction of such gazing will reduce the fruitfulness of the divine healing ministry. Thus, this spiritual gazing needs to be maintained consciously. Lake warns that even the phenomenon of divine healing or any great, tangible manifestation of God's power flowing from heaven should not distract the spiritual gazing on Christ the Healer (Lindsay ed. 1949: 113).

The following is an example portraying the principle. Once, John G. Lake attended a service and analyzed his young disciple of divine healing who later became a successful preacher. Lake (Lindsay ed. 1949: 113) recorded that his ministry was blessed with a marvelous presence and power of the Holy Spirit. He prayed for about 150 persons and more than 100 of them were prostrated while he prayed. However, only the first 25 persons that were prostrated at the first prayer were miraculously healed (not all were finally healed). Lake (Lindsay ed. 1949: 114) taught his disciples a valuable lesson that explained the cause of this failure:

When you [first] started to pray for those people, your soul was lost in the Son of God and you were hardly conscious anybody had fallen. But when you saw them strewed all around you, then you forgot the face of Jesus, and became

⁴⁸ Lake (Lindsay ed. 1949: 92, 113) believes that divine healing will be administered fruitfully if the eyes of faith stay focused on Christ, the only object of holy desire in divine healing: "Are you sick? Look on Jesus and be healed." His common expression of praying with spiritual gazing on Christ for divine healing is to "pray through" that with which one really enters the presence of God, seeing God face to face in prayer. Highlighting the gazing on Christ in our helpless state for having faith Wigglesworth (1999d: 122) says, "Look at Him [Christ] right now, you needy ones. As you gaze upon Him, you will be changed. A strength will come to you; you will exchange strength. He is the God of Jacob, the God of the helpless and the ruined." The principle of spiritual gazing on Christ the Healer for divine healing is also held by David du Plessis. His advice to those who need miraculous healing is this: "You had to look to Jesus to heal you" (Plessis 1986: 96).

absorbed in the phenomena. That is why they did not get anything [i.e. miraculously healed]. You forgot to connect faith with power.

Note the intimate fellowship with Christ through spiritual gazing that grasps His power for miraculous healing. Sensing the external wonder may disturb this gazing.

5.1.5.2 Evaluation on the Spiritual Gazing on Christ the Divine Healer

The Reformed perspective has no objection to the spiritual gazing on Christ and, thus, needs to own this as a true principle of an effective divine healing ministry. Some points need to be stated to illuminate the fact.

1. The spiritual gazing of faith is a key feature of Calvin's description of faith. Faith must retain to its sole focus or *scopus* (object), i.e. Christ. On the one hand Calvin (*Inst.* I. xiii.16) states, "faith ought not to gaze hither and thither, nor to discourse of various matters, but to look upon the one God, to unite with him, to cleave to him." On the other hand, he (*Calvin Inst.* III. ii. 1) continues: "[I]t is true that faith looks to one God. But it must also be added, 'To know Jesus Christ whom he has sent' [John 17:3]. For God would have remained hidden afar off if Christ's splendor had not beamed upon us."

Furthermore, spiritual gazing is not only a key characteristic of faith, but also the nature of faith itself. By analyzing Num 21:4-9, John 3:14-15, and Heb 12:2, A. W. Tozer ([1982] 1994: 82-85) rightly defines faith in terms of looking unto Jesus:

*[F]aith is the gaze of a soul upon a saving God. ... faith is not a once-done act, but a continuous gaze of the heart at the Triune God. Believing, then, is directing the heart's attention to Jesus. It is lifting the mind to 'behold the Lamb of God', and never ceasing that beholding for the rest of our lives. ... Like the eye which sees everything in front of it and never sees itself, faith is occupied with the Object upon which it rests and pays no attention to itself at all. ... Faith is a redirecting of our sight, a getting out of the focus of our own vision and getting God into focus. ... Faith looks *out* instead of *in* and the whole life falls into line (original emphasis).*

Notice the state of determined commitment to the Triune God implied by this definition and the established "heart's attention to Jesus" that needs to be maintained continuously. This sort of definition is identical to Spurgeon's description. He was brought to repentance through the following message: "Look unto Me, and be ye saved, all the ends of the earth" (see Susannah Spurgeon & Harrauld eds. [1897] 1996: vol.1: 113). He defines "to believe in" Jesus as "to look unto" Him.⁴⁹ In a different

⁴⁹ In his sermon, "The Carnal Mind Enmity Against God," delivered on April 22, 1855, Spurgeon ([1855] 1997: vol. 1: 285) indicates that "look unto" means "believe in." See its proof in the

place Spurgeon ([1855] 1997: vol. 1: 546) explains “to believe” for salvation as “to put your trust entirely upon Jesus.” To combine those descriptions is to confirm that all those terms deal with a reconciled and living relationship with God in Christ. Similarly, equivalent to Wigglesworth’s idea of the gazing, Andrew Murray ([1981] 2002: 51) correctly understands that the spiritual gazing on Christ means consciously maintaining a continuous, living, direct fellowship with Christ – a fellowship in which one actually finds the perfect rest for one’s soul in the love of the Savior.

Consequently, this above-mentioned principle is true and necessary for a fruitful practice of divine healing, since by so doing, one exercises true faith in the purest way. Beside this, the importance of the spiritual gazing of faith upon Christ for divine healing is obvious in the fact that true faith, in order to be perfected, must always persistently look unto Jesus Christ, the author and finisher of our faith (see Heb 12:2). Stronger faith will effect stronger deeds and weaker faith will effect weaker deeds.

A biblical example for this principle is well depicted by Spurgeon. While maintaining that to “look unto” means to “believe in,” he expresses that a turning from Christ for a while and being gripped by the situation is to lose this faith. It results in a defeated condition. Yet, having such faith will affect a victorious life.

Poor Peter once believed and Jesus Christ said to him, “Come on, Peter, walk to me on the water.” Peter went stepping along on the tops of the wave, without sinking; but when he looked at the waves, he began to tremble, and down he went. Now, poor sinner, Christ says, “Come on, walk on in your sins; come to me;” and if you do, he will give you power. If you believe on Christ, you will be able to walk over your sins – to tread upon them, and overcome them” (Spurgeon [1855] 1997: vol. 1: 546).

2. A continuous gazing of heart by faith upon Christ is fruitful because God in Christ constantly sets His eyes upon His elect people and the finished work of Christ and its unlimited blessings were specially ordained from eternity for them. Tozer ([1982] 1994: 85) correctly states, “When we lift our inward eyes to gaze upon God

parallel between his citation of John 3:14 and Isaiah 14:22, stating, “I will now proclaim to you the way of salvation. ‘As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life.’ Behold, O trembling penitent the means of thy deliverance. Turn thy tearing eye to yonder Mount of Calvary! see the victim of justice-the sacrifice of atonement for your transgression. View the Savior in his agonies, with streams of blood purchasing thy soul, and with intensest agonies enduring thy punishment. He died for *thee*, if now thou dost confess thy guilt. O come thou condemned one, self-condemned, and turn thine eye this way, for one look will save. Sinner, thou art bitten. Look! It is nought but “Look!” It is simply “Look!” If thou canst but look to Jesus thou art safe. Hear the voice of the Redeemer: “Look unto me, and be ye saved.” Look! Look! Look! O guilty souls.”

we are sure to meet friendly eyes gazing back at us, for ... 'Thou God seest me.' When the eyes of the soul looking out meet the eyes of God looking in, heaven has begun right here on this earth." Moreover, the fruitfulness of the spiritual gazing on our part is instigated by a direct, continual connection with the Giver of faith, i.e. the gracious fellowship and efficient work of God. Definition of faith by Murray ([1981] 2002: 51) indicates this:

Faith in God is an act of the spiritual life. It is Christ who is our life and who imparts faith to us. He does this, however, not as an act or gift separate from Himself. It is in fellowship with Him that faith is active. He is "*the author and finisher of our faith*" (Heb. 12:2).

3. Confirming the fruits of spiritual gazing (as also indicated by Wigglesworth and Lake), in his sermon "Flesh and Spirit - a Riddle" on August 31st, 1862, Spurgeon urges his hearers to keep the focus of faith on Christ while realistically facing disease. He states, "Blessed faith that doth not shut its eye to the disease, but seeing it, and knowing all its venom and deadly power, still trusts it to the Balm of Gilead [i.e. Christ], and believes that it can heal!" (Spurgeon [1862] 1997: vol. 8: 608). Similarly, Murray ([1981] 2002: 51) highlights the discipline of the spiritual gazing on Christ's face to strengthen faith and manifest the power of His blood:

It is only in living in direct fellowship with Him that our faith can increase and triumph. ... In the face of Jesus, the light that leads to the "*full assurance of faith*" (Heb. 10:22) is always found. To gaze upon His face, to sit still at His feet so that the light of His love may shine upon the soul, is a sure way of obtaining a strong faith. He who longs for such a faith in order to come to the knowledge of the full power of the blood needs only to practice this fellowship.

The gazing is to apply the power of the blood to our sickness for healing.

4. Such failure to gaze on Christ in the divine healing ministry of Lake's disciple may be caused by his unintentional shift from the exercise of pure faith to a mixture of being gripped by an extraordinary experience of faith. Chambers ([1927] 2000: 851 - December 3) clearly sees that a marvelous experience of faith is different from the fellowship and union with God that constitutes the essence of faith. We must attain the latter, and not the former:

When once you are rooted in Reality, nothing can shake you. If your faith is in experiences, anything that happens is likely to upset that faith; but nothing can ever upset God or the almighty Reality of Redemption; base your faith on that, and you are as eternally secure as God.⁵⁰

⁵⁰ For Chambers, true faith must rest in a living fellowship and unity of life with God in order to receive the almighty blessings of the finished work of Christ.

Notice in this citation, the possible almightiness – if being granted by God Himself from the perfect blood of His Son – to those who have such fellowship and union.

Likewise, Spurgeon ([1863] 1997: vol. 9: 486) correctly states,

Faith does not build on its own experience; it rests on no graces, raptures, meltings, communings, fightings, or prayings; its chief corner-stone is Christ Jesus. Faith never builds on any knowledge which it has [been] obtained by research; on no merit which it fancies has [been] procured by long and ardent service. It looks altogether beyond self and out of self. Christ Jesus, and Christ Jesus alone, is the object of its confidence.

5. A continuous gazing of faith on Christ is difficult to realize, since this requires sustaining an ongoing prayerful life, a watchful holiness of life,⁵¹ and a focused concentration on the relationship with God. All of them are beyond believer's natural ability. Spurgeon ([1868] 1997: vol. 14: 160) realized an actual difficulty in staying focused on God and having such a spiritual gazing on Christ in prayer:

I must confess, and I suppose it is your confession too, that if for awhile I get near to God in prayer, yet distracting thoughts will intrude, the ravenous birds will come down upon the sacrifice, the noise of archers will disturb the songs at the place of drawing of water. How soon do we forget that we are speaking to God, and go on mechanically pumping up our desires, perhaps honestly uttering them, but forgetting to whom they are addressed! ... Do let us learn from our Master to make our prayers distinctly and directly appeals to God. ... We must direct our prayers to God, and maintain soul-fellowship with him, or our devotion will become a nullity, a name for a thing which is not.

However, whenever God graciously reveals Himself in an abundant presence and in gracious work – making His beloved immediately immersed in God, His infinite love and power in the most personal way – the spiritual gazing is then powerfully established. To overcome the difficulties in continuous gazing upon Christ, Tozer ([1982] 1994: 83, 88) in his book *The Pursuit of God* gives a good advice:

At first this may be difficult, but it becomes easier as we look steadily at His wondrous person, quietly and without strain. Distraction may hinder, but once the heart is committed to Him, after each brief excursion away from Him, the attention will return again and rest upon Him like a wandering bird coming back to its window. ... Long periods of Bible meditation will purify our gaze and direct it.

In short, we need to develop a habitual discipline of both (1) focusing our attention and commitment to sense the beauty and excellency of the person of Christ and (2) disciplining ourselves internalizing God's Word that is backed up by our prayer life.

⁵¹ Jesus' Words need to be our daily experience: "Blessed are the pure in heart, for they shall see God" (Matt 5:8, NASB). Sins are like veils that hinder our eyes for seeing God clearly. In the holiness and purity of heart, faith gazes upon Him with unveiled eyes, seeing and receiving His splendor, love, and power for His miraculous ministry of divine healing.

5.2 Practical Theological Principles on Faith Held Uniquely by Wigglesworth

While Wigglesworth's fruitful ministry of divine healing is typified by his aggressive attitude towards diseases, his practical theological principles of faith follow the same. These principles are first, to stay constantly in the rest of faith in God and His Word. This creates an intact confidence in such warfare by allowing God to do all the works necessary in the battle for us. Next, are to be maximally bold in faith and its action, and to fight persistently in the warfare against the disease. This is to let ourselves manifest His fighting works in the most forceful way, attaining divine healing. All those principles exhibit an aggressive attack against the enemy, like a lion toward its weak prey, on the one hand, and, on the other hand, a meek calmness in God, like a lamb in the shepherd's protection. The study will expound these.

5.2.1 Always be in the Position of the Rest of Faith

It is enough to state that true knowledge of God is the basis of the rest of faith (Wigglesworth 1999b: 459).⁵² This following part will elaborate the stated principle and adopt it as a part of the Reformed faith with a little twist.

5.2.1.1 The Idea according to Wigglesworth

One of Wigglesworth's most important ideas of faith that functions as a basis of a supernatural manifestation of divine healing is the "rest," so-called the "simple rest," "perfect rest," or the "Sabbath" of faith. As this term corresponds to standing firmly on the foundations of faith, i.e. the incarnated Word and the written Word, this term means the following at the same time: Firstly, to remain in the "place" in which the whole self is dead to the self and thus, ceased to operate on its natural power. This is literally ceasing from the natural work and has no effort on the natural power.⁵³ Secondly, the whole self is totally in the position of giving up to God and firmly grounding oneself in God's promising Words. Thirdly, God completely takes control

⁵² Wigglesworth (1999b: 459) states, "When I know Him, there are so many promises I can lay hold of, and then there is no struggle, *for [he] who asks receives, and he who seeks finds, and to him who knocks it will be opened*" (Matt. 7:8). He (Wigglesworth 1999d: 24) regards the Bible as his "heavenly bank" that "brings such life, health, peace, and abundance."

⁵³ The abolishing of the natural, in Wigglesworth's idea, is parallel with his idea of faith needed for divine healing. To attain this faith needs self denial and mortification of the old self which belongs to the natural realm. For further information, see Chapter IV, footnote no. 7 and text.

over the whole self to will and work according to His own glory and purposes.⁵⁴ Only by this way, divine healing ministry is done in such a powerful and effective way.

Thus, the simple rest of faith transforms the believers from the ordinary and natural into extraordinary and divine (Wigglesworth 1999b: 492, 570-571; 2000a: 18). The former condition is expelled by these: firstly, the impartation of God's Life and Nature in the believer's relationship with God. Secondly, the implantation of God's Word as the Spirit and Life in the believer's heart (Wigglesworth 2000a: 18). More than just confirming believers as His children, the rest of faith makes them inherit His promises and attain the position of dominion with Christ, in which "everything is brought into obedience" to Him. The latter is so, since "Christ is enthroned in your life" (Wigglesworth 1999b: 502-503). Consequently, believers "live in a glorious position over the flesh and the Devil and everything of the world" (Wigglesworth 1999b: 492; 2000a: 18).⁵⁵

The way to arrive at this rest is by a full submission of faith, i.e. relying on God, believing and laying hold of His Word (that retain no doubt at the same time)⁵⁶ and then, either stand or act by those powers (Wigglesworth 1999b: 502-503). In this, the whole self completely gives up (ceasing from works) and surrenders all to God and His Word.⁵⁷ Here, the self completely allows God to work freely and powerfully in and through the self manifesting His Word.

5.2.1.2 Evaluation on the Rest of Faith

In giving remarks on the rest of faith, some points need to be highlighted:

⁵⁴ See Wigglesworth 1999b: 459. Confirming this, Wigglesworth (Liardon ed. 2006: 34-35) states, "There is no way into the deep things of God, only through a broken spirit. When we are thus broken, we cease forever from our own works for Another, even Christ, has taken the reign." Furthermore, he (Wigglesworth 1938: 11) says, "God will do the exceeding abundantly above all we ask or think for us when He can bring us to the place where we can say with Paul, 'I live no longer, and Another, even Christ, has taken the reigns and the rule.'" Wigglesworth (Liardon ed 1996: 109) also states that the rest of faith is the place where one ceases from getting one's mind work yet takes upon oneself the mind of Christ so that there is God only at work.

⁵⁵ For more elaboration and the Reformed rework of the third point, see Chapter VI.

⁵⁶ Holding on the Word by faith, in the rest of faith, is beyond doubt as Calvin (*Inst.* III. ii. 6) states, "As for its certainty, so long as your mind is at war with itself, the Word will be of doubtful and weak authority, or rather of none. And it is not even enough to believe that God is trustworthy [cf. Romans 3:3], who can neither deceive nor lie [cf. Titus 1:2], unless you hold to be beyond doubt that whatever proceeds from him is sacred and inviolable truth?"

⁵⁷ Wigglesworth (1999d: 23; 1999b: 459, cf. 1999b: 483) states that God "will do everything if you will dare to believe" and that "[n]othing in the world glorifies God as much as simple rest of faith in what God's Word says."

1. The rest of faith is well rooted in the Reformed tradition, so its basic teaching is in harmony with that aforementioned principle.

In general, the rest of faith includes, on the one hand, a constant desire and keeping hold of Christ's merciful grace secured in His atonement, and on the other hand, the unending acceptance of it. Calvin (see *Inst.* III.i.4) maintains the term in the context of attaining our "perfect salvation" in Christ. In this, faith rests in Christ and, thus, receives His saving grace.⁵⁸ Also, inherent in Calvin's idea of such rest are both the persevering hope of faith and the continual embracing of the infinite mercy of the Father as demonstrated in Christ's redemption (Calvin, *Inst.* III.ii.1). All aspects of the rest of faith, the constant expectation and holding of His gracious mercy and receiving this is maintained by Wigglesworth and Lake.

In a similar way, for Spurgeon ([1913] 1997: vol. 59: 540), the saving faith rests on the Trinity – in all of His Nature, work, power, and revealed Word. This is to rest the faith, firstly, on the Father, His power as manifest in His Son, and the giving of the Son for our salvation; secondly, on Christ's nature, person, work, and offices as the Mediator between His elect and God; thirdly, on the Holy Spirit, His nature and works; and fourthly, on God's Word.⁵⁹ However, when dealing with the lives of faith in believers, Spurgeon maintains that the true character of such faith rests on His invisible power, truth and faithfulness.⁶⁰ Again, in dealing with faith for His service which is the same in essence with the saving faith, Spurgeon maintains that such faith

⁵⁸ For Calvin (*Inst.* II. vi. 4), "faith rests in God." This means leaning and holding on God or Christ in perfect firmness. He (Calvin *Inst.* II. xv. 1) also states that faith is "rest" in Christ in order to find a firm basis for salvation. True faith "reposes in" Christ, yet it is so to attain His imputed righteousness (*Inst.* II. xvii. 2). In the rest of faith, according to Calvin (*Inst.* II. vi. 4) "God [who 'confront us in Christ'] is the object of faith."

⁵⁹ See Spurgeon [1865-1867] 1998: vol.1: 395; [1883] 1997: vol. 29: 212; [1887] 1997: vol. 33: 369; [1890] 1997: vol. 36: 775; [1897] 1997: vol. 43: 70; [1904] 1997: vol. 50: 215. For Spurgeon ([1878] 1997: vol. 24: 583), "[O]ur faith rests on this: God has set forth Christ to save us." The "soul-saving faith rests upon Christ – upon Christ in all his characters, works, and offices. ... the whole foundation upon which Faith rests is, Christ living in the flesh, Christ dying in that flesh, Christ rising from the dead, Christ pleading in glory in behalf of sinners. Not so much as a hair's breadth of Faith's foundation is to be found out of Christ Jesus" (Spurgeon [1863] 1997: vol. 9: 484, 486; see also [1878] 1997: vol. 24: 583). Likewise, Spurgeon ([s.a.] 1996, 1997: 540, September 25 am) states, "My faith rests not upon what I am, or shall be, or feel, or know, but in what Christ is, in what He has done, and in what He is now doing for me." He (Spurgeon [1877] 1997: vol. 23: 247) also asserts, "[S]aving faith rests in the power of God as manifested in Jesus." Moreover, he (Spurgeon [1890] 1997: vol. 36: 775) states, "Faith rests upon the Lord's faithful word and promise, come what may."

⁶⁰ Spurgeon ([1864] 1997: vol. 10: 414-415) states, "[W]hen faith shows her true character ... divorced from sense and sight, then she wants absolutely nothing to rest upon but the invisible power of God ... faith rests upon the invisible pillars of God's truth and faithfulness, needing nothing to shore or buttress her."

rests specifically on God's "omnipotence and immutability" as well as on Christ's finished work.⁶¹

Next, corresponding to Spurgeon's rest of faith necessary for His service is the idea of James Hudson Taylor, the founder of the China Inland Mission (now Overseas Missionary Fellowship). His mission is characterized by faith based orientation. He (Taylor [1898] 1996: 35) states that the "child-like simplicity of faith" is marked by the "rest [of faith] in the omnipotent arms of infinite WISDOM and LOVE," which are the covenantal God in Christ. This is similar to the idea of faith as indicated by William E. Boardman (1810-1886), a Keswick Presbyterian theologian who actively engaged in a divine healing ministry. He maintains that the rest of faith is basically composed from claiming God's promises for and assimilating Christ's power into oneself (see Pierson 1894: 38; cf. King 2001: 36-37). Those are in accord with the aforesaid principle of the rest of faith as maintained by Wigglesworth and Lake.

2. The rest of faith is established upon the basis of putting the whole trust in the Person first that, then, includes the trust in His Word. Chambers ([1950] 2000: 360) correctly argues that the personal relationship with the Person of God built up by faith is the source of the living principles and convictions held fast by the same faith:

The peculiar aspect of religious faith is that it is faith in a person who relates us to Himself and commits us to His point of view, not faith in a point of view divorced from relationship to a Person. "If you would know My doctrine," said Jesus, "do My will." Our Lord never teaches first by principles, but by personal relationship to Himself. When through His Redemption we become rightly related to Him personally, our hearts are unshakeably confident in Him. That is the Divine anticipation being participated in, the tremendous work of God's supernatural grace being manifested in our mortal flesh.

Similarly, the "essence of true religious faith is devotion to a Person. Beware of sticking to convictions instead of to Christ; convictions are simply the clothes of your growing life [of faith]" (Chamber [1934] 2000: 903). Likewise, Spurgeon ([s.a.] 1997: 27) maintains a right relationship between faith in the Person and in the Word:

When we believe God as he is revealed in Christ Jesus, we believe all *his promises*. Confidence in the Person involves confidence in all that he speaks: hence we accept all the promises of God as being sure and certain. We do not trust one promise and doubt another, but we rely upon each one as true, and we

⁶¹ Spurgeon ([1903] 1997: vol. 49: 757) states, "if your faith rests, like a trustful child, upon the omnipotence and immutability of God; if you, simply and implicitly, rely upon the atoning sacrifice of Christ; and, then, out of love to your Lord, are fired with a sacred devotion to be used to Christ's glory, your peace shall be as a river, and your righteousness as the waves of the sea. God, in his all-wise sovereignty, may send you various trials, which will cast you down; but it is according to the gracious rule of his kingdom to give the sweet reward of his presence to his obedient children."

believe it to be true *to us* so far as it has respect to our condition and circumstances.

3. The objection for the aforesaid principle is the abolition of the natural by the supernatural. The Reformed perspective is that the natural is assisted and confirmed by the supernatural and that grace neither abolishes nor disregards nature, but perfects it. In so doing, grace is differentiated, yet cannot be separated (in unity) from nature.

In practical implementation, the rest of faith needs both the natural and grace at the same time. The natural is not detested but enjoyed with the expectation and operation of the supernatural. The things needed to be destroyed are the old self, sins, and their power, since they are barriers for the exercise of the supernatural. However, in the rest of faith, a great expectation is still upon the work of God in and through the one who exercises this rest, manifesting His healing virtue, since no nature and no other person can do it.

5.2.2 Have the Holy Boldness of Faith

While elaborating the stated principle, the researcher finds no significant objection in part to convert the whole principle to the Reformed outlook.

The holy boldness of faith in Christ is inevitably fruitful and, thus, absolutely essential for divine healing (Wigglesworth 1938: 12; 1999a: 264; 1999b: 574; 1999d: 23, 65, 110, 142-143, 145; 2000a: 93).⁶² Wigglesworth (1999c: 131) explains the idea of daring faith: “What is it to believe? It is to have such confidence in what the Lord said that we take Him at His word because He said it.” “God ministered through my daring to believe His Word” (Wigglesworth 1999c: 189). God will faithfully prove the truth of His Word if we have boldness to believe and act on His Word. The “most wonderful and marvelous faith is ... the faith that dares. There is boldness in child-like faith that causes us to say, ‘You will be healed’” (Wigglesworth 1999d: 65).

The boldness of faith points to the surest courage attended with confidence and firmness that flow from true faith in resting and acting with divine authority –

⁶² Keeping the boldness of faith will result in the following. Firstly, an undisturbed peace in heart (Wigglesworth 1999d: 110). Secondly, spiritual enlargement of self to receive greater spiritual blessing of God and zealous willingness to do God’s will: “When we do [i.e. daringly accept God’s Word as God’s Word for me with faith], we will find our feet so firmly fixed upon the plan of redemption that it will not matter where our trials or other things come from, for our whole nature will be so enlarged that we will no longer focus on ourselves but will say, ‘*Lord, what do You want me to do?*’ (Acts 9:8) (Wigglesworth 1999b: 519).” Thirdly, growing from grace to grace, from glory to glory, and from victory to victory (Wigglesworth 1999b: 553). This is to experience ever increasing sanctification and empowerment.

according to God's Word and will – which manifests the power and glory of God in Christ.⁶³ Wigglesworth (1999a: 264) defines “holy boldness” as “a divine position where a person may dwell and where he has such a knowledge of God that he knows God will not fail him.” It is holy, since it flows from faith.

The boldness of faith has some significant qualities. Firstly, it assumes self denial, the death of the old self.⁶⁴ Secondly, it presupposes such actions of claiming and receiving the absolute victory in Christ.⁶⁵ Thirdly, it assumes an absolute willingness to take all risks in the obedience of faith. The boldness of faith refers to the leap of our whole existence into the hands of Christ and His plan:

[W]ith the audacity of faith, we should throw ourselves into the omnipotence of God's divine plan, for God has said to us, “*If you can believe, all things are possible to him who believes*” (Mark 9:23). It is possible for the power of God to be so manifest in your human life that you will never be as you were before, for you will be always going forward from victory to victory, for faith knows no defeat.

Now we deal with two primary manifestations of the boldness of faith.

According to Wigglesworth, the boldness of faith represents itself in two main forms, i.e. in an absolute shout of victory over the enemies of God and in a Spirited conviction in God's promises. Due to the importance of those manifestations for divine healing, we will further elaborate them.

Firstly, the holy boldness will manifest itself in the victorious “shout in/of faith.” It means personally taking the complete victory of Christ over all enemies of God and boldly claiming in the face of them, saying “It is done!” – even though the condition seems devastating and healing seems to not yet have happened

⁶³ For Wigglesworth (1999b: 519), that boldness is a fruit from “unhesitatingly believe,” i.e. “daring to accept” the written Word of God “as the authentic, divine principle of God” without a bit of doubt. He (Wigglesworth 1999a: 264) explicates that holy boldness “is not a miracle, although at times it almost seems as if it has a measure of the miraculous.” This boldness may be produced through contemplating the eternal power of God (2000a: 93).

⁶⁴ In order to believe God's Word in boldness, one needs to deny oneself, die to oneself, and completely obey to God's will (Wigglesworth 1999c: 135). Emphasizing the incomprehensibility of this quality of faith, he (Wigglesworth 1999a: 264) explains that with holy boldness, sometimes the believer “does not act exactly as the human mind would like it to act. God does not act in that way. He very often acts in quite an opposite way.” To a certain degree, this may provide an explanation of the unorthodox method Wigglesworth uses in performing divine healing. See the end of the following explanation of the text under this subject, holy boldness. In holy boldness of faith, therefore, one needs to die to the self and to live in obedience to God's will.

⁶⁵ Wigglesworth (1999a: 264) maintains that victory over all enemies takes place at the moment one begins to believe God in Christ.

(Wigglesworth 1999b: 478; 1999d: 16; 2000a: 93).⁶⁶ Such a real shout of faith is vital to expel doubts and, thus, necessary for a powerful ministry of divine healing:

It is time people knew how to shout in faith [expressing his victorious boldness and confidence] as they contemplate the eternal power of our God ... I come across some who would be giants in the power of God, but they have no shout of faith. Everywhere, I find people who become discouraged even when they are praying simply because they are just breathing sentences without uttering speech. You cannot win the victory that way. You must learn to take the victory and shout in the face of the devil, "It is done!" There is no man who can doubt if he learns to shout. When we know how to shout properly, things will be different, and tremendous things will happen (Wigglesworth 2000a: 93).

It is only by the supreme authority of Christ, the absolute Victor, that a believer can echo Christ's triumphant words of the cross in absolute authority: "It is finished" (John 19:30, ESV).

A genuine shout of faith flows only from a divinely transformed, filled, and stirred heart by God's presence and power: "The shout cannot come out unless it is within. The inner working power of God must come first. It is He who changes the heart and transforms the life. Before there is any real outward evidence, there must be the inflow of divine life" (Wigglesworth 2000a: 90-91).

A description of the shout of faith for divine healing is demonstrated in Wigglesworth's aggressive actions, when he fought the disease and the power behind it with bold authority by the Spirit of God (see also Chapter III):

You might think by the way I went about praying for the sick that I was sometimes unloving and rough, but oh, friends, you have no idea what I see behind the sickness and the one who is afflicted. I am not dealing with [a] person; I am dealing with the satanic forces that are binding the afflicted. As far as people go, my heart is full of love and compassion for all, but I fail to see how you will ever reach a place where God will be able to use you until you get angry at the Devil. ... In casting out demons, we have to be careful about who gives the command. Man may say, "Come out," but unless his command is by the Spirit of God his words are useless (Wigglesworth 1999d: 142-143, 145; cf. 1999e: 361).

⁶⁶ Wigglesworth (1999b: 480) maintains that exclaiming the shout of faith is to take God's promise in Christ: "Thank God it is finished. And I know, because it is finished, that everything is mine. Thank God that everything is mine: things in heaven, things in earth, things under the earth. He is all power over all. He is in all. He is through all. ... Thank God He is for all. ... Jesus has so much more for you than you have any conception of." Reflecting on Jesus' query over the request of two sons of Zebedee to drink the cup that Jesus is about to drink and be baptized with His baptism, Wigglesworth (1999b: 480) suggests for this: "Have a big heart! Have a big yes! Have a big 'I will!' Have a great desire, though you are blind to what is [to] follow." The shout of faith in heart must be operated whenever God's servant still sees the problem of sickness, just as God's people in Jericho shouted in faith while the walls were still up firmly (Wigglesworth 1999d: 16). It will have a similar victory "if you will only believe" (Wigglesworth 1999d: 16).

Secondly, in holy boldness, there is an absolute “Amen!” to all God’s promise (Wigglesworth 1938: 3-4; 1999b: 483-484, 567; 2000a: 93). This “amen” is a key to perform divine healing: “You never get any place [of a higher level, such as divine healing] until you have the amen inside you” (Wigglesworth 1999b: 567).

This “amen” is more than just an absolute conviction in the Word. It contains a divinely persuasive knowledge of the Word (especially His promises) that robustly moves and enriches the believing heart by the holy power of the Spirit:

All the promises [of God] are “*Yes*” and “*Amen*” to those who believe (2Cor.1:20). ... when we understand it [God’s Word] in its true order to us, we find that it is not only the Word of Life, but it quickens, opens, fills, moves, changes, and brings us into a place where we dare to say, “Amen!” [to all that God has said.] There is a lot in an amen. ... Believe that there can be a real amen in your life that can come to pass. And God wants us to have the amen that never knows anything else other than amen: an inward amen; a mighty, moving amen; a Godlikeness amen. This amen is what says, “it is,” because God has spoken. It cannot be otherwise. It is impossible to be otherwise (Wigglesworth 1999b: 482, 483, 484; cf. a similar expression in 1999b: 567).

Note that in this boldness, the believer enjoys the absolute gravity of true amen when coming to a true knowledge of the Word by the Spirit. By this boldness we have “access, confidence, laying hold, taking all of the table [of God’s grace] and making it ours” (Liardon ed. 1996: 80).⁶⁷

To present the evaluation, the Reformed conviction completely agrees with Wigglesworth’s principle of having the boldness of faith. We will deal with this first, followed by highlighting the source of this kind of boldness.

In the same vein as Wigglesworth, when preaching on Matthew 19:23, Spurgeon ([1862] 1997: vol. 8: 718) states,

We can do all things, if we can but trust Christ. “All things are possible to him that believeth,” but nothing is possible to your schemes, and to your systems. God will sweep them away ... Act in faith, O ye people of God, and prove the power of prayer, for “all things are possible to him that believeth.” ... If you have the gift of faith, you may do somewhat, and fulfill your mission.

⁶⁷ Chambers ([1930] 2002: April 20) rightly expresses the truth attached to this: “We must never measure our spiritual capacity on the basis of our education or our intellect; our capacity [as being God’s children] in spiritual things is measured on the basis of the promises of God. If we get less than God wants us to have, we will falsely accuse Him as the servant falsely accused his master when he said, ‘You expect more of me than you gave me the power to do. You demand too much of me, and I cannot stand true to you here where you have placed me.’ When it is a question of God’s Almighty Spirit, never say, ‘I can’t.’ Never allow the limitation of your own natural ability to enter into the matter. If we have received the Holy Spirit, God expects the work of the Holy Spirit to be exhibited in us. ... Never forget that our capacity and capability in spiritual matters is measured by, and based on, the promises of God. Is God able to fulfill His promises? Our answer depends on whether or not we have received the Holy Spirit.”

With this in mind, Spurgeon ([1862] 1997: vol. 8: 720) states that holding fast on Jesus' promises, genuine faith has a bold confidence in the absolute faithfulness, trustworthiness, and love of the Lord God who gives promises in the Bible:

I never will be led to think that he [God] can now forswear and change his character, and leave his servant. Faith ... feeleth that she cannot believe a hard thing of her dear God. ... If I can *dare* something for God, and he can leave me, then have I misread Scripture.

Furthermore, highlighting the simplicity of faith which stands and acts boldly on God's Word or His explicit guidance, he (Spurgeon ([1862] 1997: vol. 8: 720-721) concludes, "I do not believe, young warrior, if God shall prompt you to dash into the thick of the battle, that he will leave you, as Joab did Uriah, to fall by the arrows of the enemy. Only dare it, and God will be greater than your daring."

As this boldness contains more than just an absolute conviction, but a divinely persuasive, living knowledge of the Word that enhances the believing heart with His special grace, therefore God's gracious work (that makes the Word implanted, believed, and enlivened with such a mighty power in the absolute shout of "amen") is the key source of the principle.

Faith knows the truth of the special revelation of God, and this kind of knowledge is a divine, living, sure one, bestowed supernaturally by the Spirit. Thus, such knowledge is of a different kind from any human achievement. In his book *God has Spoken*, J. I. Packer ([1965] 1979: 105) correctly states,

The supreme requirement for understanding a biblical book – or, indeed, any other human document – is sympathy with its subject-matter, and a mind and heart that can spontaneously enter into the author's outlook. But the capacity to put oneself in the shoes of Isaiah, or Paul, or John, and see with his eyes and feel with his heart is the gift, not of academic training, but of the Holy Ghost through the new birth.

In relation with this, Calvin argues that such knowledge is produced by a gracious demonstration of the Spirit's power.⁶⁸ Similarly, R. A. Torrey ([1910] 1996: 140-141) rightly maintains that studying the Word needs both "the inward illumination" of the Spirit (that enables us to know spiritually) and the relying on the Spirit (to "rest in utter dependence upon the Spirit of God to interpret it" personally). Thus, the knowledge attained is "taught directly by the Holy Spirit," giving "a correct and exact

⁶⁸ Calvin (*Inst.* I. viii. 1) states that "the apostle rightly contends that the faith of the Corinthians was founded 'upon God's power, not upon human wisdom' [1 Corinthians 2:5 p.] because his own preaching among them commended itself 'not in persuasive words of human wisdom but in demonstration of the Spirit and of might' [ch. 2:4 p.]. For truth is cleared of all doubt when, not sustained by external props, it serves as its own support."

and full apprehension” of the divine truth with such a “demonstration of the Spirit and of power” (Torrey [1910] 1996: 137, 143; cf. 1 Cor 2:4).

In the same vein, Wigglesworth believes that all natural efforts (including academic disciplines) which employ flesh and blood are useless for achieving such a personal inward revelation of the Word: “He spoke the Word, and the stars came into being; can He not speak the Word that will produce a mighty faith in us? ... He [Christ] comes to live His life of faith within us and to be to us all that we need” (Wigglesworth 1999b: 570). Likewise, “[M]ay God help us to believe. Only to believe! Oh, what blessing it is if we believe. Allow God to divest you of everything else right now, beloved. Allow the Word to sink into your hearts. Allow it to drive away everything else” (Wigglesworth 1999c: 105).

Practically implemented, we desperately need such a gracious demonstration of the Spirit’s power to produce a mighty boldness of faith in us. His Word must be powerfully enlivened in us. This must be pleaded to God in prayers of faith.

5.2.3 Fighting Persistently in the Warfare of Faith with an Appropriate Attitude

Wigglesworth highlights the persistency and fighting nature of divine healing faith against the existing circumstance in order to conquer it under the regal dominion of Christ. This must be done by seeing everything under the viewpoint of God’s will and not the circumstance.⁶⁹ To perform divine healing, faith has to act constantly against the debilitating subject and situation in order to change them by divine power. Here, persistent and fighting spirit of faith is required. Wigglesworth (1999c: 16) testifies this principle when dealing with a physically dead man of Welsh:

You remember that at Jericho the people shouted while the walls were still up? ... Never listen to human plans. God can work mightily when you persist in believing Him in spite of discouragement from the human standpoint. When I got back to the man to whom I had sent the postcard [telling that the man has already deceased], he asked, “Are you ready to go now?” I replied, “I am not moved by what I see. I am moved only by what I believe. I know this: no man looks at the circumstances if he believes. No man relies on his feelings if he believes. The man who believes God has his request. Every man who comes into the Pentecostal condition can laugh at all things and believe God.”

The result is the literal resurrection of the dead through Wigglesworth’s ministry.

⁶⁹ Frederick B. Meyer (1978: 30) cannot agree more: “Unbelief sees God through circumstances, as we sometimes see the sun shorn of his rays through the smoky air; but faith puts God between itself and circumstances, and looks at them through Him.” This divine perspective must be the working method of divine healing faith.

As Osborn ([1951] 1986: 119-121) maintains this same principle, his view takes root in a paradoxical feature of faith – to a certain degree – against the senses:

God's word alone creates faith ... If you walk by faith, you cannot walk by sight. If you are to consider the word of God as true, then you cannot always consider the evidences of your senses as true. Feeling, smelling, tasting, hearing, and seeing are the senses by which the natural person is directed. The word of God and faith are the two factors by which the spiritual person is directed. The natural person walks by the senses, but the spiritual person walks by faith in the word of God. ... People have been taught that the final court of appeal is the natural senses. "Seeing is believing," they say. They have based their lives on that premise and have failed to take into account the higher source of knowledge. This higher knowledge is revelation faith, which comes through the word of God and through prayer. ... We may accept the evidence of our senses as true in natural things; but in spiritual things when this evidence contradicts God's word, then we ignore our physical senses and believe what the word of God says. ... According to the word of God, believing is seeing. Others say, "I will never believe it until I see it." I reply, "You will never see it until you believe it." As soon as you believe it, God delights to let you see it, since *faith is the evidence of things not seen*. Faith brings the unseen things into being and makes the unfelt things real to the senses. It pleases God when you look only at His word ... when you base your faith on His promise. ... We may accept the evidence of our senses as long as it does not contradict the word of God. However, when God's word differs from our senses, we are to ignore the evidence of our senses and act on the word. When we do this, the Father honors His word and makes it good in our lives. We are always safe when we believe God, no matter how convincing the evidences of our senses may be. What God says is always true (original emphasis).

By holding this, Osborn argues that a purely natural way of thinking and sensing which rejects the superior infiltration of God that supernaturally works in such faith upon the natural is commonly used by the devil to plant faith in the power of disease.

Remarking on the Victorious Warfare, there is no modification in reworking the principle into a Reformed position. Some confirmations to the principle needs to be stated.

In a written pamphlet, George Müller (s.a.) rightly maintains that, sometimes faith should not be shaped by the existing situation, but, rather, it transforms the latter:

Faith has to do with the *Word of God*. ... **PROBABILITIES ARE NOT TO BE TAKEN INTO ACCOUNT** [by faith]. Many people are willing to believe regarding those things that seem probable to them. Faith has nothing to do with probabilities. The province of FAITH begins where probabilities cease and sight and sense fail. A great many of God's children are cast down and lament their want of Faith. ... **APPEARENCES** [or external situations] **ARE NOT TO BE TAKEN INTO ACCOUNT**. The question is – whether God has spoken it in *His Word* (original emphasis).

Note that the Word to be believed is the operational principle to change the external situations. Similarly, A. B. Simpson (1994: 1, 33, 99) expresses:

If God has spoken, faith believes where it cannot see, believes what sight and evidence even seem to contradict. ... Whenever faith can clearly know that He has spoken, all it has to do is to lay the whole responsibility on Him and go forward. ... Faith had a divine word of unfailing promise to depend on, and to that word it clung in unfaltering confidence through all the years of [in] the wilderness. This is the sure resting place of faith, and when God once gives us His word let us never even allow a shadow of doubt to fall upon the confidence of our faith.

Here, trusting God who speaks His Word is the operational principle for acting in accordance with His Word in such warfare. In the same vein, Chambers ([1941] 2000: 1384) states, “It is not faith when you trust in what you see; faith is trusting in what you don’t see, hanging in to the God whose character you know though meantime there is no evidence that He is at work on your behalf.” Again, “Faith is trust in a God whose ways you cannot trace, but whose character you know, and the man of faith hangs on to the fact that He is a God of honour” (Chambers [1924] 2000: 1234).

By this attitude, our natural impressions derived from the concrete situations as well as from our natural weaknesses in understanding the Word must not hinder us to exercise our faith in Him. Conscious about such an internal conflict in believers’ hearts, Müller’s description of faith needs to be applied in our ministry:

Faith is the assurance that the thing which God has said in His Word is true, and that God will act according to what He has said in His Word. This assurance, this reliance on God’s Word, this confidence is FAITH. NO IMPRESSIONS ARE TO BE TAKEN IN CONNECTION WITH FAITH. Impressions have neither one thing nor the other to do with faith. ... It is not impressions, strong or weak, which will make any difference. We have to do with the written Word and not ourselves or our impressions. ... Begin over again, staying your soul on the Word of God, and you will have an increase of your Faith as you exercise it (original emphasis, Müller s.a.).

Notice that the objectivity of the Word is the only criterion for our subjective awareness toward which genuine faith must consider and attain. Thus, the main things to be done is “to ask yourselves whether you are in the habit of thus confiding, in your inmost soul, in what God has said, and whether you are in earnest in seeking to find whether the thing you want is in accordance with what He has said in *His Word*” (Müller s.a.). By faith one sees the Triune God by the Holy Spirit (not the circumstance) and then works according to His Word to perform divine healing against any devastating condition of illnesses.

5.3 Practical Theological Principles on Faith

Held Uniquely by Lake

In contrast to Wigglesworth's aggressive practical theological principles of faith, Lake, with his exploring propensity, maintains that a fruitful manifestation of divine healing needs (1) to know the way faith accomplishes divine healing and (2) to have faith in Christ for spiritual healing first, and then to consciously extend this faith to the body for divine healing. The Continuationist Reformed position agrees with all those principles except Lake's specific understanding of the "faith man" as indicated in the first one. The study will investigate and rework those principles, respectively.

5.3.1 Knowing How Faith Works for Divine Healing

The work of faith for realizing God's promises is typical of the evangelical circle. Confirming this, Chambers ([1950] 2000: 360) states: "The business of faith is to convert Truth into reality. What do you really believe? [T]ake time and catalogue it up; are you converting your belief into reality? You say, 'I believe God has sanctified me' - does your actual life prove He has?" Equally, "Faith is not seeing food and drink on the table; faith is taking it. So many say, 'Oh, yes, I have faith that the Lord Jesus will save me.' If we have faith that the Lord Jesus will save us, we *are* saved, and we know it" (original emphasis, Chambers [1965] 2000: 920). Thus, the nature of faith is "to make the object of our faith very real to us" (Chambers [1930] 2002: October 30).

Based on this idea, a proper knowledge of how faith works is necessary for an effectual power of faith, including manifesting divine healing. Lake (Liardon ed. 1999: 612) indicates this, stating: "Men have little [experiential] understanding of ... what it [faith] accomplishes, because of the fact that they are not aware of the process by which that work is done."

Now we turn to Lake's understanding of how faith works for divine healing. He (Liardon ed. 1999: 128) correctly admits a great mystery of how faith works to accomplish divine healing: "There is no man that lives who can define the operations of faith in a man's heart." However, the incomprehensibility of the true knowledge of how faith works does not mean that he denies some degree of the necessary knowledge of the works of faith in human's heart.

For Lake, faith – as God’s grace implanted and integrated seamlessly in believer’s nature – must be operated within the believer’s soul to meet the power of God in order to produce effectual results. Thus, the power and Spirit of God which can act independently from faith, will then work in accordance with the exercise of faith when both are met. Faith, which operates in the organic mechanism of our personality, will direct this same power and Spirit to accomplish the expectation which faith conveys. This process is explicit in Lake’s statements of how faith works:

Faith has the quality and power, with the Spirit of God, to do what a match does to powder. It is the touch of God. It is the touch of faith through us that ignites the Spirit and produces the divine action that takes place in the soul when sin is rebuked and cast out, when sickness is destroyed and dissolved from the life, the nature set free, and man rejoices as a son of God, saved in spirit, soul, and body (my emphasis in part, Liardon ed. 1999: 612).

Notice that when the Spirit and faith meet together, it becomes the real action of God in the soul, either to produce sanctification or divine healing. In the same tone, Lake maintains that divine healing is the meeting point between faith and the power of God.⁷⁰ In those ideas, faith conveys the human activity, directed toward its expectation; yet, this must be understood in parallel with Lake’s idea that the divine grace of faith is implanted in and integrated with the believer’s nature.⁷¹ Furthermore, Lake states that faith “commands power and vitalizes it” (Lindsay ed. 1949: 114). This means that the expectation of faith will be attained by the direct working power of God, and not by the human action.

In this sense, Lake (Liardon ed. 1999: 633, 724) argues that faith “gives the soul of man the divine mastery,” since by faith a believer “commands the power of God” for such a necessary need. Thus, divine healing faith “gives action and power” to the healing virtue administered and “applie[s] the blessed power of God” to the life of the sick and to the place where the diseases are for healing (Liardon ed. 1999: 640, 673).⁷² By this way, faith applies the blood of Christ to the sick in order to produce

⁷⁰ Lake (Liardon ed. 1999: 493) states, “The healing was a fact [in the case of a woman with a flow of blood who, with faith, touched the hem of Jesus]. Here, faith and the power of God were apparent. It was a veritable chemical reaction. Healing always is.”

⁷¹ Likewise, for Wigglesworth, this human activity is animated by God who grants faith. This is obvious in his idea of the rest of faith. This position is the same as Jonathan Edwards’ and William Ames’ ideas of faith and repentance. Both terms point to the act of the whole man compellingly and causally moved by the Spirit. See Susanto 2005, Chapter II.

⁷² Lake (Liardon ed. 1999: 640) states, “Healing is by degree, based on two conditions. First, the degree of healing virtue administered. Second, the degree of faith that gives action and power to the virtue administered.” The healing virtue is the gracious power of God that is efficacious to effect miraculous healing.

divine healing no matter how severe the condition is (Lindsay ed. 115-116; cf. Wigglesworth 1999b: 498).

Furthermore, Lake (Lindsay ed. 1949: 90-91, 110) maintains that by faith one enters into a union with the resurrected Christ who won the battle over the devil and all evil powers. In this union, firstly, God reveals and bestows to one's consciousness His gracious presence, love, power, and salvation. Secondly, along with such faith expectation, the union causes the triumph over disease (Lindsay ed. 1949: 91).⁷³

In addition, Lake's idea of the working power of faith was developed further by maintaining the supernatural realm of faith to justify the operative power of faith as the breath of true believers (Liardon ed. 1999: 545): There are two distinct and, even, separate dimensions of life, namely, the natural and supernatural one. The former deals with the realm of reason, and the latter the realm of our spirit, faith, the Holy Spirit, and the supernatural or miraculous. The latter is attained only by and through faith. This is the highest realm in which true believers may live today on earth: "the realm of the Spirit ... of faith ... [is] where God acts ... where the real child of God lives" (Liardon ed. 1999: 545). A believer in this realm is a "faith man" as God's nature is a "faith God" (Liardon ed. 1999: 516). By/through faith, one lives "in the creative realm of God," and belongs to "God's class of being." As a "faith God," Lake says, "All God had to do was to believe that the sun was, and the sun was. All God had to do was to believe that the planets would be, and they were," so, the same with a "faith man." By/through faith, one terminates one's "impotence and weakness" and "swing[s] out into a power such as [one] ha[s] never known," that is exercising the supernatural power of God (Liardon ed. 1999: 516).

Here are some remarks on the work of faith for divine healing:

1. The researcher believes that the work of faith for divine healing, to a certain sense, is parallel with what Abraham Kuyper ([1888, 1900] 1941: 318-319) called "Regeneration in its *second stage*, when the new born man [i.e. its first stage that which God plants the new life in the dead heart] comes to conversion" (original emphasis). In this stage, God "*finds us inactive, but makes us active*" (original emphasis) by employing means, i.e. the ministry of the Word of God. The other

⁷³ This idea is similar to the "miraculous faith" of Watson ([1692] 1989: 69-70): "Though faith does but touch Christ, it fetches a healing virtue from him. Justifying faith does that in a spiritual sense which miraculous faith does; it removes the mountains of sin, and casts them into the sea of Christ's blood."

means are, firstly, the all-powerful blood and resurrection Life of Christ and, secondly, the presence and work of the Holy Spirit that accompany the ministry of the Word.

Faith – which through sin could lay dormant, yet cannot be non-existent – is made active and powerful by a direct, gracious work of God in us, so that all movement of faith is of God, although it is our action as well. At the same time, as stated by a William Ames (1642: 6) in *The Marrow of Sacred Divinity*, faith is “an act of the whole man.”⁷⁴ God uses the means of His Word (cf. Wigglesworth 1999d: 51), Christ’s blood and resurrection Life, and His Spirit to make faith active. Thus, the activeness of faith is, as Lake believes, our activity, yet it is completely moved by God. Any activity that is not moved by the special grace of God is only the work of the flesh, the work which is completely set back and an antithesis of faith.

Consequently, the rest of faith – as taught by Wigglesworth – is the key for the activity of faith. Moreover, in order to effect divine healing, faith must encounter the power of God that carries the healing virtue, i.e. the blood and the resurrection life of Christ.⁷⁵ This can only be done by the supernatural, gracious work of the Holy Spirit. He works intra-naturally and extra-naturally,⁷⁶ which means that faith will meet the outward power of the Spirit and itself is moved directly by the Spirit in the realm of His special grace. Only in this sense Lake’s understanding of how faith works is true.

2. Lake’s idea of a “faith man” as in the same class of the “faith God” is an error. Even though by faith one enters into a supernatural realm of grace, this neither abolishes nor transforms the natural realm of true believer into the supernatural kind. Both the supernatural and natural exist and work together in a perfect harmony without eradicating one another. In the gracious, supernatural work of the Spirit, the natural existence and work are restored from weaknesses and flaws, assisted and enhanced - but still in the same realm of the natural. Yet, the supernatural is in a higher realm than the natural, as rightly promoted by Wigglesworth and Lake. Affirming this idea, Kuyper (his emphasis, [1888, 1900] 1941: 46) states:

⁷⁴ Ames (1642: 6, 9) states, “Faith is ... an act of the whole man, which things doe in no wise agree to an act of the understanding. ... no saving knowledge in any ... but what follows this act of the will, and depends upon it. ... Although in Scriptures sometimes an assent to the truth which is touching God and Christ, John 1.50, is accounted for true Faith, yet there is a special confidence always included.”

⁷⁵ See also Chapter IV, subtitle “Believing that Divine Healing is in the Atonement”

⁷⁶ For further understanding of the terminology, see Chapter I.

[The supernatural] work of re-creation is not performed in fallen man independently of his original creation; but that the Holy Spirit, who in regeneration kindles the spark of *eternal* life, has already kindled and sustained the spark of natural life. And again, that the Holy Spirit, who imparts unto man born from above gifts necessary to sanctification and to his calling in the new sphere of life, has in the first creation endowed him with natural gifts and talents. ... following the Sacred Scripture ... we reach a confession that maintains the unity of Spirit's work and makes it unite organically the natural and the spiritual [or supernatural] life, the realm of nature and that of grace. Of course, His work in the latter surpasses that in the former (original emphasis).⁷⁷

In the supernatural realm, one never uses God to do miraculous healing. This is to deny the intra-natural work of God in the natural and supernatural realms, resulting in the denial of His absolute sovereignty. In fact, the sovereign God uses His servant to bring about His own ministry. His Lordship and sovereignty is always established in all His works. Thus, faith is not the way to master God, but the way God chooses for us to move in Him, His power and love.

In the way of faith, the believer may master the situation, disease, and the power behind it, but this is because God acts first to operate and direct that faith in His sovereign will. The working power of such faith is then not of the flesh and blood, but of the almighty God. The expectation of genuine faith can never step outside of God's Word; it is actually the expectation of God Himself in and through the believer. By faith and its operation, believers are granted His gracious privilege to walk in His ways. Thus, all the glory of the bestowal and operation of faith belong to God only.

Still concerning the relationship between the supernatural and natural realms, Spurgeon's exposition of Mark 5:43, concerning Jesus' miracle to resurrect a girl, needs to be echoed here:

This command [that something should be given to the raised girl to eat] is natural enough, but how singularly it follows a miracle. Could not [Christ] who gave her back to life have satisfied her appetite without food? Yes; but Jesus is

⁷⁷ In the same place, Kuyper also highlights a correlative nature of the Spirit's work in the natural and supernatural spheres: "it is evident that the work of the Holy Spirit bears the same character in creation and re-creation. If we admit that He quickens life in that which is created by the Father and by the Son, what does He do in the re-creation but once more quicken life in him that is called of the Father and redeemed by the Son? Again, if the Spirit's work is God's touching the creature's being by Him, what is re-creation but the Spirit entering man's heart, making it His temple, comforting, animating, and sanctifying it?" The researcher put the word "supernatural" in bracket [] (see citation in text) for the reason that for Kuyper ([1888, 1900] 1941: 34-35), the spiritual things in the regenerate believers are a supernatural good/virtue, different from the first man Adam before the fall: "*Sinful* man being born from above receives gifts that are *above* nature" (original emphasis). In the first Adam, spiritual things were not a supernatural, but "a natural good – except eternal life, which he must earn by fulfilling the law."

ever chary of his miracles, and this is the mark of the true Christ. ... Christ works no needless miracle; he pauses where the need of the supernatural ceases (Spurgeon [1882] 1997: 62).

Note the seamless interweaving between the intervention of the supernatural to the natural. This can be done by the continuous intra-natural work of God in both realms.

5.3.2 Have First True Faith in Christ for Spiritual Healing

Still in relation to the former principle, the elaboration of the point needs an explanation of the essence of faith for divine healing in Lake's thought as its basic premise. The following is his statement that clearly expresses this idea:

I said to a young man a little while ago – he was in a desperate condition, required a first-class miracle to touch his life at all. I sat by his side and I said, “If you will accept Jesus Christ as your Savior and confess Him as your Lord, and you receive eternal life, you are healed.” He said, “What do you mean?” I said, “Just the moment you are born again, you are healed.” I have never been afraid to promise that to any unsaved person (Liardon ed. 1999: 595).

For Lake (Liardon ed. 1999: 595; cf. 643), as the essence of divine healing faith is the same with the saving faith,⁷⁸ the former is also based on a righteous fellowship of the human spirit with God, the same fellowship which is created by the saving faith:

The spirit is the part that contacts the Lord. If the spirit is out of harmony and out of condition, and is sort of broken down, you can't get faith for healing, can you? No, you must become adjusted to the Lord. ... the real healing of your life begins in your spirit ... You can't get your healing until you get your spiritual healing.

Lake explains the basis of his aforesaid idea:

[T]he moment they [people] are born again, eternal life comes into their spirit. That spirit then can come into the closest relationship with the Father, the great Healer, and the life of God then pours down into his spirit and soul, into his body, and he is immediately touched and made whole.

Within his trichotomy conviction, Lake (Liardon ed. 1999: 595) maintains that the seat of faith is in the spirit of man, not in the soul/mind or body.⁷⁹ The spirit is the

⁷⁸ See Chapter IV on “The Necessity of Faith to Secure Divine Healing” and “The Required Divine Healing Faith.” Cf. footnote no. 18 and text of this chapter. One other thing that distinguishes divine healing faith from saving faith is the specific expectation of divine healing that is then acquired by that saving faith.

⁷⁹ Lake maintains the trichotomy of the human nature according to its hierarchical order: the spirit, the soul or mind, and the body, respectively. Before the fall, the authentic state of man keeps this order: the spirit controls the soul, and the latter controls the body. The fall crowned the soul and put it in control over the spirit (Liardon ed. 1999: 593, 596). Generally speaking, trichotomy position defines the word “soul” (ψυχή) as “the principle of individuality, the seat of personal impressions, having a side in contact with the material element of humanity, as well as with the spiritual element. It is thus the mediating organ between the spirit and the body, receiving impressions from without and from within, and transmitting them by word or sign.” Then, the word “spirit” (πνεῦμα) is “the

principal point of contact with God and thus, within it, resides the key for sickness and healing (cf. Liardon ed. 1999: 593, 595). The spirit is the source of all departures from God and, likewise, the point of the turning of the whole existence to God (cf. Vincent [1996] 1997: 1097). Whenever one has divine healing faith and puts the seat of faith in the spirit, its proper place, the Spirit of God can properly and orderly implement His healing virtue through it to the soul and the body according to God's original design. Only in this order, miracles are the "native breath" of man, thus, actualizing the dominion power over all creation (Liardon ed. 1999: 641, cf. 593, 596). This leads Lake (Liardon ed. 1999: 595, 602, 605) to argue that divine healing for any sickness in the body/soul can be attained first through spiritual healing, i.e. the restoration of the faith relationship between the spirit of man and God in Christ:

The real first healing is the healing of your spirit, getting your spirit adjusted to the Lord. The spirit is the part that contacts the Lord. If the spirit is out of harmony and out of condition, and is sort of broken down, you can't get faith for healing, can you? No, you must become adjusted to the Lord. ... the real healing of your life begins in your spirit ... You can't get your healing until you get your spiritual healing. If you get your healing, you will get it through the doctor's faith, don't you see? And you will lose it again. But if you get it through your own spirit being in perfect fellowship with the Lord and somebody praying for you likely, or you praying for yourself, or else nobody praying for you, you will be able to keep it. ... when you get spiritually healed, chances are a hundred-to-one you will be healed physically.

This whole idea brings Lake to argue that divine healing will take place by destroying all impediments of true spiritual relationship with God in Christ – either in the part of the disciple of divine healing, in the part of the sick, or in both parties:

The power comes down through the one who prays, but it can't get through your spirit and touch you. Or, there may be something in my spirit, and His Spirit wants to communicate with your spirit, but is hindered by something in my

highest, deepest, noblest part of our humanity, the point of contact between God and man" (Vincent [1996] 1997a: 295, cf. 941). The spirit is the "the highest and principal point of contact with the Spirit of God" (Vincent [1996] 1997b: 235). It is the spirit and not the soul that serves as "the point of contact with the regenerating forces of the Holy Spirit; the point from which the whole personality is moved round so as to face God (Vincent [1996] 1997b: 160).

This trichotomy standpoint is different from that of Martin Luther, so-called by S. Fowler (1984: 101) "a *functional trichotomy* within a *substantial dichotomy*." Explaining the very idea of Luther's anthropology, in the same paragraph, Fowler (his emphasis) states, "The soul is the spirit 'so far as its nature is concerned[.]' [T]he distinction between them is one of function and not of nature. On the other hand spirit/soul and body are two component parts of humanity differentiated in nature. By identifying the spirit function and the soul function with the same constituent of humanity, 'so far as its nature is concerned[.]' Luther is able to avoid a *substantial* trichotomy but the nature of his functional differentiation between spirit, soul and body is of such a fundamental character that his anthropological scheme can only be described in terms of a *functional* trichotomy." By a theological persuasion, the researcher holds the same position as Luther (as explained by Fowler here).

spirit. But suppose you and I are both right in our spirits. You will get your healing as sure as God sits on the throne.

This is so, because sometimes God wants to heal through the means of His servant.

5.3.3 Consciously Extending the Saving Faith to the Body

In relation to the previous principles, Lake sees the importance of consciously extending the saving faith (which is in support of the spirit and soul) to the whole physical body for divine healing (Lindsay ed. 1949: 19, 104-109). This is to allow God in Christ to manifest freely – by faith – in the body as in the soul and spirit (Lindsay ed. 2003: 33). Such way is God’s will: “The nature [of man] has three departments [i.e. spirit, soul, and body], and therefore, the surrender of the spirit to God is not all that He demands. God demands also the mind and the body” (Liardon ed. 1999: 785).

Lake urges the leading professors, preachers, and evangelists of the Southern Association of Evangelists who submit some questions on divine healing to receive the Lord Jesus Christ as the Savior and Healer. He (Liardon ed. 1999: 695) explains this act of faith as “trusting Him with our bodies as we trust Him with our souls and so permit His hundredfold salvation for every need of spirit, soul, and body to be exemplified.” He identifies this process as, by faith, putting one’s physical body in harmony with the law of Life in Christ which will liberate believer from the law of sin and death (including sickness).⁸⁰ This means to let the impartation of Christ’s Life in the believer’s life effect divine healing as he or she offers his or her soul and body to God with faith. Here, the same method to bring about divine healing is applied.

Consciously stretching the saving faith from its seat, i.e. in the spirit or heart, to the body, is an act of faith which, in effect, will extend the gracious presence of God or the Life of God from the heart to the body: “He [Jesus] breathes it [His Life] into your heart. He pulses it into your nature. He transmits it into your body. That is what makes people whole” (Lindsay ed. 1949: 109). Likewise, “instead of remaining sick, the Christian who commits his body to God becomes at once – through faith –

⁸⁰ The idea of stretching of faith to the body is also held by Andrew Murray. This is true because divine healing is the almighty working power of the Holy Spirit in our body in order to reveal or manifest the almightiness, the saving and healing power of God (Murray 1992: 19-20, 29, 32, 35, 36). The Spirit must first indwell, penetrate, and take possession of the body, and then bring the very Life of Jesus into the body, actualize the power of the risen Christ in the body for its deliverance from sin, sickness and Satan. By this, Christ touches one’s body, takes possession of it, and imparts His own strength and holiness to it, so that He becomes life and health to one’s body by the Holy Spirit.

the recipient of the life of God in his body” (Liardon ed. 1999: 787). Yet, to some extent, divine healing can fail to manifest in the closed system of the spirit that locks up the flowing of the Divine Life in exactly the same place.

Lake (Lindsay ed. 1949: 104-109) construes that faith takes possession of and controls the heart and the whole being, putting all things purposefully in a covenantal contract with God. Accordingly the Spirit of Jesus transforms the whole human nature and “flows through the whole being, and emanates through the hands, the heart, and from every pore of the body” (Lindsay ed. 1949: 105; cf. Liardon ed. 1999: 224-227, 534) in order to destroy diseases and to heal.⁸¹ Lake believes that the Spirit heals through His glorious radiation manifested in His gracious moves. All these are accomplished alongside the expectation of faith for divine healing. Thus, keeping the flow of the Spirit in Lake’s whole existence through faith is a key for his fruitful ministry of divine healing (see Liardon ed. 1999: 126). Lake (Liardon ed. 1999: 788) believes that divine healing is possible to be administered by believers who radiate the Spirit through their bodies: “The accumulated company of those who know Jesus, who really have the God life within, are the body of Christ in the world and through that the body of Christ *all the ministry of Jesus is operative*” (my emphasis).⁸²

⁸¹ In God’s redemptive design, Lake maintains that this immortal, infused Life in His almighty presence in one’s whole being will graciously transform the body in order to bring about physical health as well as mental and spiritual deliverance in Christ (see Liardon ed. 1999: 534). Once, in a great deadly outbreak of a certain disease in an area of South Africa, people without any means to protect themselves dare not to touch and/or bury the dead because of the contagiousness of the disease. However, on many occasions Lake did bury dead people infected by this disease without protection and, yet, he was never infected with such illness. Many people were amazed by this. One medical doctor asked for his secret. Lake (Lindsay ed. 1949: 108) answered, “Brother that is the ‘law of the Spirit of life in Christ Jesus.’ I believe that just as long as I keep my soul in contact with the living God so that His Spirit is flowing into my soul and body, that no germ will ever attach itself to me, for the Spirit of God will kill it.” The doctor then included Lake in a medical experiment, that was to fill Lake’s hand with the foam that came out of the lungs of those who were dead due to the disease. To the doctor’s amazement, under the microscope, instead of remaining alive, the germs instantly died in Lake’s hand. Lake (Lindsay ed. 1949: 108) confirmed the secret of the law of the Spirit and said to the doctor, “When a man’s spirit and a man’s body are filled with the blessed presence of God, it oozes out of the pores of your flesh and kills the germs.” This must be done by faith only, consciously stretching it out for the body while believing of the law of the Spirit of Life in Christ.

⁸² Lake (Liardon ed. 1999: 787) bases the abovementioned idea in his interpretation of Christ’s transfiguration on the mountain: “Jesus gave us an example of how perfectly the Spirit of God radiates not only from the spirit or from the mind, but from the body also. The transfiguration was a demonstration of the Spirit of God from within the man radiating out through his person until the illumination radiated through his clothes, and his clothes became white and glistening, and his face shone as the light. It was the radiation of God through his flesh.” His idea corresponds to his supernatural ability/experience to see that kind of manifestation in some Christians. Once, Lake (Liardon ed. 1999: 788) testified: “In a few instances, God permitted me to see Christians thus illuminated in a measure. I am acquainted with a brother in Chicago, whose face is illuminated all the time; there is a radiation from it. His countenance is never seen in a condition of depression or as if the

The flow of the divine Life/Spirit in the stretch of faith must be secured in the laying on of hands upon the sick for healing. The intention of this is that “the Spirit of life in Christ Jesus that dwells in the Christian may flow through our hands into their body” (Lindsay ed. 1949: 105).

Now, the study needs to present an evaluation on the stretching of faith to pass on the flow of the Spirit. The following is a Continuationist Reformed position.

Faith in Christ as the Savior and Healer must actively involve our body in trusting Him. This is in accordance with the idea of faith as the act of the whole existence toward God in such a way, as maintained by William Ames. We need to consciously let Him have His way to our bodies, as the whole body is God’s temple (1 Cor 6:19; cf. John 2:21). This is to allow Christ to have the fullest influence and power over the body as well as the spirit/soul, to let Him permeate our bodies and have a living, perfect union with His resurrection life and atoning blood.⁸³

5.4 Conclusion

As the existing study attempts, firstly, to identify the practical theological principles of divine healing faith for such a fruitful ministry and, secondly, to rework the findings into a Continuationist Reformed position, the following is the conclusion.

1. Five shared principles of Wigglesworth and Lake are (1) to practice the child-like faith (as this is the greatest kind of faith), (2) to grasp the fundamental faith knowledge for divine healing, (3) to stimulate the expectation of faith for divine healing, (4) to stand and act boldly on the Word by faith, and (5) to keep the gazing of faith merely on Christ the Author, Finisher, and Perfecter of true faith.

While a Continuationist Reformed position finds no substantial objection to accept them into its own view, two focal points in reworking them are as follows.

Firstly, in stirring such expectation of faith, Lake developed the principle into claiming God’s promise by faith. This principle is proper for a Continuationist Reformed attitude as it was taught and practiced principally by Spurgeon. Even, some Reformed giants, such as Matthew Henry, John Gill, and Spurgeon developed it

pores of his flesh are closed. There is an unmistakable something that marks him as one through whom the Spirit of God radiates.”

⁸³ This is true for some reasons. Firstly, the body is His good creation and He creates it in order to have a union with it. Secondly, the union between the body and the Spirit is also perfectly exemplified in that the former exists naturally in a mutual unity and inter-relationship with the soul/spirit. In the *Miscellanies* no. 1340, Jonathan Edwards (Sweeney ed. 2004: vol. 23: 362) correctly states, “[O]ur souls and bodies are so united that they act on each other.”

further and taught the principle of “commanding God” in faith (as in Isa 45:11) with a respectful obedience to Him and His will as a great privilege and part of a complete obedience to His service.

Secondly, acting by faith on the Covenant of Healing is developed by Lake as his particular form of acting by faith on the Word. Relying on the covenant of God for healing is also taught and practiced by Spurgeon. His personal practice is similar to that of Lake. Spurgeon suggests that we just grasp the promise of God with the whole heart of faith, while asking Him to make it a sure possession by God’s grace, and believe that it is done so.

2. More aggressive principles held uniquely by Wigglesworth also need to be accepted for a Continuationist Reformed position. Those are (1) to stay constantly in the rest of faith in God and His Word as an undisturbed confidence in the warfare of faith for divine healing, (2) to be maximally bold in faith and its action, and (3) to fight persistently in the warfare against the disease. The first principle creates an intact confidence in such spiritual warfare by letting God to do all the works necessary in the battle for us. The second and third principles are to let ourselves manifest His fighting works in the most forceful way, attaining divine healing. To be noted, Wigglesworth’s second principle needs to be manifest in (1) exercising the victorious shout of faith over the enemies of God and (2) having an absolute “amen” to all God’s promises. The latter contains a divinely persuasive knowledge of the Word (especially His promises) that robustly moves and enriches the believing heart by the holy power of the Spirit.

While a Continuationist Reformed position tries to rework them into its own view, three significant features need to be stated.

Firstly, the rest of faith in the Person and Word of God can be transformed into a Reformed view with a revision that, in having such rest, the natural is not abolished, but assisted and enhanced by the supernatural without losing its naturalness.

Secondly, the boldness of faith and its action originate from the special illumination of the Spirit on the mind and the Word, i.e. the Spirit graciously gives the mind spiritual eyes to see and giving the Word spiritual light and power so that it (the Word) can be clearly seen. As the Word has to be enlivened powerfully in us, believers must plead this to God in prayers of faith.

Thirdly, the third principle is an unrelenting attempt to conquer the sickness, disease, and its working power under the regal dominion of the resurrected Christ through seeing everything under His outlook, not the devastating circumstances.

3. A more exploring principles of Lake are (1) to know the work of faith in accomplishing divine healing in order to get the greatest benefit from it, (2) to have, first, faith in Christ for spiritual healing and, then, (3) to consciously expand this saving faith from its proper seat (in the heart) to the body in order to extend the gracious presence of the Spirit in radiating His Life and bestowing His healing virtue.

The Continuationist Reformed position agrees with all those principles except Lake's specific understanding that the "faith man" is of the same class with God (as indicated in the first principle).

A special attention in the reworking is that the Reformed position sees that the work of faith for divine healing is parallel with Kuyper's idea of the second stage of regeneration. God is the Agent who makes us active first in exercising (after infusing) faith by employing (1) the Word, (2) the presence and work of the Holy Spirit, and (3) the all-powerful blood and resurrection Life of Christ.

4. The revealed principles of Wigglesworth and of Lake are complementing each other. They may manifest the best results when they are integrated together.

CHAPTER VI

SPIRITUAL EQUIPPING FOR DIVINE HEALING MINISTRY

As this part is a continuation of detecting and formulating from Wigglesworth and Lake a theological theory of a fruitful practice of divine healing and to rework it into a Continuationist Reformed view, this chapter will deal with spiritual equipping for a fruitful ministry of divine healing.

The study will do the following. First, to be inferred from Wigglesworth's and Lake's experiences and ministries of divine healing, the study will attempt to identify and analyze the determining spiritual equipping that effects a fruitful ministry of divine healing and the way to attain this. Secondly, the study will attempt to rework those findings into a Continuationist Reformed position by way of an evaluation. In both attempts, the study presents neither a debate on the meaning of "Spirit baptism"¹ (between the Classical Pentecostal and Reformed positions) nor an explication of their presuppositions and hermeneutical backgrounds of such a conviction. Rather, it tries to show the correspondence of the suggested ideas for a practical theological benefit.

The study shows that Wigglesworth and Lake are of the conviction that the best spiritual equipping for a fruitful divine healing ministry is Spirit baptism. This expression, according to them, refers to the greatest divine encounter with God subsequent to the first conversion, which is confirmed by tongues and results in the remarkable, spiritual revelation (i.e. the implantation of the living, enlightened Word with power), sanctification, and empowerment (cf. Clark 1989: 12). This revelation, sanctification, and empowerment in Spirit baptism manifests the extraordinary working of His mighty power and grace to the maximum degree of the present manifestations of God's Kingdom. For Wigglesworth, Spirit baptism is a great, personal actualization of the resurrected Christ, His almighty power, and the living Word by the Spirit to do His will. Wigglesworth and Lake believe that the way to Spirit baptism is through a persistent search for God and His delight, attended with a

¹ See the simple meaning of the term in the following paragraph.

desperate hunger for God, a brokenness of heart in repentance, a singleness of heart to know the crucified Christ, and a process of committed obedience and consecration.

In the reworking phase, this study demonstrates a very great correspondence to their convictions of Spirit baptism, except in the necessity of the initial evidence of miraculous speaking in other tongues and in Lake's idea of divination (to be Godded in Christ). Giving a greater emphasis to Wigglesworth, a Continuationist Reformed position maintains the present state of fullness of the Spirit in the form of (1) continually growing manifestations of God's most gracious and glorious dealing with believers in a sequence of God's special visitations and (2) a recurrent enlargement of the baptized believer in receiving grace by grace through that recurrent outpouring. In concurrence with Wigglesworth and Lake, Spirit baptism involves a remarkable implantation of the living, illuminating Word, a great sanctification, and a mighty empowerment in a more constant way, needed for a fruitful ministry of divine healing. Similar to Wigglesworth, Spirit baptism is also an inward releasing of the Spirit and His Work to fulfill Christ's promises for the present life. As Spirit baptism can be suppressed by sins, it needs to be maintained properly and enhanced by frequent, special visitations of God. In harmony with Wigglesworth and Lake, a Continuationist Reformed position acknowledges that great empowerment in Spirit baptism bestows a high spiritual position and a mighty spiritual authority for the baptized one. This also agrees with their suggestions on the way to attain Spirit baptism.

6.1 The Importance and Meaning of Spirit Baptism

In the beginning we need to properly expound the importance and meaning of Spirit baptism, because Wigglesworth and Lake put a very great emphasis on it for a fruitful ministry of divine healing. Elucidating the meaning is better done when it comprises its resulting effect, as the effect is an inseparable part of the nature of this extraordinary kind of baptism. The evaluation will follow after all of the expounding and elucidation.

The following will show that in view of Wigglesworth's and Lake's complementary ideas, the importance of Spirit baptism deals primarily with its contribution to generating a pure, simple divine healing faith, to the effective communication of the virtue of divine healing, and to a more predictable result of divine healing. Their complementary descriptions of Spirit baptism refer to the great

outpouring and infilling of the Spirit upon the believer that results in a mighty and personal revelation (or implantation of God's illuminated revelation in the heart), sanctification, and empowerment. In Spirit baptism, the Spirit graciously actualizes within and through the baptized believer to powerfully manifest Christ's Life, His resurrection power, and the Word of God. This means a blessed, victorious life which is more than a conqueror and more abundance through Jesus Christ by the Spirit – such a life that is necessary for a fruitful ministry of divine healing. The evaluation agrees with this and sees it as a norm for every believer. A further view from a Continuationist Reformed position is given on the fact of the recurrent special visitations of God – every time to bestow great grace and great truth, on the one hand, and to greatly enlarge the believer, on the other hand. The idea is derived from the theological ideas of Octavius Winslow, John Gill, and Spurgeon. Besides, another emphasis from such a perspective is the believer's high position and authority because of Spirit baptism. This is inferred from theological thoughts of Spurgeon, Andrew Murray, Charles Hodge, C. S. Lewis, Herman Ridderbos, and Abraham Kuyper.

Now we begin with Wigglesworth's and Lake's perceptions of the importance, meaning, and effects of Spirit baptism. The evaluation will follow the discussion.

6.1.1 The Importance of Spirit Baptism for Divine Healing Ministry

At one with the traditional Pentecostal conviction,² according to Wigglesworth and Lake, Spirit baptism is definitely the single, most precious, spiritual equipping for an effective and powerful ministry of divine healing. Their distinctive suggestion for the empowerment of such a ministry is “be you baptized with the Spirit” and do maintain that blessing properly. Confirming this, Wigglesworth (1998b: 228) states, “Pentecost is the last thing that God has to touch the earth with. The baptism is the last thing; if you do not get this, you are living in a weak and impoverished condition

² Spirit baptism is a chief, typical tenet of the Pentecostals. Allan Anderson (2000: 244) argues that experiencing Spirit baptism is “a fundamental presupposition of all pentecostal theology,” so-called “Pentecostal spirituality.” In the same place he states, “All Pentecostal churches throughout the world attach great importance to the ‘baptism in the Holy Spirit’” which is also called the “fullness of the Spirit.” For classical Pentecostals, this baptism is subsequent to conversion and speaking in tongues is its initial evidence (see Acts 2:4; 10:45-46; 19:6; 1 Cor 12, 14). Likewise, confirming the typical characteristic of the Pentecostals, Hollenweger ([1972] 1976: 67) reports that “the most important questions discussed” by the first Pentecostal Conference in Stockholm 1939 deal with Spirit baptism. In the same place, quoting the words of Leonhard Steiner, Hollenweger states that the problems in that conference are these: “Is it right to base our conception of the baptism of the Spirit on the Acts of the Apostles, and the experience of the twelve Apostles? Can this experience be deduced from the Epistles written by them?”

that is no good to yourself or anybody else.”³ Furthermore, right after receiving Spirit baptism, God met Wigglesworth with specific responsibilities relating to God’s calling to the ministry of divine healing. Wigglesworth (1999c: 185) states that, in order to fulfill the given responsibilities, it is necessary to maintain the infilling of the Spirit in Spirit baptism. Likewise, quoting Luke 4:18-19 and Isaiah 35:4-6, Lake (Liardon ed. 1999: 492, 500) maintains that the divine anointing provided by Spirit baptism is a necessary key for an effective and powerful ministry of divine healing.

Admitting that Spirit baptism is the very essence of the heavenly Father’s promise which is far greater than salvation from hell, sanctification, and divine healing, Wigglesworth (1938: 28; 1999c: 188, 171; 1998e: 17; Liardon ed. 1996: 746-747) calls it spiritual “luxury,” “summit of perfection,” the most satisfying spiritual condition that shows no spiritual deficiency, “the greatest banquet that ever was and ever will be – the table where all you take only leaves more behind. A fullness that cannot be exhausted.”⁴ In short, it points to all the special blessings of salvation in Christ for the present era.

In the same vein, Lake (Lindsay ed. [1949] 2003: 133) calls Spirit baptism “the crowning climax of the redemptive power of God ministered through Jesus Christ to the world.” To justify this, in a different place Lake (Lindsay ed. [1949] 2003: 37; cf. 2000b: 11) maintains that the sole purpose of Christ’s living in the human nature, accomplishing perfect atonement, and ascension, is that Jesus “might be endowed with the Gift of the Holy Ghost and have the right as the Saviour of men, to minister it [Spirit baptism] to His followers for evermore [i.e. from His heavenly throne]. Without that final climax at the Throne of God, all the rest [this expression may refer to all gifts and grace of God or all kinds of Christ’s works] would have been valueless.” Spirit baptism gives meaning to every kind of God’s work and grace – including divine healing.

The following are some considerations of the specific significance of Spirit baptism for a fruitful ministry of divine healing:

³ For Wigglesworth (1938: 28), the true Gospel includes Spirit baptism: “Oh, it always seems to me that the Gospel is robbed of its divine glory when we overlook this marvelous truth of the Baptism of the Holy Ghost.” Spirit baptism, for Wigglesworth and Lake, is the highest seal of Christian spirituality which contains all the greatest gifts and grace of God in Christ for the ministry of His Kingdom – including for the ministry of divine healing.

⁴ Spirit baptism is deemed by Wigglesworth as more valuable than salvation from hell, the new birth, and sanctification. Our spirituality must climb to the peak, “to a place where from within us shall flow rivers of living water” (Wigglesworth 1938: 29).

1. According to Wigglesworth, Spirit baptism is a great step to the blessing of having a simple divine healing faith. Believers need to be radically sanctified, first, i.e. in the experience of Spirit baptism, in order to receive that kind of faith.⁵

Referring to that baptism, Wigglesworth maintains that only when one arrives in the heavenly presence of God – not staying in the natural realm – and having a gracious encounter with Him, then God will graciously bestow the gift of childlike faith to perform divine healing (Wigglesworth 1999b: 491).⁶

2. For Wigglesworth and Lake, sanctification and empowerment in Spirit baptism make possible effective communication of the virtue of divine healing.

Lake (Liardon ed. 1999: 729) maintains that the virtue of divine healing⁷ is not only in and with Christ; it is also in and with every believer who has really been baptized in/with the Holy Spirit. In a different place Lake (Lindsay ed. [1949] 2003: 8; Reidt ed. [1981] 2004) expresses his experience of Spirit baptism which directly effects to the fruitfulness of divine healing ministry:

My experience has truly been as Jesus said: “He shall be within you a well of water, springing up into everlasting life.” That never-ceasing fountain has flowed through my spirit, soul and body day and night, bringing salvation and healing and the Baptism of the Spirit in the power of God to multitudes. Christian men were baptized in the Holy Ghost and went forth in the mighty power of God, proclaiming the name of Jesus and laying hands on the sick. And the sick were healed! Sinners, witnessing these evidences of the power of God, cried out in gladness and gave themselves to the service of God.

Likewise, Wigglesworth provides justification of the above-mentioned point. First, the condition of being filled with the Holy Spirit is crucial to exercise God’s power over enemies and, thus, to perform divine healing. When speaking to Bible school students, Wigglesworth (1998e: 9) asserts that “[to be] filled with the Holy Ghost ... is the only place of operation where you bind the power of Satan.” In

⁵ In order to have genuine faith that can move mountain, i.e. empowerment, there must be a radical transformation of sanctification beforehand: “He who believes in his heart is able to move the mountain (Mark 11:23), but you do not believe in your heart until your heart is made perfect in the presence of God. ... it is in them, and that [faith in the purified heart] makes them *‘more than conquerors’* (Rom. 8:37). They have life over sin, life over death, life over diseases, [and] life over the Devil” (Wigglesworth 1999b: 559). Only “in the right attitude,” i.e. in the righteous and holiness of life in which sin is out and life is always made right with God, faith becomes “remarkably active” and “brings the evidence” of its life (Wigglesworth 1998e: 9).

⁶ See also the introductory paragraphs of Chapter IV and “The Required Divine Healing Faith” in the same Chapter. In the presence of God, one is entertained by the whole existing presence of God who reigns as the King of Kings and Lord of Lords (Wigglesworth 1999d: 17).

⁷ “The virtue of divine healing” points to the Trinitarian Life of God Himself. See a deeper investigation of this issue in Chapter II and V.

Wigglesworth's conviction, this is the way of divine healing since the devils are the author of sicknesses. In other words, divine healing can only be done perfectly in the fullness of the Spirit (Spirit baptism). Secondly, through Spirit baptism, believers are internally sanctified and empowered so that they begin to actively and constantly demonstrate those realities outwardly (cf. Clark 1989: 44). Christ actively works in and through them, exhibiting His sovereignty. As their beings are controlled by and filled with the Spirit, they move in the name and authority of Christ, outwardly manifesting the holy and powerful activities of Christ. Only in this way is the power of divine healing well communicated: "When God moves [you in the case of being filled with the Holy Spirit], you will move biblically. When you move biblically, you will move savingly, healingly, cleansingly, and heavenly" (Wigglesworth 1998e: 23).

3. When Spirit baptism is properly maintained, the manifestation of the great power of God and actual fruitfulness in ministries may become predictable.

Because of receiving the baptism with the Spirit, one stays "in the ministry of the Holy Spirit" which "exceeds much more in glory" as promised in 2 Corinthians 3:9 (Wigglesworth 2000c: 476-477). This ministry, according to Wigglesworth (2000c: 477), "is always in an endless power in the risen Christ." Further, in the realm of the same baptism, "there is glory upon glory, and joy upon joy, and a measureless measure of joy and glory" (Wigglesworth 2000c: 479). This means that the ministry of divine healing becomes exceedingly fruitful, demonstrates the endless power of Christ, and manifests the infinite glory and joy of the risen Christ.

Regarding Wigglesworth's ministry of divine healing, Spirit baptism makes the flame of fire normal and typical.⁸ After Spirit baptism, his ministries are powerful and fruitful (see Hacking [1972] 2002: 1-2). The distinctive characteristic of his ministries after Spirit baptism is the demonstration of God's power.⁹

⁸ Cf. Wigglesworth (1999c: 184-186) states, "I did not come only to speak but also to stir us up to our privilege, to make people feel they are responsible for the state of things around them. ... God has given me a gracious ministry, and I thank Him for it. God has given me a ministry that I prize because it helps me to stir people, especially leaders. I am here to stir you; I could not think that God would have me leave you as I found you. I could not speak if I thought I was entrusted to speak for half an hour and leave you as I find you! So my desire is that this half hour will be so full of divine purpose that everyone will come into line with the plan of God."

⁹ He could not ignore the fact that his ministry was filled with God's mighty blessings more and more, calling Him to claim and gain those blessings in faith: "where I look, I see growth. ... I have been away from England for three years, and I see changes; yet even though we see that there is growth, life, and blessing, there is much more ground to be possessed" (Wigglesworth 1999c: 188). It empowered Wigglesworth's ministry of preaching. His breathed words brought forth the Life and fire of the Spirit of God to the hearers (Wigglesworth 1999c:187). He (Wigglesworth 1999c: 186) testifies, "I am as convinced as anything that if I wait further to receive the Holy Spirit, I have mistaken the

As for evaluation, the researcher concurs with the above-mentioned importance of the fullness of the Spirit for a fruitful ministry of divine healing. The “fullness of the Spirit” refers to the gracious, powerful, extensive influence of the saving, permanent indwelling of the Holy Spirit. In explaining Psalm 51:12-13, Spurgeon ([1873] 1997: vol. 19: 608) maintains that in ministering to people for salvation, that which in Christ’s and our ministries may be linked with the miraculous healing of the sick, believers have to be anointed continuously by the Holy Spirit.¹⁰ Only in this way will they be supernaturally equipped and fully ready for such a ministry.

6.1.2 Wigglesworth’s and Lake’s Description of Spirit Baptism

For Wigglesworth (1998e: 9-10, 17; Liardon ed. 1996: 86, 746-747; 1998: 17), Spirit baptism is the same as being filled with the Spirit, His Life, infinite love, power, and the other kinds of His grace and gifts, and to be moved by the almightiness of the Trinitarian God in which the baptized one loses oneself in God so that one will not claim one’s earthly rights but claim the heavenly rights of God.¹¹ It points to both an always increasing filling of that kind of grace and an ever increasing enlargement of the self in Christ (Liardon ed. 1996: 87, 746-747).¹² It is “an ever

situation. Along these lines [of receiving Spirit baptism], I very much want to say things to prove the situation. ... If we have received the power, the power is there.” What he means here by “proving the situation” is to act “in a realm of divine appointment where He [Jesus Christ] was able to make the act conform.” In a sermon entitled “Our Risen Christ,” Wigglesworth testified the reality of God’s demonstrative power everywhere God send him to minister: “I received several letters and telegrams about a certain case [asking for help regarding various cases of sicknesses], but when I arrived, I was told I was too late. I said, ‘That cannot be. God has never sent me anywhere too late.’ God showed me that something different would happen than anything I had ever seen before.”

¹⁰ In the same place, Spurgeon states, “To prepare us to win souls, *we must have the Holy Spirit resting upon us*, for the text says, ‘Uphold me with thy free spirit’ [Psalm 51:12]. The Spirit of God in the church is the standing miracle which proves that she is of God. Were the Spirit of God gone from her it would be impossible for the church to hold her ground, but the Holy Ghost abiding in the church, is the testimony of God to his church and the strength of her testimony for her God. Beloved, *if the Holy Ghost shall come upon you and rest on you continually*, you will sweetly tell of your Lord’s grace, and of his dying love. The right words will come, for it shall be often given you in the same hour what you shall speak. The right emotions will attend the words, for the Spirit of God creates tenderness and pity. The ice will melt in your spirit, the hard frosts of your long backsliding winter will yield to the returning sun of righteousness, the season of cold and death shall be over and gone, and the time of the singing of birds shall have come to your soul. Then will you be able to teach transgressors God’s ways” (original and my emphases).

¹¹ Cf. Reinhard Bonnke and George Canty (1994: 37, 34). While equating Spirit baptism with the fullness of the Spirit, they argue that the anointing of the Spirit is “one of the synonyms of the baptism in the Spirit,” and that “to be filled with the Spirit is shown in the New Testament and in the lives of millions to have a dynamic and energizing effect, or ‘power’ (Gr *dunamis*).”

¹² Confirming this, Wigglesworth (Liardon ed. 1996: 746-747) states, “In Romans 4:16 we read, ‘... it is of faith, that it might be by grace,’ meaning that we can open the door and God will come

increasing endowment of power, an ever increasing enlargement of grace” (Wigglesworth 1999b: 539). As a part of the empowerment of Spirit baptism, the presence and works of the Holy Spirit are to enlarge the new life, to bestow and improve spiritual gifts (Wigglesworth 1998e: 13). In that kind of baptism, the Holy Spirit “came to abide, to reign in supreme royal dignity. Live in freedom, anointing, inspiration, like a river flowing. Settle for nothing less, so that God may be glorified” (Wigglesworth 1999d: 114). Here “anointing” refers to the actual endowment of power for service of His Kingdom or the empowerment from the Spirit.¹³ The idea of the flowing rivers of the Spirit’s indwelling and work in the heart of the Spirit baptized believer, for Wigglesworth, is really fantastic. When looking at the majestic, rushing torrents of the Niagara Falls (USA) and the Trummelbach Falls (Switzerland), Wigglesworth (in Frodsham [1948] 2002: 146) would plead with tears in his eyes, “*Like that, my God, like that in me! Out of my innermost being, let there flow, like that, vast, fast rivers of living water*” (original emphasis). Generally, Spirit baptism means the Spirit’s communication of the power and grace of God that refreshes, enables, and seals the anointed one to attain the assigned divine intentions for the ministry of the Kingdom.¹⁴ This chapter uses the term with that general meaning.

in. What will happen if we really open the door by faith? God is greater than our thoughts. He puts it to us, ‘... exceeding abundantly above all that we ask or think ...’ (Ephesians 3:20). When we ask a lot, God says ‘more.’ Are we ready for the ‘more’ [a]nd then the ‘much more[?]’ ... There is a great place for us in God where we won’t be satisfied with small things. We won’t have any satisfaction unless the fire falls, and whenever we pray we will have the assurance that what we have prayed for is going to follow the moment we open our mouth. ... we should always be awake to what God has for us. Awake to take! Awake to hold it after we get it! How much can you take? We know [by faith] that God is more willing to give than we are to receive. How shall we dare to be asleep when the Spirit commands us to take everything on the table. It is the greatest banquet that ever was and ever will be – the table where all you take only leaves more behind. A fullness that cannot be exhausted!”

¹³ Nederhood (1967: 10-11) rightly states that “power” and “authority” are essentially related; they exist together like two sides of the same coin. Wimber ([1985] 1986: 24) defines power as “the ability, the strength, the might to complete task,” and authority “the right to use the power of God.”

¹⁴ Some theological reflections of theologians confirm this statement. George Whitefield ([s.a.] 1997: 333) calls “anointing” “the communication of the Holy Ghost.” Bounds ([s.a.] 1996, 1997: 47-49), rightly sees it as the divine enablement and seal by which the anointed one, in doing ministry, accomplishes genuine divine aims. For him, the exercise of the anointing manifests the moving presence and powerful work of God that communicate the consecrated, pungent, interpenetrating, transforming, heart-breaking, firing power of God. Jonathan Edwards ([s.a.] 1997: vol. 2: 827, 957) maintains that the character of God’s holy anointing is the communication of His divine “sweetness,” “peace,” and “love.” Spurgeon correctly asserts that the anointing of the Spirit on us will effect, “in every case,” the identical thing as that in Jesus. Relating the latter, Spurgeon ([1883] 1997: vol. 29: 536-537) highlights the necessity of having a continual, close communion with Christ in order to be like Christ: “[I]f we want to walk as Christ walked, we must have much communion with him. We cannot possibly get to be like Christ except by being with him. ... If you live with Christ you will be absorbed by him, and he will embrace the whole of your existence: and, in consequence, your walk will be like his. ... Certainly you cannot paint a portrait of Christ in your own life unless you see him – see him clearly, see him continually. You may have it [a] general notion of what Christ is like,

Similarly, Lake believes that Spirit baptism is the concrete indwelling of God through the Spirit in man by which He manifests Himself to a great degree within and through the baptized believer, i.e. to control, speak through, move, and lift one into heavenly experiences in Christ by sharing the glorified resurrection Life of Christ.

Confirming this definition, Lake (Liardon ed. 1999: 366; cf. Copeland ed. 1994: 478) states that Spirit baptism is “the *incom*ing of God in personality in order that the man, through this force, might be moved by God. God lives in him, God speaks through him, God is the impulse of his soul, God has His dwelling place in him. ... It is God *possessing* you” (original emphasis). It is the actual manifestation of the Spirit of God in man, or “the actual incoming of the real Spirit of God to live in man” (Liardon ed. 1999: 55).¹⁵ In a different place Lake (Liardon ed. 1999: 412; cf. 223, 225) explains that Spirit baptism is “a greater measure of the Spirit of God” which is poured out to the sanctified believer. Explaining the special work of the Spirit in Spirit baptism, Lake (Liardon ed. 1999: 70) states,

The Holy Ghost entering into us, taking possession of our personality, living in us, moving us, controlling us, and lifting us into heavenly experiences in Christ Jesus is the baptism in the Holy Ghost, through which we become participators in the ascended life of Christ in glory.

Although Spirit baptism puts the believer under the constant control of the Spirit and thus, gives him or her the anointing power of the Spirit, Lake paradoxically maintains that in the operation of this anointing, the same person becomes the master over that which the anointing is designed for (Liardon ed. 1999: 503). The baptized one will exercise his or her spiritual authority to perform divine healing (see Liardon ed. 1999: 495-496). Also, as an expression of that mastery, the anointing of the Spirit to perform divine healing in one person can be transferred to another by faith through the laying on of hands.¹⁶

Wigglesworth (1999a: 197-198, 263; 1999b: 462; Liardon ed. 1996: 372) is of the conviction that Spirit baptism greatly actualizes the indwelling of Christ (His

and you may put a good deal of color into your copy; but I am sure you will fail unless you see the grand original. You must get to commune with Jesus.”

¹⁵ Lake believes that Spirit baptism belongs to the new dispensation of “God in man” as in the embodiment of Jesus Christ. Progressive revelation, according to him (Liardon ed. 1999: 54-55), reveals that in the Patriarchal dispensation God dealt with men in the mode of “God to man” and in the Mosaic dispensation “God with man.”

¹⁶ When Lake found a native black preacher who manifested “a greater measure of the real [divine] healing gift than I [Lake] believe any man ever has in modern times,” he (Liardon ed. 1999: 718) states that “if I were over there, I would kneel down and ask that black man to put his hands on my head and ask God to let the same power of God come into my life that he has in his.”

Life), His resurrection power, and the Word of God in the heart so that by the Spirit the baptized believer is transformed, healed, and quickened into being more than a victor over the world, self, Satan, and disease. Thus, the internal indwelling of the risen Christ in the heart becomes exceedingly powerful by Spirit baptism.

Confirming this, Wigglesworth (2000a: 92) states,

Our Christ is risen. He is a living Christ who lives within us. We must not have this truth merely as a theory. *Christ must be risen in us by the power of the Spirit. The power that raised Him from the dead must animate us, and as this glorious resurrection power surges through our beings, we will be freed from all our weaknesses. We will “be strong in the Lord and in the power of His might” (Eph.6:10). There is a resurrection power that God wants you to have and to have today (my emphasis).*

Note from the quotation that Spirit baptism means actualizing the resurrection of Christ within us, personally, and that this will result in divine healing as well.

Wigglesworth acts in faith on that fact with full confidence and boldness for divine healing.

The operational principle of Wigglesworth’s idea of Kingdom dominion (see Chapter II and VII) is similar to that of Spirit baptism. By the Spirit of God, Christ and the Word victoriously manifest themselves within the believer’s whole existence to transform, quicken, empower, control, animate, and deliver the believer from weaknesses and illnesses.¹⁷

According to Wigglesworth (1998c: 19, 28; 1998d: 15; 2000a: 105; 2000b: 396), the intention of Christ’s powerful indwelling in believers’ hearts is “to work in and through” them, making them “afire with fire” which are always ready to fulfill “His perfect will” “for His good pleasure” (Phil.2:13). By Spirit baptism, His internal indwelling, which is a hallmark of salvation, brings transformation, deliverance, power, and great victory over sickness and disease.¹⁸ By this, believers are greatly

¹⁷ Concerning this operational principle, Wigglesworth (1998b: 244) states: “[T]he kingdom of heaven is within us, within every believer (Luke 17:21). The kingdom of heaven is the Christ; it is the Word of God. The kingdom of heaven must outstrip everything else, even your own lives. It has to be manifested so that you have to realize that even the death of Christ brings forth the life of Christ. ‘The kingdom of heaven suffers violence’ (Matt. 11:12). How does the kingdom of heaven suffer violence? If you are suffering, if you are needy – if you have paralysis, or an infirmity of the head, abdomen, or any other part of the body – if you feel distress in any way, it means that the kingdom of heaven is suffering violence at the hands of the Adversary. Could the kingdom of heaven bring weaknesses or diseases? Could it bring imperfection on the body? Could it bring tuberculosis? Could it bring extreme fevers, cancers, or tumors? ‘The kingdom of God is within you’ (Luke 17:21). The kingdom of heaven is the life of Jesus; it is the power of the Highest. The kingdom of heaven is pure; it is holy. It has no disease, no imperfection. It is as holy as God is.”

¹⁸ Confirming this, Wigglesworth (2000a: 95) says, “What a salvation this is, having this risen Christ in us. I feel that everything else must go to nothingness, helplessness, and ruin.” Our victory

empowered to do greater works;¹⁹ and these “greater works” are actually Jesus’ own work in and through the Spirit baptized believers (Wigglesworth 1998c: 28). The baptized ones are “so moved upon by God,” “realizing the glory of the Cross that foreshadows the crown” (Wigglesworth 1998c: 18, 25).

Wigglesworth and Lake maintain that speaking in another language (tongue) is the attestation of Spirit baptism. The former (Wigglesworth 2000a: 93) believes that a genuine experience with God in Spirit baptism is objectively discernable and self-attested by tongues: “I believe in the baptism of the Holy Spirit with the speaking in tongues, and I believe that every man who is baptized in the Holy Spirit will ‘*speak with other tongues, as the Spirit [gives him] utterance*’ (Acts 2:4).”²⁰

6.1.3 The Effects of Spirit Baptism

The extraordinary quality of such an encounter with God in Spirit baptism is demonstrated in the super-abundant effects of mighty revelation, sanctification, and empowerment. For Wigglesworth, Spirit baptism implants the living, spiritual, powerful knowledge of God/Christ according to the Scriptures in an extra-abundant

comes only from “the power of the risen Christ within him” (Wigglesworth 2000a: 95). Our strength is caused by that internal indwelling: “If you are sure of your ground, if you are counting on the presence of the living Christ within, you can laugh when you see things getting worse. God wants you to be settled and grounded in Christ” (Wigglesworth 2000a: 95-96). We are called by God to receive such inheritance here and now, i.e. a gracious deliverance and victory over all enemies by the resurrection power. Christ’s mission is for gracious transformation, deliverance from, and empowerment over the enemy: “Truly He was a man of glory who went to Calvary for us in order that He might free us from all that would mar and hinder, that He might transform us by His grace and bring us out from under the power of the enemy into the glorious power of God. One touch of our risen Christ will raise the dead” (Wigglesworth 2000a: 94).

¹⁹ Christ’s promise to us is the availability by the power of the Spirit to do greater works than His earthly works: “I feel the Holy Spirit is grieved with us when we know these things but do not do greater deeds for God. Does not the Holy Spirit show us wide-open doors of opportunity? Will we not let God lead us to greater things? Will we not believe God to take us on to greater demonstrations of His power?” (Wigglesworth 2000a: 105); see also Wigglesworth 1998c: 28.

²⁰ This position is also held by Donald Gee (in Hollenweger [1972] 1976: 69). Donald Gee (in Hollenweger [1972] 1976: 69; cf. Gee “The Pentecostal Experience” in *Fifth Conference* 1958: 43-52) maintains that “only he who speaks in tongues has received the baptism of the Spirit. . . . With all due respect we refuse to be satisfied that so-called ‘Pentecostal’ experiences without a physical manifestation are valid according to the scriptural pattern or even common logic.” According to David du Plessis (1986: 93), Gee is the person who highly recommends that Wigglesworth be invited to South Africa for his evangelistic preaching with signs and wonders. However, George Jeffreys (in Hollenweger [1972] 1976: 67; in Leonhard Steiner, *Verheissung des Vaters* – Zürich 1909-1968 - 33/2, Feb. 1940, 11) thinks differently and sees a less strict connection between speaking in tongues and the baptism of the Spirit. Similarly, an American Pentecostal, Mrs. J. E. Stiles (in Hollenweger 1976: 13), states: “[T]he Pentecostal preachers that those baptized with the Holy Spirit who later have an excessive opinion of themselves have not really been baptized by the Spirit of God, even if they have already spoken in tongues: they have only been anointed by the Spirit, and this will be followed later by a true filling with the Holy Spirit.” Further, Mrs. Stiles (in Hollenweger [1972] 1976: 13) asserts that baptism of/with the Spirit is a “means” to attain a divine goal.

way that internally empowers and sanctifies the baptized believer.²¹ Correspondingly, Lake emphasizes the bestowal of the Life of God in Spirit baptism, which has a direct effect in a very great empowerment, sanctification, and deification. The latter point is clearly not a part of Wigglesworth's conviction.²²

As indicated by Wigglesworth, in Spirit baptism the believer receives mighty, inward revelations of God/Christ, of His finished work, blood, attributes of love, power, holiness, purity, and others.²³ In this way, the Spirit, the "Enlightener of the Word," illuminates and implants the living Word in the heart with impressive, persuasive clarity, with great light, power and purity, producing a mighty, experiential, living, faith knowledge and making the baptized one "conscious" of the "inward presence" of that living Word (Wigglesworth 1938: 3, 19-20; 1998b: 235-237; 1999b: 453; 1999c: 185-187; 1999d: 56-57; 1998e: 13). The believer then sees these revelations differently as "had never seen them before" and personally claims them as his or her most valuable possessions (Wigglesworth 1999c: 187).

More than this, the implanted Word becomes "a burden upon the soul or a fire shut up in the bones" (Wigglesworth 2000b: 397). As a living flame, the implanted Word consumes the whole being until the Spirit baptized believer could no longer hold it in, making him or her testifies the Word with power and fire of the Holy Spirit.

The spiritual "knowledge" created by Spirit baptism is experiential toward the divine things revealed through the Word.²⁴ More than just an intellectual operation, the whole being is graciously soaked and influenced by the enlightened things of God/Christ (see Wigglesworth 1998b: 234-238).²⁵

²¹ MacDonald's thought (1976: 63-64) may clearly explain Wigglesworth's belief: "Christ Himself is the truth. To know the truth is to experience Christ, and the greater the experience the greater the knowledge (Phil 3:10-15)."

²² For evaluation of the "deification" and the Reformed Continuationist rejection of the same, see Chapter II.

²³ To the Bible students of the Angeles Temple, Wigglesworth (1998e: 13) asserts, "The baptism of the Holy Ghost is for revelation [i.e. illumination, knowing which is aided by divine light] ... is to take the things of Jesus and reveal them." That is, for revealing and magnifying Christ internally by bringing a qualitatively full, inward revelation of Jesus Christ with "more power of entering into more light" (Wigglesworth 1938: 19-20; 1998e: 13; 1999c: 185). The content of the "inward revelation" highlights God's revelatory Words of His Son in our hearts, which is completely in accord with Scripture (Wigglesworth 1938: 19-20).

²⁴ Only by inward revelation directly done by the Father (see Mat 16:17-19), can a believer be deemed according to the Scriptures as knowing the divine things by faith. Wigglesworth (1938: 12, 19-20; 1999d: 110) gives practical suggestions for making the Word of God one's internal revelation.

²⁵ Wigglesworth's idea of the kind of knowledge produced by Spirit baptism is similar to Jonathan Edwards' idea of experiential knowledge of the glory, beauty, and pleasantness of God in Christ. While echoing John 17:3 that eternal life is the *knowledge* of Christ the Son of God and of the

Consequently, the mighty revelations of God/Jesus in Spirit baptism internally sanctify and insert God's mighty power to overcome the enemies of God.²⁶ In a different place, Wigglesworth asserts that the baptism with the Spirit results in a great sanctification through a radical change which, then, leads to great empowerment.²⁷ Even, if Spirit baptism is maintained in a right way, it effects in "an ever increasing holiness" and thus, an ever increasing empowerment as well (Wigglesworth 1998d: 15). Hence, in Spirit baptism, divine power is always manifested in divine holiness.²⁸ Also, "holiness is power" (Wigglesworth (1998d: 29). In other words, the mighty revelations of God or Jesus transform the baptized believer from the ordinary life into the divine, extraordinary one (Wigglesworth 1999b: 491; 2000a: 18; see Chapter V). Furthermore, this leads to an abundance of life, great spiritual progress, and fruitful ministry for the Kingdom (cf. Wigglesworth 1999c: 185).

In sum, for Wigglesworth, to be blessed with the internal revelation of the Word in Spirit baptism results in (1) internal implantation of the living Word, (2) the

Father who sent Him, Wigglesworth (1998b: 236) also maintains that Jesus constantly builds up "a structure of His own power by a living faith in the sovereignty of Jesus' name."

²⁶ Confirming this, Wigglesworth (1998b: 235, 236, 237) states, "The [working] power [of the Holy Spirit] is in the knowledge of Him [Jesus Christ]; it [this power] is in the ministry of the knowledge of Him. ... the power is in the knowledge of His blood and of His perfect holiness. I am perfectly cleansed from all sin and made holy in the knowledge of His holiness. ... I am satisfied that as I know Him, as I know His power – the same power that works in me as I minister only through the knowledge of Him – and as I know the Christ who is manifested by it, such knowledge [of Christ and His power] will be effective to accomplish the very thing that the Word of God says it will: it will have power over all evil. ... We must have the knowledge and power of God and the knowledge of Jesus Christ, the embodiment of God, in order to be clothed with God [and His accompanying power]. ... How we need to get to know Him until within us we are full of the manifestation of the King over all demons." Similarly, Wigglesworth (1999c: 186) maintains that the revelation of Jesus in Spirit baptism instills God's working power in the baptized believer: "[I]f the Holy Spirit has come to reveal Jesus to us, you cannot lack this power, because he who believes that Jesus is the Christ overcomes the world (1 John 5:5)."

²⁷ For Wigglesworth (Liardon ed. 1996: 200), sanctification is a precondition of empowerment: "If you don't crucify your 'old man' on every line, you are not going into divine lines with God." Similarly, in a different place, he (Wigglesworth 2000c: 477-478) states, "When we know that our own hearts do not condemn us (1 John 3:21), we can say to the mountain, "*Be removed*" (Matt. 21:21). But when our own hearts do condemn us, there is no power in prayer, no power in preaching. We are just "*sounding brass or a clanging cymbal*" (1 Cor. 13:1)."

²⁸ Wigglesworth (1999c: 186) states that Jesus "never separates power from holiness" or vice versa. Confirming this, Wigglesworth (Liardon ed. 1996: 87) argues that through Spirit baptism, believers are sanctified and empowered: "The baptism of the Holy Ghost is not only the great essential power for victorious life and service, it is a separating force. ... It means separation as sure as you live, if you follow the narrow way that leadeth unto life. It means persecution, but if you follow hol[iness], you will have no room for any but Jesus – bound in Spirit – on, on, on. Another side: the world narrows up to you. ... You have no room, only to go the way of the Spirit, in conformity to the will of God, you are bound to go the narrow way. ... The way, the way of the cross – separation from the flesh, nonconformity to the world – but with an ever deepening and enlarging in that abounding fullness of life that flows from the throne of God."

transformation of the same living Word into a living flame of fire which is extraordinarily powerful and cannot be quenched, (3) internal transformation according to the implanted Word, (4) internal infusion of the mighty power of the Spirit in a lively, powerful knowledge of the implanted Word, and (5) translating the baptized believer from being in the natural realm into the supernatural one.

Similarly, Lake (Liardon ed. 1999: 338) maintains that “when the *life* of Jesus comes, the illumination of the soul ... will follow, but the *life* is first” (original emphasis). It is that Life, not the light, that saves the believing soul. However, differing from Wigglesworth, according to Lake, the indwelling of Jesus’ Life will result in the empowerment and deification of the human soul (see Chapter II on the subheading “Viewing Divine Healing in Terms of a Trinitarian Work” and the evaluation of this view).

As already indicated, Wigglesworth and Lake believe that Spirit baptism bestows an unction of great power and puts the believer in the place of great spiritual authority.²⁹ The process leading toward this condition is depicted as follows. First, Wigglesworth (1999c: 185) and Lake (Liardon ed. 1999: 338) explain that, on the one hand, in Spirit baptism, the Spirit transmits the Life of God and gives divine fire, and on the other hand, the believer inwardly receives Christ’s Life which makes the whole being, including the body, a flame of fire. Secondly, Wigglesworth also maintains that the enthronement of Christ as the mightiest King over all situations in Spirit baptism results in the endowment of kingly authority upon the Spirit-baptized believers.³⁰ This endowment, then, continues to manifest itself in a powerful and

²⁹ Referring to the most surprising experiences which demonstrate God’s mighty power Wigglesworth (1999c: 188) states, “After you have received the power of the Holy Spirit [in Spirit baptism] (Acts 1:8), you are in the place where this is possible. I am not saying this glibly; my thoughts are too serious for that. ... the tide is changing with God; this is the reality.” Wigglesworth (1998b: 238) explicitly maintains that Spirit baptism is designed for empowerment: “the purpose of Pentecost [i.e. of Spirit baptism] is to allow God to work through human flesh.” Likewise, according to Lake, Spirit baptism will result in the empowerment of the Holy Spirit (Liardon ed. 1999: 492). In this empowerment, the Spirit of God works internally in the heart of the anointed one, making the person “super-charged with the Spirit,” ready to accomplish divine healing or whatever has already been assigned in that anointing (Liardon ed. 1999: 492).

³⁰ Acknowledging this, Wigglesworth (1999c: 188) states that “when the Holy Spirit comes, He comes to crown the King. And from that day, the King gets His rightful place, and we don’t have to claim anything; He becomes King of all situations.” In this way, believers enter into the position of spiritual dominion: “When God gets upon your hearts you will see that every thought is captive, that everything is brought into obedience ... into a place where you are in dominion because Christ is enthroned in your life” (Liardon ed. 2006: 30). Christ’s power manifests His absolute sovereignty in an entirely positive and constructive way: “[I]t restores the fallen, it heals the brokenhearted, it lifts, it lives, [and] it brings life into existence in your own hearts” (Wigglesworth 1999c: 184).

effective ministry of divine healing when the power of Christ as King of all kings is exercised by faith³¹ over sickness and disease.

6.1.4 Evaluation of the Meaning of Spirit Baptism

Although the idea of Spirit baptism seems to carry complicated ideas, yet the Pentecost narrative in Acts 2 helps to clarify it. Murray (1954: viii) equates Spirit baptism with the fullness of the Holy Spirit. Both expressions refer back to the same event of the first Pentecost in the New Testament, signifying the same thing (cf. Acts 2:4). By means of this fullness or baptism, “everyday” becomes “a Pentecostal season” (Murray 1954: viii). With that in mind, Lloyd-Jones states, “Revival is the baptism with the Holy Spirit” (in Bonnke & Canty 1994: 35; cf. Lloyd-Jones [1984, 1985, 1994] 1996: 35, 38). In the same vein, while believing that the present day of genuine revival is analogous to Pentecost, Spurgeon ([1885] 1997: vol. 31: 609-610) expects that in prayerful preaching:

Oh that the night of Little-faith were over, and that the day of glorious faith would come! Soon would our young men see visions, and our old men dream dreams, if faith were more among us. ... At the revival of faith we shall see another Pentecost, with its rosining mighty wind, and its tongues of flame. ... O God, we beseech thee, make thy face to shine upon us, cause our faith to grow exceedingly, and our love to abound yet more and more; then shall there be times of refreshing from the presence of the Lord.³²

To reveal the key meaning of Spirit baptism, a Continuationist Reformed position looks on the fact that the chief reference to Jesus Christ according to John the Baptist is the Spirit Baptizer. The term indicates the whole and climax of the work of Christ which is attached to His central work as “the Lamb of God, who takes away the sin of the world” (John 1:29). It points to the present, matchless application of the fruits of Christ’s supreme work. Some inferences from this fact are as follows:

³¹ The power of the anointing is released by faith, that is, the imbued power of the Spirit will work to accomplish God’s glory by the direction of faith. The anointing cannot produce divine healing without faith that releases it to perform divine healing. For a deeper understanding on the subject, see Chapter IV.

³² Spurgeon ([1885] 1997: vol. 31: 609) also explains the “unspeakable value” of the blessing of that “increased faith” in revival: “[S]trong faith is that which [is] building up the church, which overcomes the world, which wins sinners, and which glorifies God ... faith which grows exceedingly, lifts the banner aloft, leads the van [i.e. forerunner], meets hand to hand the foes of our Prince, and puts them to the rout. ... Strong-faith ventures into large endeavors for Christ, and hence missions are projected. Strong-faith carries out the projects of holy zeal, and hence daring ideals are turned into facts. Strong-faith is a shield against the darts of error, and hence she is the object of the contempt and hatred of heresy. Strong-faith builds the walls of Zion, and casts down the walls of Jericho. Strong-faith smites the Philistines hip and thigh, and makes Israel to dwell in peace.”

1. Since the fruit of Christ's work is infinite, Spirit baptism suggests the recurrent outpouring of great grace, truths, and gifts of the Spirit in this "already" aspect of God's blessings which will then be continued and fulfilled completely and constantly in the consummation, the "not yet" aspect of the same. Here, "recurrent" means occurring at certain indefinite intervals of time. In other words, the consummation state of the glorified believers is prefigured in the present state of Spirit baptism.³³ This expression conveys a great, abundant bestowal of the special grace or fruits of Christ's perfect, atoning work. It points to the whole bestowal of that special grace while always looking forward to another greater and new manifestation of the Work of the Spirit. Consistent with the ever-increasing empowerment in Spirit baptism, in his sermon "The Pentecostal Wind Fire," based on Acts 2:2-4, Spurgeon rightly maintains that in the Gospel ministry, God manifests more glorious presence and greater power than in the Old Testament ministries. This is a typical characteristic of the New Testament dispensation which is parallel with the higher nature of the Gospel. In the present process of the New Testament dispensation, true believers must expect not only the continuance, but also the increasing display of remarkable divine presence and manifestation to fulfill God's eternal plan for them.³⁴

³³ To confine the meaning of Spirit baptism either merely to God's regenerating work or to His empowering work is a reduction. Both point to the past. The former is the initial work of the saving grace of God and the latter the past enablement for His service. These two need a new, fresh, greater, and ever-increasing or gradual empowerment in the present and future. Spurgeon ([1874] 1997: vol. 20: 34) maintains that "the greatest faith of yesterday will not give us confidence for today, unless the fresh springs which are in God shall overflow again. ... The greatest of God's servants, if their Lord hides his face, soon sink even below the least; all the strength of the strongest lies in him." Likewise, highlighting the need of a daily supply of God's grace, Moody (in Blanchard 1984: 104) states, "A man can no more take in a supply of grace for the future than he can eat enough for the next six months, or take sufficient air into his lungs at one time to sustain life for a week. We must draw upon God's boundless store of grace from day to day as we need it." Also, emphasizing the present state of God's gracious grace of faith, Spurgeon ([1892] 1997: vol. 38: 181) rightly states, "It is a grand thing to have faith for the present, not bemoaning the past ... The present hour is the only time we really possess. The past is gone beyond recall. If it has been filled with faith in God, we can no more live on that faith now than we can live to-day on this bread we ate last week."

³⁴ Highlighting this, Spurgeon ([1881] 1997: vol. 27: 668-669) states, "[W]hatever the Holy Spirit was at the first that he is now, for as God he remaineth for ever the same: whatsoever he then did he is able to do still, for his power is by no means diminished. ... We should greatly grieve the Holy Spirit if we supposed that his might was less today than in the beginning. Pentecost, according to the belief of the Jews, was the time of the giving of the law; and if when the law was given there was a marvelous display of power on Sinai, it was to be expected that when the gospel was given, whose ministration is far more glorious, there should be some special unveiling of the divine presence. If at the commencement of the gospel we behold the Holy Spirit working great signs and wonders may we not expect a continuance – nay, if anything an increased display of his power as the ages roll on? The law vanished away, but the gospel will never vanish; it shineth more and more to the perfect millennial day; therefore, I reckon that, with the sole exception of physical miracles [i.e. the fire and wind at

On the other hand, the repeating outpouring of grace, truths, and gifts necessitates an intense enlargement in the baptized one. This points to a recurrent, great increase of faith, hope, love, righteousness, power, true knowledge (fruits of the Spirit) and gifts of the Spirit, and others alike; and also to a greater quality of personality, consciousness, and maturity.

Correspondingly, in the new heaven and earth, the unlimited blessings of the Spirit merited from Christ's Work involve the continuous enlargement of the believers in receiving the blessings and the ever-abundant filling of God's special grace in Christ, as indicated by Jonathan Edwards. He maintains that, on the one hand, there will be an ever-increasing communication of the glory of God for the glorified believers in the new heaven and earth.³⁵ Unlimited grace, truths, and gifts are poured out in an ever-increasing portion without end. On the other hand, there will be an ever-increasing reception and enlargement of all glorified believers.³⁶ This

Pentecost], whatever was wrought by the Holy Ghost at the first we may look to be wrought continually while the dispensation lasts. ... Pentecost was the feast of first fruits; it was the time when the first ears of ripe corn were offered unto God. If, then, at the commencement of the gospel harvest we see so plainly the power of the Holy Spirit, may we not most properly expect infinitely more as the harvest advances, and most of all when the most numerous sheaves shall be ingathered? May we not conclude that if the Pentecost was thus marvellous the actual harvest will be more wonderful still? ... The gift of the Comforter was not temporary, and the display of his power was not to be once seen and no more. The Holy Ghost is here, and we ought to expect his divine working among us: and if he does not so work we should search ourselves to see what it is that hindereth, and whether there may not be somewhat in ourselves which vexes him, so that he restrains his sacred energy, and doth not work among us as he did aforetime. May God ... increase our faith in the Holy Ghost, and inflame our desires towards him, so that we may look to see him fulfilling his mission among men as at the beginning."

³⁵ Edwards ([s.a.] 1997: vol. 2: 367; cf. 368-373) maintains that the communication of God's glory (in its fullness toward His glorified children) – which chiefly consists in the communication (1) of the infinite knowledge of Himself, (2) of His infinite virtue or holiness (i.e. the love of God), and (3) of His infinite joy and happiness – includes “the exercise of God's perfections to produce a proper effort, in opposition to their lying eternally dormant and ineffectual.” This results in the believers' constantly increasing knowledge of God, holiness and love toward God, and enjoying God, i.e. an ever-increasing exhibition of God's glory which flows from and to God through His glorified children.

³⁶ Explaining the ever-increasing emanation and remanation of God's glory toward and through all glorified believers and the ever-increasing reception of His glory in believers, Jonathan Edwards ([s.a.] 1997: vol. 2: 371-373) states, “The creature is no farther happy with this happiness which God makes his ultimate end, than he becomes one with God. The more happiness the greater union: when the happiness is perfect, the union is perfect. And as the happiness will be increasing to eternity, the union will become more and more strict and perfect nearer and more like to that between God the Father and the Son who are so united, that their interest is perfectly one. If the happiness of the creature be considered in the whole of the creature's eternal duration, with all the infinity of its progress, and infinite increase of nearness and union to God, in this view, the creature must be looked upon as united to God in an infinite strictness. If God has respect to something in the creature, which he views as of everlasting duration, and as rising higher and higher through that infinite duration, and that not with constantly diminishing (but perhaps an increasing) celerity; then he has respect to it, as, in the whole, of infinite height; though there never will be any particular time when it can be said already to have come to such a height. Let the most perfect union with God be represented by something at an infinite height above us; and the eternally increasing union of the saints with God, by something that is

means that the fully abundant amount of the giving of God's special grace on the second day of the consummation is greater than that of the first day. The same person (the glorified believer) on day two is mightier and qualitatively greater than on day one. Yet, in the ever increasing enlargement and infilling, the glorified elect will always be creatures and will never become God.

2. In agreement with Wigglesworth and Lake, Spirit baptism is a form of an extraordinary, saving, indwelling of the Spirit that brings about a great victorious life as promised by Christ for this present period. Murray explains that Spirit baptism is typical for the first disciples of Pentecost. He (Murray [1961] 1978: 67-69) rightly argues that the constant indwelling of the Holy Spirit has a specific intention to concretely reveal Christ as their triumphant Lord; the Spirit is "ever present with them [true disciples] as much as when He [Christ] was upon earth, only far more intimately and more gloriously."³⁷ Supporting this, Murray ([1961] 1978: 67-69) states,

He [the Spirit] would henceforth not be near them and beside them, without the power enabling them to do what He [Christ] had taught them, but would live and work in them, even as the Father had lived and worked in Him [Christ] as man. ... that Christ on the throne would be to them an ever-present living reality, filling their hearts and life with all His heavenly love and joy. Their fellowship with Him on earth would prove to have been but the shadow of that intense and unceasing union with Him, which the Spirit would reveal in power. ... the Spirit woke in them [the disciples] the consciousness that He, in Whom the Son and the Father had come to dwell in them, was Himself indeed true God, the overflowing fountain, from Whom rivers of life flowed through them, and from them on to the world. Coming fresh from the throne of our Lord in heaven, He rested on them as the Spirit of glory and of God, and filled their

ascending constantly towards that infinite height, moving upwards with a given velocity, and that is to continue thus to move to all eternity. God, who views the whole of this eternally increasing height, views it as an infinite height. And if he has respect to it, and makes it his end, as in the whole of it, he has respect to it as an infinite height, though the time will never come when it can be said it has already arrived at this infinite height. ... But if strictness of union to God be viewed as thus infinitely exalted, then the creature must be regarded as nearly and closely united to God. ... It is no solid objection against God aiming at an infinitely perfect union of the creature with himself, that the particular time will never come when it can be said, the union is now infinitely perfect. ... God, in glorifying the saints in heaven with eternal felicity, aims to satisfy his infinite grace or benevolence, by the bestowment of a good infinitely valuable, because eternal: and yet there never will come the moment, when it can be said, that now this infinitely valuable good has been actually bestowed."

³⁷ Cf. Matthew Henry [1712] 1999: vol. 7: 480-481. According to him, Spirit baptism will have an effect on the continuous, special, divine escort by which the believer will always receive His gracious assistance in a remarkable way. Eze 39:29 confirms that: "I will not hide My face from them any longer, for I will have poured out My Spirit on the house of Israel' declares the Lord GOD." Commenting on that verse, Matthew Henry ([1712] 1999: vol. 7: 480-481) rightly states, "He will *never hide his face any more from them*, will never suspend his favour as he had done; he will never turn from doing them good, and, in order to do that, he will effectually provide that they shall never turn from doing him service. Note, [t]he indwelling of the Spirit is an infallible pledge of the continuance of God's favour. He will hide his face no more from those on whom he has *poured out his Spirit*" (original emphasis).

hearts with the very love and power of Christ in glory. As the mighty power of God dwelling in them, He convinced the world by their boldness, by their love, that God was indeed in their midst.

Similarly, Tozer ([1950] 1970: 97-98) asserts that the same God who spoke to Moses as a fire from the burning bush, now indwells within the baptized disciples as fire: “He [God] had moved from without to the interior of their lives. ... They were now men and women of the Fire ... forever ... peculiar people ... of the Flame.” They then surely manifest that divine flame of fire, morally, spiritually, intellectually, volitionally, and emotionally (cf. Tozer ([1950] 1970: 99-109).

Murray ([1984] 2002b: 173) maintains that the Spirit’s mighty indwelling results in “the consciousness that fills the soul with deep reverence, quiet rest, heavenly joy, and strength as the natural and permanent possession” and the mighty demonstration of the Spirit in love and power. On the same page, he confirms:

The Spirit made the disciples see that He who had come to dwell in them was indeed true God. Rivers of life flowed from Him, through them, and out to the world. Coming fresh from the throne of our Lord in heaven, He rested on them as the Spirit of Glory and of God. He filled their hearts with the love and power of Christ in glory. As the mighty power of God dwelling in them, He convinced the world by their boldness and love that God was in their midst.

3. In Spirit baptism, the grace includes at least³⁸ a sanctification and empowerment from the Spirit; and the truth of a great revelation/transforming illumination of the Word. Similar to Wigglesworth, Murray (1962: 51; [1981] 1998c: 336) explains Spirit baptism as an “endowment of power” manifesting “full revelation of the glorified Lord” subsequent to regeneration; an endowment attained after persevering in devoted prayers and consistent obedience.³⁹ Similar to Lake, this endowment may be imparted through the laying on of hands and prayer of other believer (Murray 1954: 12, 14, 16f).

4. It is right to maintain Wigglesworth’s idea that the Spirit, in Spirit baptism, actualizes the internal indwelling of Christ, the resurrection power and the Word for spiritual revival, great empowerment, and to effect divine healing. This is similar to the releasing of the divine indwelling and power in us.

³⁸ Since the fruit of Christ’s work is unlimited, the grace of Spirit baptism involves more than sanctification and empowerment, i.e. other gifts and grace which are not specifically mentioned in Scripture, yet, definitely experienced by the first disciples prefiguring the consummation.

³⁹ By this definition Murray distinguishes true obedience prior to and after Spirit baptism. Although both types of obedience are true works of the Spirit, the former is still marked with severe inconsistency of sinful lives and God’s relentless forgiveness; and the latter is of a higher quality with more abundant life in a totally different level of experience (Murray 1954: 12).

By the fact that believers already received the Holy Spirit since their regeneration, the key issue in Spirit baptism is the determined releasing of the Person and Work of the Holy Spirit in the believer's life and ministry for His Kingdom to fulfill Christ's promises for the present period.⁴⁰ This releasing includes the production of the various manifestations of the fruit and the gifts of the Spirit.⁴¹ The genuine experience of Spirit baptism in the life of a born-again Dominican friar, Francis MacNutt, followed the suggestion of Mrs. Agnes Sanford (in MacNutt [2005] 2006: 225) that he should be prayed for in a specific way: "I think it would be better to pray for you for a release of the Spirit and the charismatic gifts that are already in you through baptism, confirmation and ordination." In the same place, MacNutt calls this a prayer to "receive ... the unfolding of the Spirit and the release of all gifts."

5. Although speaking in other tongues, the so-called "initial evidence" of Spirit baptism, may be important as it signifies the great outpouring of God's special grace, it is, then, not of major importance.⁴² Why? Because it is not the only perceptible

⁴⁰ The reason for this "releasing" is that for the born-again believer, "the Spirit had been there all the time but was somehow quenched or bottled up." MacNutt ([2005] 2006: 225-226) continues to define the term: "The baptism with the Spirit is a release of the Spirit. (After all, Peter and the other disciples had the Spirit in some measure before Pentecost.)"

⁴¹ Parallel to Christ's incarnation, Spurgeon ([1872] 1997: vol. 18: 278-279) maintains that the wonderful mystery of the indwelling of the Spirit in every believer manifests His sovereign, gracious influence that bestows, preserves, and innervates the new life and spiritual gifts: "The indwelling of the Holy Ghost within us implies the exercise of his influences, the bestowal of his gifts, and the implantation of his graces; and, moreover, it involves the exercise of all his sacred offices, for where the Holy Ghost indwells he acts as a teacher, an illuminator, a Comforter, a Creator, a strengthener, a preserver: all that he is in all his offices he will be according to his own will to every man in whom he takes up his abode." According to the common Reformed conviction, the initial work of special grace is done by the gracious indwelling of the Spirit that sanctifies and enables one to receive saving faith. Then, the special, saving indwelling of the Spirit in the lives of believers starts in the moment of first conversion, after one has that faith in operation. Here Spurgeon speaks about the latter condition. The Spirit who abides in us is the same One who rests immeasurably in Christ; and He will graciously and internally work in all cases to the same result as in the man Jesus Christ, as indicated by Spurgeon. Confirming this, Spurgeon ([1872] 1997: vol. 18: 279) states: "[I]t is God's own Spirit who takes up his residence in every sinner's when God renews it. ... We have a union of experience with Christ in the fact that the same oil which anointed him anoints us, the same dew which fell upon his branch refreshes ours, the same holy fire which burned in his breast is kindled in ours." Likewise, Spurgeon ([1883] 1997: vol. 29: 527) states, "The Father anointed Christ of old with the same anointing, which rests on us in our measure. The Holy Spirit descended upon him, and rested upon him, and we have an unction from the same Holy One. The Spirit of God has anointed all the chosen of God who are regenerated, and he dwelleth with them and in them. Now, the Spirit of God in every case works to the same result."

⁴² The "initial evidence" is important to mark the beginning of the actual break made by Spirit baptism from the old life of the believer. As indicated by Lloyd-Jones ([1965] 1985: 24, 133) and Murray (1954: 17), speaking in tongues may be one proof of receiving Spirit baptism. However, Spirit baptism is not always accompanied by "external observation" such as tongues (Murray 1954: 115). To the researcher, Spirit baptism must be attested by an internal witness of the Holy Spirit (see Chapter I for definition), in which one can surely and certainly know by divine persuasion inherently attached to such an special encounter.

sign of that baptism and it needs a greater and greater empowerment in the future.⁴³ Viewing Spirit baptism as a series of God's special manifestation of giving Himself in an ever-increasing manner suggests that we should not stake all spiritual blessings on a single experience (cf. Hollenweger [1972] 1976: 15).

6. Spirit baptism is truly a biblical norm for every true believer (cf. Spurgeon [1855] 1997: vol. 1: 405). The absolute sovereignty and omnipotence of God always gives plenty of room for that kind of experience.⁴⁴ When explaining Ephesians 3:14-17 on how the Spirit works to empower us in a remarkable way, Murray ([1961] 1978: 50-52) rightly contends that Spirit baptism is God's standard for every believer:

The Spirit is indeed the mighty power of God. As the Spirit of Wisdom, He reveals the exceeding greatness of God's power in us who believe, nothing less than the power that lifted Christ from the Cross to the Throne. When He has taught us to see and desire and believe in this exceeding greatness of God's power IN US, then, as the Spirit of Power, He works in us, strengthening us with might in the inner man ... that our whole nature and being is under the sway of His mighty quickening power. ... the Spirit reveals Him [Christ] dwelling within us, and gives the consciousness of His unceasing and omnipotent presence.⁴⁵ ... The Spirit of Power filling the inner man, the presence of Christ filling the heart, the ful[li]ness of God filling all. ... that believers might be strengthened with might in the inner man, according to the riches of God's glory, was an experience that could and would be granted. ... Here is Paul's standard of the New Testament life. ... God waits to do it. Who will wait to receive it? (original emphasis).

Similarly, Lloyd-Jones ([1984, 1985, 1994] 1996: 44-45) also argues that "joy unspeakable" (see 1 Pet 1:8) effected by the baptism with the Spirit should be "the norm and the normal experience of ordinary unknown members of the Christian

⁴³ One cannot look back to the past empowerment in order to face the future. "Not that I have already obtained *it* or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus" (Phil 3:12, NASB). Pressing toward the future manifestations of God's glory, Paul speaks about the goal of his life: "[T]hat I may know him [Jesus] and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead" (Phil 3: 10-11, ESV).

⁴⁴ The possibility of Spirit baptism for us like in the first apostles is confirmed by the words of a Calvinist theologian, William G. T. Shedd. He (Shedd [1884] 1972: 312-313) maintains the principle of God's irregular bestowal of a great measure of God's special grace in a sudden and instantaneous way: "God is the sovereign of both realms – the natural and the supernatural – and that he is able and free to work in either of them. Even in our own personal history, he has so wrought ... our regeneration was instantaneous ... we ought not to think that because our sanctification proceeds so gradually, and is worked out by the trial, temptation, and discipline of a whole life-time, therefore all rapid changes are forever excluded from our future history, and God will never intervene with a more determined and decisive influence."

⁴⁵ Tommy Tyson in defining Spirit baptism reveals its genuine sign: "an event in our lives through which we become more continually aware of the presence, the person and the power of the risen Christ" (in MacNutt [2005] 2006: 63).

church.” Thus, Spirit baptism is a normative standard of life for every believer as well as for every disciple of divine healing, a standard required for a fruitful ministry.

6.1.5 Highlights on “Special Visitations of God”

The above-mentioned term points to the moment of an encounter with God in Christ in which He graciously and abundantly pours out His saving and reviving grace. It may happen first in the first conversion and is followed by a progression of other extraordinary encounters of a similar kind. Spirit baptism is the series of these encounters beginning from the first conversion, manifesting the exceeding greatness, abundance, and glory of His grace. It points to special seasons of restoration by Christ through the Holy Spirit greatly outpoured, manifesting the present coming of His Kingdom in one’s personal life (see Acts 1:5-8). In the life of the apostle Paul, the great outpouring – i.e. to be filled with the Holy Spirit – took place approximately in the same time of his conversion (cf. Acts 9:17). To the other believers, the great outpouring of the Spirit may take place after their first conversion to Christ. In the same vein, Lloyd-Jones ([1984, 1985, 1994] 1996: 23-24, 27, 31) correctly states,

I am asserting at the same time that you can be a believer, that you can have the Holy Spirit dwelling in you, and still not be baptized with the Holy Spirit. ... All I have been describing is the work of the Holy Spirit in us, the work of convicting ... enlightening ... regenerating and so on. That is what the Holy Spirit does in us. ... the baptism of the Holy Spirit is something that is done by the Lord Jesus Christ not by the Holy Spirit. ‘I indeed baptize you with water ... he shall baptize you with the Holy Ghost.’ This is not primarily some work of the Holy Spirit. It is the Lord Jesus Christ’s act. It is his action – something he does to us through the Spirit or his giving to us, in this particular way, of the Spirit. ... yet people get confused over it, and quote 1 Corinthians 12:13 – ‘For by one Spirit are we all baptized’. Of course we are. Our being baptized into the body of Christ is the work of the Spirit, as regeneration is his work, but this is something entirely different; this is Christ baptizing us with the Holy Spirit. And I am suggesting that this is something which is therefore obviously distinct from and separate from becoming a Christian, being regenerate, having the Holy Spirit dwelling within you. ... a man can be a true believer on the Lord Jesus Christ and a child of God, and still not baptized with the Holy Spirit. ... It is possible for a man to be baptized with the Holy Spirit virtually simultaneously with his belief. Take the case of Cornelius and his household. ... There [in Acts 10] it seems that the baptism with the Holy Spirit happened ‘as they were believing’, ‘almost simultaneously’.

The great outpouring of the Spirit manifests a break-through of the Spirit’s saving, extraordinary working in the baptized believer, entering into a season of a feast of Christ’s first fruits in the present time, which will then be followed by other

feasts, a Continuationist Reformed position suggests that believers should seek and wait for special visitations of God. The following is a theological reflection on Spirit baptism followed by examples in order to give the reader an accurate depiction for a practice of the same, which is to be desired for a fruitful practice of divine healing.

A Reformed theologian and preacher, Octavius Winslow ([1840] 1984: 141-142) maintains that there are different degrees and stages of the work of the Spirit in sealing His special grace in the lives of believers. He explains that although believers receive the first sealing of special grace in regeneration, God may freely bestow further, after a certain period of time, a higher degree and stage of the same sealing.⁴⁶

In the same vein, a Reformed Baptist theologian, John Gill depicts the spiritual feast of Spirit baptism, the special, deepening, sealing work of the Holy Spirit subsequent to conversion. In a sermon on 2 Chronicles 15:2, Gill ([1814] 1999: 4) correctly maintains “the *gracious* presence of God with his people, which Moses so earnestly entreated, saying, *If thy [the LORD’s] presence go not with me; carry us not up hence.*” This presence of God is different from God’s general, providential, essential presence that irresistibly covers all things and everywhere, without exception. It refers to the special presence of the Lord in which one has “the light of God’s countenance in a sensible [i.e. perceptible] manner;” it is knowing by experience, “enjoying” His presence in which He establishes an intimate communion with His people and manifests Himself as the Covenantal God and Father who loves

⁴⁶ Corroborating this, Winslow ([1840] 1984: 141-142) states, “The first impression [or sealing of His special grace] is made in regeneration. This is often faint, and in numerous cases, scarcely perceptible. Especially is it so in ordinary conversions. We mean by ordinary conversions those that occur under the common influences of the Spirit, in the use of the stated means of grace. Where the Holy Spirit descends in an especial and extraordinary manner . . . conversions assume a more marked character and type. They are clearer, more perceptible, and undoubted. The work is of a deeper kind, views of sin are more pungent, the law-work of the soul more thorough, and, when the soul emerges from its gloomy night of conviction into the glorious light of pardon, it seems more like the ‘perfect day’ of God’s forgiveness. There is, in a *work of grace transpiring during an especial outpouring of the Holy Spirit, a deeper impression of the seal of the Spirit upon the heart, a clearer and more manifest sense of pardon and acceptance*, than in the normal conversions of ordinary times. Nor is this difficult to account for. *There is a greater and richer manifestation of the Holy Spirit. This is the grand secret. He gives more of Himself. He imparts more of His anointing influences; and the larger the degree we possess of the quickening, sanctifying influences of the Spirit, the more in proportion do we know of His sealing operation.* How this thought should awaken the desire, the impart power and fervency of prayer, for a *more enlarged communication of the Holy Ghost! Ceaseless should be the cry, ‘Lord, fill me with the Spirit’*” (original emphasis in part). Mark here that the further operation of the Spirit is a continuation of the work of regeneration in the hearts of believers. It comes in a special season of His greater and richer manifestation of His Spirit. It is fuller than only sanctification and empowerment; it is a spiritual revival that includes everything that God has established in the finished work of Christ’s atonement. This, in the researcher’s definition, refers to Spirit baptism or the fullness of the Spirit.

His people with everlasting love (Gill [1814] 1999: 4-5). In this gracious presence, the Lord, “from *off the mercy seat*,” “talk[s] ... in a most familiar way ... speaks comfortable words ... brings to their [believers’] remembrance ... his gracious promises ... set[s] it [the Covenantal Word] home upon the heart with power.” In this most precious moment, God

manifest[s] his early loving kindness ... grant[s] a fresh manifestation of his love ... directs their [believers’] hearts into his love ... enlarges their hearts to run with cheerfulness in the ways of his commandments; and draws out the desires of their souls to his name, and to the remembrance of him (Gill [1814] 1999: 5-6).

That is the moment of true revival in the heart of believers, a revival through which believers’ “graces,” such as faith, hope, love, and others in their hearts are raised to be “so strong” and “in lively exercise” by the power of the Spirit (Gill [1814] 1999: 6). This revival will manifest itself in a great desire to digest and enjoy the Word of God, which then results in hearts that burn with divine fire.

Likewise, in a sermon entitled “Christ Manifesting Himself to His People,” Spurgeon maintains that there are special visitations⁴⁷ of God/Christ subsequent to his first conversion. These visitations bring great empowerment⁴⁸ and, thus, fruitfulness for ministries of the Word. Spurgeon ([1883] 1997: vol. 29: 536) concludes that there is such a thing as “a constant anointing of the Holy Spirit,” like his own experiences,⁴⁹

⁴⁷ The plural indicates that the experience of special manifestation of the Lord happens not only once but several times. Spurgeon ([1855] 1997: vol. 1: 400-401) testifies, “I will believe and must believe that there are seasons when the Christian lives next door to heaven. If I have not gone within an inch of the pearly gates I am not here; if I have not sometimes snuffed the incense from the censers of the glorified and heard the music of their harps, I think I am not a living man. There have been seasons of ecstatic joy, when I have climbed the highest mountains, and I have caught some sweet whisper from the throne.”

⁴⁸ The above-mentioned special manifestation of the Lord results in Spurgeon’s empowerment for service. After explaining the special season of the Lord’s manifesting Himself to His people in the midst of earnest and laborious service for the Lord, Spurgeon (original emphasis, [1855] 1997: vol. 1: 398) testified to the result of it in himself: “I know *I* am. I have not tried rest yet, and no doubt I shall find it anything but rest when I have it. When I pass a day without preaching my Master’s name I feel that I have not done what I ought to have done, and I do not rest satisfied till I am within the four boards of a pulpit again” (original emphasis). As a result of the special season of God’s manifestation, according to Spurgeon ([1855] 1997: vol. 1: 401), empowerment is joined with humility, happiness, and holiness of life.

⁴⁹ Spurgeon’s experiences of divine manifestation in special seasons and that of other believers, according to him, are comparably parallel to the spiritual experience of William Tennant, an Episcopalian-turned-Presbyterian (cf. Beeke & Pronk 2002: 39), after his first conversion, which he (Spurgeon [1855] 1997: vol. 1: 401) explained as follows: “He [Tennant] was about to preach one evening, and thought he would take a walk. As he was walking in a wood he felt so overpoweringly the presence of Christ, and such a manifestation of him, that he knelt down, and they could not discover him at the hour when he was to have preached. He continued there for hours, insensible [i.e. unconscious] as to whether he was in the body or out of the body; and when they waked him he looked like a man who had been with Jesus, and whose face shone. He never should forget, he said, to his

which is necessary for being like Christ.⁵⁰ These visitations are a series of great spiritual feasts, called Spirit baptism, which is similar to both the term and idea of Wigglesworth. According to Spurgeon, these are the “special times when God is pleased to reveal himself,” i.e. the special moments when individual believers “enter into the secret chamber of the Most High ... enjoy the presence of the Almighty ... discern the most of his loving kindness, and enjoy the richest blessings from the Lord.”⁵¹ They are extraordinary seasons of “spiritual manifestations,” of “ecstatic joy,” of having “caught some sweet whisper from the throne,” of “special communications” with God, of “visit[ation] of [God’s] love,” of sweet, merciful, highest “revelations of Jesus Christ” (Spurgeon [1855] 1997: vol. 1: 398, 401, 405; cf. 404).⁵² Spurgeon (Spurgeon [1855] 1997: vol. 1: 405) suggests that every true believer should expect such visitations “constantly” (recurrently for a long period).

The researcher also acknowledges that there is a great truth in Wigglesworth’s idea of the experiential, flaming knowledge of faith produced by Spirit baptism, that

dying day, that season of communion, when positively, though he could not see Christ, Christ was there, holding fellowship with him, heart against heart, in the sweetest manner. A wondrous display it must have been.” In the same vein, in suggesting that believers should pray for the Spirit’s bestowal of “a more perfect assurance of the love of God,” Aaron Merritt Hills ([s.a.] 1997: 10) gives an example of William Tennent’s experience: “The Spirit came upon the Rev. Wm. Tennent when he was in the woods in prayer, between the morning and afternoon service, and in a trance ‘heaven came down his soul to greet,’ and, like Paul, he saw and felt things unspeakable.”

⁵⁰ Spurgeon ([1883] 1997: vol. 29: 536) equates such an anointing with experiencing a “fresh visitation of the Spirit” on a daily basis: “[T]he next thing that is necessary [to be like Christ] is a constant anointing of the Holy Spirit. Can any Christian here do without the Holy Spirit? Then I am afraid that he is no Christian. But, as for us, we feel every day that we must cry for a fresh visitation of the Spirit, a renewed sense of indwelling, a fresh anointing from the Holy One of Israel, or else we cannot walk as Christ walked.”

⁵¹ Giving a practical example, Spurgeon ([1855] 1997: vol. 1: 399-400) testifies to one of his special seasons with God subsequent to his first conversion: “I have had for a long while a manifestation of his [Jesus’] sufferings in Gethsemane; I have been for months musing on his agonies; I think I have even eaten the bitter herbs that grow there, and drank of that black brook Kedron. I have sometimes gone up stairs alone, to put myself in the very posture Jesus Christ was in and I thought I could sympathize with him in his sufferings. Me thought; saw the sweat of blood falling down to the ground; I had so sweet a view of my Savior in his agonies, I hope that one day I may be able to accompany him still further, and see him on Calvary, and hear his death shriek ‘Eli, Eli, lama sabachthani?’” Meditating on the cross of Christ, Spurgeon ([1866] 1997: vol. 12: 281) states, “Have you ever sat down and gazed upon the cross till, having read your own pardon there, you have seen that cross rising higher and higher till it touched the heavens and overshadowed the globe? Then you have seen and felt the glory of him who was lifted up, and have bowed before the regal splendor of divine love, incarnate in suffering humanity, and resplendent in agony and death. If you have ever beheld the vision of the Crucified, and felt the glory of his wounds, you will then be fit to preach to others. I have sometimes thought that certain brethren who preach the Gospel with such meager power and such lack of unction have no true knowledge of it.”

⁵² According to Spurgeon ([1855] 1997: vol. 1: 398), the special seasons of the divine manifestations usually take place on two occasions, i.e. in times of earnest and laborious service to the Lord and those of suffering for Him.

then engenders sanctification and empowerment. It has been implied previously, that Gill ([1814] 1999: 4-5) holds a “sensible” [i.e. perceptible], “comfortable,” joyous, sweet knowledge of the divine things attended “with power,” i.e. faith knowledge produced by God’s constant, gracious presence. Similarly, for Spurgeon, each special visitation creates a revelational or specially illuminated knowledge of Jesus or faith knowledge “in flaming fire.” He believes that the special season in which God graciously and extraordinarily manifests Himself certainly strengthens and increases the true faith which is once given by God in regeneration. In the same vein, in *Miscellanies* no. 92, Jonathan Edwards also rightly argues that the true anointing of God by the Holy Spirit gives believers a spiritual knowledge of divine things with a spiritual delight and excellency. For him, that knowledge is of a qualitatively different kind from any knowledge held by those who are unregenerated. Thus, it is completely foreign to them as they are totally blind and cannot see it.⁵³ This knowledge sanctifies and empowers the whole heart that grasps it.

⁵³ Edwards ([s.a., 1793] 1997: vol. 6: 349-350) states, “A natural man has no degree of that relish and sense of spiritual things, or things of the Spirit, and of their divine truth and excellency, which a godly man has; as is evident by 1 Corinthians 2:14. ‘The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.’ Here a natural man is represented as perfectly destitute of any sense, perception, or discerning of those things. For by the words, he neither does nor can know them or discern them. So far from it, that they are foolishness unto him. He is such a stranger to them, that he knows not what the talk of such things means; they are words without a meaning to him; he knows nothing of the matter, any more than a blind man of colours. Hence it will follow, that the sense of things of religion that a natural man has, is not only not to the same degree, but is not of the same nature with what a godly man has. Besides, if a natural person has that fruit of the Spirit, which is of the same kind with what a spiritual person has, then he experiences within himself the things of the Spirit of God. How then can he be said to be such a stranger to them, and have no perception or discerning of them? The reason why natural men have no knowledge of spiritual things, is that they have nothing of the Spirit of God dwelling in them. This is evident by the context. For there we are told it is by the Spirit these things are taught, verse 10-12. Godly persons, in the text we are upon, are called spiritual, evidently on this account, that they have the Spirit; and unregenerate men are called natural men, because they have nothing but nature. . . . natural men are in no degree spiritual; they have only nature and no Spirit. If they had any thing of the Spirit, though not in so great a degree as the godly, yet they would be taught spiritual things, or the things of the Spirit, in proportion; the Spirit that searcheth all things, would teach them in some measure. There would not be so great a difference, that the one could perceive nothing of them, and that they should be foolishness to them, while, to the other, they appear divinely and unspeakably wise and excellent, as they are spoken of in the context, verses 6-9, and as such, the apostle speaks here of discerning them. The reason why natural men have no knowledge or perception of spiritual things, is that they have none of that anointing spoken of, 1 John 2:27. ‘But the anointing, which ye have received of him, abideth in you, and ye need not that any man should teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.’ This anointing is evidently here spoken of, as a thing peculiar to true saints. Sinners never had any of that oil poured upon them; and because ungodly men have none of it, therefore they have no discerning of spiritual things. If they had any degree of it, they would discern in some measure. Therefore, none of that sense that natural men have of spiritual things, is of the same nature with what the godly have, and that natural men are wholly destitute of this knowledge, is further evident, because conversion is represented in Scripture by opening the eyes of the blind, but this would

6.1.6 Highlights on the Believer's High Position and Authority

The idea that Spirit baptism brings believers to be masters with Christ is true as long as faith is operative. It will be explained, here, from a Continuationist Reformed perspective that the believers' high status rests on their roles/offices as Prophets, Kings, and Priests of God, on the one hand, and on their identity as the body of Christ, on the other hand. Thus, true believers live in a new, higher order of life established by Christ's finished work. In the "already" aspect of God's Kingdom, believers have some degree (not complete) of spiritual authority, power, dignity, rights and privileges over the creation/world. All these qualities, which are inherently attached to their respective offices, are greatly given now to the highest levels possible for the present period according to God's sovereign will, corresponding to the capacity of each believer, not in its unlimited portion; yet, they are always exceedingly enough for the present situation. These qualities can be claimed, enjoyed, and exercised powerfully now by faith. The following ideas are significant for a fruitful ministry of divine healing.

1. In dealing with the case of a woman of Canaan whose daughter was severely demon-possessed, Jesus maintained that the blessing of miraculous healing through exorcism is parallel to the children's bread, especially designed for the master's children. However, after Jesus perceived the great faith of this Canaanite woman, He did perform miraculous healing for her daughter. Notice that such a great faith, suggested by the woman's answer, not only transforms the "little dogs" into the "master's children," but also changes into the master himself (see Barrett [1947] 1966: 123). This fact validates the mastery authority of believers in Christ by faith.
2. Speaking about the "already" aspect of believers in Christ, Spurgeon ([1855] 1997: vol. 1: 135-138) maintains that "*even now*," both in heaven and on earth, believers are "actually and truly" "the kings of God," blessed already with a glorious, mighty company of angels with horses and chariots about them as bodyguard. They are "anointed monarchs" that now enjoy "the royal office" and "*some* of the authority and dignity of monarchs." On the other hand, Spurgeon ([1855] 1997: vol. 1: 140-141) also maintains that as "priests," believers are divinely called, "divinely constituted ... divinely honored, and divinely blessed." While having a divine

be very improperly so represented, if a man might have some sight, though not so clear and full, time after time for scores of years before his conversion."

service to perform, they also already “enjoy divine honors” and “*certain rights and privileges which others had not,*” i.e. entering the most holy place, enjoying a “constant access to God’s throne” in the most intimate communion with Christ. This means a higher life attained by faith. In a different place, Spurgeon ([1862] 1997: vol. 8: 719) explains this higher level of life as the following – which is similar to Wigglesworth’s idea:

To live in a region of miracles, to be called fanatics, to see God’s hand as visibly as you see your own, to recognize Him as greater than second causes, to find Him as one whose arm you can move, whose power you can command, to stand in an extraordinary position, far above the place where reason can put you – to know that you are a distinguished, separated, specially-favored child of God. Oh! this is heaven begun below.⁵⁴

Echoing the same thing, Charles Hodge maintains that in the present time, believers with their kingly and priestly offices live in a higher order of life which is imbued with a greater actual power from God.⁵⁵

However, says Spurgeon, believers are “not yet” crowned, although now they already have a crown. Their coronation day has “not yet arrived.” The “crown” here refers to the full authority and power as inherently attached to their office as kings of God. In the future, “they shall have all things that become their regal state.”⁵⁶

Speaking about this “already” aspect, Murray ([1981] 1998c: 395) expects all believers to understand and exercise their highest authority in this earth: “Church of the living God! Your calling is higher and holier than you know! God wants to rule the world through your members. He wants you to be His kings and priests.” In the same place, to support his idea of the kingly and priestly authority of believers, Murray cited the words of a Scottish Reformed preacher, Horatius Bonar:

⁵⁴ The key for this higher level of life is, according to Spurgeon ([1862] 1997: vol. 8: 718), living by faith in the service of God, because “[y]ou are not straitened in God, but straitened in your own bowels,” and “all things are possible to him that believeth.”

⁵⁵ In his sermon “Priesthood of Believers, No. 2,” (dated April 12th, 1863), Hodge ([1879] 1999) states, “Kings and priests were the highest order of men. The one governed the body, the other the soul. The one had regard to the world and the things of this life, the other to the things of eternity. The sphere of the latter was higher, and their actual power greater. The two offices were united in Melchizedek, Christ, and in believers. In saying that believers are priests, it is meant that they are a higher order of men, exalted above their fellows in all that elevates and ennobles.”

⁵⁶ Spurgeon ([1855] 1997: vol. 1: 139) consoles believers with this kingly office, “Thou art a king! I beseech thee, let it not go away from thy mind; but in the midst of thy tribulation, still rejoice in it. If thou hast to go through the dark tunnel of infamy, for Christ’s name; if thou art ridiculed and reviled, still rejoice in the fact, ‘I am a king, and all the dominions of the earth shall be mine!’ ... Jesus, our Lord, is to be King of all the earth, and rule all nations in a glorious spiritual, or personal reign. The saints, as being kings in Christ, have a right to the whole world. Here am I this morning, and my congregation before me.”

God is seeking priests among the sons of men. ... To *rule* creation by man is His design. ... God is seeking kings. Not out of the ranks of angels. Fallen man must furnish Him with the rulers of His universe. Human hand must wield the scepter, human heads must wear the crown.

The Kingly and Priestly authority of believers can be claimed and exercised in spiritual battles against His enemies with a great power of God by faith.⁵⁷ The exercise of this power may be done in evangelism,⁵⁸ in preaching the Word, and in the

⁵⁷ With their present authority, privilege, and dignity as kings of God, believers should claim their possessions and do a spiritual battle with all spiritual weapons by faith: “When we see a city full of sin and iniquity, what should we say? That is ours, we will go and storm it. When we see a street or some crowded area, where the people are very bad and wicked, we should say, ‘That is our alley, we will go and take it.’ When we see a house where people will not receive the gospel, we should say, ‘That is our house, we will go and attack it.’ We will not go with the strong arm of the law; we will not ask the policeman, or government to help us; but take with us ‘the weapons of our warfare’ which ‘are not carnal but spiritual, and mighty through God, to the pulling down of strongholds.’ We will go, and by God’s Spirit we shall overcome. There is a town where the children are running about the street, uneducated, we will go and take those children – kidnap them for Christ. We will have a Sabbath school. If they are ragged urchins who cannot come to a Sabbath school, we will have a ragged school. There is a part of the world where the inhabitants are sunk in ignorance and superstition: we will send a missionary to them. Ah! Those who do not like missionary enterprise, do not know the dignity of the saint. Talk of India, talk of China. ‘[I]t is mine,’ saith the saint. All the kingdoms of the earth are ours. ‘Africa is my washpot – I will triumph over Asia. They are mine! they are mine!’ ‘Who shall bring me into the strong city?’ Is it not thou, O Lord? God shall give us the kingdom of Christ. The whole earth is ours; and by the power of the Holy Ghost, Bel shall bow, Nebo shall stoop, the gods of the heathen, Budha and Brahma shall be cast down, and all nations bow before the scepter of Christ. ‘He has made us kings’” (Spurgeon [1855] 1997: vol. 1: 139-140).

⁵⁸ A concrete example of the believer’s authority is seen in the evangelistic ministry of John Eliot, a great puritan missionary. A Puritan minister, Cotton Mather, who recorded Eliot’s missionary journeys in *Life of Eliot*, testifies to the authoritative power of the missionary in dealing with Indians incited by the evil power of demons. Mather (in Gillies [1754, 1845] 1981: 215) mentions at least two instances of this: “Mr. Eliot, sometimes in the wilderness, without the company or assistance of any other Englishman, has been treated in a very threatening and barbarous manner by some of these tyrants; but God inspired him with so much resolution, as to tell them, ‘I am about the work of the great God, and my God is with me; so that I fear neither you, nor all the Sachims [the princes of the Indians] in the country; I’ll go on, and do you touch me if you dare!’ upon which the stoutest of them have shrunk and fell before him. And one of them he at length conquered, by preaching unto him a sermon upon the temptation fetched from the kingdoms and glories of the world. ... It was particularly remarked in Philip, the ring-leader of the most calamitous war that ever they made upon us, our Eliot made a tender of the everlasting salvation to that king, but that Philip entertained it with contempt and anger, after the Indian mode of joining signs with words, he took hold of a button of Mr. Eliot’s coat, adding, ‘that he cared for his gospel, just as much as he cared for that button.’ A terrible ruin soon came upon that wo[e]ful creature, and upon all his people. It was not long before the hand which now writes [i.e. of Cotton Mather], upon a certain occasion took off the jaw from the blasphemous exposed skull of that Leviathan; and Samuel Lee is now pastor to an English congregation, sounding the praises of heaven, upon that very spot of ground, where Philip and his Indians were lately worshipping the devil.” In the same place, Mather explains that the working power – manifest in the evangelistic ministry of John Eliot – was an “immediate hand of God.” This hand was made manifest in order to protect His servant and to make a way for Eliot’s ministry of the Gospel. In the same place, Mather testifies that upon the Indians who lived near Weymouth and who tried to “deter and seduce” the neighboring Indians from listening to and believing the Gospel under Eliot’s ministry, “God quickly sent the smallpox ... which like a great plague soon swept them away, and thereby engaged the rest unto himself.” For other miraculous accounts of Eliot’s evangelistic ministry, his calling as a missionary, and his dealing with the demons, see Cotton Mather’s *Life of Eliot*, in Gillies [1754, 1845] 1981: 211, 215).

prayer of faith for the Kingdom's sake. Concerning the latter, Andrew Murray,⁵⁹ Charles Hodge,⁶⁰ and C. S. Lewis⁶¹ maintain that the kingly and priestly authority of true believers is operative in the prayer of faith. The former (Murray [1981] 1998c: 395) explains that the authority possessed by believers in the prayer of faith is the authority "to obtain and dispense the powers of heaven here on earth," or "powers of the world to come." This kind of prayer manifests the actual dominion over creation in Christ, and thus can change the course of history.⁶² Although given in a limited portion, the Kingly and Priestly authority can be applied by faith to deal with sicknesses and diseases in order to perform divine healing (see Chapter II).

3. To perfect the above-mentioned evaluation, this study highlights the fact that Biblical accounts of divine healing in the Old Testament are, surprisingly, done mostly by prophets with their prophetic authority.

The miraculous healing of the Israelites bitten by fiery serpents in the wilderness was done by God through the prophet Moses. After he prayed for the

⁵⁹ In a prayer that expressed his very heart, Murray ([1981] 1998c: 396) says, "Teach us to use the power of prayer, to which You have given such wonderful promises, to serve Your kingdom, to have rule over the nations, and to make the name of God glorious on the earth."

⁶⁰ In a sermon, "Priesthood of Believers," (dated February 8, 1857), Charles Hodge ([1879] 1999) explains that our "prerogatives and privileges" as priests in Christ are "Access to God ... includ[ing] all its blessings ... [t]he favor of God ... [and] Power with God. The power of the priesthood has ever been higher than that of kings. Believers have power with God. Their prayers control the world." In the same sermon, Hodge also states that "The external priesthood [of the Old Testament] had its external dignities, emoluments and prerogatives; but the spiritual priesthood has only spiritual advantages. The latter is indeed as much higher than the former, as the things of the Spirit are higher than the things of the flesh."

⁶¹ Theologically speaking, C. S. Lewis' idea of the prayer of faith supports the idea of the believer's kingly and priestly authority. He (Lewis 1991: 60) maintains that those who pray in faith become God's fellow workers through whom God will carry out and apply His eternal plan, so that His almighty works become a reality. In His providence, God delegates His works to man, in the sense that "He will do nothing simply of Himself which can be done by creatures" (Lewis 1991: 70). The importance of the prayer of faith is to open God to the man who prays, so that God gives Himself to do His works just because of the prayer offered up to Him in faith (Lewis 1991: 21, 60, 70). For Lewis (1991: 56), the prayer of faith makes a conscious contribution in God's dynamic providence over His creation: "One of the purposes for which God instituted prayer may have been to bear witness that the course of events is not governed like a state but created like a work of art to which every being makes its contribution and (in prayer) a conscious contribution, and in which every being is both an end and a means."

⁶² Confirming this, Murray ([1981] 1998c: 396) states, "As God's image bearer and representative on earth, redeemed man has the power to determine the history of this earth through his prayers. Man was created and then redeemed to pray, and by his prayer to have dominion." Notice here, that according to Murray, this authority is literally understood. He (Murray [1981] 1998c: 394) provides a biblical example for the dominion power of the prayer of faith: "We see how Abraham's prayer power affected the destinies of those who came into contact with him. In Abraham we see how prayer is not only the means of obtaining blessing for ourselves, but it is the exercise of a royal prerogative to influence the destinies of men and the will of God that rules them. We do not once find Abraham praying for himself. His prayer for Sodom and Lot, for Abimelech, and for Ishmael prove that a man who is God's friend has the power to control the history of those around him."

people, “the LORD said to Moses, ‘Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live.’ So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live” (Num 21:8-9, ESV).

The miraculous healing from leprosy of Naaman, a great commander of the Syrian army, was done by the prophetic command of the prophet Elisha which necessitated obedience (2 Kings 5:10, 13-14). Upon receiving a letter from the Syrian King commanding him to heal Naaman (2 Kings 5:6), the anointed King of Israel tore his clothes and confessed that he could not heal (2 Kings 5:7). But the prophet sent a message to him, stating, “Why have you torn your clothes? Let him [Naaman] come now to me, that he may know that there is a prophet in Israel” (2 Kings 5:8, ESV). Note also that when Ben-hadad the King of Syria was sick, he sent Hazeal to the same prophet: “Take a present with you and go to meet the man of God, and inquire of the Lord through him, saying, ‘Shall I recover from this sickness?’” (2 Kings 8:8, ESV). These incidents reveal that in the Old Testament, the greatest anointing for divine healing rests with the Prophetic anointing.

King Hezekiah’s destiny for his healing and death was mediated through the prophet Isaiah, not directly from the LORD God to the king. The prayer of God’s King for healing was definitely heard by the Lord, but God still used the prophet for the final pronouncement of his healing: “And before Isaiah had gone out of the middle court, the word of the LORD came to him: ‘Turn back, and say to Hezekiah the leader of my people. Thus says the LORD, the God of David your father: I have heard your prayer; I have seen your tears. Behold, I will heal you. On the third day you shall go up to the house of the LORD, and I will add fifteen years to your life ...’” (2 Kings 20:4-6, ESV).

Furthermore, God worked the resurrection of the son of the Widow of Zarephath through the prophet Elijah (1 Kings 17: 17-23). Again, the resurrection of the Shunammite’s son was done by God through the prophet Elisha, not through a King or Priest (2 Kings 4:18-37).

To bring together the idea of the Kingly, Priestly, and Prophetic anointing, the greatest power in delivering people from sickness and disease rests on the Prophetic office. The office has a Prophetic anointing and power specifically over sicknesses and diseases, like that of a king toward his people. A fruitful ministry of divine

healing rests more with that Prophetic anointing than with the Kingly and Priestly anointing.

4. Highlighting the church's special state and authority as Christ's body in the Kingdom, the church is divinely designed to manifest a constant, powerful manifestation of the reign and realm of God as the victorious King. This manifestation can be materialized by faith.

Ridderbos (1966: 13-14) correctly argues that the church in the coming Kingdom has an extraordinary position: "The church is the innermost circle, in which the kingdom reveals itself in the present world. ... the kingdom of God directs itself in the first place to the church."⁶³ Further, Ridderbos (1966: 12-13) rightly explains the special position of true believers as Christ's body:

[A]fter his resurrection, Jesus can also claim that all might, competence, authority, is given to him, and that his disciples must go into the world in that faith and under that shield. ... as the Head of all things and of the reconciliation (pacification) of the *kosmos*. And as such, namely, as Head over all things, Christ has now been given to the church as Head, that the church should live from this fullness; that is to say, that she should know herself no longer to be subjected to the powers and demons who wish to govern life, but to Christ alone. ... All power has been given to Christ; and he, as Paul expresses it, having despoiled the principalities and powers, made a show of them openly, triumphing over them in it (original emphasis).

To have Christ as the Head and to be constantly united with Him by His Spirit involves being continually blessed with the most abundant blessings of the Kingdom.⁶⁴ The unlimited power of Christ's resurrection may empower and enrich believers in a constant and marvelous way, creating in them the state of "Sabbath rest" which is far more than enough to accomplish the responsibilities and commissions of God's Kingdom (Kuyper [1888, 1900] 1941: 49). The term signifies the state of enjoying the "overflowing fullness of life" and inherited graces of the resurrected Christ. By faith, true believers may always live from His fullness and "grow in inner power and thus exhibit the form of the body of Christ in the world," so that the power that actively works by faith within and through them is the almighty

⁶³ This is so because God has called and chosen the church out of the world, as the name *ecclesia* also reveals. It indicates that the church has an existence distinguished and separated from the world (Ridderbos 1966: 14). For Ridderbos (1967: 7) the wider circle is the world as a whole.

⁶⁴ This is also true for Calvin. All the benefits of Christ's finished work of the atonement are obtained through an organic and living union and communion with Christ which is accomplished only by faith (see Calvin *Inst.* III.i.1). Among the many benefits received through Christ's finished work, Calvin (*Inst.* II.xvi.16) states, "faith comprehends his might, in which reposes our strength, power, wealth, and glorying against hell."

power of His resurrection; this power easily reverses the very power of death and destruction that plagues this world (Ridderbos 1966: 13-15; cf. Integrity ed. [2004] 2006: 31). Similarly, (Kuyper [1888, 1900] 1941: 50) states that believers are well empowered, both to claim that “all things are now ready” and to attain them by God’s supernatural grace.

Besides, from the viewpoint of our justification, Kuyper ([1888, 1900] 1941: 49) argues that true believers, by Christ’s work, arrive at a new state of order that requires them to view everything and to act from the new, reviving perspective of their triumph in Christ, and to expect the constant flowing of the ever-energizing, abundant power of Christ the Victor. Kuyper ([1888, 1900] 1941: 49; cf. 50) calls this “the reversing of the first order [of the first man Adam before the fall], the changing of the entire state, the bringing in and establishing of a new order” in the new covenant of grace in Jesus Christ. He (Kuyper [1888, 1900] 1941: 49) explicates this new order as follows:

[T]he ungodly, when justified by grace, has nothing to do with Adam’s state before the fall, but *occupies the position of Jesus after the resurrection. He possesses a good [i.e. “righteousness vindicated’] that can not be lost. He works no more for wages, but the inheritance is his own. His works, zeal, love, and praise flow not from his own poverty, but from the overflowing fullness of the life that was obtained for him. As it is often expressed: For Adam in Paradise there was first work and then the Sabbath of rest; but for the ungodly justified by grace the Sabbath rest comes first, and then the labor which flows from the energies of that Sabbath. In the beginning the week closed with the Sabbath; for us the day of the resurrection of Christ opens the week which feeds upon the powers of that resurrection* (my emphasis).

Kuyper ([1888, 1900] 1941: 50-51) believes that, from the perspective of our perfect justification in Christ, the true believer has immediately arrived and rested “at the end of the road ... has finished his journey; the long, dreary, and dangerous road is entirely behind him.” Again, in the same place, he states, “In re-creation [from the perspective of God’s work of justification] all at once is an accomplished fact. ... Re-creation brings to us that which is eternal, finished, perfected, completed; far above the succession of moments, the course of years, and the development of circumstances.” Likewise, the Dean and Winkley Professor of Biblical Theology of Yale University, Leander E. Keck ([1988] 1989: 101-102) argues that the apostle Paul’s starting point for interpreting everything is “Christ and the Christian

experience of God's grace."⁶⁵ From that viewpoint, believers face and solve their problems – including health crises.

Along with this extraordinary position, the church has exceptional privileges and responsibilities. It is God's will to demonstrate through the church the power of His blood, resurrection, Word, and Spirit in the most powerful way with the least hindrance. This means exhibiting a constant, powerful demonstration of the reign and realm of the triumphant Christ, the Head,⁶⁶ or manifesting a powerful and vigorous representation of God's Kingdom.⁶⁷

Consequently, the exercise of the believer's supernatural dominion must be driven by the motive of the coming Kingdom of God in Christ. Thus, as Abraham Kuyper (in Ridderbos 1966: 9) rightly states, "in every area of life ... there is not an inch in the whole of the broad terrain of human life to which Christ does not lay claim," so, there is not an inch in the physical body, soul and spirit over which any sickness and disease have their dominion. The coming Kingdom must always rule over the physical body, the soul and/or spirit without any hindrance. Believers should, by faith in the name and authority of Jesus Christ or faith in the victorious coming of the Kingdom, claim and receive the blessing of healing through the victorious dominion of Christ. This is a Kingdom dominion over disease, a present realization of the coming Kingdom of God in the form of divine healing.

All heavenly blessings promised by God are attained already and perfectly by faith (see Eph 1:3). This implies that all promised graces in Christ – including divine

⁶⁵ Keck ([1988] 1989: 100-103) substantiates his claim by maintaining that Paul did interpret "flesh" in the light of the "Spirit," and not the reverse. Both "flesh" and "Spirit" refer to the "domain of power, a sphere of influence in which one lives." Specifically, the former is "the power-sphere of the old age" or "the power of the empirical present," and the latter "the power-sphere of the new age" or the "power of the eschatological future." Along a similar line, E. P. Sanders (in Keck [1988] 1989: 102) rightly states, "Paul's thought did not run from plight to solution, but rather from solution to plight."

⁶⁶ Ridderbos (1966: 13-14) says: "[T]here is a great difference between the government of Christ in the world and in the church. Only the church is his body; she shares in the fullness of her Lord who is the head of all things. Therefore the church herself can be described as the fullness, the pleroma of Christ. That gives her spiritual independence from the powers of the world; that enables her also to consider the world under a new point of view: namely, under the point of view of Christ and not merely under that of the devil. But the church has her own place in this economy of the kingdom of God. She represents the kingdom of God in a specific, exemplary manner. What the Kingdom of God means for the whole world must be seen in the church. ... the church is the exemplification of the kingdom of God on earth."

⁶⁷ Cf. Ridderbos (1966: 15) states, "The very thing which the Spirit wishes to do is to make the church visible, to bring her to revelation as the body of Christ ... a new communion which finds its junction in Christ ... so Christ is the Head of the new humanity and so the church is his body, the new totality of those who belong to him. ... the church represents as [the] body of Christ, in which the boundaries of the innermost circle of the kingdom of God become visible anew."

healing – are secured to those who truly believe.⁶⁸ The “church can only fulfill her function in the coming of the kingdom when she is truly church and increases in inner power as the body of Christ,” i.e. when she lives in the living faith (Ridderbos 1966: 16). This confirms Jesus’ words in Mark 9:23, “everything is possible for him who believes,” as well as in Mat 19:26 and Mark 10: 27 that with God all things are possible. All that the believer need to do is only to bring about that reality in the present situation by faith.

6.2 The Measure of God’s Power in Spirit-baptized Believers

This section will show that Wigglesworth and Lake agree in the various degrees of power manifested in divine healing by the Spirit-baptized disciple: from a limited, yet great degree to an unlimited one. For Wigglesworth, the latter is always temporary, and for Lake, it can be a constant reality when deification takes place. Furthermore, they disagree, as to whether faith results in the measure of the Spirit (Wigglesworth) or the measure of the Spirit results in the degree of faith (Lake). Yet, the dynamic degree of the power in Spirit baptism necessitates a proper maintenance in Christ and gives an encouraging expectation to enhance the manifest power of God.

The evaluation from a Continuationist Reformed perspective agrees with these findings, except in Lake’s idea of deification (see Chapter II). The provisional manifestation of the unlimited power of God is an exceptional case of the extraordinary work of the Spirit. The common, yet extraordinary work of the Spirit in the baptism in the Spirit is deemed as more important. The decisive factors for a great manifestation of the Spirit need to be highlighted: the divine calling for ministry, the level of difficulties to be overcome, the level of faith, the manifest obedience of faith, and the quality of communion with God in prayer.

6.2.1 Wigglesworth and Lake on the Measure of God’s Power

1. In speaking of the degree of the power manifest, both Wigglesworth and Lake agree that Spirit-baptized believers may demonstrate a great variety of power: from

⁶⁸ Consistent with that, when dealing with the very nature of the Word of God/Christ, Wells rightly maintains that the Word of God carries the aspect of the “already” and “not yet” aspects at the same time. He (Wells 1992: 88-89) illustrates this as follows: “Sometimes a word or two from a powerful man can be decisive. Ancient courtier used to say, ‘It is done, Your Majesty!’ How could they say such a thing when they knew they had not yet started to carry out his orders? Were they lying? Not at all! What they meant was that the king’s word was decisive. His command would be carried out; his will would be done.”

the least degree yet still having a mark of God's miraculous hand, to the temporarily boundless, immeasurable one.

Confirming the former, Wigglesworth maintains that most of Spirit-baptized believers taste a limited portion of the Holy Spirit, yet the imparted power in the baptism is still "greater than any man can imagine," making one's possibilities (plural) greater than one's responsibilities (plural). However, the greatness of power and potentialities cannot be measured "by any human standards," because, first, the baptized believer has reached "God's supply" beyond any human capacity and manifested a "more than abundant" divine power (Wigglesworth 1999d: 141, 202). Secondly, the baptized believer recurrently is "enlarged in God" so that one is not being restricted again by the self (Wigglesworth 1999d: 141). Thus, the Kingdom of God within the baptized believer is enlarged by receiving a constant flow of the Divine Life and, thus, an ever increasing manifestation of Christ in us (see Wigglesworth 1999b: 523-524, 526).

The limitation of the manifest power is caused by first, the deficiency of practical holiness in the example of Christ. Secondly, with respect to God's infinite attributes, the greatest possible extent we are able to receive is the periphery of His greatest kindness (Wigglesworth 1999b: 562-564). Yet, at the same time, Wigglesworth believes that the believer's supernatural capacity to taste God's blessed presence in this present time (like in the new heaven and earth) may be always enlarged from time to time to infinity.

Confirming the temporary, unlimited, manifestation of power, Wigglesworth (Liardon ed. 2006: 39) states that the Spirit is given to us "by faith, the measureless measure." As long as faith is in its simplest form or the whole self totally and perfectly surrenders to God, faith is measureless – i.e. putting the self in a complete rest in God so that there is no more place for the self (for further explanation, see Chapter V). This kind of faith is usually awakened after God meets and overpowers the believer and takes away all his or her natural strengths.⁶⁹ It effects the infinite

⁶⁹ Confirming this, when speaking about the way Jacob received power from God, Wigglesworth (2000c: 483-484) rightly states, "In wrestling, the strength is in the neck, the breast, and the thigh, but the greatest strength is in the thigh. The Lord touched Jacob's thigh. With his human strength gone, surely defeat was certain. What did Jacob do? He hung on. God intends to have people who are broken. The divine power can only come when there is an end of our own self-sufficiency. But when we are broken, we must hold fast. If we let go, then we will fall short. Jacob cried, *'I will not let You go unless You bless me!'* And God blessed him, saying, *'Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed'* (Gen. 32:28). Now a new order could begin. The old supplanter had passed away, and there was a new

manifestation of God's power (Wigglesworth 1999b: 481). For such a limitless manifestation, Wigglesworth (Liardon ed., 2006: 51; cf. Wigglesworth 1999b: 481) expects an equally limitless faith in his hearers: "May God mold us all to believe it is possible this morning not only for the rivers but the mightiness of the expansiveness of that mighty ocean of His to flow through us." As a reminder, Wigglesworth indicates that this kind of faith is the simplest one which utterly trusts in and acts on God's Word, letting Him manifest His almightiness according to His written promises for His own glory (see Chapter V).

With respect to a dynamic measure of the power of God in Spirit-baptized believers, Wigglesworth maintains that the Pentecostal graces or the sanctifying and empowering assistances of Spirit baptism can be degenerated into a very low point if not properly preserved.⁷⁰ This highlights the fact that, for Wigglesworth, Spirit baptism needs to be maintained by a holy, continuous communion with God, "mighty thoughts of God," and consecrated obedience to His Word and guidance.

Similar to Wigglesworth, Lake on the one hand definitely maintains that Spirit-baptized believers are given only a limited measure of God's power. Once, after testifying to the gradual healing of his son, Otto, Lake (Liardon ed. 1999: 410) maintains that there is a different measure of the infilling of the Spirit between believers and the Lord Jesus Christ:

In the life of Jesus, people were instantly healed. I believe Jesus had such a supreme measure of the Spirit that when He put His hands on a man he was filled and submerged in the Holy Ghost, and the disease withered out of them

creation: Jacob the supplanter had been transformed into Israel the prince. ... As Israel came forth, the sun rose upon him, and he had power over all the things of the world and over Esau. ... The next morning, as the sun rose, Jacob *'limped on his hip'* (Gen. 32:31). You may ask, 'What is the use of a lame man?' It is those who have seen the face of God and have been broken by Him who can meet the forces of the Enemy and break down the bulwarks of Satan's kingdom. The Word declares, *'The lame take the prey'* (Isa. 33:23). On that day, Jacob was brought to a place of dependence upon God. Oh, the blessedness of being brought into a life of dependence upon the power of the Holy Spirit. Henceforth, we know that we are nothing without Him; we are absolutely dependent upon Him. I am absolutely nothing without the power and anointing of the Holy Spirit. Oh, for a life of absolute dependence! It is through a life of dependence that there is a life of power."

⁷⁰ Wigglesworth (Liardon ed. 1996: 195, 198) states, "God has given to us in the Spirit, and behold, we are spiritual children today, and we must know that we have to be spiritual all the time. God forbid that we should ever be like the Galatian church, after we have been in the Spirit, we could come in the flesh. You are allowed to go into the Spirit but you are never allowed to come in the flesh after you have been in the Spirit. ... May the Lord save Pentecost from going to dry rot. Yea, deliver us from any line of sentimentality, anything which is not reality. For remember, we must have reality of supernatural quickening till we are sane and active, and not in any way dormant, but filled with life, God working in us mightily by His Spirit. We must always be on the transforming position, not on the conforming condition, always renewing the mind, always renovated by the mighty thoughts of God, always being brought into line with that which God has said to us by the Spirit, 'This is the way, walk ye in it.' 'Walk in the Spirit, and ye shall not fulfill the lusts of the flesh.'"

and vanished. But, beloved, you and I use the measure of the Spirit that we possess. And if we haven't got as much of God as Jesus had, then you pray for a man today and you get a certain measure of healing, but he is not entirely well. The only thing to do is to pray for him tomorrow, and let him get some more and keep on until he is well.

However, although the anointing may be limited, it can be greatly developed in a constant, habitual life of frequent intercessory prayers in the Spirit.⁷¹ When meditating upon "The Church, which is His Body" (Eph 1:22-23), Lake (Copeland ed. 1994: 313) maintains that the Church is "the generating power of God in the world" which is responsible not only to pray constantly that the power of God be sent from heaven, but also to penetrate the living Spirit of God in order to cause Him to bestow the saving grace and creative power over man, His image. Only by fulfilling her responsibilities in this way, can the church receive great salvation and miraculous manifestations of God.

On the other hand, by the fact that Lake also maintains the deification of believers in the internal outflow of the Spirit (see Chapter II), he maintains that the divine power manifested in Spirit-baptized believers may be constantly boundless and infinite. It is always able to move mountains.

2. Both Wigglesworth and Lake believe that there is a certain operative principle which determines the degree of the manifest power of God in the ministry of divine healing. Yet they are different in seeing the relation between faith and the measure of the Spirit in the baptized believer.

For the former, the weight of manifestation of God's power depends on the level of one's faith (Liardon ed. 2006: 39), and thus the measure to which one is clothed in Christ: "In the measure we are clothed and covered and hidden in Him, His inner working is manifested" (Wigglesworth 1999b: 495). This means that the qualities of the believer's self-denial and of practical acknowledgement of Christ by faith are determinants for a powerful demonstration of the Spirit.

⁷¹ Evidence for this statement is as follows: Reflecting on a powerful endurance of fifty years of healing and evangelizing ministry of Maria Woodworth-Etter, Lake (Liardon ed. 1999: 349) states that her secret of divine power is in shutting her own self up "night and day to pray the power of God on the world." In the same place, Lake, then, continues in referring the same to himself: "'That is where she [Mother Etter] gets her fire; that is where it comes from to my soul; that is where it comes from to other souls, through those who pray.' That is divine intercession." Confirming the decisive role of communion with God for anointing, Gordon Lindsay (Lindsay ed. 2000a: 49) reflects on the life of Elias Letwaba who continued Lake's work in South Africa, and concludes that he "had learned the lesson of prevailing prayer which gives men power with God and then power with men."

Differing from this view, Lake (Liardon ed. 1999: 412; cf. 223, 225) believes that the varying greatness of the unction of the Spirit determines the portion of one's faith:

[T]he Holy Ghost has come upon every Christian in a measure. It is a question of degree. There are degrees of the measure of the Spirit of God in men's lives. The *baptism of the Holy Ghost* is a greater measure of the Spirit of God, but every man has a degree of the Holy Spirit in his life. *You* have. It is the Spirit in your life that gives you faith in God, that makes you a blessing to other people. It is the Holy Spirit that is *outbreathed* in your soul that touches another soul and moves them for God (original emphasis).

Thus, for Lake, the sovereignty of God is the first key determinant of the measure of the given Spirit, and thus, the measure of one's faith.

6.2.2 Evaluation as to the Believer's Degree of Authority

In principle, the researcher agrees with Wigglesworth's idea of the provisional character of infinite manifestation of the Spirit.

1. The Spirit as the ultimate gift from Christ to believers is not given in part, but in His entirety which refers to His unlimited being without any measure.⁷² Differing from that, the biblical reference to the "measure" of the Spirit (John 3:34) refers to the working power and influence of the Spirit upon the believer or the gracious anointing of the Spirit's power (see Henry [1721, 1994] 1999: vol. 8: 1979-1980; Gill [s.a.] 1999c: 113-114).⁷³ The Old Testament prophets, like Elijah and Elisha, served God with a measure of the Spirit, i.e. with a limited degree of the powerful manifestation

⁷² Bonnke & Canty (1994: 42) correctly equate the anointing (gift) with the Giver: "The anointing of God is not just power or gifts, but the Holy Spirit Himself."

⁷³ The researcher is of a different opinion from Bonnke and Canty. Seeing that there is no gap between the anointing and the given Spirit leads them to the conviction that Christ's giving of the Holy Spirit to believers, referring to the anointing, is without measure. In interpreting John 3:34 they (Bonnke & Canty 1994: 32) state, "The AV reads 'He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.' Now the words shown in italics 'unto him', are not in the original text. The NIV translates it correctly 'God gives the Spirit without limit.' That is, to us all, as John 1:16 tells. 'Of His fullness have we all received.' Literally 'because of his fullness' we are filled without measure. Fullness lies in Christ Jesus and flows out of Him to fill us. He is the source. Peter quoted Joel 2:28 (see Acts 2:17), speaking of God pouring out His Spirit. The word is 'from' His Spirit. (*Gr apo*). So long as Christ is full, we shall 'be being filled', He is 'full of grace and truth' (v 14) and out of it we receive 'grace for grace' (v 16), that is grace constantly being renewed." The measureless giving of the Spirit refers to the "constant outflow" of the same from Christ (see Bonnke & Canty 1994: 39). This makes them to believe that such anointing in terms of Spirit baptism is abiding, and thus it constantly renews the baptized believers: "Some sing 'Oh, for a new anointing' and pray for 'another Pentecost' but the whole concept of another and new anointing, as if the original anointing had faded away, is strange to New Testament thought of the eternal Spirit. The anointing is self-renewing – it renews us, not we it. He is the Spirit of newness. 'He abides, Hallelujah, He abides with me!' we sing, as Jesus promised. 1 John 2:27 says, 'The anointing which you have received from Him abides in you' (Bonnke & Canty 1994: 43-44).

of the Spirit (see 2 Kings 2:9-10). The Spirit works in and through the Old Testament prophets and the New Testament apostles not always in His infinite capacity, due to their unworthiness related to their sin and depravity. So it is in our case, but not in the case of Jesus.

2. However, corresponding to Wigglesworth, some believers may receive a temporary manifestation of the unlimited anointing of the Spirit. This is an *exceptional*⁷⁴ anointing in which God unconditionally works in and through some believers for His own glory. The expression refers to the moment of temporarily receiving the unlimited measure of the fullness of the Spirit. In that fullness, all parts of the existence rest perfectly in God (see Chapter V), so that all are soaked in God's grace.⁷⁵ In this case, the Spirit freely exercises His perfect control over all parts of the believer. A. B. Simpson (1925: 129) rightly refers to this fullness in speaking about being filled with the Holy Spirit until "lost in the consciousness of our union with our beloved Lord."

Simpson (1925: 129) argues that believers may enjoy temporarily the fullness of the Spirit without measure in the present life if they have Christ in full:

"He [God the Father] giveth not the Spirit by measure unto him [i.e. Jesus]." Therefore, if we have Him we have the Spirit that dwells in Him without measure. Have we? Then, indeed, we are "filled with all the fullness of God and have received exceeding abundantly above all that we can ask or think according to the power that worketh in us."

Mark, here, that the condition must be perfectly applied: to be "filled with all the fullness of God." This implies an immediate renewal at the same time.

⁷⁴ In this case, the ethical condition of man (sins and imperfections of man) is a hindrance for the Spirit to manifest Himself in a glorious and powerful way. Yet, from a metaphysical perspective, there is absolutely no obstacle in the light of the Almighty and sovereign God in doing in and through His people as He will (see the footnote from point 1 above). The idea that God's omnipotence may be temporarily manifested in us is indicated implicitly by Bonnke. In preaching on "The Transforming Fire of the Holy Spirit," Bonnke (2005) rightly states, "We serve a mighty God. Our God is not the God of the minimum. He is the God of the maximum. That is from our perspective[s]. But, of course, from God's perspective, He has no maximum, because He is God." This fact corresponds to Jesus' words in Mark 9:23; 10: 27; Mat 19:26.

⁷⁵ In the light of the "already" and "not yet" Kingdom of God (see Chapter II), the perfect rest which will be experienced in the consummation (the "not yet" aspect) may be fully enjoyed for a short term in the present. This is established by mere grace independent from our imperfect condition. There is no impossibility for God to do so. On the one hand, His absolute sovereignty necessitates a complete freedom to work independently from the regular correspondence between the level of human sanctification and the measure of the bestowal of the Spirit. On the other hand, His Omnipotence opens the possibility to do so. Temporary perfection of the rest of faith in God, in the present period, belongs to God's compassionate and merciful work toward us and His gracious work that signifies consummation.

The temporarily infinite anointing of Elijah and Elisha was demonstrated in physically reviving the dead. This can only be done by the infinite almightiness. Also, the exceptional ascension of Elijah by the fiery chariot was of that same infinite character. This kind of anointing, by the Spirit, transformed and renewed Elijah into perfection in the heavenly realm. Yet, as indicated, these are exceptional, not commonly to be received. Most of Elijah's life manifested a limited anointing only.

When preaching on 2 Kings 4:6, Lloyd-Jones (1986: 13) indicates that the gracious God (with His unlimited grace) challenges the believers to determine the amount of power and grace received in the baptism with the Spirit:

[T]he amount to blessing [in the baptism with the Spirit] we receive depends entirely on ourselves; if the amount of the blessing depended on God there would be literally no end to it. When the widow tells the prophet that she has nothing but a pot of oil, he tells her, "Go borrow the vessels of *all thy neighbors*" (italics added). Not just one here and there. God is going to work a miracle, therefore, she must get hold of every single vessel she could. God's blessing is an endless, eternal ocean. Evangelist Dwight L. Moody told how for a number of years he was just a nominal, formal kind of Christian, who felt he lacked this greater blessing [i.e. the baptism with the Spirit]. He longed for it, and he prepared himself for it, yet it did not come. Suddenly, one afternoon as he was walking down the street in New York City, the blessing came; it was so overwhelming in its power that Moody felt it would kill him, and he held up his hand and cried, "Stop, Lord!" I can see now the procession of empty vessels receiving the oil. The woman asks for another vessel and is told that there are no more – "and the oil stayed." While they had the empty vessels to receive it, the oil continued to flow.

If this is the case of the Spirit baptism, the researcher suggests that believers should ask God by faith to continuously yet remarkably enlarge the capacity of ourselves to receive His grace every second and to always pour out His grace and anointing in the baptism with the Spirit to infinity. This will be a lifetime, unending process of one baptism with the Spirit.

In the light of the "already" but "not yet" Kingdom of God, the present fullness of the Spirit is colored mainly by a limited, yet abundant measure of the Spirit. In the *common* course⁷⁶ of the *extraordinary* anointing of the Spirit, Spurgeon rightly analyzes:

"You will never have grace, dear friends, in the same measure as the Lord Jesus had it (rather let me correct myself, for he had grace without measure), but you may receive and exhibit the same grace in your measure. O that you and I may have a high degree of it! Grace displayed itself in the Lord Jesus in a character

⁷⁶ In this method, the level of the fullness of the Spirit directly correlates with the giving of special sanctifying grace. Moreover; the ethical and metaphysical realities show perfect agreement.

absolutely perfect, in which not one of the virtues was absent or exaggerated, and in which not a single fault could be found” (Spurgeon [1871] 1997: vol. 17: 316).

In that anointing, when the measure of the Spirit’s power refers to the measure of the given grace in Christ, God manifests His great power and glory transcending our human limitations. His fingers are imprinted exclusively, as He did this metaphysically independent from any human means, although He works empirically in and through His Spirit-filled believers. In this case, present-day believers receive a marvelous, yet measurable portion of the Spirit, different from Christ who receives without measure.⁷⁷ However, in the same vein with Wigglesworth, the present, limited measure of the Spirit is far more than enough for believers to accomplish everything that God wants them to do and attain the greatest success in their ministries for His Kingdom. For Spurgeon, our measurable portion of the Spirit is not an obstacle for a powerful demonstration of the Spirit.

3. Inferring from the two points above, the believer’s degree of power and authority in dealing with sickness and disease depends on the fact of how God is really working in and through that believer, both to will and to do for the sake of His glory.

Since all things are metaphysically created through the Logos and continually supported by His sustaining power and word (see John 1:3; Heb 1:3), they by nature metaphysically recognize and obey Him. They always have ears and eyes to the authority of the Logos. Although sickness and disease by themselves will not spare people, beyond question they all recognize and obey Him and His peculiar authority. If one true believer speaks with the real authority of Jesus to problems such as diseases, sicknesses, and others, i.e. if Jesus Himself speaks within and through that believer, they will obey in the same way as if commanded by the Almighty.

This may reflect the independency of God’s work in us, irrespective of our imperfect and unworthy condition. We only need the existence of true faith as small as a mustard seed, yet a faith that is instilled directly and inwardly by God, in order to move mountains (cf. Price [1940] 1997: 34-35).

⁷⁷ Seeing only the regular work of the Spirit, Spurgeon argues for the imperfect condition of our earthly, redeemed humanity which will be completely perfected only in the consummation of the age.

4. Most theologians maintain that true believers have different levels of authority.⁷⁸ In the common operation of the Spirit, levels of authority are divinely bestowed, on the one hand, according to the divine calling, appointed ministries and difficulties that must be faced by believers,⁷⁹ and on the other hand, according to the spiritual maturity,⁸⁰ faith, obedience,⁸¹ and prayers of faith of those same persons.

Confirming the former in a more positive way, the Pentecostal evangelist, Reinhard Bonnke (Bonnke & Canty 1994: 15-16) is right when stating:

If God wants you to do something He will give you the ability to do it. Very likely it may stretch you beyond what you have done before. He wants you to grow. In Christ we are bigger. Whatever lies before you, God put it there. You can move mountains. Say this to yourself – ‘God means me to be more than I thought I was.’ Don’t measure what you should do by your gift, measure the gift by what you should do [according to the will of God]. It will match. God is a God specialising in the impossible ... He wants this fact to show in the lives of those who belong to Him. He commands the impossible, and then makes it possible to His glory. ... In Christ we have the resources of God. ... God gives us the power to do what He commands (original emphasis).

Highlighting the latter, in conformity with Lake, the intercessory prayer of faith is a determinant for developing divine power for a fruitful ministry of divine

⁷⁸ Richard Baxter ([1651] 1990: vol. 3: 649) correctly expresses this truth: “Think not that God hath promised to all christians the same degrees of grace; and therefore that you may expect as much as any others have. ... For there is, no doubt, a gradual difference between the capacities of several individual souls, of the same species; as there is of several vessels of the same metal, though not by such difference of corporeal extension. ... And it is certain, that there are various degrees of glory in heaven, and yet that every one there is perfect. But if this were not so, yet it is in this life only that we are now telling you, that all christians have not a promise of the same degrees.”

⁷⁹ In dealing with the measure of proportion of grace received by believers, Richard Sibbes (Grosart ed. [1862-64] 1982: vol. 7: 240) correctly states, “To one he [the Holy Spirit] gives five talents, to another but one. Must every one have as much faith, hope, love, humility, honour, riches, and other qualities as others? Where then is that order which God hath appointed, to give the greatest and most eminent graces unto those he hath fitted for the greatest works and places. He gives thee not so much grace as another, because he hath no so much work for thee to do as for him unto others, or there is not so great trials and temptations appointed for thee to buckle with as is for such a one.”

⁸⁰ Confirming this, Andrew Murray (1974: 74) maintains that the reception of divine inheritance depends on the spiritual maturity of believers: “The death of the testator gives the heir immediate right to the inheritance. And yet the heir, if he be a minor, does not enter into the possession. A term of years ends the stage of minority on earth, and he is no longer under guardians. In the spiritual life the state of pupilage ends, not with the expiry of years, but the moment the minor proves his fitness for being made free from the law, by accepting the liberty there in Christ Jesus.”

⁸¹ Cf. A. B. Simpson (1969: 86) explains that God “exercises a loving oversight in His blessings; and while He freely gives to all who ask and trust Him, and the only limitation in the measure of our blessings is our own faith and obedience, yet even when He gives most largely it is in the line which His wisdom and love see most consistent with our highest good and His supreme glory.” Likewise, highlighting the possibility of experiencing a very great portion of the unlimited grace of God by true faith Murray ([1981] 2002: 47) states, “Faith is the inner nature of the heart without which God’s most glorious blessing is offered to us in vain, but by which all the fullness of God’s grace can be most certainly received and enjoyed. ... It is by faith alone that we can press through to the enjoyment of all that the blood [of Christ] has obtained for us.”

healing. The role of intercession for revival and spiritual empowerment is supported by some theologians.⁸² Both Spurgeon ([1871] 1997: vol. 17: 202) and Charles G. Finney⁸³ maintain that the real issue for being clothed with the Holy Spirit and the Lord's might is an intimate communion of faith with God which must be practiced. Spurgeon ([1871] 1997: vol. 17: 202) highlights the idea that even Jesus' prayer life is a key secret behind His healing and saving power, and thus for His powerful ministry.⁸⁴ This principle is also true for every genuine believer.

Similar to Wigglesworth, Spurgeon specifies the kind of communion with God that is effective for gaining a positive answer and attaining a greater anointing: communion that delights in the Lord, that enjoys Him and His righteous will.⁸⁵ In the

⁸² Citing James W. Alexander (1804-1859), Samuel I. Prime ([1859] 1991: 210-211) maintains that the abundant effusion of the Holy Spirit upon true believers such as in the great awakenings and revivals is sought by the "importunity of beseeching prayers" analogous to the way Pentecost took place. J. C. Ryle believes that "of all the evidences of the real work of the Spirit, a habit of hearty private prayer, is one of the most satisfactory that can be named." He (in Leahy 1975: 204-205) reasons that while preaching and doing good works may be done from false motives, "a man seldom goes into his closet, and pours out his soul before God in secret, unless he is in earnest. The Lord himself has set his stamp on prayer as the best proof of a true conversion. When he sent Ananias to Saul in Damascus, he gave him no other evidence of his change of heart than this – "*Behold he prayeth.*" (Acts 9:11.)" In the same vein, Gillies ([1754, 1845] 1981: 178) maintains that the divine power manifested in Robert Bruce's personality and ministry is built through an especially close intimacy with God: "Just as his well-known influence with the king gave him no common authority among the people at large; so his intimacy with the King of Glory gave all he said and did a weight and power which few else possessed."

⁸³ Finney (Parkhurst, Jr. ed. 1990: 114) maintains that empowerment is attained through an intimate, faith communion with God, stating, "The soul in communion with God can easily bid Satan to depart, and he flees. Its faith seems to have the strength of omnipotence. It seems to vanquish all its spiritual foes with the utmost ease. The mind in this state rises above spiritual enemies and the power of temptation. The waves of temptation that would at another time overwhelm it seem to break harmless at its feet. It stands upon a rock above them. Temptation cannot reach it, but spends its impotent strength in beating against the everlasting rock on which it stands. It feels that Christ fights all its battles for it."

⁸⁴ Confirming this, Spurgeon ([1871] 1997: vol. 17: 202) states, "Observe the instructive fact, that our Savior retired and spent a special time in prayer when he saw [an] unusual crowd assembling. He withdrew into the wilderness to hold communion with his Father, and, as a consequence, to come forth clothed with an abundance of healing and saving power. Not but that in himself as God he always had that power without measure; but for our sakes he did it, that we might learn that the power of God will only rest upon us in proportion as we draw near to God. Neglect of private prayer is the locust which devours the strength of the church." Note here, that Spurgeon maintains that in the case of Christ, which is also true for us, secluded, private prayer in the presence of the heavenly Father results in "an abundance of healing power."

⁸⁵ Affirming this, Spurgeon ([1883] 1997: vol. 29: 534-535) states, "How wonderful was Christ's delight in his God! I can never think of his life as an unhappy one. He was, it is true, 'a man of sorrows and acquainted with grief'; but still there was a deep spring of wondrous happiness in the midst of his heart, which made him always blessed; for he said to his Father, 'I delight to do thy will, O my God! Yea, thy law is within [my] heart.' He delighted in God. ... Those love-visits, those near and dear communings which his holy heart had with the Father were his secret meat and drink. And you and I also must delight in God. ... Listen to this text, 'Delight thyself also in the Lord, and he shall give thee the desires of thine heart.' ... here is the royal road thereto, the King's ascent to his treasury – 'Delight thyself also in the Lord.' ... he that delights himself in God rises above the desires of the flesh

same vein, for a Methodist preacher, E. M. Bounds, this refers to an unceasing communion of prayer attended with a great hunger for God and His presence.⁸⁶ F. B. Meyer adds that it must be a communion of faith with a great hunger to receive the Spirit's power.⁸⁷ Regarding the last point, Matthew Henry ([1708] 1999: vol. 3: 269) argues that the double portion of Elijah's anointing on Elisha can be attained only with a very high appreciation and "due value upon" that anointing, along with a spiritual knowledge of self-unworthiness to receive it. Yet, at the same time, as Spurgeon ([1862] 1997: vol. 8: 716) states, "Faith looketh at *Christ's* worthiness, and believeth that his worthiness is quite sufficient to put our unworthiness altogether out of court" (original emphasis).

6.3 The Way to Empowerment for Divine Healing

Wigglesworth and Lake give very good suggestions in agreement with a Continuationist Reformed position. Wigglesworth's emphasis on seeking God in persistency and brokenness of heart is complementary to Lake's emphasis on determinative consecration to God. The former suggests that we should take and

and of the mind, and comes to desire that which God desires, and therefore it is that he wins the desire of his heart. But, oh, the pleasure, the joy, the bliss of delighting in God! ... Oh, what a pleasure! 'Mine own God is he.' Rich men glory in wealth, famous men in valor, great men in honor, and I in 'mine own God.' There is nothing about God but what is delightful to a saint. The infinite God is infinitely delightful to his people. Once get really to know God and to be like him, and even his sternest attributes – his power, his justice, his indignation against sin – will come to be delightful to you."

⁸⁶ Bounds ([s.a.] 1996, 1997: 49) states, "[U]nction is not an inalienable gift. It is a conditional gift, and its presence is perpetuated and increased by the same process by which it was at first secured; by unceasing prayer to God, by impassioned desires after God, by estimating it by seeking it with tireless ardor, by deeming all else loss and failure without it. How and whence comes this unction? Direct from God in answer to prayer. Praying hearts only are the hearts filled with this holy oil; praying lips only are anointed with this divine unction. Prayer, much prayer, is the price of preaching unction; prayer, much prayer, is the one, sole condition of keeping this unction. Without unceasing prayer the unction never comes to the preacher. Without perseverance in prayer, the unction like the manna overkept, breeds worms."

⁸⁷ Meyer's (1978: 19-20, 22) theory of the greatness of Elijah's power, that manifests itself in miraculous works and powerful preaching, is flowing from his faith and receptivity of or the great hunger to receive that Spirit's power through a private communion with God in prayer: "Faith made him all he became; and faith will do as much for us, if only we can exercise it as he did, to appropriate the might of the eternal God. All power is in God; and it hath pleased Him to store it all in the risen Saviour, as in some vast reservoir; and those stores are brought into human hearts by the Holy Ghost; and the Holy Ghost is given according to the measure of our receptivity and faith. Oh for Elijah's receptiveness, that we might be as full of Divine power as he was; and as able, therefore, to do exploits for God and truth! ... The acquisition of spiritual power is impossible, unless we can hide ourselves from men and from ourselves in some deep gorge, where we may absorb the power of the eternal God; as vegetation through long ages absorbed those qualities of sunshine, which it now gives back through burning coal." Note here, that there is an interrelation between faith, the fullness of the Holy Spirit, and the manifestation of divine power. The power of God is manifested by the Spirit according to the level of our faith.

receive Spirit baptism by faith, as it is a promise secured by Christ's atonement. Lake even teaches us to claim the same by faith. The evaluation highlights a prayerful waiting in faith for God's special visitation, a committed sanctification, and an intimate communion with God in a desperate hunger and thirst for God and His Spirit. These are a necessary preparation for experiencing Spirit baptism. Sincere intention for such fullness must be applied for the ministry of the Kingdom of God. Furthermore, upon the receiving of God's special visitation, believers must expect more of it with respect to the ever-increasing enlargement and ever-increasing infilling of God's special grace and power.

6.3.1 Wigglesworth and Lake on the Way to Empowerment

Wigglesworth gives a simple suggestion for attaining Spirit baptism: to seek God in persistency and brokenness of heart until receiving it by faith.⁸⁸ First, seeking God refers to a demonstration of true faith that is always focusing itself to search for God and His delight. In this, the continuous yet increasing hunger and thirst for God with respect to His infinite Being and grace determine the blessing of enlargement in Spirit baptism. A great need of God is required to bestow new grace upon grace and to manifest His glory from one step to another (Wigglesworth 1999b: 526). Secondly, brokenness of heart points to the essence of true repentance, obedience, and sanctification in Christ.⁸⁹

Related to the latter, "much praying and groaning" sometimes take place (Wigglesworth 1999b: 568). These may not be signs for faith, but an inseparable process of labors in prayer in order to attain true faith (Wigglesworth 1999b: 568). Thus, one's "tremendous sin is weighing [one] down" so that one becomes "broken in

⁸⁸ Referring to this, on the one hand, Wigglesworth (1999d: 56-57) says, "[S]eek God until you get from Him a mighty revelation of the Son, until that inward revelation moves you on to the place where you are always *steadfast, immovable, always abounding in the work of the Lord*" (1 Cor. 15:58)." As indicated before, "mighty revelation" refers to the powerful, internal revelation of God and Christ, of His finished work, blood, attributes of love, power, holiness, purity, and others by the saving illumination and implantation of the living Word in the heart in great divine light, power and purity, producing mighty, experiential, living, faith knowledge and making the baptized one personally conscious of the "inward presence" of the living Word. On the other hand, Wigglesworth (1938: 11) states, "There is no other way into the deep things of God but a broken spirit. There is no other way into the power of God." Cf. Couchman (1997: 43) states, "Brokenness before God increases our faith."

⁸⁹ The latter is also significant, since for Wigglesworth the essence of faith for divine healing is the same as that of saving faith, and faith manifested in divine healing is a continuation of saving faith (see Chapter IV), thus, the powerful exercise and purity of divine healing faith require continuous repentance or sanctification. In other words, empowerment – which is a pure manifestation of faith – happens along the line of sanctification attended with brokenness of heart. Practically speaking, this implies that a fruitful ministry of divine healing requires a sincere sanctification from sin.

the presence of God,” “properly melted,” and “comes into perfect harmony with” God’s plan so that He can internally manifest God’s gracious Kingdom without any hindrance (Wigglesworth 1999b: 568). Yet, if followed in the right direction, this will produce genuine revival:

A cry must come up from us that cannot be satisfied with anything but God. ... And while He will bring you to a consciousness of your own frailty and to a brokenness of spirit, your faith will lay hold of Him and all the divine resources. His light and compassion will be manifested through you, and He will send the rain [the great blessings of God secured by Christ’s atonement] (Wigglesworth 1999b: 576).

More positively than Wigglesworth, Lake (Lindsay ed. [1949] 2003: 55) values sincere “tears” in the prayer of faith. These tears are of genuine repentance and of an offering of the whole self to God. Thus, tears signify, first, the genuine dealing of the real self with God and secondly, the divine touch over the whole spirit, soul, and body of man which opens a right way to His great blessings:

If your prayers are deep enough in your spirit, so that they bring forth tears, bless God, it means God is finding a way down into your life. God has a difficult time getting the rubbish cleared out of our mind, out of our heart, and getting us down into the solid of our life (Lindsay ed. [1949] 2003: 55).

In a different place, Wigglesworth adds to his suggestion the aspect of faith-knowledge that must always stay in a distinct focus. Spirit baptism with the manifestation of God’s power in signs and wonders is available for those with the singleness of heart to know Jesus Christ crucified (Wigglesworth 1999b: 454).

After all has been done properly, Wigglesworth (1999b: 481) states that the believer has to follow God’s order in simple faith, simply taking and receiving in full what Christ has give us in full:

You should do as you are led to do. No pressure ought to be needed for you as you see your need before God and know He is here to supply your need. Therefore, why should we have to be entreated to seek the best of all when God is waiting to give without measure (John 3:34) to each and every one? Do as the Lord leads you, and let Him direct you in whatever way.

Likewise, in a different place, Wigglesworth (1999b: 568) highlights the necessity of faith to receive the Spirit’s outpouring, to take the power, grace, and truth which were already paid in full by Christ’s perfect atonement:

We receive because we believe. ... Believe that when you come into the presence of God you can have all you came for. You can take it away, and you can use it, for all the power of God is at your disposal in response to your faith. The price for all was paid by the blood of Jesus Christ at Calvary.

Similar to Wigglesworth, Lake (Lindsay ed. [1949] 2003: 37, 133) emphasizes the act of claiming and receiving by faith the promise of Christ and His Father concerning Spirit baptism which has already been secured by His perfect atonement.⁹⁰ Confirming this, Lake (Reidt ed. [1981] 2004: 63) suggests that we should enter “into the secrets of the heart of Jesus Christ by the grace of God” and claim “from heaven the flames of God [i.e. Spirit baptism] upon our souls.”

Furthermore, Lake (Liardon ed. 1999: 451) also puts more emphasis on the total consecration for God as an inseparable part of sanctification and a determinant for a fruitful ministry of divine healing (see Chapter II). The gracious outpouring of the Spirit of God “is not obtained through the Church, but that it comes upon the soul of man, straight from God Himself when necessary hundredfold consecration is made,” says Lake (Liardon ed. 1999: 712). “Consecration” refers to the complete separation of the whole existence merely for God, letting God, not man, decide either for health, sickness, or death. Relating to the body, consecration should be to the point of never putting any hope in man or medicine, for healing, except in God. Seriousness of practical consecration must even arrive to the point of daring to die for faith. Only in this way God manifests His mighty power for divine healing.⁹¹

In short, in order to receive God’s remarkable empowerment in Spirit baptism, Wigglesworth and Lake highlight the purest and simplest faith that is attended with complete repentance, dedication, and remarkable longing for God, Christ, His will, and grace. This must be originated from God’s gracious touch over the whole self.

⁹⁰ As relating to the greatest purpose of Christ’s atonement and ascension, Lake (Lindsay ed. [1949] 2003: 133, cf. 33) believes that the finished work of Christ secures the great privilege of a great outpouring of the Spirit from the Father.

⁹¹ The way to get to this determined consecration may be through a test of dying physically in order to arrive at dying spiritually, i.e. seeking all help only from God’s supernatural hands. Yet this must also be accompanied with a total sanctification from self, sin, and the world. Then, the believer will arrive anew in the “resurrection life”: “But I tell you, most of us will do our dying before we enter there. That is the life into which dead men enter. That is the resurrection life. We have to die to get it. You have to die to enter there. We die to our sin, we die to ourselves, we die to the opinions of men, and we die to the old world. We die to fear of spooks and demons and devils and prove the truth of the text, ‘Greater is he that is in you, than he that is in the world.’ ‘In my name they shall cast out devils....’ ‘Resist the devil, and he will flee from you.’ We live in Jesus Christ” (Liardon ed. 1999: 451). Confirming the absoluteness of a determined consecration of the whole being to God without any help from others, Lake (Liardon ed. 1999: 450) states, “Friends, you and I will never know or have the big ministry and the big victory until our souls have arrived at the place where we will die for our faith also. Lord God, help us. These days, if a man gets a stomachache he is afraid he will die. Die if you have to die, but do not disgrace the cause of Christ and weaken in your faith and sell it to man or the devil. When that degree of consecration comes into your heart, when that degree of determination comes into your spirit, you will not have to die.”

6.3.2 Evaluation of the Way to Empowerment

Approximately similar to Wigglesworth's and Lake's idea stated above, for Murray ([1984] 2002b: 173-174), to be filled with the Holy Spirit needs three qualifications: First, a great expectation and waiting of faith for the filling. This is an actual valuation of the great gift which is done in an absolute surrender to God and in an intimate communion with Him. Secondly, the sanctification of the self, in terms of the death to self and to the world. Thirdly, wholehearted, unreserved, simple faith in Christ that "claims the whole heart and yields up the whole being."⁹² As this third point has been discussed in Chapter V, the following discussion will deal with the first two, plus some added insights.

1. One way to obtain great empowerment is through importunate prayers for revival in an analogous way as at Pentecost. Spurgeon's advice for receiving special seasons of God's manifestation after conversion, is to constantly expect by faith the sweet, merciful, highest, saving "revelations of Jesus Christ" from the Word:

O Christian! up this morning! Let thy feet be shod with light once more; trip lightly across the plain of trouble; *get to the side of Calvary; ascend to the very summit;* and from Calvary I tell thee, thou canst *see across the plain as far as heaven itself* if thou canst but *get to Pisgah's top*, thou shalt sing, "*Sweet fields beyond the swelling flood Stand dressed in living green.*" And *your spirit shall become like the chariots of Amminadib. Seek, my brethren such spiritual manifestations,* if you have never experienced them; and *if ye have been privileged to enjoy them, seek more of them;* for *what is there can so certainly make life happy, and so fit you for the sky, as these revelations of Jesus Christ?* Oh! ye who despise what we enjoy, from the depths of my soul I pity you. Take heed, lest the first revelation you have of Christ be, when he shall be revealed in flaming fire, taking vengeance on his enemies; for if he is not *revealed in mercy*, he will be in justice. God give you *grace to see him on Calvary* before you see him on Sinai, to behold him as the Savior of sinners before you see him as the judge of quick and dead. God bless you, and *lead you to back these manifestations constantly!* (original emphasis in part, Spurgeon [1855] 1997: vol. 1: 405).

⁹² Although enumerating two points, Murray ([1984] 2002b: 173-174) actually suggests three points, stating, "Before any filling can take place, two things are needed. First, the vessel must be clean, empty, and ready to receive the water that is waiting for it. Then the water must be near and ready to give itself in full measure to the waiting vessel. In the great transaction between God and man for the filling of the Spirit, man needs first of all to know how to surrender completely. The death to self and the world and yielding up the whole being is essential. God is ready and able to take possession of our being and fill us with Himself. Our Lord Jesus said, '*He that believeth on me ... out of his belly shall flow rivers of living water*' (John 7:38). He named one condition of being filled with the Spirit to overflowing: simple faith in Himself. Faith is not an imagination or an argument or an intellectual conviction. It claims the whole heart and yields up the whole being. It trusts unreservedly in the power that seeks to take possession of it. The blessing is found in the life of faith and cultivated in secret fellowship and wholehearted surrender."

There are some points to ask God for in prayers waiting for the Spirit-filled life. Spurgeon ([1873] 1997: vol. 19: 608) suggests the following items of prayer for attaining divine anointing: “[P]ray for a revival in your own souls. Beseech the Holy Spirit to come upon you; entreat the Lord to send the breath from the four winds, not only upon the dry bones, but also upon the men who have to prophesy in the valley of the dead.” James W. Alexander (in Prime [1859] 1991: 211) describes the specific things to ask God for: “We ask something mighty and revolutionizing. It is Omnipotence that we are praying for. ... What an encouragement that ‘with the Lord Jehovah is everlasting strength’ ... ‘Not by might, nor by power, but by my Spirit, saith the Lord of hosts.’”

The role of faith in such waiting is crucial to sense the special, gracious presence of God and to receive His grace as indicated by Murray (1963: 129): “Faith is the faculty of the soul which recognizes the Unseen, the Divine; which receives the impression of the Divine Presence when God draws near; which in its measure accepts of what the Divine Being brings and gives to us.”

In other words, the way to receive Spirit baptism is to wait by faith in desperate hunger and thirst for God and His Spirit, with the intention of receiving the abundant, ever-increasing infilling of God’s special grace in this present time. On the one hand, this is to follow the instruction of James (4:8, ESV) that says, “Draw near to God, and he will draw near to you.” Lloyd-Jones (1986: 113) correctly comments, “Every time we take a step in the direction of God, he will take a step in our direction. If we approach God in faith we can be certain that he will approach us.” On the other hand, this is to expect the baptism with the Spirit, as indicated by Lloyd-Jones (1986: 12-13):

I think many of us fail to enjoy the higher blessings of the Christian life simply because we have never expected them. ... Believe in the fact that this blessing [the baptism with the Spirit] is for you; then go to the service on the tiptoe of expectation. Prepare for the miracle of God’s grace; that is your part. Get away from the mindset of the world and look to God for the blessing.

2. In accordance with Wigglesworth’s idea of the need of having faith knowledge focused on Christ crucified, Lloyd-Jones correctly argues that certain convictions of faith are absolutely essential to revival or Spirit baptism. In preaching on Genesis 26:17-18, he (Lloyd-Jones [1986] 1992: 36-37, 43, 45) correctly states:

I am urging that there are certain truths which are absolutely essential to revival. And while these truths are denied, or are neglected, or ignored, we have no right to expect the blessing of revival. ... while these truths are neglected, denied, or

even ignored, you cannot have revival. ... It is no use saying, 'Let's pray for revival.' There is something we have to do before that. The work of the Philistines must be cleared out. That is what Isaac did. 'He digged again the wells that they had digged in the days of Abraham, his father.' They cleared out the rubbish, and the refuse, and the earth, and there was the water as before. Every revival shows clearly that that preliminary work has always been done. There are therefore, certain things which I must put before you, certain truths which must be believed. Revival cannot happen while these truths are denied, and so we must look at them, and we must take them in the right order. ... the Spirit of God can only be outpoured on, and can only honour, his own truth. The Holy Spirit cannot honour a lie. He cannot honour a negation of the truth. The Spirit who is poured out in revival is the same as the one who led these people to write the books of the Bible. It is he who has given the truth, and safeguarded its writing in an infallible manner. This is the truth of the Spirit. So, if we want the blessing of the Holy Spirit, clearly, we must make sure that our position conforms to his truth. ... Is it not clear, then, for all these reasons, that if the Lord Jesus Christ is not crucial, central, vital, and occupying the very centre of our meditation and our living, our thinking, and our praying, that we really have no right to look for revival?

Therefore, since Spirit baptism is done by Christ Himself on the basis of His finished work, so the basic convictions of faith that must be believed are, at least, (1) the eternal person of Christ as the only begotten Son of God, (2) the perfect, atoning work of Christ, and (3) the fundamental application of its infinite blessings through faith.

3. It is true that sanctification and consecrated obedience to God must be valued for a mighty demonstration of the Spirit in the ministry of divine healing.

While maintaining that the Spirit and His work are absolutely needed to produce genuine obedience to God, Murray (1962: 49, 51), based on John 14:15, 16; Acts 5:32, states, "The Saviour claims obedience as the condition of the Father's giving and our receiving the [baptism of the] Spirit. ... Obedience must precede the baptism of the Spirit." In the same vein, Robert Bruce (in Gillies [1754, 1845] 1981: 177, cf. 179) maintains the key importance of private sanctification in order to manifest sanctifying and reviving divine power in preaching: "Except I myself be sanctified in some measure, I am not able to sanctify others."⁹³ Also, John Wesley states, "Give me a hundred men who fear nothing but God, and hate nothing but sin, and I can take the world for Christ" (in Hills [s.a.] 1997: 16). Likewise, Watchman Nee argues that miraculous healing is divinely ordained not only for those in Christ

⁹³ Thus, as explained in the same place, he once abstained from taking a full burden of ministerial calling in Edinburgh, but devoted himself to fix His relation with God: "I found in me such a parpan (i.e. division wall) of iniquity, dividing betwixt his Majesty's comfortable presence and me, that I thought it was not his Majesty's pleasure that I should take the full burden upon me till this parpan was demolished, and impediments removed."

who have faith in His specific promise of divine healing, but also for those who commit to a whole-life, ministerial sanctification at the same time.⁹⁴ To a certain sense, for Nee, the degree of the virtue of divine healing is given in tune with the degree of the committed offering of the total self to God.⁹⁵

Furthermore, related to the first point above, to effect the anointing of the Spirit, genuine sanctification must be attained in an intimate walk with God.⁹⁶ George Whitefield (in Hills [s.a.] 1997: 16) states, “I would rather have five men who are led by the Spirit and walk with God than to have five hundred men at whose piety the devil laughs.”⁹⁷ In other words, holiness of life is necessary for attaining a victorious warfare against the devils. Also, in highlighting the importance of

⁹⁴ Nee ([1968] 1977: vol. 3: 143-144, 146-147, 149-150, 152) states, “[T]hose who truly wish to live for God and claim this promise and provision [that the Lord God gives life to the believer’s mortal body to be restored and preserved in divine health] by faith shall experience the reality of the fullness of life in the body as given by the Holy Spirit. ... How can we expect to have Him give life to our fleshly frame if we neglect the work of putting to death its deeds? For only by putting to death its deeds through the Holy Spirit can we *live*. For the body to live its doing must first be put to n[a]ught, or else death shall be the immediate result. ... Would He give life and strength to men to empower them to live for themselves? How utterly ridiculous! The life God gives to our body is for the purpose that we may thereafter live for Him. ... Unless believers abandon themselves and trust completely in the power of the Spirit to lay to rest the deeds of the body, the truth they profess to know will persist as mere theory. Only a putting to death by the power of the Holy Spirit will give life today to our mortal frame. ... ‘The body is for the Lord.’ This signifies that though the outer flesh belongs to the Lord it is entrusted to man for him to maintain for Him. How few are those who know and practice this truth! Many saints today are stricken with sickness, weakness and suffering; God is chastening them that they may present their bodies to Him a living sacrifice. They would be healed if they yielded them completely to God. God wants them to know that the body is for the Lord, not for themselves. If they continue to live according to their wishes they shall see the scourge of God remain upon them. All who are sick should take these words seriously to heart. ... The meaning of the body for the Lord is that we present ours wholly to Him to live for Him; while the Lord for the body implies that, having accepted our consecration, He will grant His life and power to our bodily frames. He will care for, preserve and nourish this physical frame of ours. ... If we yearn to experience the Lord for the body we first must practice the body for the Lord. It is impossible to experience the Lord for the body if we use our bodies according to our wants and for our pleasure instead of presenting them for living entirely unto the Lord. Yet were we to hand ourselves over completely to God, yielding our members as instruments of righteousness and conducting ourselves in all matters according to God’s order, He most surely would accord us His life and power. ... Hence this is how the Lord is for our body: He will raise us up by His power. It is yet future, nevertheless today we may foretaste the power of His resurrection” (original emphasis).

⁹⁵ Confirming this, Nee ([1968] 1977: vol. 3: 150) states, “God gives His Own Self totally to us that we may offer ourselves completely to Him. Upon offering ourselves to Him He will again give Himself to us according to our measure of committal. The Lord wishes us to know that He has given His body for us; He also wants us to know that if our body is genuinely for Him we will experience Him for it.”

⁹⁶ With this in mind, Spurgeon ([1864] 1997: vol. 10: 337) states, “Your prayers at the prayer-meeting have not that fervor and unction which they would have if you lived nearer to God.”

⁹⁷ In the same vein, a Pentecostal, Mathew S. Clark (1989: 45), states, “It is impossible to validly encounter Jesus Christ without experiencing initially his transforming power and subsequently becoming involved in the dynamics of a relationship which involves not only faith, love and devotion, but power for service as well.”

sanctification for the mighty manifestations of God/Christ, Spurgeon adds the significance of humbling one's self before the Lord, working hard, and bearing suffering for Him.⁹⁸ In a similar way, while acknowledging that empowerment is manifested by faith or in the actions of faith, Bonnke (1999: 131) correctly states, "Faith only operates when linked with His [God's] purposes, and the first of them is to bless all families of the earth." Complementarily, A. W. Tozer in a sermon "Where is the Lord God of Elijah" maintains that consecrated obedience to God must be joined with fullness of faith and a prayerful life for great divine empowerment.⁹⁹

In short, the crucial points for receiving God's unction are the following: First, to seek and use it in both a special consecration of the whole self and a committed obedience to God. Secondly, to seek and use it in the way of constant prayer and communion with God. Thirdly, to seek and use it in utter humility, glorifying God only. Fourthly, to seek and use it in the greatest and most appropriate way for the ministry of the Kingdom of God. Fifthly, to expect more of it with respect to ever-increasing enlargement and ever-increasing infilling of God's special grace and power

⁹⁸ Confirming this, Spurgeon ([1855] 1997: vol. 1: 398, 401) says, "I never found a lazy or indifferent Christian have a manifestation of Jesus Christ; I never heard one who gave himself wholly to business talk much of spiritual manifestations. ... Those who do but little for Christ, Christ does but little for them in the way of special favors. Those who sit down, fold their arms, eat, drink, and are satisfied, are not the men who enter into the secret chamber of the Most High, and enjoy the presence of the Almighty. The men who are the most zealous for their Master discern the most of his loving kindness, and enjoy the richest blessings from the Lord. ... When we work the hardest we feel grace the most plentiful, dig the deepest we get the sweetest water. He who toils the most has his bread the most sweetened ... drops of sweat are blessed things to make dry bread go down. ... he who serves his God may rejoice, for God will treat him with dainties; he will give him his portion mixed with honey; he will say, 'I have taken thy bread and dipped it in my own dish; take it, and eat it, for thou art one who works in my own vineyard.' ... 'God has respect unto the humble, but the proud he knoweth *afar off*.' He does not want to come near them to know them, and will never give them any visits of love. ... A man who has not holiness has never had this manifestation. ... He will not bestow his favors upon the wicked; for while he will not cast away a perfect man, neither will he respect an evil doer."

⁹⁹ Affirming this, Tozer ([1961] 2005) says, "Elijah was an obedient man. It says here that he went and did everything according to the Word of the Lord. And every time God spoke to him, he went and did according to the Word of the Lord. And because he went and did according to the Word of the Lord, God did according to the word of Elijah. And the two of them work together on [one] thing. God says, 'Elijah, do this,' and 'God, here I am' and [Elijah] did it. Then, he [Elijah] said, 'Oh, God, do this,' and God run and did it. God and Elijah work together. Because Elijah listen[s] to the Word of the Lord, the Lord listen[s] to the word of Elijah. God's looking for obedient people. Obedient I mean positively obedient, not passively obedient only. ... God [is] waiting for somebody as obedient as Elijah was ... and ... full of faith as Elijah. ... Now God almighty is here, not far away. ... If I meet the conditions I get the power. And so there are conditions to be met. God almighty is here now, the Lord God of Elijah, our God today. He is the God and Father of Jesus Christ. He is the God who works miracle[s] ... But there must be conditions met, faith and obedience ... and you will have the power that Elijah had. 'Where is the Lord God of Elijah?' He is here waiting: waiting for a fearless people ... a consecrated people ... an obedient people ... [a] chase-field [i.e. love-to-work] people, [and a] prayerful people. When He finds them, He begin[s] to do what He did for the other days [of Elijah]."

to serve Him. Confirming all of these, Spurgeon ([1897] 1997: vol. 43: 68, 70-72) encourages believers to seek and receive Spirit baptism in a proper way:

[T]he Lord will give grace to all those who feel that they need it, and confess their need. ... If you have had the first droppings of grace, keep on looking to him who gave you those first drops, for there is a shower on the way. He who has grace enough to believe in Christ, may say that he hears the sound of abundance of rain. "He giveth more grace." Do you not remember that Jesus has come, not only that we might have life, but that we might have it more abundantly? ... If thou art brought into covenant with God by Christ Jesus, then all the grace that is in the covenant and in the covenant Head is thine, and thou mayest freely partake of it. If thou hast but a morsel of the dainties of Christ in thy mouth, there stands One at the table who says to thee, "Eat, O friend; drink, yea, drink abundantly, O beloved!" If thou be but his son, all that he has is thine, and thou shalt by-and-by have, in conscious enjoyment, more grace than thou hast had as yet, for where he has given some grace he delights to give more. "The Lord will give grace," also means that He will give it in the form in which it is needed. ... Grace is a thing which has to be used, and the Lord who gives it means us to use it. Whenever God sharpens my scythe, I know that there is some grass for me to cut. If ever he hands me down a sword, he seems by that very action to say to me, "Go and fight," and he does not give it to me that I may have it dangling between my legs to show what a man of war I am. When you need grace, you shall have grace. ... you shall have grace to do it when God calls you to it. ... He will give us grace to a much larger degree when we are prepared to receive it. Let none of us believe that we are yet all that we are to be, or all that we ought to be, or all that we may be. Brethren, we have no conception of what, by the grace of God, a Christian may become. "I can do nothing," says one. That is true, learn that lesson well; but there is another lesson, remember, to follow it: "I can do all things through Christ which strengtheneth me." Do not always rest content with the A B C; go on to the rest of the letters of the alphabet. There is a higher life than some professors [i.e. those who profess faith in Christ] live, and blessed is he who attains to it. You are a doubter; I am sorry that is the case, and I wish I could lead you out of Doubting Castle. But the Lord can deliver you from that dreadful dungeon. You are a trembler, weak and feeble. Well, God be thanked that you are alive at all; still, it would be better if you were to grow "strong in the Lord, and in the power of his might;" and you may. You, who now, through lack of faith, wear sackcloth and ashes, may yet, as God's trustful children, put on the silken garments all bespangled with the jewels of his love. You sit today upon the dunghill, but God does not make dunghills for you, he means you to sit upon the throne, for he hath made us kings and priests unto our God. Then why are we sitting on the dunghill? It is well to be even there when God places us there; but it is better far to rise from it, and put on our beautiful garments, and get to the top of Amana, and there hold sweet communion with him who dwells on high. God bring us there by his grace! The promise still stands: "The Lord will give grace." You may have it; therefore desire it, long for it, seek it, prize it; and you shall yet have it, and praise God for it (original emphasis in part).

Finally, we have to concur with Wigglesworth's idea, that we should just receive in simple faith what Christ has prepared to give us in a very great measure, i.e.

the outpouring of the Spirit. When drawing near to God with a great expectation to receive Spirit baptism, believer should cease from all efforts and merely present the whole self to Christ on the altar as a living sacrifice. This is to receive Spirit baptism in the presence of Christ through simple faith. Corresponding to this way is the method for attaining perfect rest for our souls. When delivering a sermon on Psalm 84:1-3, Lloyd-Jones ([1992] 1993: 127) rightly explains that:

There is only one place in the universe where you will find it [perfect rest for a soul], it is 'the altars'. It is only as you look at Him there dying on that cross that you will find rest and peace for yourself, for your soul. For He tells you here to stop striving; to make no more effort; it is not your seeking that will enable you to find – 'Come unto me [Jesus]'. Just as you are, in your failure, in your helplessness, in your restlessness. 'Come to me and I will give you rest.' The sparrow has found a house and the swallow a place where she may make her nest and lay her young; the rest and the peace and the quiet that the gospel gives, the end of the seeking and the striving.

Only in this perfect, effortless surrender and reception to all promises of Christ, Bonnke's (1992b: 22) thought is right:

To come to Jesus begging and pleading is not having faith at all. FAITH INVOLVES TAKING. You do not need to persuade Jesus Christ to be kind and baptize you in His holy fire [with the Spirit]. He has already promised. Come with boldness to collect what He is offering you. It is a gift, and you must believe the Giver before you reach out to receive what the Giver is giving.

This absolute surrender attended with perfect confidence of receiving from Jesus the baptism with the Spirit is the purest expression of simple faith needed for a remarkable empowerment and sanctification. This correlates with the fact that "[f]aith is your spiritual hand simply accepting what is offered [by Christ] ... letting God pick you up and carry you like a trusting child ... leaving things to God" (Bonnke & Canty 1995: 21).

6.4 Conclusion

The greatest spiritual equipping needed for a fruitful ministry of divine healing is Spirit baptism. This means that the Holy Spirit Himself is given in an outpouring upon the Spirit-baptized disciple of divine healing in order to greatly actualize the indwelling of Jesus Christ, His resurrection power, and the living Word of God, manifesting His flame of Fire in and through the same. His gracious working internally implants the Word with great light, sweetness, and power, by which, then, a great sanctification and empowerment take place. Thus, the pure, simple faith needed for a powerful and effective ministry of divine healing is formed, the divine healing

virtue is communicated effectively, and the ministry of divine healing becomes more predictable.

To be practically applied, the greatest spiritual equipping for a fruitful ministry of divine healing is not just a single outpouring of the Spirit subsequent to the first conversion, but experiencing a series of special visitations of God that intensely bestow special graces and truth. A great revival for the present period is not enough for such a fruitful ministry. It is a beginning from which the baptized disciple must expect more and more of God and His blessings in a great or greater portion. The disciple of divine healing needs to be recurrently enlarged and to intermittently receive more and more graces, living truth, and power through God's special visitations which prefigure the great, perfect, infinite fruits of Christ's finished work in the consummation of the age.

Spirit baptism is not only a teaching of classical Pentecostalism, it is also rooted in the Continuationist Reformed tradition. It is a biblical blessing to attain a more abundant life, becoming more than a conqueror through Jesus by the Spirit. By experiencing Spirit baptism, the disciple of divine healing will live in a higher life as God's prophet, king, and priest with the great authority that is required for a fruitful ministry of divine healing.

Before and after demonstrating the very great power of Spirit baptism, the disciple of divine healing must properly value this baptism. As it is the greatest spiritual equipping for a powerful and efficient ministry of divine healing, the disciple must seek God in brokenness of heart and persistency until receiving Him in an outpouring; and after that, must expect more and more of the same. A prayerful waiting in faith for God's special visitation, a committed sanctification, and a desperate hunger and thirst for God and His Spirit are required to receive, preserve, and develop the anointing for such a ministry. Lastly, a simple and bold believing like a trusting child of Christ's promise of Spirit baptism, or simply accepting the Spirit poured out by Christ is a final way of such a great anointing for a fruitful ministry of divine healing.

The anointing of Spirit baptism must constantly be used in the greatest and most appropriate way for the divine healing ministry of the Kingdom of God. It must be used in utter humility, in an intimate communion with God, and in order to glorify God only. In turn, those who do so will increase in power to perform divine healing.

CHAPTER VII

SUPERNATURAL GUIDANCE IN PERFORMING DIVINE HEALING

As a reminder, the overall focus of this thesis is to identify, formulate, and rework a practical theological theory of divine healing (which is derived from Wigglesworth's and Lake's ministries of divine healing) into a Continuationist Reformed framework. As an integral part of that, this chapter will deal specifically with direct, supernatural guidance in conducting the ministry. Here, "direct" refers to an immediate intervention of God without the mediation of the Scriptures, yet always in perfect harmony with the Scriptures.

The study does not discuss, but affirms the truth and benefits of natural guidance through the work of the sanctified conscience, reason, common sense, and the like.¹ They are equally needed and assumed as commonly at work in such a ministry. Yet, direct, supernatural guidance needs to be properly understood in correspondence with the supernatural work of God in bestowing the miraculous faith of divine healing and in performing divine healing. Moreover, the subject of guidance regarding divine healing is not properly developed within the framework of the Continuationist Reformed position. This may encourage a skeptical rejection by that tradition, that judges divine healing as unscriptural, demonic, experientially subjective, fanatical, unsafe, taboo, or the like.² The lack of knowledge and all inappropriate responses to divine healing need to be rectified in a proper way. This study meets these needs.

¹ Such normal guidance is principal and indispensable in our lives. Packer (s.a. : 8) rightly states, "The fundamental guidance which God gives to shape our lives – the instilling, that is, of the basic convictions, attitudes, ideals, and value-judgments, in terms of which we are to live – is not a matter of inward promptings apart from the Word but of the pressure on our consciences of the portrayal of God's character and will in the Word, which the Spirit enlightens us to understand and apply to ourselves."

² For example, Warfield and other Cessationist theologians (cf. Chapter I and IV) see the direct, supernatural guidance of God as non-existent since the close of the canonization of the Scriptures. The people with this viewpoint would consider any claim of God's direct, supernatural guidance as negative.

This study will do the following. First, it will investigate the existence (reality), need, and forms (in examples) of the direct, supernatural guidance of God, and also ways to cultivate this as understood and experienced by Wigglesworth and Lake. This will be supported by some relevant ideas and examples mainly in their ministries of divine healing. Accordingly, their experiences which do not specifically deal with divine healing may be utilized as these are relatively close to and useful for the ministry of divine healing. Their special relationship with God or, more accurately, God's special dealing with them for the advance of His Kingdom, contributes to their unique experiences. Consequently, their case may be not relevant for all people. However, similar patterns may occur in the lives of others who have similar ministries. Also, some principles may be found useful for advancing the ministry of divine healing. Secondly, the study will rework the findings into a Continuationist Reformed position through evaluating these findings. The study will be presented systematically according to its main headings.

The study demonstrates that Wigglesworth's and Lake's ministries of divine healing exhibit great need for and display various forms of God's direct, supernatural guidance apart from, yet in harmony with Scripture. The general form of guidance in Wigglesworth's life is Jesus' specific, immediate, propositional command to do something and in Lake's life the tangible flow of the Holy Spirit, such as impulses, lightning, and currents of power of the Spirit. The typical form of immediate guidance in Wigglesworth's ministry corresponds to his habit of always asking Jesus in almost every instance in his dealing with the sick. As to Lake, the typical form of the immediate guidance is similar to the special experience of his being filled continuously with the Spirit. For both of them, the necessary condition to receive and develop direct, supernatural guidance is remaining continually filled with the Spirit. When there is no direct, supernatural guidance (in dealing with the sick), a special time for protracted prayer is needed until the sick person is well.

The reworking part of this chapter reveals a great agreement with their theological and practical positions: a Continuationist Reformed tradition theologically and practically acknowledges and witnesses the need, continuation, and various manifestations of the direct, miraculous guidance of God. To manifest the special order of His extraordinary providence, God, in His absolute sovereignty, generously gives this kind of guidance, so-called "new revelations of the Spirit" (Westminster Confession of Faith 1:6) which is analogous to God's "special call." This guidance is

perfectly harmonious with Scripture. In line with Wigglesworth, to develop such guidance, the Reformed tradition promotes a continuous communion with God in the form of constant ejaculatory prayers, which only become possible through a spiritual heart under the constant, gracious power of the Word and Spirit. The Word and sanctified, natural guidance are central and need to be operational in the period of no direct, supernatural guidance. In Lake's ministry of divine healing, natural guidance is neither negated nor emphasized. Now we proceed with the investigation.

7.1 The Reality of, Need for, and Forms of God's Direct, Supernatural Guidance for Divine Healing

Wigglesworth and Lake claim that sometimes they were directly, supernaturally, and tangibly guided by the Holy Spirit in dealing with the sick. Their ministries show various forms of this kind of guidance. Sometimes this guidance calls attention to a reference to the Scriptures, sometimes not, but it never contradicts the Scriptures. A Continuationist Reformed position agrees with their claims of the existence of this kind of guidance in the present, and the possibility of this diversity. This view is held by some theologians from the same tradition and supported by the fact that the issue is analogous to the "special call" of God (to assume the special commission of preaching the Word or Gospel) which still remains in the present time. Furthermore, some particular experiences of Spurgeon, St. Patrick (373?-463? – the former bishop of Ireland), and others also confirm the existence of direct, supernatural guidance apart from, yet, in harmony with the Word. In addition, the evaluation will consider the importance of this direct, supernatural guidance in dealing with the ministry of divine healing.

7.1.1 The Reality of and Need for God's Guidance for Divine Healing

In the divine healing ministries of Wigglesworth and Lake, the reality of God's tangible, direct, supernatural guidance is discernible.

Divine healing in Wigglesworth's experience is filled with the testimony of that type of guidance in which God reveals His deep and special things (Wigglesworth 1999b: 503; Liardon ed. 2006: 30). This guidance in the ministry of divine healing, according to Wigglesworth, points to the Self-communication of God's gracious presence and works in the guided believer, letting him or her know in a personal way that God is now engaged in His healing will and operations. In this

context, Wigglesworth (Liardon ed. 2006: 43) states, “God is an inward witness of a power, of a truth, of a revelation, of an inward presence, of a divine knowledge.”

The need for God’s extraordinary guidance in divine healing, according to Wigglesworth (1999d: 149; Liardon ed. 1996: 326), relates to the divine program of the healing: God will do it “when we understand the perfect plan of His spiritual graces that has come down to us.” He (Liardon ed. 1996: 326; Wigglesworth 1999d: 150) explains that plan as follows:

brokenness ... surrender ... wholehearted yieldedness [to God in Christ], where we decrease but ... God has come to increase; and where we dwell and live in Him. ... well-furnished with faith for every good work ... the mind of the Lord may have free course in you, run and be glorified, that the heathen shall know, the uttermost parts of the earth shall be filled with the glory of the Lord as the waters cover the deep.

In short, God’s guidance is seen in accomplishing divine healing and its spiritual goals that deal with, firstly, the living faith of believers, secondly, the testimony to unbelievers, and thirdly, the ultimate glory of God in Christ. These goals must be faithfully adhered to by every disciple of divine healing.

Now we turn to Lake. Although not always specifically in favor of divine healing, he believes that God’s direct communication is an inseparable part of the “guidance and direction of the Holy Spirit.” Here is an example of God’s direct voice (Copeland ed. 1994: 251-252):

I found God as a boy. For years and years, fifty of them almost, I have been walking in the light of God, understanding fellowship with God, listening to the voice of God. As I was coming up one of the highways, a voice said to me, “Pull on to the left side of the road and stop.” That voice is so common that I never even spoke of it to my wife. The left side is the wrong side of the road, and you are breaking the traffic law. I have listened to that voice so long, and for so many years that I have learned in most cases to obey the voice of God. “My sheep [know] My voice” [John 10:3, 27]. The thought I am trying to bring you ... is the value of knowing the Lord, what communion with God means. Salvation is not just something that God gives that is going to bless you after you die. It is having the presence of the Lord now. God has promised the Christian the guidance and direction of the Holy Spirit. Very well, I pulled on to the left side of the road and ran my wheels close to the ditch and stopped. Presently I heard the grinding of a great truck coming around the curve. Instead of coming normally, it was coming down the left-hand side of the road at an angle of 45 degrees. The thing had gotten out of control, and was covering the whole road. If I had been on my side of the road it would have side-swiped me and pushed me over a hundred foot bank. I was on the other side and the great thing just went by me. [The truck went off] a little ways, about 50 or 100 feet, it struck a rough spot in the road and righted itself. The driver got the truck under control and went on. Listen, men in this Word of God were guided by the voice

of God. God talked to them. That is the inner thing or real Christian experience. That is the reason that men seek by the grace of God to enter into the real heart of God, into the real soul of Jesus Christ, into the place where He lives within you, where His voice speaks to and in your heart.

The communication of God's guidance is focally revealed to the heart by the Spirit, not the intellect (see Liardon ed. 1999: 61, 223-224). It will then instill an existential, tangible knowledge of divine things which cannot be communicated through any other means.

7.1.2 Examples of Forms of Supernatural Guidance for Divine Healing

In order to attain a fruitful ministry of divine healing, some forms of God's direct, supernatural guidance need to be identified. The following are some select, concrete examples of these forms in the divine healing ministries of Wigglesworth and Lake, manifesting various kinds of God's dealing with His servants to perform divine healing. Their accounts are regarded as complementary. In each of the cases, divine healing took place exactly in accordance with the guidance given.

1. Both Wigglesworth and Lake received God's guidance in the form of an internal, powerful assurance in the heart of the miraculous healing of those prayed for. In many cases of Lake's ministry, this was given before he ceased praying that the person might be healed.

Wigglesworth's experience of this special assurance that divine healing was already taking place by God's work was unambiguous. It happened when he helped a man with ruptures in two places, even when the person testified angrily and publicly to the congregation that Wigglesworth's ministry was counterfeit (the next day after Wigglesworth prayed for him with his hands laid on). Here is the story as told by Wigglesworth (Liardon ed. 1996: 299-300):

He [the man is not specified by name] said, "I want to tell you people that this man [Wigglesworth] here is deceiving you. He laid his hands on me last night for rupture in two places, but I'm not a bit better." I [Wigglesworth] stopped him and said, "You are healed, your trouble is that you won't believe it." He was at the meeting the next night and when there was opportunity for testimony this man arose. He said, "I'm a mason by trade. Today I was working with a laborer and he had to put a big stone in place. I helped him and did not feel any pain. I said to myself, 'How have I done it?' I went away to a place where I could strip, and I found that I was healed." I [Wigglesworth] told the people, "Last night this man was against the Word of God [that calls people to believe in Him in order to be healed], but now he believes it. It is true that these signs will follow them that believe, they shall lay hands on the sick and they shall recover. And all through the power that is in the name of Christ."

Now we turn to Lake's experiences. In Carlton, Oregon, he laid his hands on a man who had a slipped vertebra caused by an accident and then prayed for divine healing:

[B]efore I ceased praying I was conscious that he was healed. But he did not know it. By the Spirit of God one [Lake] is aware of what God had accomplished. So when I finished praying, I put my hand upon his stomach and I said, "Bend down, and do it quickly." The poor fellow was so startled, perspiration came upon his brow, because he expected the usual thing to take place. But God had healed him (Lindsay ed. [1948] 2003: 111).

On the next day, when giving a lecture at the Medical Department of the University of Dublin, Lake prayed for an old man, a janitor who has suffered from crippling rheumatism for ten years. Lake (Lindsay ed. [1948] 2003: 111) explains,

I prayed for him, asking that the Lord might heal him; as I did so, his dear simple soul went up to God, and the faith of God in my soul went up to God for him, and the old man was healed. I had the consciousness before I ceased praying, that he was healed. The chairman addressing one of the professors, said "Explain this occurrence." And he proceeded to give a long technical psychological statement. The janitor's wife, in her delight, broke in with "Ach it's just J[esus]."

It can be inferred from the last citation that the simple prayer of faith on Lake's part (and perhaps also on the janitor's) was related to his immediate, sure, conscious conviction that divine healing was already taking place.

In many cases, Lake will pray for divine healing until his heart was fully convinced that the work has been done completely by the Lord:

Sometimes those who minister to the sick are aware of what takes place, although the individual himself is unaware of any healing. ... When the real thing takes place – when a person is saved or healed from disease – we know what it is. We pray until we are satisfied in our souls that the work is complete. ... We always prayed for a person until we were satisfied that the healing was complete. There was no dependence on the arm of man (Reidt ed. [1981] 2004: 72-73).

Lake's habit was grounded in the belief that the true sense of the believer's kingly dominion in Christ (see Chapter II) may supernaturally produce the sure knowledge of healing (see Reidt ed. [1981] 2004: 72). When a true believer employs this dominion over disease, his relationship with God sometimes communicates that victorious fact.

2. Usually, God's guiding sign in Lake's experience of ministering divine healing was a tangible flow of the Spirit of God within and through his body toward the sick. Wigglesworth had similar experiences, though not as often as Lake did.

Lake testifies (Liardon ed. 1999: 340) that sometimes he sensed the tangible manifestation of God's healing presence:

I want to tell you what grew up in my soul and how I proved the fact. I could feel sometimes while in the attitude of prayer, just as you have felt hundreds of times, the impulse of the Spirit moving through your brain and your person to the end of your fingers, just little impulses of God's presence in your life.³

Lake (Liardon ed. 1999: 339) usually prayed like this: "Lord God, if You will only let the Spirit of God come like the lightnings of God upon my soul" As the answer, God will manifest His presence in a tangible way. The divine "lightnings," or the "impulse of the Spirit," or the "impulses of God's presence" would then be manifest through him for either divine healing or deliverance from devils (see Liardon ed. 1999: 447, 594). Some examples of divine healing which reflect this tangible sign are as follows:

When dealing with a cross-eyed girl, Lake stood up and laid his hands on her eyes. Being aware of God's tangible presence, Lake (Liardon ed. 1999: 556) states: "The Spirit of God came upon her and in three minute's time those eyes were as straight as they were supposed to be."

A strong example of God's tangible, supernatural guidance happened for the first time when Lake received what he called "the baptism of the Holy Ghost." That was when Lake (together with Tom Hezmalhalch) helped an invalid sister who had sat in a wheelchair for years. In his diary, Lake states the tangible presence of the Spirit in a form of increasing "currents of power," or "shocks of power" that came "intermittently, possibly ten seconds apart flowing from his head to his feet "seemingly into the floor" (Liardon ed. 1999: 79). This made him shake and tremble violently; if he had not continued sitting deeply in the chair, he would have fallen to the floor. Moreover, when the shaking subsided, the currents then resulted in control over his lower jaw as he recorded in the same place: "It moved up and down and sidewise in a manner new to me. My tongue and throat began to move in a manner I could not control." He confessed that the occurrence led him to speak in another tongue. The healing happened amazingly, showing the Spirit's tangible presence and work, when he touched the sister's head:

³ Consistent with the fact that the tangible manifestation of the Spirit is common for him, Lake (Liardon ed. 1999: 550) states, "[T]he Spirit of God is tangible. We think of the air as tangible, of electricity as tangible, and we register the effects of it. ... the Spirit of God is equally as tangible and can be handled and distributed, can be enclosed in handkerchief or apron and sent as a blessing to the one who needs it."

As I stood up I was trembling so violently I was afraid to put my hands upon her head. Knowing the honeycombed state of the bone in many rheumatic cripples, I was afraid lest the trembling of my body might dislocate the rigid neck. It occurred to me to touch the top of her head with the tips of my fingers only. Permitting the joints of my fingers to be as thus, no jar to the sick one was [illegible]. As I touched her head I could feel the currents of power shoot through me into her. Brother Tom was still so engaged with the sister ... I opened my mouth wide, thus not permitting the moving of my tongue to produce sound. Presently, Brother Tom said, "Let us pray," at the same instant. Taking one of the sister's hands, at that instant a shock of power shot through me and down through the sister into Brother Tom. He instantly dropped her hand and drew back, apparently not realizing what had happened. He again lifted the hand and started to pray. As he prayed the Spirit deepened on me. I could keep the sounds back no longer and as I prayed the Spirit prayed through [me] (Liardon ed. 1999: 79-80).

By the "currents of power" within and through Lake's body, divine healing happened.

The fact of a tangible movement of the Holy Spirit in the body was also a part of Wigglesworth's experience. Yet, different from Lake, Wigglesworth believes that the tangible thing is called the "Holy Ghost power" that represents His gracious presence for healing. This is evident in his confession:

Always keep in your mind the fact that the Holy Ghost must bring manifestation. We must understand that the Holy Ghost is breath, the Holy Ghost is Person, and it is the most marvelous thing to me to know that this Holy Ghost power can be in every part of your body. You can feel it from the crown of your head to the soles of your feet. Oh, it is lovely to be burning all over with the Holy Ghost! (Liardon ed. 1996: 768; cf. Wigglesworth 1999d: 201).

3. In Wigglesworth's and Lake's ministry of divine healing, sometimes God's guidance in the form of a simple term or an idea related to the sickness or the problem was vividly instilled to their immediate perception, so-called "the word of knowledge."

The gift of the word of knowledge is mentioned in 1 Corinthians 12:8. It does not refer to a specific knowledge of the Scriptures, but a supernatural revelation of a person, a thing, or an event that is directly communicated by the Holy Spirit (cf. Carter 1976: 37-39, 43-44, 48).⁴

Concerning this, Wigglesworth (1999b: 462-463; Liardon ed. 2006: 21) testifies, "Sometimes a live word comes to me. In the presence of a need, a revelation

⁴ We can find this gift in the Old and New Testaments. In the Old Testament, the prophet Elisha was given this gift, i.e. to know correctly about the secret plans of the Syrian King. In the New Testament, Jesus has a word of knowledge about Nathanael (John 1:48) and the secret condition of the woman at the well (John 4). For some contemporary examples of this gift, see Deere [1993] 2003: 209-212; [1996] 2003: 13-18.

of the Spirit comes to my mind, “You will be loosed.” Loosed now? It looks like presumption, but God is with the man who dares to stand upon His Word.” Note from the quotation that Wigglesworth considers the word of knowledge as God’s revelation of His Word.

Again, the word of knowledge manifested clearly in his dealing with a “beautiful nine-year-old boy,” staying like “a statue with flashing eyes” for months. Wigglesworth (Liardon ed. 1996: 467; cf. Wigglesworth 1999b: 452-453) testifies,

As soon as I entered the place the Lord revealed to me the cause of the trouble, so I said to the mother, “The Lord shows me there is something wrong with *his stomach*.” She said, “Oh no, we have had two physicians and they say it is paralysis of the mind.” I said, “God reveals to me it is his stomach.” “Oh, no, it isn’t. These physicians ought to know, they have X-rayed him.” ... But Dr. Jesus knows more than that. He knows everything. ... I prayed over this boy and laid my hands on his stomach. He became sick and vomited a worm thirteen inches long and was perfectly restored (my emphasis).

Note from the citation, how sure Wigglesworth, by the word of knowledge, identified the problem against a different opinion of two physicians with their modern diagnostic methods.

Now, we deal with Lake. A man came to him in “great distress” with an eye problem which would cause him to become blind within one year or less, according to the estimation of physician. When ministering to that man, the internal perception implanted by the Spirit in Lake’s heart was a strange term he never knew before. The following is the incident as told by Lake (Liardon ed. 1999: 714-715):

As I endeavored to comfort him and turn his face toward God, I reverently put my hands on his eyes and asked God for Christ’s sake to heal him, and as I did so the Spirit of God kept speaking to my soul and saying “Amaurosis.” I said, “What is amaurosis?” As soon as I could get to the dictionary, I looked up the word to see what it is. It is a disease of the eyes, caused by the use of nicotine. That was what was the matter with the man. The Spirit of the Lord was trying to tell me, but I was too dull. I did not understand. I do not know what the man’s name is, but the other day God sent him back to my office. As we sat together I related the incident to him and said, “My brother, when you quit poisoning yourself, the probability is that you may not need any healing from God.”

4. God’s guidance, both in the experiences of Wigglesworth and Lake, may be given in the form of a specific, propositional command to do something. This guiding is very common in Wigglesworth. It correlates with his habit of always asking God “what should I do” in dealing with the sick. This is obvious in some examples in

which one of them (the first example) the sick also received a vision as a part of God's answer to prayers:

Once in Belfast, at the moment Wigglesworth saw a dying woman – who was sentenced by two physicians as totally hopeless – he (Wigglesworth 1938: 27-28) looked to God in faith, saying: “I cried to the Lord and said, ‘Lord, tell me what to do?’” Notice here, that Wigglesworth did ask Jesus, manifesting his significant habit of unceasing prayer. The Lord commanded him to read Isaiah 53. Wigglesworth (1938: 27) obeyed: “I read down to the fifth verse of this chapter, when all of a sudden the woman shouted, ‘I am healed! I am healed!’ I was amazed at this sudden exclamation.” At this time, the woman, who was before “breathing with short, sharp breaths as if every breath would be her last,” was healed. Wigglesworth (1938: 27-28) retells what the woman said to him:

Two weeks ago I [the woman] was cleaning house and I strained my heart very badly. Two physicians have been to see me, but they both told me there was no help. But last night the Lord gave me a vision. I saw you come right into my bedroom. I saw you praying. I saw you open your Bible at the fifty-third chapter of Isaiah. When you got down to the fifth verse and read the words, “With His stripes we are healed,” I saw myself wonderfully healed. That was a vision, now it is a fact.

In 1921, when dealing with a depressed woman with cancer and gallstones, Wigglesworth (Liardon ed. 1996: 109) received a specific command from God in dealing with her sicknesses: “Establish her in the fact of the new birth.” He obeyed by assuring the forgiveness of her sins in Christ's blood and the fact that she was born again by the Spirit. God, then, miraculously healed her sicknesses and gave her His gracious blessings (see Liardon ed. 1996: 109).

Once in England, in a certain location between Harwich and Colchester, Wigglesworth dealt with a big, paralyzed, twenty-six years young man who was unable to move from his loins downward for eighteen or twenty years (Wigglesworth [1938] 2000: 44; cf. Wigglesworth 1999d: 148-149). His body became fat. After receiving the Holy Spirit, Wigglesworth ([1938] 2000: 44) says, “he began breathing very heavily. He rolled off the chair and there he lay like a bag of potatoes, utterly helpless. ... his head was working just as though it was on a swivel. ... he began speaking in tongues.” The latter incident was crucial to see the work of God's commanding guidance:

I [Wigglesworth] had my eyes on every bit of him and as I saw the condition of his legs I said. “Those legs can never carry that body.” Then I looked up and

said, "Lord, tell me what to do." The Holy Ghost is the executive of Jesus Christ and the Father. If you want to know the mind of God you must have the Holy Ghost to bring God's latest thought to you and to tell you what to do. The Lord said to me, "Command him in My name to walk." But I missed it, of course. I said to the people there, "Let's see if we can lift him up." But we could not lift him, he was like a ton weight. I cried, "Oh Lord, forgive me." I repented of doing the wrong thing, and then the Lord said to me again, "Command him to walk." I said to him, "Arise in the name of Jesus." His legs were immediately strengthened. Did he walk? He ran all round. A month after this he walked ten miles and back. He has a Pentecostal work now (Wigglesworth [1938] 2000: 44).

Observe from the citation, Wigglesworth's significant habit of asking Jesus "what to do" as was also done in most of the other cases. When we analyze this, the guidance came from Christ (using the expression "in My name") in the form of a commandment. Obedience to this command was ethical, demanding to be followed, and crucial for divine healing.

Lake (Liardon ed. 1999: 125) also received a direct, revealing command from Jesus in dealing with the sick, yet in this case, the Lord directed him first to repair his personal relationship with his wife, and then to pray for the sick:

One of my sons was dying with pneumonia once. I prayed for that fellow and I prayed for him, and it was not a bit of good. But one day I was [in the] downtown, and I was praying about that boy and the Lord said, "You go home and confess your sins to your wife." And I said, "I will." I stopped and got one of the old elders to come down to my house. As we rode along we talked together, and I said, "I have some things I want to fix up with my wife before you pray. There has been all kinds of prayer, but He won't hear." So I took my wife in the other room and told her the whole business, all there was, and we went into the other room and prayed for that son and he was healed in a second.

5. As His direct guidance, God sometimes put a compulsive, strong feeling in Wigglesworth's heart to do something as he ministered to the sick.

In the following example, Wigglesworth dealt with a raving maniac man by the request of a wife at Weston-super-mare, a seaside resort in West England. Wigglesworth followed his heart, even when he was threatened either by the sick or the situation that, if he did so, complete healing will never take place. He (Liardon ed. 1996: 275-276; Wigglesworth 1999d: 156-157) tells of the case as follows:

[I]n the middle of the night an evil power laid hold of him. It was awful. I put my hand on his head and his hair was like a lot of sticks. God gave deliverance – a temporary deliverance. *At 6 o'clock the next morning, I felt that it was necessary that I should get out of that house for a short time.* The man saw me going and cried out, "If you leave me, there is no hope." But *I felt that I had to go.* As I went out I saw a woman with a Salvation Army bonnet on and I knew that she was going to their seven o'clock prayer meeting. I said to the Captain

who was in charge of the meeting, when I saw he was about to give out a hymn, “Captain, don’t sing. Let’s get to prayer.” He agreed, and I prayed my heart out, and *then I grabbed my hat and rushed out of the hall*. They all thought they had a madman in their prayer meeting that morning. *I went down to the end of the parade*, and there was the man I had spent the night with, rushing down toward the sea, without a particle of clothing on, about to drown himself. I cried, “In the name of Jesus, come out of him.” The man fell full length on the ground and that evil power went out of him never to return. His wife came rushing after him, and the husband was restored to her in a perfect mental condition (my emphasis).

Observe from the italics above and sense the urgency created by the peculiar kind of God’s guidance. Also note from the citation, that a complete willingness to follow the sanctified, sincere, guided heart is significant in order to act by faith at the right time, no matter how bad the opinions of others are. The sick may be exposed to fatal danger if the disciple of divine healing ignores this compulsive feeling to do something. Yet, it must be understood properly that the appearance of this guidance can be fatally deceptive if one does not sincerely have a right, continuous communion with God as well developed in Wigglesworth’s ministry (see point 3 above and the evaluation below).

6. God’s guidance may be given in the form of an audible voice.

Referring to God’s guidance that He will raise Lazarus from the physical death, Wigglesworth (1999d: 15-17) regards it as God’s utterance⁵ for him which he must grasp in faith and obey. Evaluating its revelatory aspect, Wigglesworth (1999b: 502) states, “When God tells you a secret, don’t tell anyone else. God will possibly tell you to go and lay hands on some sick one. Go, do it, and don’t tell anyone.”

When dealing with an utterly hopeless, protracted sickness of a young man confined in his bed, Wigglesworth received God’s guidance in the form of an audible voice, first, saying “This is for My glory,” and then, “You will have nothing to do with this” (Liardon ed. 1996: 654; Wigglesworth 1999d: 184). The physical effects of the latter are dramatic, as told by Wigglesworth (Liardon ed. 1996: 654-655):

I just lay out prostrate on the floor. The Lord showed me that He was going to shake the place with His glory. The very bed shook. I laid my hands on the

⁵ Wigglesworth (1999d: 17) states, “It will never do to give way to human opinions. If God says a thing, you have to believe it.” God’s audible voice was also communicated to Wigglesworth for the bestowal of His spiritual blessings. Once in Stavanger, Norway, he received that in the midst of his preaching: “[T]he voice came from the Lord, ‘Ask, and I will give you every soul.’ The voice came again, ‘Ask, and I will give you every soul.’ I dared to ask, ‘Give me every soul,’ and a breath came like the rushing of a mighty wind, and it shook everyone and fell on everyone” (Wigglesworth 1999c: 191-192).

young man in the name of Jesus, and the power fell in such a way that I fell with my face to the floor. In about a quarter of an hour the young man got up and walked up and down praising God. He dressed himself and then went out to the room where his father and mother were. He said, "God has healed me." Both the father and mother fell prostrate to the floor as the power of God surged through that room. There was a woman in that house who had been in an asylum for lunacy, and her condition was so bad that they were about to take her back. But the power of God healed her, too.

Once, in Lake's experience, God's guidance in the form of an audible voice was accompanied with a vision of "the whitest light in all the universe" (Lindsay [1948] 2003: 82).⁶ This was, according to Lake, God manifesting Himself. Although this combined manifestations of encounter with God was dealt with in the initiation phase of Lake's receiving of Spirit baptism, it may be possible that similar event happens as a guide in ministering divine healing.

7. God's guidance may manifest in the form of a specific Word of God enlivened by the Spirit.

When dealing with a young man who was laid helplessly on his bed, Wigglesworth highlights a declaration of faith from Psalm 73:26 applied specifically to the man. That specific passage was enlivened by the Spirit. Actually this happened together with another form of God's direct guidance (see point 8 below). Yet, we will focus on the former form. The following is his testimony:

I received several letters and telegrams about a certain case, but when I arrived I was told I was too late. ... God showed me that something different would happen than anything I had ever seen before. The people I went to were all strangers. I was introduced to a young man who lay helpless, and for whom there was no hope. The doctor had been to see him that morning and had declared that he would not live through the day. He lay with his face to the wall, and when I spoke to him, he whispered, "I cannot turn over." His mother said that they had had to lift him out of bed on sheets for weeks, and that he was so frail and helpless that he had to stay on one position. The young man said, "My heart is so weak." I assured him, "'*God is the strength of [your] heart and [your] portion forever*' (Ps. 73:26). If you will believe God, it will be so today." ... I said to these people [the parents of the sick], "I believe your son will rise today." They only laughed ... they were expecting the boy to die (Wigglesworth 1998d: 53-54).

⁶ Lake admits that the audible voice may come from an "unseen angel." He (Copeland ed. 1994: 68) states: "J. Hudson Taylor, after his first visit to China, was walking in England and a voice said: "if you will walk with Me, we will evangelize Inland China." He looked and there was no one there. An unseen angel had spoken to him. Then his heart caught the vision and said, "Lord, we will do it." He was the founder of the great Inland China Mission." However, the context indicates that the Person that spoke personally to Taylor is the Lord Jesus, not an angel.

The event was followed by Wigglesworth's actions which obeyed another form of God's direct guidance (see the next point). When divine healing finally occurred, in a short moment after that, the man who was healed walked over to Wigglesworth who became conscious after he fell flat on the floor, said, "For Your glory, Lord! For Your glory, Lord! ... God has healed me" (Wigglesworth 1998d: 55-56). Here, the declaration of the enlivened passage (Psalm 73:26) became a reality.

8. God's guidance may inform both a specific thing to do and what would happen if the former is followed. The way the guidance was given was not specified.

When dealing with the same dying young man (see point 7 above) who would, according to a doctor, not live through the day, Smith Wigglesworth (2000a: 93; cf. 1998d: 55) said to him in faith, "God has revealed to me that as I lay my hands on you, the place will be filled with the Holy Spirit, the bed will be shaken, you will be shaken and thrown out of bed by the power of the Holy Spirit, and you will dress yourself and be strong." The moment he laid his hand on that young man all things happened as revealed by God's direct, supernatural guidance. Wigglesworth (2000a: 94) himself "felt helpless and fell flat on the floor," and he testified, "I knew nothing except that a short while after the place was shaken."

7.1.3 Evaluation of God's Direct, Supernatural Guidance

Evaluating Wigglesworth's and Lake's experience of the direct, supernatural guidance of God in their ministries of divine healing is impossible without first establishing a Continuationist Reformed position concerning the issue. From such a viewpoint, the researcher acknowledges the existence of God's direct, supernatural guidance and its diverse forms. Although it may not be well-known to some Christians, this kind of guidance is not a deviation from the Reformed tradition.

This evaluation will present some points for God's direct, extraordinary guidance: First, the study will theologically affirm this kind of guidance by observing the thoughts of some theologians from such a tradition. The rationality of this guidance is understood from the special order of God's extraordinary providence and His absolute sovereignty which manifest a great mystery. Secondly, the study will present some trustworthy testimonies confirming the existence and continuation of the issue. This is to demonstrate, on the one hand, that God's direct, supernatural guidance is practically recognized by the same tradition, and, on the other hand, that there are diverse forms of God's direct, supernatural guidance. It will present some

well-known, trustworthy examples or testimonies of such guidance in the Church history, mainly in the Reformed tradition. Thirdly, to convince readers, the study will show that the issue is analogous to the existing “special call,” a subject which is commonly acknowledged as true in the present, broader evangelical circle of which the Reformed tradition is part. The last attempt relates to the approving claim of a Continuationist Reformed position concerning the immediate, supernatural guidance in harmony with, yet, apart from Scripture. Fourthly, the study will affirm the need for God’s direct, supernatural guidance for such a ministry.

7.1.3.1 Affirming God’s Direct, Supernatural Guidance

As a reminder, the subject deals with His direct, extraordinary guidance in agreement with the Scriptures. While the general tone of the subject may be foreign to some people, the supernatural guidance of God is theologically recognizable for some Continuationist Reformed people. D. Martyn Lloyd-Jones ([1982] 1987: 104-105) believes that the immediate, supernatural guidance and conviction of God’s work of divine healing will always accompany the giving of the divine healing faith:

It seems quite clear to me in all the cases which are reported in the Scriptures that what happened was that an immediate commission was given to the man, or to the men, who worked the miracles. For instance, take the case of Peter and John and the man at the Beautiful Gate of the Temple. Likewise Paul with the man at Lystra. The apostles did not know beforehand that they were going to work miracles. I believe they were given an immediate commission. They did not experiment and we are not given any reports of failures in the book of Acts. There is always a kind of certainty, assurance and confidence there. I believe that this was the result of the divine commission that was given to the man concerned. He thus always knew at the time that the particular miracle was going to happen.

This means that the genuine faith of divine healing presupposes a personal, sure knowledge of God’s positive will to perform divine healing. This knowledge is impressed immediately in the conscious sense of God’s gracious presence that is ready to work. The Triune God, who gives this faith in the heart of His people, is faithful. God will certainly fulfill in His time and fashion what He explicitly gave beforehand (i.e. this faith of divine healing). In the given opportunity, the application of this knowledge brings confident action and sure result of healing as promised.

Likewise, after having an informal talk with Lloyd-Jones, one of the papers issued by the Christian Medical Fellowship (Edmunds et al. 1956: 16), that represents a Reformed conviction, reports that God will bestow His “special commission” before

some occurrences of divine healing so that “those chiefly concerned know in their hearts that a miracle of healing is going to result.”

In the same vein, J. I. Packer (1984: 46) acknowledges the present reality of the direct, supernatural guidance of God in a negative way: “It would certainly be wrong to say that the Spirit of God never *heightens consciousness*, or ever *communicates by inner urges of the now-do-this sort*” (my emphasis). Positively speaking, God sometimes directly and internally communicates His concrete, “now” will accompanied with His illuminating power in a specific situation to some select believers.⁷

Lloyd-Jones’ idea of the immediate knowledge produced by the special commission of God to perform divine healing and Packer’s idea of God’s internal communication that compels the receiver to do something now with a heightened consciousness, in the researcher’s perspective, may be called the internal, providential witness of the Spirit (see “Definition of Terms” in Chapter I). The expression is a form of the direct, supernatural guidance of the Spirit.⁸ This same thing which works in connection with the ministry of divine healing points to the sure testimony of the given faith that miraculous healing is going to happen in a certain way.⁹ Thus, it can be called the testimony of faith because the presented testimony is

⁷ In a booklet *Guidance and Wisdom*, Packer (s.a. : 2-4) correctly maintains that God will communicate His guidance to His children and this is absolutely secured by His promise and the giving of the Spirit: “But can God communicate His plan to us? Indeed He can. As man is communicative creature, so his Maker is a communicative God. ... and though guidance by dreams, visions, and direct verbal messages must be judged exceptional and not normal, even for the apostles and their contemporaries, yet these events do at least show that God has no difficulty in making His will known to His servants. ... Scripture contains explicit promises of divine guidance, whereby we may know God’s plan for our action. ... Paul’s prayer that the Colossians ‘might be filled with the knowledge of his will in all wisdom and spiritual understanding’, and Epaphras’ prayer that they might ‘stand perfect ... in all the will of God’ (Col. 1. 9; 4. 12), clearly assume that God is ready and willing to make His will known. ... Christians have an indwelling Instructor, the Holy Spirit. ‘You have been anointed by the Holy One ... the anointing which you received from him abides in you ... his anointing teaches you about everything, and is true, and is no lie ...’ (I John 2. 20, 27 R.S.V.). Doubt as to the availability of guidance would be a slur on the faithfulness of the Holy Spirit to His ministry.”

⁸ As already indicated before, “direct” means an immediate intervention of God without the mediation of the written Word, yet, always in an absolute approval by and to the same Word.

⁹ See Chapter I on “Definition of Terms.” Here, the idea of the internal, providential witness of the Spirit is a further development of the traditional idea of the inner witness of the Spirit as maintained by Luther. In *Confession Concerning Lord’s Supper* (1528), Martin Luther (Pelikan, Oswald & Lehmann eds. [1527-1528] 1961: vol. 37: 366) understands the witness of the Spirit as the Spirit’s sensible testimony of God’s work in us, especially in assuring our true relationship with God: “For this is our assurance if we feel this witness of the Spirit in our hearts, that God wishes to be our Father, forgive our sin, and bestow everlasting life on us.” Yet the expression is similar and in line with Oswald Chambers’ view of the inner witness of the Spirit. Expanding the traditional view, in the collection of prayer items for February, no. 11, Oswald Chambers ([1957] 2000: 638) describes the nature of the inner witness of the Spirit as the sure testimony of the quickening and satiating presence

an inseparable part of the given faith of divine healing.¹⁰ The testimony is given directly, supernaturally, and personally by the Spirit who presents and works graciously in the heart of the one divinely assigned to perform divine healing.¹¹ It is providential, at the same time, since by this, God, in His special providence, supernaturally intervenes in a certain situation by imposing His specific will and power so that His eternal plan for His Kingdom can be accomplished. Consequently, the internal providential witness of the Spirit is always given with an illumination that highlights God's will with a special demonstration of His power in a concrete situation, since without this, the receiver cannot understand nor be convinced by the message communicated. As a result, a person by the internal, providential witness of the Spirit, may subject his heart, intellect, and judgment to this witness by faith as to a thing far beyond any reasoning in harmony with the written Word of God.¹² The form of the testimony is various by the sovereign will of the Spirit.

Acknowledging the reality of the Spirit's immediate work in the believer's heart with power to do a certain thing, Spurgeon ([1907] 1997: vol. 53: 704) states,

The Counselor is not perished, and he does speak to the heart; he does put divine impulses there; he does move the soul; he does make us do things of which we should not have dreamed; and thus a strong necessity may be laid upon our circumstances, or it may be laid upon our will, while our understanding is in either case kept in the dark, so that we are led in a way we think not to prove that our Counselor is not perished (some commas are deleted).

Note from the quotation a certain form of God's guidance: divine impulses in the soul. Yet, the principle is that God still directly and supernaturally guides His people

of the Spirit: "O Lord, how I need infilling and invigorating by Thy presence. Give me that buoyant, quiet confidence in Thee which is the witness of the Spirit." The Spirit sensibly testifies His gracious presence and work in His children. It helps to maintain genuine, personal relationship with God: "I live in relationship to God by the inner witness of the Spirit" (Chambers [1946] 2000: 501). In short, the internal testimony of the Spirit helps believers to receive the abundant life in Christ as promised in John 10:10; Mat 11:28-30.

¹⁰ See the citation of Lloyd-Jones at the beginning of this chapter. It is theologically and practically possible that the internal providential witness of the Spirit is given together with the bestowal of the gifts of divine healings. However, different from Lloyd-Jones, the researcher believes that the bestowal of faith of divine healing is not always accompanied by the "immediate commission" or the direct, internal communication of the Spirit, or the internal, providential witness of the Spirit. This results in the possibility of exercising faith of divine healing by natural guidance and/or by the common guidance of His living Word.

¹¹ The idea communicated by this immediate communication of the Spirit may be non-rational as well as rational, yet, not contra-rational (see Chapter I on the "Definition of Terms").

¹² Yet, the result of a gracious implantation of God's inspired Word in heart through the special illumination of the Spirit and having an internal witness of the Spirit may be the same, i.e. a divine, assured conviction to do a specific thing.

today. Confirming this, in explaining John 16:13, R. A. Torrey ([1910] 1996: 136-137) rightly maintains that in the present, the Spirit is willing to reveal the future things (previously secret) to believers. Based on James 1:5-7; Acts 8:27-29; 16:6-7, the Spirit is also willing to disclose His unerring guidance “at every turn of life,” even to “the details of daily life and service as to where to go and where not to go, what to do and what not to do” (Torrey [1910] 1996: 151-153).

Even Spurgeon ([1862] 1997: vol. 8: 130) calls believers to admit by faith the continuation of the extraordinary work of the Spirit in giving unusual guidance, even though there will be many persecutions of other believers:

Your experience, brother Christians will furnish similar instances; and though we may be sneered at as fanatical by those who do not understand spiritual impressions from the Holy Ghost, yet know we, and we speak only of what we have tasted and handled of the good Word of God, that there is such a thing as still obtaining the promise afresh from heaven money from the mint of God like new coin all unworn. Faith, and faith alone, can know the secret of obtaining promises.

Here, Spurgeon refers to the continuation of the “spiritual impressions from the Holy Ghost” that may be with or without the Word, yet, always in harmony with the same (cf. Spurgeon [1862] 1997: vol. 8: 128).

The reasonableness of this kind of guidance deals with the special order of His extraordinary providence and the absolute sovereignty of God. The extraordinary providence of God refers to the remarkable dealing of God with His people – in an unusual time – which is different from his natural and common arrangement. In *A Faithful Narrative of the Surprising Work of God*, Jonathan Edwards ([s.a.] 1997: 1065) maintains that the special visitation of the Holy Spirit in his time (i.e. the first Great Revival in America) is “a very extraordinary dispensation of providence” in which “God has in many respects gone out of, and much beyond, His usual and ordinary way.” This similar manner is designed usually in the revival of true faith, mission frontier, and situations alike when the spreading of the Gospel needs supernatural assistance due to the inability of human means (cf. Smith 2001: 39-63). Confirming this, in his educational pamphlet, “The ‘Revelational Gifts’: A Nutshell Standpoint,” a Continuationist Reformed pastor of the Antipas Baptist Church (Vaal Triangle, South Africa), Nico Van der Walt (s.a.) rightly maintains that some believers sometimes have “exceptional and abnormal spiritual experiences.” Furthermore, in the same pamphlet, he explains:

The Holy Spirit normally works *through Scripture* in everything He does (John 17:17, 20; 1 Cor 1:21; 2 Thess 2:14; Ja 1:18; 1 Pet 1:23). All that prevents me from saying that He *always* works in this manner, is my respect for His sovereignty and the knowledge that He does sometimes in extraordinary circumstances (such as on missionary fronts and during revivals) operate apart from the Bible – but even then *always in perfect harmony* with it (original emphasis).

Likewise, Spurgeon ([1865-1867] 1998: vol. 1: 157) advises us to believe the unusual, extraordinary work of the Spirit as a part of “the marvels of providence” of God:

Superstition is to religion what fiction is to history. Not content with the marvels of providence and grace which truly exist around us, fanaticism invents wonders and constructs for itself prodigies. Besides being wickedly mischievous, this fabrication is altogether unnecessary and superfluous, for as veritable history is often more romantic than romance, so certified divine interpositions are frequently far more extraordinary than those extravaganzas which claim fancy and frenzy as their parents. Every believing man into whose inner life we have been permitted to gaze without reserve, has made a revelation to us more or less partaking of the marvelous, but has generally done so under protest, as though we were to hold it forever under the ‘seal of secrecy. Had we not very distinctly been assured of their trustworthiness, we should have been visited with incredulity, or have suspected the sanity of our informants, mid such unbelief would by no means have irritated them, for they themselves expected no one to believe in their remarkable experiences, and would not have unveiled their secret *to us* if they had not hoped against hope that our eye would view it from a sympathizing point of view. Our personal pathway has been so frequently directed contrary to our own design and beyond our own conception by singularly powerful impulses, and irresistibly suggestive providences, that it were wanton wickedness for us to deride the doctrine that God occasionally grants to his servants a special and perceptible manifestation of his will for their guidance, over and above the strengthening energies of the Holy Spirit, and the sacred teaching of the inspired Word. ‘We are not likely to adopt the peculiarities of the Quakers, but in this respect we are heartily agreed with them.’

God’s absolute sovereignty demands us to always recognize by faith His unusual work among us today and tomorrow whenever He wills it. His sovereignty from which flow the extraordinary manifestations of the Spirit conveys the unfathomed mystery that surpasses our understanding. A. W. Tozer (1955: 78-79) is right in speaking about the divine mystery as follows:

We will be better able to understand [the Scriptures] when we have accepted the humbling truth that there are many things in heaven and earth that we shall never be able to understand. ... Coleridge gave it as his considered belief that the profoundest sentence ever uttered by human lips was the spontaneous cry of the prophet Ezekiel in the valley of dry bones when asked by the Lord whether those bones could live: “And I answered, O Lord God, thou knowest.” Had Ezekiel answered *yes* or *no* he would have closed off his heart to the mighty mystery which confronted him and would have missed the luxury of wonder in

the presence of the Majesty on high. For never forget that it is a privilege to wonder, to stand in delighted silence before the Supreme Mystery and whisper, “O Lord God, thou knowest!” (original emphasis).

Finally, a confessional statement from the Reformed tradition gives an impression that the internal, providential witness of the Spirit and His direct, supernatural guidance are warranted to be held officially by a Continuationist Reformed position as long as the absolute, ultimate authority of Scripture remains intact. While admitting that Scripture as the written Word is the unique, supreme revelation of God, the *Westminster Confession of Faith* (1:6) also affirms “new revelations of the Spirit” which is lesser in kind and quality from the former:

The whole counsel of God, concerning all things necessary for His own glory, man’s salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by *new revelations of the Spirit*, or traditions of men (my emphasis).

There is no stated denial of “new revelations.” This kind of revelation is parallel with the “traditions of men” and both are acknowledged. Chair of the Department of Biblical Studies, Christian Ministries, and Philosophy at Geneva College, Dean R. Smith (2001: 44) rightly argues that the phrase “whether by new revelations of the Spirit” suggests that, within the Westminster Assembly, there is “a recognition of the existence of extraordinary revelation, or God’s miraculously communicating to people apart from ordinary means, that might be experienced.” This means, “there may be new revelations of the Spirit, but the only infallible rule of faith and life is the Word of God in the Scriptures” (Smith 2001: 45).¹³ Including in the former is God’s direct, supernatural guidance apart from, yet, in harmony with the Scriptures.

7.1.3.2 Practical Acknowledgement for God’s Direct, Supernatural Guidance

There are some historical examples of God’s direct, supernatural guidance in the lives of true believers. They practically validate the truth and affirm the various forms of this guidance.

A stark example of God’s direct, supernatural guidance is demonstrated in the life of Spurgeon. God’s providential way to communicate His special will to him

¹³ Arguments for this statement are provided by Smith (2001: 39-63). One of the convincing reasons for the acknowledgement of God’s extraordinary revelations in the Westminster Assembly is that among the four ministers sent as commissioners from the Church of Scotland to this Assembly were Samuel Rutherford and George Gillespie who were astute and held a Continuationist Reformed belief similar to or the same as the views of John Knox and most of the Scottish Presbyterians and Covenanters.

confirms the existence of His direct, internal, supernatural witness of the Spirit. Spurgeon ([1897] 1996: vol. 1: 260-261) testifies “the strange Providence” in his life and justifies it as God’s mysterious and remarkable way, as recorded in his *Autobiography, Diary, Letters, and Records* edited by his wife, Susannah Spurgeon (who knew her husband better than other people) and his church secretary Harrald:

I was not a little disappointed at the moment,¹⁴ but have a thousand times since thanked the Lord very heartily for the strange Providence which forced my steps into another path. Still holding to the’ idea of entering the Collegiate Institution, I thought of writing and making an immediate application, but this was not to be. That afternoon, having to preach at one of the village-stations of the Cambridge Lay Preachers’ Association, I walked slowly, in a meditative frame of mind, over Midsummer Common to the little wooden bridge which leads to Chesterton, and in the midst of the Common I was startled by what seemed a loud voice, but which may have been a singular illusion. Whichever it was, the impression was vivid to an intense degree; I seemed very distinctly to hear the words, “Seekest thou great things for thyself? seek them not!” This led me to look at my position from another point of view, and to challenge my motives and intentions. I remembered the poor but loving people to whom I ministered, and the souls which had been given me in my humble charge; and, although at that time I anticipated obscurity and poverty as the result of the resolve, yet I did there and then solemnly renounce the offer of Collegiate instruction, determining to abide for a season at least with my people, and to remain preaching the Word so long as I had strength to do it. Had it not been for those words, in all probability I had never been where and what I now am. I was conscientious in my obedience to the monition, and I have never seen cause to regret it. Waiting upon the Lord for direction will never fail to afford us timely intimation of His will; for though the ephod is no more worn by a ministering priest, the Lord still guides His people by His wisdom, and orders all their paths in love; and in times of perplexity, by ways mysterious and remarkable, He makes them to “hear a voice behind them, saying, ‘This is the way, walk ye in it.’” Probably, if our hearts were more tender, we might be favored with more of these sacred monitions; but, alas! instead thereof, we are like the horse and the mule, which have no understanding, and therefore the bit and bridle of affliction take the place of gentler means, else might that happier method be more often used, to which the psalmist alludes when he says, “*Thou shalt guide me with Thine eye.*”¹⁵

¹⁴ With a hopeful intention to attain a college training, Spurgeon arrived on time in Mr. Macmillan’s house to meet the tutor of Stepney College (later, in Spurgeon’s time was changed into Regents Park), Dr. Angus, who visited Cambridge. Spurgeon was greatly disappointed after for two hours he “unreasonably” waited in vain in a drawing room with “feeling [of] too much impressed with my own insignificance, and the greatness of the tutor from London” (Susannah Spurgeon & Harrald eds.[1897] 1996: vol. 1: 260). At the same time, the Doctor stayed in another room, waiting for him as well. The later person finally went to London by train and Spurgeon went home on foot. According to Spurgeon, this incident was also a part of God’s unusual providence.

¹⁵ This is confirmed by Spurgeon’s personal testimony “Two Episodes in My Life,” in *The Sword and the Trowel*, dated October, 1865, thirteen years after the providential incident (Spurgeon [1865-1867] 1998: vol. 1: 161-162): “That afternoon having to preach at one of the village stations, I walked, slowly in a reed rating frame of mind over Midsummer Common to the little wooden bridge

With reference to this personal, existential knowledge of God's mysterious and remarkable guidance, Spurgeon ([1862] 1997: vol. 8: 129) says that it was

to me [Spurgeon] as marked and as distinctly from heaven as if they had been spoken by seer or prophet who met me in the way. Never shall I forget one instance, which accounts for my being here at this very hour. ... Now, if I had told that to another, he might have laughed, but to me it was as solemnly the Word of God as if the heavens had opened, and I had seen that written out in lightning flashes, or heard the thunders of God roll through the sky. I suppose some of you have known the same (original emphasis).

Furthermore, he (Spurgeon [1862] 1997: vol. 8: 130) calls this strange guiding providence the "spiritual impressions from the Holy Ghost" and "as much a revelation to my [Spurgeon's] own heart" which was "as though an angel had brought it with swift wings from on high." On November 14, 1907, at New Park Street Chapel, Southwark, after remembering the past experience of the "divine impulse," or "the whisper of the Spirit within," or the "divine movings of the Holy Ghost" to do a certain thing, Spurgeon ([1907] 1997: vol. 53: 703) explains its immediate and deeply captivated effects in his life and conscience until he obeyed it,¹⁶ testifying and suggesting the following:

which leads to Chesterton, and in the midst of the common *I was startled by what seemed a loud voice, but may have been a singular illusion, which ever it was the impression was most vivid; I seemed very distinctly to hear the words, 'Seekest thou great things for thyself, seek them not!'* This led me to look at my position from another point of view, and to challenge my motives and intent lot to" (my emphasis). The decision was grieving his father for months, at least from February 3 to April 6, 1852 (the same year) when he received a letter from his son. Later on, in a personal letter to his mother, dated November, 1852 (ten months later in the same year of that providential incident), Spurgeon (Spurgeon & Harrald eds. [1897] 1996: vol. 1: 269) recollected his decisive obedience to the divine guidance: "I am more and more glad that I never went to College. God sends such sunshine on my path, such smiles of grace, that I cannot regret if I have forfeited all my prospects for it. I am conscious that I held back from love to God and His cause, and I had *rather be poor in His service than rich in my own.* I have all that heart can wish for; yea, God giveth more than my desire" (original emphasis).

¹⁶ In his sermon on September 26, 1858 (approximately six years and eight months after), Spurgeon ([1858] 1997: vol. 4: 711) explains that one major thing that caused him to struggle to accept God's guidance was about his little salary at that time, but, then, the Spirit won his heart: "I suppose about forty pounds a year was the sum total of my income, and I was thinking how I should make both ends meet, and whether it would not be a great deal better for me to resign my charge and seek something for the bettering of myself, and so forth. But this text ran in my ears 'Seekest thou great things for thyself? Seek them not.' 'Lord,' said I, 'I will follow thy counsel and not my own devices;' and I have never had cause to regret it. Always take the Lord for thy guide, and thou shalt never go amiss." Before receiving this strange guidance, Spurgeon (Susannah Spurgeon & Harrald eds. [1897] 1996: vol. 1: 259) also knew that "solid learning is never an encumbrance, and is often a great means of usefulness," so that he felt inclined to grasp the opportunity of attaining a college training; however, at the same time he still "hoped" that he "might be useful without a College training." To a certain degree, this conviction, which related to his further, promising usefulness, also contributed to his struggle for giving up his intention for college training. Furthermore, recollecting his obedience to God's strange guidance, Spurgeon ([1862] 1997: vol. 8: 129) states, "All was given up; everything was renounced, the finest prospects seemed to melt into thin air, merely on the strength of that text, believing that God, even our God, would most certainly fulfill to me his promise if I could keep his precept." In a letter to his father, dated February 3, 1852, Spurgeon (Susannah Spurgeon & Harrald

Day after day, week after week, I could neither rest, sleep, nor do anything without these words ringing in my ears, “Seekest thou great things for thyself? Seek them not.” And as I pondered them, I thought, I know what this means; I have been thinking of great things for myself, but, I will not seek them. So I made up, my mind the other way, and I said, “By God’s grace, I will never go there.” Then I found rest for my spirit, by following God’s Word. I shall never doubt, as long as I live, that it was a divine impulse; nor shall I ever cast away that thought from my mind. At any rate, it was such an impulse that my conscience could not be easy till I obeyed it (original emphasis).

On February 16, 1862 (ten years after experiencing the strange guidance of God), Spurgeon ([1862] 1997: vol. 8: 128) expresses in a sermon his theological conviction regarding the direct communication of the Holy Spirit to believers:

I hear some one say, “is there such a thing as receiving promises now? They are in the Bible, and we can read them, but can they ever come to us as if they were our own? “Oh, yes, dear friends, and that is the best way in which God’s people get at the sweetness of them. *I believe in God the Holy Ghost. I believe in his immediate operations in the soul of man. This is the dispensation of the Holy Spirit, and would therefore be strange if he did not speak in us now as much as in the age of types and shadows. I am not a disciple of the Quakers, although I believe [I am] a descendant of one of their early martyrs, but in some matters I heartily agree with them, as, for instance, in their testimony to the special and direct monitions, directions, and illuminations of the Holy Spirit. Surely, I know that God the Holy Spirit hath dealings with his people today, as much as ever he had with the prophets of old, and there are times when he taketh an old text out of the Word, and re-writeth it upon their souls, so that it is as really a revelation fresh from heaven, as though it had never been written in that book before* (my emphasis).

Furthermore, in his sermon “Christus et Ego,” Spurgeon also testifies God’s extraordinary guidance in the form of a dream.¹⁷ The latter was deemed as His true guidance as it truly helped his faith and was not in conflict with the Bible.

eds. [1897] 1996: vol. 1: 263) remarks about the college training: “Whatever advantages are to be derived from such a course of study, I shall be more able to improve when my powers are more developed than they are at present. When I know more, I shall be more able to learn.”

¹⁷ Spurgeon ([1867] 1997: vol. 13: 797-798) states the following: “Every moment the life of the Christian is to be a life of faith. We make a mistake when we try to walk by feeling or by sight. I dreamed the other night, while musing upon the life of the believer, that I was passing along a road which a divine call had appointed for me. The ordained pathway which I was called to traverse was and thick darkness, unmingled with a ray of light. As I stood in the awful gloom, unable to perceive a single inch before me, I heard a voice, which said, ‘Let thy feet go right on. Fear not, but advance in the name of God.’ So on I went, putting down foot after foot with trembling. After a little while the path through the darkness became easy and smooth, from use and experience; just then I perceived that the path turned: it was of no use my endeavoring to proceed as I had done before; the way was tortuous, and the road was rough and stony; but I remembered what was said, that I was to advance as I could, and so on I went. Then there came another twist, and yet another, and another, and another, and I wondered why, till I understood that if ever the path remained long the same, I should grow accustomed to it, and so should walk by feeling; and I learned that the whole of the way would constantly be such as to compel me to depend upon the guiding voice, and exercise faith in the unseen One who had called me. On a sudden it appeared to me as though there was nothing beneath my foot

Next, the life and thoughts of St. Patrick confirm the various forms of God’s supernatural guidance beside Scripture, yet, in perfect agreement with it. The present fact of God’s supernatural guidance apart from, yet, in harmony with the Bible is evident in the life of St. Patrick. In his *Confession*, St. Patrick calls God’s supernatural guidance in his life “divine response” (See Skinner & O’Donohue eds. 1998; Part II, Ch. 17, 21; Part III, Ch. 29, 35). Concerning all of the supernatural guidance of God, St. Patrick (*Confession* Part III, Ch. 35) testified, “I have God as my authority; for he knows all things even before they are done, so that even for me, his poor little pupil, an ignorant man, he would frequently forewarn me of many things by his divine response.”¹⁸ The forms of God’s supernatural guidance that St. Patrick experienced were the sense of His gracious presence and work that uplifted his spirit, faith, and energy (*Confession* Part II, Ch. 16, 24-25), the supernatural vision and audible voice of God Himself (*Confession* Part II, Ch. 25), “dream” in which he was told by a voice things that will happen in the future (*Confession* Part II, Ch. 17), audible voice that informed him the length of his second captivity (*Confession* Part II,

when I put it down, yet I thrust it out into the darkness in confident daring, and lo, a firm step was reached, and another and another, as I walked down a staircase which descended deep, down, down, down. Onward I passed, not seeing an inch before me, but believing that all was well, although I could hear around me the dash of falling men and women who had walked by the light of their own lanterns, and missed their foothold. I heard the cries and shrieks of men as they fell from this dreadful staircase; but I was commanded to go right on, and I went straight on, resolved to be obedient even if the way should descend into the nethermost hell. By-and-by the dreadful ladder was ended, and I found a solid rock beneath my feet, and I walked straight on upon a paved causeway, with a balustrade on either hand. I understood this to be the experience which I had gained, which now could guide and help me, and I leaned on this balustrade, and walked on right confidently till, in a moment, my causeway ended and my feet sank in the mire, and as for my other comforts, I groped for them, but they were gone, for still I was to know that I must go in dependence upon my unseen Friend, and the road would always be such that no experience could serve me instead of dependence upon God. Forward I plunged through mire and filth and suffocating smoke, and a smell as of death-damp, for it was the way, and I had been commanded to walk therein. Again the pathway changed, though all was midnight still: up went the path, and up, and up, and up, with nothing upon which I could lean; I ascended wearily innumerable stairs, not one of which I could see, although the very thought of their height might make the brain to reel. On a sudden my pathway burst into light, as I woke from my reverie, and when I looked down upon it, I saw it all to be safe, but such a road that, if I had seen it, I never could have trodden it. It was only in the darkness that I could have performed my mysterious journey, only in child-like confidence upon the Lord. The Lord will guide us if we are willing to do just as he bids us. Lean upon him, then. I have painted a poor picture, but still one which, if you can realize, it will be grand to look upon. To walk straight on, believing in Christ every moment, believing your sins to be forgiven even when you see their blackness, believing that you are safe when you seem in the with Christ in utmost danger, believing that you are glorified when you feel as if you were cast out from God’s presence-this is the life of faith.”

¹⁸ Believing and witnessing the continuation of God’s special guidance, St. Patrick (*Confession* Part IV, Ch. 40) quotes and understands Acts 1:17-17 cf. Joel 2:28-29 literally as the supernatural things that will accompany the preaching of the Gospel to the end of the world. By the supernatural guidance of God, St. Patrick boldly testified of the “signs and wonders” in his Gospel ministries in Ireland (*Confession* Part IV, Ch. 45).

Ch. 21), “a vision in my dreams” and voice in the same dreams that conveyed God’s special calling to evangelize Ireland (*Confession* Part II, Ch. 23), an audible voice at the end of his prayer (*Confession* Part II, Ch. 24), “a vision in the void” and an audible voice of God (*Confession* Part III, Ch. 29).

Furthermore, the life and theology of Samuel Rutherford, one commissioner from the Church of Scotland to the Westminster Assembly, gives room to “new revelations” of the Holy Spirit. He witnessed these new revelations in the forms of (1) visible appearances of Christ, (2) His tangible, reviving presence, and (3) vivid visions of heaven and Christ.¹⁹ George Gillespie, another commissioner from the Church of Scotland, John Knox, and others also manifest the existence and continuation of “new revelations of the Spirit.” The records of their ideas and extraordinary experiences can be found in *The Scots Worthies* by John Howie of Lochgoin, published by a Reformed company, The Banner of Truth Trust.

Also, Girolamo (Jerome) Savonarola, an Italian Reformer before Luther’s Reformation²⁰ holds and witnesses to the irregular work of the Spirit in true believers.

¹⁹ In his *Letters* published later by The Banner of Truth Trust, the former (Rutherford 1973: 43-44, 55-57, 105, cf. 159ff. for his theology of Christ’s presence) even testifies that he had visibly seen the Lord Jesus and felt His tangible, reviving presence while staying in the prison of Aberdeen because of the testimony of Jesus and His Gospel. To Lady Kenmure (22 November 1636), Rutherford (1973: 43-44) writes, “I cannot but write to my friends ... He [Christ] looked fremed [strange, distant] and unco-like [uncommon, strange, uncouth] upon me when I came first here; but I believe himself better than his looks. ... It is little to see Christ in a book, as men do the world in a card. They talk of Christ by the book and the tongue and no more; but to come nigh Christ and hause [clasp] him and embrace him is another thing.” To Robert Gordon of Knockbreck (9 February 1637), he (Rutherford 1973: 55) tells the vision of heaven and Christ: “Now, my dear brother, I cannot show you how matters go betwixt Christ and me. I find my Lord going and coming seven times a day. His [Christ’s] visits are short, but they are both frequent and sweet. ... since I came to Aberdeen, I have been taken up to see the new land, the fair palace of the Lamb; and will Christ let me see heaven, to break my heart and never give it to me? ... I see that now which I never saw well before ... I can let Christ grip me, but I cannot grip him. I love to be kissed, and to sit on Christ’s knee; but I cannot set my feet to the ground, for afflictions bring the cramp upon my faith. All that I can do is to hold out a lame faith to Christ like a beggar holding out a stump, instead of an arm or leg, and cry, ‘Lord Jesus, work a miracle!’ O what would I give to have [Christ’s] hands and arms to grip strongly and fold handsomely about Christ’s neck, and to have my claim made good with real possession! I think that my love to Christ hath feet in abundance, and runneth swiftly to be at him, but it wanteth hands and fingers to apprehend him. I think that I would give Christ every morning my blessing, to have as much faith as I have love and hunger; at least I miss faith more than love or hunger. ... One sight of what my Lord hath let me see within this short time is worth a world of worlds. ... One smile of Christ’s face is now to me as a kingdom; and yet He is no niggard to me of comforts.” To Alexander Colvill (23 June 1637), Rutherford (1973: 105) tells, “In the meantime, I am pained with his love, because I want real possession. When Christ cometh, he stayeth not long. But certainly the blowing of his breath upon a poor soul is heaven upon earth; and when the wind turned into the north, and he goeth away, I die, till the wind change into the west, and he visit his prisoner. But he holdeth me not often at his door. I am richly repaid for suffering for him.”

²⁰ Church historian, David Schaff ([s.a.] 1997: vol. 6: 237) ranks him as one of the “Reformers before the Reformation” in a league with John Wyclif in England, John Huss in Bohemia, and Wessel,

At times, in his life, God's supernatural guidance beside Scripture was bestowed in the forms of visions from God, explaining something necessary for the benefit of His Church. Next, in the life of Alexander Peden (1626-1686 – the famous, Scottish Covenanter), the immediate, supernatural guidance of God is discernible as confirmed by Lloyd-Jones ([1982] 1987: 95):

It seems to me to be beyond any dispute that that man had the power of foreknowledge and did prophesy things that subsequently came to pass. The records are authentic and they can be read in the two great volumes of *Select Biographies* edited for the Woodrow Society that deal with that kind of history.

Jack Deere ([1996] 2003: 76-78) also highlights Peden's supernatural visions regarding historical events of his days with extraordinary accuracy.

Besides, an Indian evangelist, Sadhu Sundar Singh (in Jones 1978: 44), so-called "a modern apostle of India," also testified that Christ had manifested Himself visibly to him in a bodily appearance that uplifted his faith in Him.²¹

In short, the lives of true believers practically validate the existence, various forms, and continuation of God's direct, supernatural guidance in history. This means that although God's providential guidance is mainly directed by the Scriptures and natural means, it may be given unusually by God in a direct, supernatural way.

Goch, and Wesel in Northern Germany. In a different place, Schaff ([s.a.] 1997: vol. 6: 504-505) comment about Savonarola, stating, "the most imposing preacher of the Middle Ages and one of the most noteworthy preachers of righteousness since St. Paul." Likewise, "He [Savonarola] was a preacher of righteousness and has a place in the 'goodly fellowship of the prophets.' He belonged to the order of Ezekiel and Isaiah, Nathan and John the Baptist,—the company in which the Protestant world also places John Knox" (Schaff [s.a.] 1997: vol. 6: 525). Even, Martin Luther, who believes in the continuation of the supernatural gifts of the Holy Spirit, recognizes Savonarola as truly a saint with an evangelical conviction. Luther published Savonarola's *Meditations* that exposes Psalm 32 and 51 with a notable preface in 1523, declaring it as "a piece of evangelical teaching and Christian piety" (in Schaff [s.a.] 1997: vol. 6: 524). Commenting on Savonarola's *Exposition of the Psalms*, Luther says that, although some clay still stuck to his theology, it is a pure and beautiful example of what is to be believed, trusted and hoped from God's mercy and how we come to totally lose our hope in works. By seeing through Savonarola's thoughts, personality, and zealous ministries for Christ, Luther concludes, "Christ canonizes Savonarola through us even though popes and papists burst to pieces over it" (in Schaff [s.a.] 1997: vol. 6: 527). Again, emphasizing Savonarola's evangelical thought, David Schaff ([s.a.] 1997: vol. 6: 525) also states that as a Dominican priest, Savonarola was "more deeply rooted in the fundamental teachings of Christ than in ecclesiastical formulas. In the deliverance of his message, he rose above rituals and usages. He demanded regeneration of heart."

²¹ Barefoot Singh, without any established financial support from man, was committed and faithful to evangelize his fellow people only by faith, prayer, and the help of God. Richard J. Jones (1978: 31), a pastor with Presbyterian background wrote about him, stating, "His [Singh's] sense of the intimate presence of God could command attention and faith." Concerning the above-mentioned visible appearance of Jesus, Singh (in Jones 1978: 44) states, "The moment I saw His glorious face, I knew I had some connection with Him. I trembled and worshipped Him. He touched me and knew my needs. I saw the scars in His hands. He did not utter a single word but I had such wonderful joy and peace. I saw my Saviour and I am fully satisfied with Him. Since then I am praying and giving my testimony."

7.1.3.3 Analogy for God's Extraordinary Guidance: God's Special Call

The present continuation of God's immediate, supernatural guidance to perform divine healing is better acknowledged when discerning the parallel of its nature to God's supernatural calling to assume special official work of His Kingdom in the present times. To be more specific, this kind of guidance is comparable to God's "special call" upon Spurgeon to preach the Word.

In explaining Ezekiel 3:17, giving a guideline for "The Minister's True Ordination," Spurgeon (Susannah Spurgeon & Harraled ed. [1897] 1996: 387-388) explains that a genuine minister of the Word needs two absolute qualifications: "special gifts" related to the calling and "special call" from God.²² This "special call" is designed for some select believers in an especial way different from the calling for the other kind works, as correctly indicated by Spurgeon.²³

Some analogous characteristics of the direct, supernatural guidance of God to the special call are the following: First, similar to the guidance which directly comes from God, the special call deals with the special ordination by God's own hand that, at the same time, bestows His special seals and anointing power for such a ministry. Secondly, like the guidance, the special call also carries God's commission to be accomplished. Thirdly, akin to the guidance, a special call is sensibly known by those who are called by God, since it includes the genuine, internal, providential witness of the Spirit which message is apart from, yet serving the written Word.

Upholding these three points, Spurgeon ([1857] 1997: vol. 3: 531-532) states,

²² In the same place, Spurgeon states, "*I have made thee a watchman.*" Here we read, on this ancient manuscript, a true account of the making of a minister. God alone can do it. Two things are absolutely requisite to make a man a preacher, viz., – (1.) *Special gifts*, – such as perception of truth, simplicity, aptness to impart instruction, some degree of eloquence, and intense earnestness. (2.) *Special call*. Every man who is rightly in the ministry must have been moved thereto of the Holy Ghost. He must feel an irresistible desire to spend his whole life in his Master's cause. No college, no bishop, no human ordination, can make a man a minister; but he who can feel, as did Bunyan, Whitefield, Berridge, or Rowland Hill, the strugglings of an impassioned longing to win the souls of men, may hear in the air the voice of God saying, 'Son of man, I have made *thee* a watchman'" (original emphasis).

²³ In his sermon on Mat 20:25, concerning "Divine Sovereignty," Spurgeon ([1856] 1997: vol. 2: 313) explains that God's sovereignty is manifest in the "special call" of select people to special ministerial office in God's Kingdom: "Why does God give to one man a special call by the Holy Ghost, to be a minister, and pass by another? There is another man more gifted, perhaps, but we dare not put him in a pulpit, because he has not had a special call. ... There is a manifestation of God's Sovereignty in the appointment to office – in putting David on a throne, in making Moses the leader of the children of Israel through the wilderness, in choosing Daniel to stand among princes, in electing Paul to be the minister to the Gentiles, and Peter to be the Apostle of the Circumcision. And you who have not the gift of honorable office, must learn the great truth contained in the question of the Master, 'Is it not lawful for me to do what I will with mine own?'"

I believe the office of the ministry, though not like that of the priesthood, as to any particular sanctity, or any particular power that we possess, is yet like the priesthood in this – that no man ought to take it to himself, save he that is called 'hereunto, as was Aaron. No man has any right to address a congregation on things spiritual, unless he believes that God was given him a special calling to the work, and unless he has also in due time received certain seals which attest his ministry as being the ministry of God. The rightly ordained minister is ordained not by the laying on of bishop's or presbyter's hands, but by the Spirit of God himself, whereby the power of God is communicated in the preaching of the word. There may be some here who will say "How am I to know whether I am called to preach?" My brethren, you will find it out by-and-by, I dare say; and if you are sincerely desirous to know when you are in the path of duty in endeavoring to preach, I must bid you do as David did. He noted the rustling in the leaves of the mulberry trees. ... it would have been a fearful thing for me to have occupied the watchman's place, without having received the watchman's commission. ... And it may be, if I had not been called to the ministry, and had no seal of it, I had better leave it alone, lest I go without God's commission, and that would never answer my purpose, to begin without his having sent me; for if he have not sent me, it may be I shall break down in my errand, and do no good.

Note from the citation that the ordination is performed supernaturally by God's own hand and that it functions as the divine seal of the assigned ministry. Fourthly, resembling the guidance, the internal operation of the special calling of God is marked, above all, with the divine compulsion that is too difficult to be resisted, because the calling will bother and force the one called to accomplish the ministry assigned by the Sovereign God. Like the guidance, the interruption of divine calling upon the consciousness of the one called is continuous and intense, making it a living part of one's consciousness and conviction in the surest way. If to be received by surrendering faith, the divine calling and its compulsion will yield a mighty empowerment and boldness to perform the specific ministry in a tested perseverance. Affirming all those (above) points, Spurgeon ([1857] 1997: vol. 3: 199-200) asserts,

He [Christ] had a sacred call to the work which he had undertaken, and that secret call forced him on. You think, perhaps it is fanatical to talk of sacred calls; but call it fanatical or no, this one thing I will own – the belief in a special call to do a special work is like the arm of omnipotence to a man. Let a man believe that God has set him to do a particular work, and you may sneer at him: what cares he? He would give as much for your sneer as he would for your smile, and that is nothing at all. He believes God intends him to do the work. You say nay: but he never asked you for your vote upon the question; he has received God's message, as he thinks, and he goes on, and you cannot resist him. If he sits still for a little while, a spirit haunts him – he knows not what it is, but he is unhappy unless he engages in a business which he feels is the commission of his life. If he hold his tongue when God has commanded him to speak, the word is like fire in his bones – it burns its way out, until at last he says, with Elihu, "I am bled with matter; I am like a vessel that wanteth vent;" I

must speak, or burst; I cannot help it. Depend upon it, the men that have done the greatest work for our holy religion have been the men who had the special call to it. I no more doubt the call of Luther than I doubt the call of the apostles, and he did not doubt it either. One of the reasons why Luther did a thing was because other people did not like it. When he was about to smite a blow at the Papacy by marrying a nun all his friends said it was a fearful thing. Luther consulted them, and did the deed, perhaps, all the sooner because they disapproved of it. A strange reason it may seem, that a man should do a thing because he was dissuaded from it; but he felt that it was his work to strike the Papacy right and left, and for that he would give up everything, even the friendship of friends. His business, by night and by day, was to pray down the pope, to preach down the pope, to write down the pope, and do it he must, though often in the roughest, coarsest manner, with iron gauntlets on his hands. It was his work; do it he must. You might have done what you pleased with Luther, even to the rending out his tongue: he would have taken his pen, dipped it in fire, and written in burning words the doom of Papacy. He could not help it, heaven had forced him to the work, he had a special commission given him from on high, and no man could stay him any more than he could stay the wind in its careering, or the tide in its motions. Christ had a special work. "The spirit of the Lord is upon me, the Lord hath anointed me to preach glad tidings to the poor." And he felt the effects of this anointing – the power of this impelling. And stay he must not, he could not, he dare not. "I must," said he, "be about my Father's business."

Note from the citation that Spurgeon also calls the special call "special commission" that is divinely "impelling." This confirms the analogous nature of God's special call and His immediate, supernatural guidance. Fifthly, akin to God's extraordinary guidance that morally demands a prompt obedience to it, there is a moral, urgent obligation to obey God's special call. Generally speaking, the choice of believers' vocation to work for God's glory, according to Packer, can properly be done with the use of the natural, sanctified guidance aided by the general scriptural guide. There are liberties in choosing one among many alternatives. However, as George W. Peters²⁴

²⁴ Pieters (1963: 328) explains that, applicable to selective believers only, the divine call to ministering the Word is unique, different from the call to salvation (for all humankind) and to discipleship (for all believers). He (Pieters 1963: 330, cf. 328-333) rightly maintains that while acknowledging the priesthood for all believers (layman), the call to ministering the Word comes in a very personal way by the sovereign will of God: "[T]he Bible limits the personal, specific call to the ministry of the Word. We do not find in the New Testament that God calls a Christian to become a farmer, a businessman, a banker, a teacher, a technician, a politician in the same way as He calls a minister of the Word. Seemingly the Lord leaves the choice of our profession, occupation, or position and the place of our labors to our common sense and our commitment to His providential guidance. Sanctified common sense, sound advice, careful evaluation of abilities, general usefulness and healthful Christian environment for the family are some important factors to help us in determining our life's vocation and place of residence and service. This, however, is not so when it comes to the ministry of the Word. Here the call of God alone becomes the all-determining factor. In our day of general secularization and/or general equalization we must emphasize this important factor. The call to the ministry of the Word is unique. While the Lord does raise up a leader or a special worker for a specific

rightly indicates, there is no liberty in encountering God's special call. There is only one opened door to those who have it: obedience to it; and this is very special.

Spurgeon ([1907] 1997: vol. 53: 703) suggests this, stating:

And you, Christians, who look at the inner life, – you who live, much in fellowship with God, – will have divine impulses, you will have, divine movings of *the* Holy Ghost; you will, at certain seasons, be moved to do a certain thing; and I beseech you, if you are so moved, however strange it, may seem, to yourselves, if you hear the whisper of the Spirit within you, go and do it at once (original emphasis).

Disobedience to it is ethically sinful, the same as disobedience to God's will.

7.1.3.4 The Need for God's Direct, Supernatural Guidance

The need for God's extraordinary guidance in the ministry of divine healing must be highlighted as Wigglesworth's and Lake's ministries of the same would never have been fruitful if they were without this kind of guidance. The following is a further development of the subject.

Following God's guidance as a part of relying on Him is required in performing every single work of God. Corrie Ten Boom ([1969] 1970: 61-65) is of the right conviction that seeking and following the explicit guidance of the Holy Spirit in doing God's work is commanded by the Lord and deemed as the right way to a fruitful ministry. Moreover, as divine healing is His, God has the complete right to decide the time and method of doing His work. Not only for knowing His appointed time, God's guidance is also needed for identifying the problem to be confronted. Explaining Mark 7:31-37, a Charismatic theologian, Michael Harper (1986: 91) suggests that in the divine healing ministry it is necessary to "hear what the Holy Spirit is saying about the disease or sickness a person may have, and the method the same Holy Spirit wants us to follow in praying for and ministering to them." For all those aforesaid reasons and seeing that God is perfectly knowing and right in all His works, Spurgeon, similar to Wigglesworth, is right in arguing that more than relying on the natural preparation, acumen, and might, waiting for God in faith and simply following His guidance in His time, i.e. following His perfect arrangement, is the way in which His miraculous work may be expected as the situation needs it.²⁵

ministry ... for a specific time and does release such a worker upon the completion of the task or mission, the call to the ministry of the Word according to the Scriptures is a call for lifetime."

²⁵ Spurgeon ([1866] 1997: vol. 12: 650-652) states, "[W]hen we are going to work for God ... let us have a well-formed plan, and let it be God's plan. Very frequently I am afraid that we sketch out our plan ourselves, and if we do that without waiting upon God we are not walking in the path of faith,

Furthermore, Ten Boom ([1969] 1970: 64-65) thinks correctly that as God's supernatural, providential guidance gives "the vision from a safe hiding-place," a simple obedience to it will result in the occurrence of "great blessings and miracles," in which "the impossible becomes possible."²⁶

A practical reason for the need for God's supernatural guidance is offered by Lloyd-Jones. He (Lloyd-Jones [1982] 1987: 105) maintains that supernatural guidance of the Spirit is needed to avoid any "experiment" in such a ministry. Yet, to the researcher's viewpoint, in some concrete situations, this "experiment" or its similar kinds will be inevitable and is morally right by using Scripture and the given sanctified, natural guidance. However, it is clear that God's direct, supernatural guidance is needed for a fruitful ministry of divine healing since the kind and nature of the ministry itself is precisely the direct, supernatural work of God Himself. Paul L. King (2001: 99) rightly confirms the need for God's supernatural guidance to act in a certain situation: "A believer can make general claims on the name of Jesus, but often needs to wait to hear a fresh word from God before he can act in faith and obedience." This may apply for the case of divine healing.

we are not bringing in him who is 'wonderful in counsel' to our help, and we must not, therefore, expect to have him who is 'excellent in working' for our assistance. We must do God's work in his own way. ... Oh! when I know that I am following and not leading, that I am not running before God's cloud, and like a tool, hunting out my own way in the wilderness, but I see that I have his footsteps before me, it is happy and safe walking. ... Let not your wisdom misguide you; your folly will not if your wisdom does not. Let not your strength make you weak, and then your weakness will be no hindrance. ... I have but to do my daily work, and to trust the great Architect ... that though I may not know it, he will most certainly bring out the grandest results from the accumulated labors of all his servants. Again: when we do know God's plan, we must remember to carry it out, for that same God who is 'wonderful in counsel' is also 'excellent in working.' ... Now the God who plans also works; let us believe this. ... God has planned to divide the Red Sea, and he says, 'Go forward!' and are you going to sit still till the sea is divided for you? No; in God's name, man, go forward, and the sea will be divided when you want it to be divided, but not before. What use would there be in having the Red Sea put out of its normal condition, and its bed laid dry for hours before the hosts are to walk through it? You shall have God's help when you want it, and you are not to expect that God will minister to the cravings of your unbelief. No; trust in him, and you shall see wonders; but if you will not trust in him, neither shall you see him. 'He could not do many mighty works there, because of their unbelief.' And, brethren and sisters, when you are resolved to carry out God's plan, I hope you will joyfully expect singular assistance."

²⁶ Following God's guidance secures Christ's gracious leadership, power, courage, help, and safeguard (Ten Boom [1969] 1970: 62-64). Highlighting the necessity of this guidance, she (Ten Boom [1969] 1970: 63) states: "[T]he Lord says: 'Follow Me!' He will go before us. Our position demands that we work only on His instructions and go where He calls us. Sometimes we have to wait until the Lord tells it to us clearly. If we work out of our own enthusiasm, we can expect defeat. Even a small service must be inspired by the Lord. Our prayer should be: 'Lord, what do you want me to do? Where must I go?' We can then remain in the centre of the will of God, and there it is safe. If the direction is not yet quite clear, we must wait on the Lord, and this waiting can be a blessing." Notice from the quotation that this explicit guidance and direction is called the divine "instruction" or "inspiration" for our service.

Moreover, God's supernatural guidance is needed as His supernatural ability is usually imparted when He gives this guidance. It is presupposed in God's guidance that He sufficiently – if not bountifully – provides all things along the way of His direction. Confirming this, Ten Boom ([1969] 1970: 63-64) says,

When the Lord tells us: “Do this!” He also gives us the faith to do it, and that is why we can obey. Then we will not be ashamed and miracles will happen in our lives. Then we do not work in our own strength, but in the strength we receive from the Lord. ... With the instruction, the Lord gives grace, strength, faith and courage to carry out the instructed task. “When the Lord guides, He provides.” Thus, when the giving of God's direct, supernatural guidance rises above our natural capability for service, the guidance is granted together with the supernatural ability to accomplish the assigned service:

Again and again, we must look up in faith unto Jesus and say: “Lord, only behind You! If at this moment the Lord tells you to lay hands on a blind person, then you may not say: “Yes, Lord, but I do not have the gift of healing.” When the Lord calls us, then He gives also the courage of faith and everything that we need to carry out the task. When He sends us, then He gives the strength and the grace to obey. The point is to have the right attitude of faith (Ten Boom [1969] 1970: 64).

In short, although in some cases it may not be given, the existence of His direct, supernatural guidance effectively helps to minister divine healing, at least, in either one or more of the following: to avoid any experiment of divine healing, to detect the problem to be confronted or solved, to know God's appointed time for divine healing, to help the disciple of divine healing persevere and act in bold faith and obedience, and to impart the supernatural power of the Spirit for divine healing.

7.2 The Way to Cultivate God's Guidance

This part does not give a complete practical guidance of how to cultivate God's supernatural guidance needed to perform divine healing. It only provides the most basic facts about the issue. Both Wigglesworth and Lake respond to the existing question by pointing out the best form of Christian spirituality, i.e. Spirit baptism.

7.2.1 Wigglesworth's and Lake's Perspectives

For Lake, Spirit baptism is the key to discern and cultivate the direct, supernatural guidance of God. It is also true that, according to Wigglesworth, in order to clearly discern and cultivate God's supernatural guidance, people must be in a particular condition – which is relatively the same in essence as Spirit baptism.

Lake (Liardon ed. 1999: 61, 74) believes that the gracious operation of God's guidance is granted to the full capacity in Spirit baptism:²⁷

Do you know anything of such communion or talks with God? If not, get the baptism of the Holy Ghost like the early Christians, and you will see as we do the operation of the Lord upon both saint and sinner by the Holy Ghost ... Do you know anything of such revelations, of such communion or talks with God? If not, get the baptism of the Holy Spirit like the early Christians had and their knowledge and experiences in God shall be yours. Men say to us, "Where do you get your insight into the Word of God?" We answer, "Where Paul and Peter obtained it, that is, from God through the Holy Ghost."

The guidance of God is presupposed in Spirit baptism. By experiencing this baptism, God's will and power are integrally and constantly shown in the will and acts of the particular believer. For Lake, the Spirit baptized believer will regularly be guided by God through supernatural, two-sided communication, from God to the heart, revealing the divine things in such an existential way, and from the heart to God, responding to His revelation.²⁸ Since God's direct, supernatural guidance is common in the realm of Spirit baptism, Lake believes that Spirit baptism is unquestionably needed to be experienced for a fruitful ministry of divine healing.

The following are Wigglesworth's ideas regarding some qualities of Spirit baptism that directly connect to the grace of the direct, supernatural guidance of God. The points help us cultivate our openness and sensitivity to sense His direct guidance:

First, the believer must live a holy life by committed obedience to God's righteous will (Wigglesworth 1998e: 11-12).

Secondly, the believer must have an intimate relationship with God as indicated by Wigglesworth (1999b: 497):

The man who walks with God can only afford to follow God's leadings, and when He leads you, it is direct and clear. The evidence is so real that every day you know that God is with you, unfolding His plan to you. ... [Wigglesworth's interpretation of tongue:] as you live in the Spirit, you live in the process of God's mind and act according to His divine will.

Thirdly, the believer must be "entirely immersed in the Spirit" (cf. Liardon ed. 1996: 109). This means to be in the gracious influence of His power (including over his thoughts, acts, words, daily business, and everything else) and in the continuous communion with the Spirit by asking His guidance. Concerning the former

²⁷ For further understanding of Spirit baptism according to Lake's belief, see Chapter VI. The subject will not be evaluated in this chapter because it was done before in that chapter.

²⁸ It is apparent in their sermons that Lake frequently spoke about Spirit baptism more than Wigglesworth did.

Wigglesworth (1999b: 465) states, “Even your own heart, if it is not entirely immersed in the Spirit, will deceive you.” With respect to the latter, he (Wigglesworth 1999b: 503) suggests: “Keep your counsel before God.”

Wigglesworth’s habitual pattern in dealing with the sick is that he asked God in a great compassion toward the sick what to do in the specific situation (see Wigglesworth 1938: 27-28).²⁹ Concerning this habit, Wigglesworth (1999d: 200; Liardon ed. 1996: 767) confesses while giving a good reason for it: “I always ask God for a leading of grace. It takes grace to be in a meeting [divine healing service] because it is so easy, if you are not careful, to get on the natural side.” Here, one particular form of this “grace” refer to the divine “unction” and power to strike the enemies, such as the devils, disease, and alike, and to perform divine healing. Wigglesworth (Liardon ed. 1996: 767-769) believes that by living in God’s guidance through a living, continuous communion with God, one remains in the “real perfect line with the grace of God” and lives “in the new order in God” (see Chapter II and IV for Wigglesworth’s idea of the “new order”). He suggests the following:

Live in the Spirit, walk in the Spirit, walk in communion with the Spirit, talk with God. All leadings of the divine order are for you. I pray that if there are any who have turned to their own way and have made God second, they will come to repentance on all lines. Separate yourself from every earthly touch, and touched ideas [i.e. sinful things and ideas]. And God will bring you to an end of yourself. Begin with God this moment (Liardon ed. 1996: 772).

The theological background contributing to this typical pattern is his understanding of the “rest of faith”³⁰ in which everything is only God and His work, not me and my work. On May 1921, Wigglesworth (Liardon ed. 1996: 109, 111) explained this conviction and habit as follows:

The greatest difficulty today with us is to be held in the place where it shall be *God only*. It is so easy to get our own mind to work. The working of the Holy Ghost is *so different*. I believe there is *a mind of Christ*, and we may be *so immersed in the Spirit* that we are *all the day asking*, “*What wilt Thou have me to do?*” ... We must see that we live in the place where we say, “*What wilt Thou have me to do?*” and are *in the place where He can work in us to will and to do of His good pleasure* (my emphasis).

Fourthly, the believer must maintain the heart that really knows and trusts Him: “There is a righteousness that is made known only to the heart that knows God. There is a side to the inner man that God can reveal only to the man who believes

²⁹ Concerning faith, see Chapter IV and V. Relating to great compassion, see Chapter III.

³⁰ See the description and explication of “the rest of faith” in Chapter V (5.2.1).

Him” (Wigglesworth 1999b: 496). This causes all things to stay in a direct relationship with God and thus become spiritual.

Fifthly, the believer must abandon his or her “complete dependence” on all natural wisdom and plans, and wait for His intervening will/plan to be revealed. Summarizing the points of number one to five, Wigglesworth (Liardon ed. 1996: 467-468) believes that the way to God’s direct, supernatural guidance is through the prayer of faith in His guidance while renouncing the autonomous, natural human mind, on the one hand, and surrendering all to His plan and authority, on the other hand:

He [Jesus] knows everything. You have no need to ring the bell for doctors. All you have to do is ring your bell for Jesus and He will come down. You should never turn to human things, because divine things are so much better and just at your call. Who shall interfere with the divine mind of the Spirit which has all revelation, who understands the whole condition of life? For the Word of God declares He knoweth all things, is well acquainted with the manifestation of thy body, for everything is naked and open before Him with whom we have to do. Having the mind of the Spirit we understand what is the will of God. ... When shall we come into the knowledge of God? When we cease from our own mind and allow ourselves to become clothed with the mind and authority of the mighty God. ... As soon as we are willing to allow the Holy Ghost to have His way, we will find great things will happen all the time. ... if we will only yield ourselves to the divine plan, He is right there to bring forth the mystery of truth.

Sixthly, the believer must use the sanctified common sense for immediate reflection. This point is in harmony with the attempt of renouncing the autonomous, natural human mind. Applying this principle, Wigglesworth (Liardon ed. 1996: 350; cf. Wigglesworth 2000a: 27) indicates that sometimes God’s guidance comes in an upside-down situation, i.e. God permits the devil to whisper the reversal of His will:

If the devil comes along and says that you are not saved, it is a pretty sure sign that you are. When he comes and tells you that you are not healed, it may be taken as good evidence that the Lord has sent His Word and healed you (Psalm 107:20). The devil knows that if he can capture your thought life, he has won a mighty victory over you. His great business is injecting thoughts, but if you are pure and holy you will instantly shrink from them. God wants us to let the mind that was in Christ Jesus, that pure, holy, humble mind of Christ, be in us.

Note here, that the “pure, holy, humble mind of Christ” is needed to be acquired first for discerning the guidance of God from that of the devil.

7.2.2 A Continuationist Reformed Evaluation

The following evaluation shows an assent to Wigglesworth’s and Lake’s ideas of basic, practical guidance to cultivate God’s supernatural guidance needed for a divine healing ministry. Some points need to be highlighted for such an outlook.

1. One of some basic presuppositions of God's supernatural guidance is the fact of the given, supernatural instinct to discern God's voice.³¹

When giving an exposition on John 10:4-5, "*For they know His voice, and a stranger will they not follow, but will flee from him: for they know not the voice of strangers,*" Spurgeon ([1894] 1997: vol. 40: 292) maintains that the genuine children of God are specially endowed with the gift to discern God's Word:

There is an instinct, a God-given instinct, in the elect of God, by which they know Christ's voice. When once the Spirit of God has changed their natures, they have an open ear for the words of Jesus: "the sheep follow him: for they know his voice. ... The Lord's true sheep cannot, will not, long be deceived: "they know not the voice of strangers.

This special instinct of God's elect is an inseparable part of His special providence to accomplish His predestination. However, as already indicated above, to properly discern the will of God from others, the believer needs the purity of life.

This special instinct is infallibly in action through the Holy Spirit in a sincere, obedient, sanctified, and teachable heart. As God's supernatural guidance is parallel to His special call, and those who are called infallibly know this calling when they sincerely and wholeheartedly want to obey God (Spurgeon [1857] 1997: vol. 3: 531-532), consequently, those who are guided by God know His will as they really possess this same quality of heart.

2. The researcher does not raise any objection to the list of things to be kept for obtaining the direct, immediate guidance of the Spirit. Yet, there are specific

³¹ It must be maintained as a basic presupposition that God speaks to communicate His will in different ways. As long as to put everything in the light of the absolute supremacy of Scripture, Hannah Whitall Smith ([s.a.] 1997: 80), a Quaker, is right when she maintains that God does speak to communicate His guidance, while we and the devils also do the same: "There are four especial ways in which God speaks: by the voice of Scripture, the voice of the inward impressions of the Holy Spirit, the voice of our own higher judgment, and the voice of providential circumstances. Where these four harmonize, it is safe to say that God speaks. ... His voice will always be in harmony with itself, no matter in how many different ways He may speak. The voices may be many, the message can be but one. ... If there is a contradiction in the voices, the speaker cannot be the same. Therefore, my rule for distinguishing the voice of God would be to bring it to the test of this harmony. If I have an impression, therefore, I must see if it is in accordance with Scripture, and whether it commends itself to my own higher judgment and also whether ... 'way opens' for its carrying out. If either one of these tests fail, it is not safe to proceed; but I must wait in quiet trust until the Lord shows me the point of harmony, which He surely will, sooner or later, if it is His voice that has spoken. ... there are other voices that speak to the soul. There is the loud and clamoring voice of self, that is always seeking to be heard. And there are the voices, too, of evil and deceiving spirits, who lie in wait to entrap every traveler entering these higher regions of the spiritual life. ... These spiritual enemies, whoever or whatever they may be, must necessarily communicate with us by means of our spiritual faculties, and their voices, therefore, will be, as the voice of God is, an inward impression made upon our spirits. ... we must have some test or standard by which to try these inward impressions, in order that we may know whose voice it is that is speaking."

conditions, as complementary to the list, to receive and develop the guidance of God. Firstly, it must be believed that God is “as ready to guide those who seek His guidance today as He was to guide the early disciples ... not only in our more definite forms of Christian work but also in all the affairs of life, business, study, and everything we have to do” (Torrey [1910] 1996: 154). In the same vein, Andrew Murray ([s.a.] 1982: 104) suggests that believers should highly value the Spirit’s guidance in actual faith and obedience: “Have a great reverence for the work of the Spirit in you. Seek Him every day to believe, to obey, to trust, and He will take and make known to you all that there is in Jesus. He will make Jesus very glorious to you and in you.” Secondly, the guidance of God must be sought for the exercise of the gifts of the Spirit: “[W]hen the Holy Spirit gives us special gifts, we may not use these riches according to our own discretion” (Ten Boom [1969] 1970: 64). Thirdly, God’s guidance must be sought with a wholehearted obedience to whatever God’s revealed will is. Spurgeon ([1867] 1997: vol. 13: 798) rightly adds that God’s guidance will be revealed only to those who are willing to obey Him. Likewise, Murray points out that the passionate obedience is the basis for the revealed will of God’s guidance.³² Fourthly, sanctified life must be maintained. Analyzing Romans 8:13-15, Murray (1962: 132) rightly concludes that sanctification is prior to the guidance of the Holy Spirit: “The making dead of the deeds of the body through the Indwelling Spirit precedes the leading of the Spirit, [Rm 8] v. 14. And these two again prepare the way for 15, 16, the abiding witness to our sonship in the living power of the Holy Ghost.” Fifthly, the direct, supernatural guidance must be sought together with the practice of daily listening to the written Word of God. This also means that the operation of the former must utilize the inspired, written Word (OT and NT) as its point of reference. Murray ([1898] 1999: 19) rightly states, “Christ’s direct communication with the Father did not render Him independent of Holy Scripture.” For His own guidance, Jesus needed and used Scripture. The practice of listening to the written Word is important, because the direct, supernatural guidance sometimes uses the Word to communicate His “now” will. Concurring with this,

³² Murray ([1898] 1999: 15) states, “In His [Christ’s] life of obedience there was growth and progress; the most difficult lesson came the last. Each act of obedience fitted Him for the new discovery of the Father’s further command. He spake, ‘Mine ears hast Thou opened; I delight to do Thy will, O God.’ It is as obedience becomes the passion of our life that the ears will be opened by God’s Spirit to wait for His teaching, and we be content with nothing less than a divine guidance into the divine will for us.”

Murray ([s.a.] 1982: 109) suggests, “Listen to the inner voice, and do what it says to you. Fill your heart every day with the Word. When the Spirit reveals to you what the Word says, take it upon yourself to do it.” Sixthly, completely agreeing with Wigglesworth, the guidance must be sought in the spirit of prayer and by the sincere habit of a constant intercourse with God, waiting for Him in faith (cf. Spurgeon [1903] 1997: vol. 49: 624). There is a great immeasurable benefit in this.³³

Unceasing prayer of faith is necessary to cultivate God’s supernatural guidance. When speaking about “Divine Efficacy of Prayer,” Arthur T. Pierson ([s.a.] 2000: 189) correctly maintains that God’s direct, supernatural guidance is developed through the life of prayer:

Praying souls become prevailing saints. Those who get farthest on in the school of prayer and learn most of its hidden secrets often develop a sort of prescience which comes nearest to the prophetic spirit, the Holy Spirit showing them “things to come.” They seem, like Savonarola, to know something of the purpose of God, to anticipate His plans, and to forecast the history of their own times. The great supplicants have been also the seers.

In this line of thought, “[o]ur watchword in all cases should be, ‘Let us pray,’ and in this case we may rest assured that we shall prevail” by the secured guidance and intervening work of God (Spurgeon [1865-1867] 1998: vol. 1: 164; cf. Spurgeon [1892] 1997: vol. 38: 258). Likewise, A. B. Simpson (1994: 62, 114-115, 121, 129-130) rightly suggests that believers should wait for God in the unceasing prayer of faith until He reveals His supernatural guidance through the word of faith, the word of prophecy, and the word of promise, i.e. various forms of His supernatural guidance which is essential for divine healing ministry:

To all who wait upon His will the Master gives some word of faith for the future. ... God is not displeased with us for waiting until He gives us ample assurance of His will, so that when we step out it may be irrevocable. ... The one thing in which Gideon’s act is unmistakably clear as a pattern for us is in the fact of his becoming certain before stepping forward. The secret of faith and victory is to be sure of our way and then go forward unfalteringly. ... When the Lord opens our eyes, how the promises grow vivid, and become living realities, streams of water, clear as crystal, fountains in the desert and sources of everlasting consolation. ... It is most essential in our conflicts of faith that we have a sure word of prophecy on which to rest, otherwise our struggle will be a

³³ Simpson (1925: 112-113) sees the worth of an intimate communion with God: “The interruption of our communion for an hour might lose a step, and that lost step might lead us from the pathway of His perfect will and the fellowship of His presence for days to come, or, at least, leave us a step behind, and therefore not blameless. ... If we would be preserved blameless we must not live by long intervals, but by the breath and by the moment. Each instant must be dedicated and presented to God, a ceaseless sacrifice, and each breath be poured into His bosom and receive back from His being.”

very perplexing one. To Moses and Joshua, to David and Gideon, God was pleased to give an unqualified word of promise, so that there was no place for doubt to enter.

Seventhly, attempts to listen to the direct, supernatural guidance of the Spirit must be done by a believing heart that not only opens to the supernatural work of God's power and wisdom but also by a heart that is always directed toward Jesus and His Spirit. This practice has the same principle as Wigglesworth and Lake did, i.e. theologically gazing on Christ by faith (see Chapter V on "The Shared Principles of Faith for Divine Healing in the Lives of Wigglesworth and Lake," sub-subheading "Keep Focused Merely on Christ: Spiritual Gazing of Faith). Confirming this, Murray ([s.a.] 1982: 109-111; cf. 107) advises,

[H]old yourself still, so that you may hear the voice of the Spirit. "He shall not cry, nor lift up, nor cause his voice to be heard in the street" (Isaiah 42:2). He whispers gently and quietly. Only the soul that sets itself very silently toward God can perceive His voice and guidance. When we become needlessly involved with the world – its business, its cares, its enjoyments, its literature, its politics – the Spirit cannot lead us. When our service for God is a bustling and working in our own wisdom and strength, the Spirit cannot be heard in us. The weak and the simple – who are willing to have themselves taught in humility – receive the leading of the Spirit. Sit down every morning, and often in the day, to say, "Lord Jesus, I know nothing; I will be silent. Let the Spirit lead me." [giving footnotes 1 Chron. 19:12; Ps. 62:2,6; 131:2; Heb. 2:20; Zech. 4:6] ... The voice of the Father, the voice of the good Shepherd, the voice of the Holy Spirit, is very gentle. We must learn to become deaf to other voices, to the world and its news, to friends and their thoughts, to our own ego and its desires. Then we will recognize the voice of the Spirit. Let us often set ourselves silent in prayer, entirely silent, to offer up our will and our thoughts, and with our eyes upon Jesus, to keep ear and heart open for the voice of the Spirit (original emphasis).

Finally, if God in His sovereignty gives us His direct, supernatural guidance, our responsibility is to obey this by faith, not to reject nor pretend never receiving His warm communication. Here, "by faith" refers to by faith in God that has the living, inspired Word of God as its article to be believed. This manifests a true dependence on the living Word while receiving the extraordinary guidance. A sincere reliance and trust to His sovereign method is noble. Disobedience of His guidance may result in imperfect healing or no healing at all.

3. Now, relating to point 6 above, we will highlight Wigglesworth's excellent habit of always asking God of what to do in dealing with every sick person and other things. This habit, the researcher believes, is absolutely necessary to be followed by

every disciple of divine healing, because it is the best way to secure God's supernatural guidance with and without the direct aid of the Scriptures.

Wigglesworth keeps up what Simpson (1925: 112) rightly calls a "ceaseless communion with God, and abide in the spirit of prayer and fellowship through the Holy Spirit." This habit is, according to Simpson, in the same place, the way to come into "all the stepping of His will." This is a certain type of communion with God, which is described by Charles G. Finney (Parkhurst, Jr. ed. 1990:110) as "consulting God on almost everything that interest [believers] and concerns the interests of His kingdom."³⁴ Wigglesworth's habit is marked, in the expressions of Spurgeon ([1877] 1997: vol. 23: 893-905, cf. 895, 901) and W. G. T. Shedd ([1884] 1972: 366-367), a habit of doing constant, "ejaculatory prayer."

Some persons who give example of practicing unceasing prayers (not always the ejaculatory one] are St. Patrick³⁵ (since a very young age), Martin Luther,³⁶ and

³⁴ Finney (Parkhurst, Jr. ed. 1990:110) explains: "Christians sometimes feel, and many habitually feel, a disposition to ask God's opinion, consent and advice at every turn. They seem to abide in that state of mind in which Paul was, when he said, 'Lord, what wilt thou have me to do?' With others, less advanced in grace, this feeling is not so habitual. Yet all true Christians know what it is to feel their hearts drawn into an attitude of constant consultation with God, a fleeing and running to Him for advice, a breathing out its supplications to Him for counsel, a disposition to consult Him about the minutest things and mention to Him even the most trivial occurrences and circumstances of life. In this state the soul feels like a very little child consulting a most wise and affectionate father."

³⁵ In his *Confession*, St. Patrick (Part II. 16; Skinner & O'Donohue eds. 1998: 38-39) testifies, "But after I had come to Ireland, it was then that I was made to shepherd the flocks day after day, and, as I did so, I would pray all the time, right through the day. More and more the love of God and fear of him grew strong within me, and as my faith grew, so the Spirit [of God] became more and more active, so that in a single day I would say as many as a hundred prayers, and at night only slightly less. Although I might be staying in a forest or out on a mountainside, it would be the same; even before dawn broke, I would be aroused to pray. In snow, in frost, in rain, I would hardly notice any discomfort, and I was never slack but always full of energy. It is clear to me now, that this was due to the fervor of the Spirit [of God] within me." Notice from this citation that St. Patrick attributed the Holy Spirit as the Author of his unceasing prayer. All prayers were done in consciousness. See also in the same book Part II. 25, St. Patrick (Skinner & O'Donohue eds. 1998: 46-47) received the vision of the Spirit did praying in him: "And once again, I saw him [the Spirit] praying within my soul; it seemed as if I was still inside my body, and then I heard him above me, that is, over my inner man. So that there he [the Spirit] was, praying with many a groan, and as all this was happening, I was stunned and kept marveling and wondering who he [the Spirit] might be, who was praying in this wise within me. But as this prayer was ending, he declared that it was the Spirit."

³⁶ Shedd ([1884] 1972: 367) tells about this person as follows: "Martin Luther was noted for the urgency and frequency of his prayers, and particularly of his ejaculatory petitions. So easy and natural, nay, so irrepressible was it for him to cry out to God, that even in company with friends, and in the midst of social intercourse, he would break forth into ejaculations. This was after the case in times of trouble to the cause of the Reformation. God was then constantly present to his anxious and strongly exercised soul, and he pleaded with him as a man pleads with his friends. And this power is within the reach of every believer." Note from the citation, Shedd's conviction that ejaculatory prayer must become every believer's habit.

Rowland Hill³⁷ (which Spurgeon knew personally). All extraordinary guidance of the Spirit and miraculous deeds in St. Patrick's life were performed in the spirit of the prayer of faith. Some biblical figures also practised continuous, ejaculatory prayer.³⁸ As to Nehemiah's practice of ejaculatory prayer, Spurgeon ([1877] 1997: vol. 23: 895-897, cf. 900) explains that from a true spirit of prayer he offered to God such prayer in a very short moment of pause (between a question and an answer) unnoticeable by the King Artaxerxes, seeking God's guidance. This prayer is offered "very rapidly" "like an electric flash," yet intensely, "in certain states of strong excitement."³⁹ This form of prayer is commonly done intuitively and silently in a sincere heart – without any sound or any outward sign (Spurgeon [1877] 1997: vol. 23: 897-898, 900). It can be done very frequently⁴⁰ in a day as a prayerful habit and, thus, reflecting a sanctified, trained, disposition.⁴¹

³⁷ Testifying of the continuous habits of Rowland Hill's ejaculatory prayers, Spurgeon ([1877] 1997: vol. 23: 902) says, "But where did he retire for prayer?' They said they supposed it was in his chamber, but that he was always praying – that it did not matter where he was, the good old man was always praying. It seemed as if his whole life, though he spent it in the midst of his fellowmen doing good, was passed in perpetual prayer. ... with such rhymes and ditties, and choice words, he would occupy every moment of his life. He has been known to stand in the Blackfriars' road, with his hands under his coat tails, looking in a shop window, and if you listened you might soon perceive that he was breathing out his soul before God. He had got into a constant state of prayer. I believe it is the best condition in which a man can be - praying always, praying without ceasing, always drawing near to God with these ejaculations."

³⁸ According to Spurgeon ([1877] 1997: vol. 23: 901, 904), this kind of prayer is frequently practiced by Eliezer (Abraham's servant), Jacob (in his dying, "I have waited for thy salvation, O God"), Moses ("when we do not read that he prayed at all, and yet God said to him, 'Why cryest thou unto me'"), King David, Stephen (in his extremity he prayed, "Lord Jesus, receive my spirit"), and the Lord Jesus Christ (before He bowed His head and gave up His Spirit, Jesus prayed, "Father, into Thy hands I commend my Spirit").

³⁹ This prayer "hurls a dart and then it is done. It was not the prayer which stands knocking at mercy's door – knock, knock, knock; but it was the concentration of many knocks into one. It was begun and completed, as it were, with one stroke" (Spurgeon [1877] 1997: vol. 23: 897).

⁴⁰ Spurgeon ([1877] 1997: vol. 23: 902) states, "[I]t is refreshing to be able again and again and again – fifty or a hundred times a day – to address one's self to God in short, quick sentences, the soul being all on fire. This is a blessed style of praying."

⁴¹ Furthermore, a true practice of such communion needs some preconditions in God's side and believer's side, as rightly indicated by Finney (Parkhurst, Jr. ed. 1990:106-107) in his idea of what is implied in having communion with the Spirit: "To have communion with the Holy Spirit implies that He is a moral agent ... He is actually and personally present, and indwelling, in the heart of him with whom He communes. He must be actually present with our spirit ... The communion kept us between the Holy Spirit and all His saints in every part of the world implies both the omnipresence and the omniscience of the Holy Spirit. It implies infinite love and condescension on God's part to allow such as we are to consult and commune with Him, to hold frequent and protracted private interviews with Him, and to commune with Him of all that is in our hearts. ... To commune with the Holy Spirit also implies a disposition in us to consult Him, and commune with Him, in respect to our duty, His will, and the affairs of His kingdom, and it implies a disposition in Him to be consulted by us. It indicates a constant readiness on His part to admit us into His presence, to give us audience, to listen attentively to all that we have to say, and to encourage us to lay open our whole case before Him. Communion with

This state of disposition is exactly the kind of life that is very receptive and ready to receive God's direct, supernatural guidance. Andrew Murray (1963: 127-128) rightly sees that God's providential guidance is integrally unified with believer's life when it is changed to be spiritual:

[T]he teaching and the leading of the Spirit is [are] first given in the Life, not in the Mind. The Life is stirred and strengthened; the Life becomes the Light. ... the leading of the Spirit ... does not begin in the region of thought or feeling. Deeper down, in the life itself, in the hidden laboratory of the inner life, whence issues the power that moulds the will and fashions the character in our spirits, there the Holy Spirit takes up His abode, there He breathes and moves and impels (original emphasis in capital letter).

Spurgeon sees great practical and spiritual values in the ejaculatory prayer.⁴² He himself regularly practiced this kind of prayer. He testifies to its benefit as a key

God implies a sense of our own ignorance and deep dependence upon Him. We seek communion with God in proportion as we are emptied of dependence upon ourselves. A person who is not deeply sensible of his own ignorance will not seek communion with God ... A person who is not emptied of self-dependence will not seek to lay himself down in the arms of the Savior. Communion with the Holy Spirit implies that He takes the deepest interest in us. Surely His interest in us must be exceedingly great to be willing to hold consultation with us so often, to commune with us so deeply, to enter so much into the details of all our affairs and interest himself in our slightest grievances, trials and difficulties. To do this constantly and without weariness or impatience certainly implies on His part a most profound interest in us. To be able to commune with God reveals there is a deep sympathy and fellowship between the Holy Spirit and us, so that we feel as He does and He feels as we do. This implies that we have a common object in view, that we are influenced by the same motives, interested in the same objects, employed in the same labors. In short, it implies that our fellowship and sympathy with Him are equal to our communion, for they are in fact the same thing." What is stated above is a general understanding that is commonly experienced by true believers, as pointed out by Finney (Parkhurst, Jr. ed. 1999: 107): "Every true Christian knows what it is to feel a secret moving of heart toward God; a silent, but deep, powerful meeting, drawing of soul away from the world, from society, from business, from everything else, into a most sacred private interview with God." However, all these implied preconditions in God's part may draw and uplift believers to have such a ceaseless communion with God. On the other hand, the implied preconditions on our part may help us to be prepared to practice the same communion.

⁴² Explaining a great value of such an ejaculatory prayer, Spurgeon ([1877] 1997: vol. 23: 899-900) states, "I want to impress on you the value of another sort of prayer; namely, the short, brief, quick, frequent ejaculations of which Nehemiah gives us a specimen. And I recommend this, because it hinders no engagement and occupies no time. ... No altar, no church, no so-called sacred place is needed, but wherever you are, just a little prayer as that will reach the ear of God, and win a blessing. Such a prayer as that can be offered anywhere, under any circumstances. I do not know in what condition a man could be in which he might not offer some such prayer as that. On the land, or on the sea, in sickness or in health, amidst losses or gains, great reverses or good returns, still might he breathe his soul in short, quick sentences to God. The advantage of such a way of praying is that you can pray often and pray always." Promoting the practice of ejaculatory prayer, Spurgeon ([1877] 1997: vol. 23: 896-897) states, "I confess I admire him [Nehemiah]. I desire also to imitate him. ... when he stands at the king's foot to hold up to him the golden goblet, refrains from answering the king's question until first he has prayed to the God of heaven. ... This ejaculatory prayer I desire to commend to you as among the very best forms of prayer. ... They [people] cannot say that the secret ejaculations of our soul are presented with any view to our own praise, for no man knows that we are praying at all; therefore do I commend such prayers to you, and hope that you may abound therein." Spurgeon ([1877] 1997: vol. 23: 904) confesses his desperate need for a continuous habit of ejaculatory prayer: "I always find I can preach the better if I can pray while I am preaching. And the mind is very remarkable in its activities. It can be praying while it is studying; it can be looking up to God while it is talking to

determinant for his great success in spiritual life. The intense of pleading with God in ejaculatory prayer in Spurgeon's life was remarkable: "I always feel it well just to put a few words of prayer between everything I do" (in Fullerton 1966: 149). As being arrived in "the spirit of prayer," Spurgeon testifies that his prayer life was "almost consciously" being one with all of his activities, even perhaps while sleeping.⁴³ This was similar to Wigglesworth's experience. In the same disposition, based on 1 Thessalonians 5:17, "Pray without ceasing," Shedd ([1884] 1972: 347ff, 366-367) maintains that ejaculatory prayer is the finest way to maintain the true spiritual life, the way without which many aspects of believer's system of spirituality is weak without being well maintained.⁴⁴

The habit of doing constant, ejaculatory petitions evidently reflects a habit of dependence on and intimate communion with God. Correlating with this, Tozer (1955: 81-82) rightly maintains that to be able to practice ejaculatory prayer in a fruitful way requires a wholehearted life in the fullness of the Spirit:

Such prayer [not occasionally but continually without ceasing] can only be the result of a life lived in the Spirit. ... As we go on into God we shall see the excellency of the life of constant communion where all thoughts and acts are prayers, and the entire life becomes one holy sacrifice and worship. To pray effectively it is required of us that there be no unblessed areas in our lives, no parts of the mind or soul that are not inhabited by the Spirit, no impure desires allowed to live within us, no disparity between our prayers and our conduct.

In short, what is needed for receiving and cultivating the direct guidance of God is practically the same things that Lake and Wigglesworth call "the baptism of the Spirit," a certain type of the fullness of the Spirit which is lived through more

man; and there can be one hand held up to receive supplies from God while the other hand is dealing out the same supplies which he is pleased to give. Pray as long as you live."

⁴³ Spurgeon ([1903] 1997: vol. 49: 624) states that prayer is "the outward expression of the condition of my inward life. I cannot help praying. ... If I were not allowed to utter a word all day long, that would not affect my praying. If I could not have five minutes that I might spend in prayer by myself, I should pray all the same. Minute by minute, moment by moment, somehow or other, my heart must commune with my God. Prayer has become as essential to me as the heaving of my lungs, and the beating of my pulse. I do ask God to give me power in prayer; and I chide myself if I am lax in prayer. Still, almost unconsciously, one [referring to Spurgeon in order to avoid boasting about himself] gets praying in the streets, praying while preaching to you; ay, sometimes, one almost prays in his sleep. One gets so into the spirit of prayer that, without always knowing it, there is a prayer leaping from the heart, and the very glance of the eye becomes a means of communion with God. So, that is my answer to the Lord's question, 'Wherefore criest thou unto me?' I pray because I cannot help doing so."

⁴⁴ Shedd ([1884] 1972: 347) states, "Observe, in the first place, that prayer must be unceasing, from the *nature* of the act. Prayer is intercourse with God, and God is the being in whom the creature lives and moves. To stop praying, therefore, is to break the connection that is established between the feeble and dependent worm of the dust, and the almighty One" (original emphasis).

frequently in a continuous intercourse of the believing heart with Jesus by the Holy Spirit (cf. Chapter VI).

7.3 When God's Direct, Supernatural Guidance is Absent

As already indicated, God does not always give His immediate, supernatural guidance for every event of divine healing for some reasons. In this situation, the Scriptures must be operative as a perpetual guidance. Lake holds the conviction that unless the Spirit indicates His will to bring the sick to the heavenly glory in His palace or to do something else for unrevealed reasons, the disciple of divine healing should stay in his or her efforts for divine healing. For this reason, he persevered in the prayer of faith while holding fast God's promises.

In 1913, when his son, Otto, was terribly struck with a relapsing typhoid fever, Lake did not receive any specific sign from God that manifested His supernatural guidance in his dealing with his dying son. Concerning that specific period, Lake (Liardon ed. 1999: 410) says that "there was no sunburst of God ... Everything was as cold as steel, and my, I was so conscious of the power of the devil." The most important thing for Lake is to lay hold tightly on God, wait for Him in a continuous praying, and never surrendering to the enemy.⁴⁵ This means continue to pray for healing everyday in an especial, persistent way until the sick is well, or, to undertake something different if God indicates something else. The divine answer to Lake's five days of protracted prayers was the miraculous healing of his son.

Principally, the researcher agrees with Lake's way to handle the problem as a special call for him to do so. Along with that laborious attempt, the guidance of the infallible Word must be followed. Although not for a ministry of divine healing, a great example of God's guidance by the Word is given by George Müller (in Murray [1895] 2001: 114):

'Jan. 2, 1851. – A week ago I wrote the preceding paragraph. During this week I have still been helped day by day, and more than once every day, to seek the guidance of the Lord about another Orphan House. The burden of my prayer has still been, that He in His great mercy would keep me from making a mistake. During the last week the book of Proverbs has come in the course of

⁴⁵ Lake (Liardon ed. 1999: 410) testifies, "I could not pray audibly, but I sat down by his bed and shut my teeth, and I said in my soul, 'Now, Mr. Devil, go to it. You kill him if you can.' And I sat there five days and nights. He did not get healing the second time instantly [different from Otto's first sickness that was healed instantly by God]. It was healing by process, because of the fact my soul took hold on God; I sat with my teeth shut, and I never left his bedside until it was done."

my Scripture reading, and my heart has been refreshed in reference to this subject by the following passages: “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths” (Prov. iii. 5, 6). By the grace of God I do acknowledge the Lord in all my ways, and in this thing in particular; I have therefore the comfortable assurance that He will direct my paths concerning this part of my service, as to whether I shall be occupied in it or not. Further: “The integrity of the upright shall preserve them” (Prov. xi. 3). By the grace of God I am upright in this business. My honest purpose is to get glory to God. Therefore I expect to be guided aright. Further: “Commit thy works unto the Lord, and thy thoughts shall be established” (Prov. xvi. 3). I do commit my works unto the Lord, and therefore expect that my thoughts will be established. My heart is more and more coming to a calm, quiet, and settled assurance, that the Lord will condescend to use me still further in the orphan work. Here Lord is Thy servant.

The given example is significant to avoid any unnecessary, stressful state of the heart and mind during the consecrated time with protracted prayers.

Besides this, the natural guidance through the work of our sanctified faculties and counsels from other spiritual people may help. For example, it is good to bring the sick to the doctor and take some necessary medicines. This is a difference between Lake and a Continuationist Reformed position.

However, each work of God – including divine healing – has to be started and guided by prayer. This principle is stated by Spurgeon ([1892] 1997: vol. 38: 258; cf. [1877] 1997: vol. 23: 894) in an attempt to seek first God’s guidance, waiting for Him to open the initial way, and total reliance on Him:⁴⁶

Prayer must always be the fore horse of the team. Do whatever else is wise, but not until thou hast prayed. Send for the physician if thou art sick; but first pray. Take the medicine if thou hast a belief that it will do thee good; but first pray. Go and talk to the man who has slandered you, if you think you ought to do so; but first pray. ... Do not begin it until you have prayed. Begin, continue, and end everything with prayer; but especially begin with prayer. ... Nehemiah first prayed, and then set a watch.

It does not mean that by prayer, then, we will be justified to use any of the natural help. It is possible that God will forbid us to use medicine just because He wants us to rely solely on Him like in the experiences of Wigglesworth and Lake. The former

⁴⁶ Spurgeon ([1877] 1997: vol. 23: 894) highlights the importance of such a prayer of waiting for God to open the way of a fruitful ministry: “Men of God, if you want to serve God and cannot find the propitious occasion, wait awhile in prayer and your opportunity will break on your path like a sunbeam. There was never a true and valiant heart that failed to find a fitting sphere somewhere or other in his service. Every diligent laborer is needed in some part of his vineyard. You may have to linger, you may seem as if you stood in the market idle, because the Master would not engage you, but wait there in prayer, and with your heart boiling over with a warm purpose, and your chance will come. The hour will need its man, and if you are ready, you, as a man, shall not be without your hour.”

rector of the country parish of Wintringham, Thomas Adams (1701-1784, in Thomas [1975] 1977: 104) rightly states, “Faith is of Rachel’s humour: “Give me children or else I die.” In the ministry of divine healing, this means to risk everything only in the compassionate, supernatural help of God in Christ for healing.

7.4 Conclusion

The reality of God’s direct, supernatural guidance need to be highlighted as Wigglesworth’s and Lake’s ministries of divine healing will never be fruitful without this kind of guidance. The experiences of both persons manifest various forms of God’s direct, supernatural guidance apart from, yet, in harmony with the Scriptures. Occasionally, the guidance calls attention to specific Scripture verses, yet, it never contradicts the Scriptures. Wigglesworth commonly received Jesus’ direct, immediate, propositional command to do specific thing and Lake a tangible presence of the Holy Spirit in forms of either impulses, or lightnings, or currents of power of the Spirit. For them, Spirit baptism as that in which one rests in a more frequent and stable fullness of the Spirit is the essential condition to receive and develop this kind of guidance. This condition, in Wigglesworth’s experience, is joined together with his constant communion with God in which he habitually asked Jesus the specific things which he must do in dealing with the sick. When Lake did not receive any direct guidance, he started a special time for protracted prayer while holding firmly to God’s promises in the Word until the sick was completely well.

A Continuationist Reformed position theologically and practically acknowledges and witnesses the need for, continuation, and various manifestations of the direct, supernatural guidance of God, so-called “new revelations of the Spirit” (Westminster Confession of Faith 1:6) which is analogous to God’s “special call” (e.g. upon Spurgeon and others) to assume the special commission of preaching the Word/Gospel. The true, direct, supernatural guidance of God, which is perfectly harmonious with Scripture, belongs to the special order of His extraordinary providence and His absolute sovereignty. Some Continuationist Reformed theologians, like Lloyd-Jones, Packer, and Spurgeon, theologically believe in the present existence of God’s direct, supernatural guidance. The truth and its various forms are practically demonstrated in the lives of St. Patrick, Savonarola, Rutherford, Gillespie, Spurgeon, and others. Consenting to Wigglesworth’s practice, a Continuationist Reformed position encourages a continuous communion with God in

the form of frequent ejaculatory prayers and others, which can only possible be practiced through a genuinely spiritual heart and the spirit of prayer which are under the constant, gracious power of the Word and Spirit. This is done both consciously and unconsciously as combined with all activities of life, as seen in the lives of St. Patrick, Martin Luther, Rowland Hill, Spurgeon and others. However, while admitting the central role of the Word, slightly different from Lake, the sanctified, natural guidance – such as consulting professional physicians and taking some necessary medicine – may be reasonable in the period of no such guidance.

CHAPTER VIII

INTEGRATIVE CONCLUSION

This chapter integrates and summarizes our attempt of identifying, formulating, and reworking a combined practical theological theory of divine healing derived from Wigglesworth and Lake into a Continuationist Reformed position. It will formulate a more complete yet a concise perspective of a new Continuationist Reformed practical theological theory for a divine healing ministry.

With the exception of Chapter I, at the end of each Chapter (II to VII), we summarized the related discussion that reflects a Continuationist Reformed position. Those conclusions may be enough for seeing the related issues that help to attain a fruitful ministry of divine healing. Yet, although covering those conclusions, this chapter will not simply restate them. Some points identified and formulated in the previous discussions directly relate and give light to other aspects of our intended practical theological theory. Furthermore, for easier memorization and practical usage as a concise reference, an integrative theory is also needed.

To make the summary more helpful, we use the initial “W” for Wigglesworth, “L” for Lake, reminding us about the source of the presented idea. The suggested idea by the researcher may use the initial “R” (indicating various sources), or put the name of the Reformed proponent or others. To avoid any redundancy of reference, the reader is welcome to review the previous discussions.

8.1 Fundamental Theological Conviction regarding a Divine Healing Ministry

Our investigation suggests that fundamental proper conviction of a Continuationist Reformed practical theological theory of divine healing is the teaching of the coming Kingdom of God in Christ.

This Kingdom is already present in Christ’s first coming, by which He victoriously invaded history to take back all things rightfully His by finishing the atoning work in a perfect way. His finished work (earthly ministry) followed by ascension (heavenly ministry) – that sufficient to grant unlimited special grace and

truth – is the solid foundation upon which all blessings and ministry of divine healing are established. From the light of this coming Kingdom in Christ, divine healing should be understood above all as the breaking manifestation of the coming of the Kingdom of God (W & R).

8.2 Practical Theological Principles for Divine Healing Disciple

To accomplish a fruitful ministry of divine healing, the disciple of divine healing should attain the following by God's grace (we may ask God through the prayer of faith):

1. To have a simple faith in God/Christ and particularly, to have miraculous faith for divine healing (W & L).

This is crucial, because God always positively responds to genuine faith manifested according to His Word. Therefore, this must pervade all other principles.

Simple faith believes in the living, illuminating Word, in Christ, and His finished work. The simplest faith needed is illustrated like a little baby who always sucks and swallows up all milk given by his or her mother without any hesitation (W). It merely grasps and receives all God's promises – including the finished Work of Christ and its infinite blessings – as a personal, sure possession without any doubt, and believes that it is done so (Spurgeon). It believes that unlimited divine blessings promised by God are secured by the finished work of Christ and can be attained now in an unusual, remarkable outpouring by faith (W). As the blessings secured by Christ's work are unlimited in quality and quantity,¹ they have no maximum, both in the present time and the new heaven and earth. There is no maximum in God, in His Work, and in the efficacy of Christ's perfect atonement. Thus, genuinely simple faith always expects the manifestation of the extraordinary working of His mighty power and grace (the present manifestation of God's Kingdom) to the greatest degree – which also has no maximum – at this time. It believes that Christ's finished work is the greatest, perfect demonstration of God's Omni-work in history. Based on the work of Christ, simple faith believes that the future manifestation of God's work can quantitatively surpass the previous one by the work of the Spirit (cf. John 14: 12).

¹ See Chapter VI; cf. Jonathan Edwards' idea of glorified believers' ever-increasing enlargement (capacity to receive God's grace) and ever-increasing bestowal and receiving of divine blessings in the final end; cf. Wigglesworth's idea of the baptism of the Spirit in which the present baptized believers may receive ever-increasing grace, truth, and faith – provided that the same ones maintain this baptism in a proper way; cf. Bonnke's idea that there is no maximum in God.

To secure divine healing, one needs specific miraculous faith, i.e. divine healing faith. As an “already” grace of the coming Kingdom of God, this faith is not different in essence from saving faith in Christ (W). Divine healing faith is saving faith that specially intensifies and awakens with vigor, God’s direct, miraculous intervention to heal by the virtue flowing from the atoning work of Christ (W & L). The nature of divine healing faith practically rests on Christ’s atonement, believing that divine healing is included and grounded in His perfect atonement (cf. Calvin *Inst.* III. ii. 7). While simply believing in the sovereignty and almightiness of God, divine healing faith puts one’s whole trust in the unchangeable, loving, benevolent, compassionate, and merciful nature of God – as demonstrated by Christ – which is always able and willing to perform divine healing, even today (W & L). Thus, divine healing faith specially gazes on Christ’s unchanging, good, compassionate nature and expects His direct intervention to heal by His atoning, healing virtue. While receiving Jesus as the only Lord and Savior and resting and acting with absolute amen on all God’s promises in Christ (W & L), divine healing faith specifically receives, rests, and acts on God’s covenant as our Divine Healer in Christ (L; cf. Spurgeon). To a certain extent, divine healing faith – which is given by God – claims God’s promises of healing by faith (L & Spurgeon) and even, sometimes, may command God according to Isaiah 45:11 (Matthew Henry, John Gill, & Spurgeon). Thus, as long as genuine divine healing faith is present and acted upon, divine healing is available today. God’s sovereignty never contradicts the faith given generously as His grace. God may determine freely the means, the time, and the how to of administering divine healing. This needs God’s direct, supernatural guidance.

The work of miraculous faith for divine healing is as follows: God first infuses miraculous faith for divine healing and then makes us active in exercising this faith by means of employing the Word, the presence and work of the Holy Spirit, the all-powerful blood and resurrection Life of Christ (cf. Kuyper). Note here, the need and significance of the spiritual means for the work of divine healing faith. To get the greatest benefit from this idea for a fruitful divine healing ministry, we need all of these means of grace brought about by a simple faith (cf. L).

2. To experience the baptism in or with the Holy Spirit (W, L modified & R).

This refers to the manifestation of the outpouring of the Spirit that remarkably and personally actualizes the indwelling of Christ, His resurrection power, and the living Word of God to do His will (W) as well as an inward releasing of the

indwelling Spirit and His Work to fulfill Christ's promises for the present life (Sanford, MacNutt). The outpoured Spirit indwells in the Spirit-baptized believer as a living Fire, so that Christ works in and through the same, manifesting His divine, mighty, flame of Fire (cf. Tozer). It is a new life of being filled in a more constant way with the Spirit, an experience of God's grace and truth in Christ by the Spirit to an exceedingly great degree that involves a remarkable implantation of the living, illuminating Word, an extraordinary sanctification, and a mighty empowerment in a more constant way (W, L & R). Here, the internal implantation of the Word is done by the Spirit in such exceeding great light, sweetness, and power, by which then, the remarkable sanctification and empowerment take place (W & R). It is a biblical blessing of attaining a more abundant life which is more than a conqueror through Jesus by the Spirit (R), fulfilling Jesus' promise of John 7:38-39 in this present time. It belongs to the greatest divine encounter with God which can happen virtually at the same time in the first conversion – like in the case of Cornelius, his family (Lloyd-Jones), and probably the apostle Paul (R) – or subsequent to the first conversion (W, L, Lloyd-Jones). It is different from our being baptized into the body of Christ by the Holy Spirit (1 Cor 12:13). As indicated by John the Baptist in his preaching (John 1:26, 33; cf. 1:16), the baptism with the Spirit is done principally by the Lord Jesus Christ, not by the Spirit (Lloyd-Jones). Yet, the experience may manifest in a more than just a single outpouring of the Spirit. It may manifest in a series of God's special visitations that intensely bestow special graces and truth.

Referring to these descriptions of the baptism in the Spirit, the disciple of divine healing needs to expect more and more of God and His blessings in a greatly increasing portion. Through God's special visitations which prefigures the great, perfect, infinite fruits of Christ's finished work in the consummation, he or she should be recurrently and continuously enlarged, on the one hand, and should intermittently receive more and more special grace (from Christ's atonement), living truth, and power, on the other hand. At the same time, he or she must simply receive by faith an ever increasing measure of the Holy Spirit given on the basis of Christ's perfect work.

By experiencing Spirit baptism, the disciple of divine healing lives in a higher level of life as God's prophet, king, and priest with such a remarkable authority (W, L, cf. Spurgeon, Andrew Murray, Charles Hodge). This puts him or her in a far better position to deal with the problem of sickness, disease, and the devils. The baptism with the Spirit is required for achieving a fruitful ministry of divine healing – even for

higher tasks than divine healing. Also by Spirit baptism, the pure, simple faith needed for a powerful and effective ministry of divine healing is formed, the divine healing virtue is communicated effectively, and the ministry of divine healing becomes more predictable.

As the baptism in the Holy Spirit is the greatest spiritual empowerment for a fruitful ministry of divine healing, the disciple must value and seek it properly for God's glory. He or she must seek God and His delight with singleness of heart to know the crucified Christ. He or she must pursue it in persistency, brokenness of heart (repentance), and total sanctification until he or she receives an outpouring of the Spirit. A bold, perfect trust (like a simple child does) in Christ's promise of Spirit baptism – a trust which is simply accepting the Spirit poured out by Christ – is a final, exceedingly glorious preparation for a fruitful ministry of divine healing. Upon or after receiving Spirit baptism, the same disciple should expect more and more of the outpouring, expecting an ever increasing measure of the Spirit and an ever-increasing enlargement. A prayerful waiting for God's special visitation, a committed sanctification, and a great hunger and thirst for God, His Spirit and Word are required to preserve and develop this great empowerment for such a ministry.

8.3 Practical Theological Principles for Actions to Perform Divine Healing

Ministering divine healing to the sick can be fruitful and powerful by keeping some suggested principles that deal with the action in performing divine healing:

1. All actions to perform divine healing must be in a right, total consecration to God (R – a modified idea of L).

This consecration always seeks and finds help purely from the Trinitarian God by way of total obedience to His methods for His healing. Unless God indicates, in ministering divine healing, we should neither disagree with nor oppose the use of natural human means of healing, since this is also God's grace and thus, very good.

2. All actions to perform divine healing should flow from a complete rest of faith (W; see previous discussion in 8.2 point 1).

Before taking any action, the minister of divine healing should completely and constantly rest on God, His living Word and finished Work by simple faith (W). This is to rest in Christ's absolute, perfect victory (in His obedience, suffering, death, and

resurrection) and move within the very order of the present coming of His Kingdom. This is an unwavering confidence in the warfare of faith for divine healing.

3. In order to perform divine healing, every action must be based and rooted on the Word of God, marked with full boldness in the power of the Holy Spirit (W & L).

Besides driven by a concrete situation, every step must be a daring, confident action on the Word, powerfully moved by the illuminated, living Word in the power of the Spirit (W). It boldly claims God's covenantal promises of divine healing in Jesus by simple faith (L, Spurgeon). In other words, maximum boldness of faith and of the action of faith is attained through simple trust in and complete saturation with the Word (W). These originate from a special illumination of the Spirit on the mind and the Word, a gracious demonstration of the Spirit's power of giving spiritual eyes to see and spiritual light to the Word (cf. Edwards). The very act of simple faith on the Word actually manifests God's authoritative action in and through one accomplishing His Word, forcefully fighting all the necessary battle for one (W). Thus, it will surely succeed.

In acting boldly on the Word, a Continuationist Reformed position also suggests commanding God in such a ministry for His Glory and Kingdom (Henry, Gill, Spurgeon). This is to follow the words of the LORD, saying, "will you command me concerning my children and the work of my hands?" (Isa 45:11, ESV).

4. In accomplishing divine healing, one should use the given key of the Kingdom to bind the enemy and to loose the captive in the name of Jesus Christ (W).

As receiving from Christ by faith the keys of the Kingdom – i.e. Christ's own power and authority – to bind the enemies and to loose the captive (cf. Mat 16:19; Acts 1:5, 8; 2:2-4), believers should exercise these given keys in the name of Jesus.

Disease, sickness, and the devils can be bound (1) through cursing the devils behind the terrible sickness and disease in the name of Jesus, (2) through confessing God's Word by faith personally, and (3) by combining these. The second is to encounter the enemy with the sword of the Spirit, the written Word. When oppressed by disease and the devils (its author), one confesses: "God sends His Word and heals me," "by His stripes I am healed." Note here that the language of faith is to undertake the Word and believe that it is done so in the most personal way.

Finally, we may also confess the absolute victory of believers in Christ and then speak by simple faith – with full authority and reliance on the Holy Spirit and His power – to diseases, sicknesses, and the devils (as taught in Matt 17:20 and Luke

17:6), commanding them to leave in Jesus name. Conceivably, this is a form of exercising by faith the restored prophetic office and authority over the enemies. An aggressive attack on disease and the diabolical, personal power behind it by the given authority and power (to bind the enemies and loose the captive) in the name of Jesus is recommended by a Continuationist Reformed position.

5. By simple faith in the finished work of Christ that restores our kingly dominion in Christ, divine healing can be done through the believer's exertion of this kingly dominion, aimed for God's glory over the sickness, disease, and the devils by the Spirit (cf. L).

As the coming Kingdom in Christ restores our kingly dominion over creation (L & R), believers may claim and take this position – including conquering sickness, disease, Satan or his demons (who cause the problem; see Acts 10:33), and their working power. This kingly dominion can effectively and powerfully be used in a simple faith (W & L), in subjecting the self totally under the Kingship of Christ (L), in utter humbleness before God, in seeing everything under Christ's outlook as opposed to the devastating circumstances, and in an intimate communion with God (W).

6. A fruitful ministry of divine healing needs God's gracious presence, either the sensible/perceptible one (R) or the tangible one (W & L). Signifying His pleasure and coming Kingdom, God's gracious presence is the fruitful realm in which all actions for divine healing are made.

In a proper attitude of simple faith, the manifested gracious presence of God personally unites us with Christ's resurrection Life, His atoning blood, His power, love, and compassion. Further, in His gracious presence, we can put our complete trust in Christ, His finished work, and the present work of the Spirit. Thus, sensing the perceptible or tangible presence of God is needed in the ministry of divine healing. By the fact that divine healing is effected fruitfully by God's gracious presence and union with Him, the disciple of divine healing is advised to expect, ask (in the continuous prayer of faith), and even wait in a simple faith for His gracious presence. We have to respond to His gracious presence in a simple faith, as only by this, does the saving and healing encounter take place.

7. We should bring the sick and his or her problem of sickness or disease into a gracious encounter with the Trinitarian God in a simple faith.

Divine healing happens by a gracious encounter with the Trinitarian God that destroys the disease, the power behind it, and restores health (W & L). It is an actual

application of the redeeming blood and resurrection of Christ (i.e. victorious manifestation of God's redemptive work in Christ), a sanctifying and healing power of the Spirit, and a gracious grace of the Father. This is done by means of the Word and Spirit that efficaciously impart the Trinitarian Life into the diseased part in order to heal (cf. W & L).

Perhaps because of some indeterminate problems of faith in the past, sometimes, to manifest this kind of encounter, the saving presence of God within the believing heart must be liberated by faith to flow from the spirit to the soul and body, manifesting His resurrection life and coming Kingdom in the whole existence. Sometimes, the believer needs to consciously allow or ask God by faith to touch and work in the body and soul, as well as in the spirit (L). This means that obtaining faith in Christ for eternal salvation is the prerequisite of consciously extending God's presence by faith from the spirit to the soul and body for divine healing (L).

8. Admitting that divine healing is mainly done by the Holy Spirit – who uses the Word and brings Christ, His atoning blood and resurrection Life to be applied to the sick – the disciple of divine healing must constantly live in the Spirit, pleading for this kind of work for his or her divine healing ministry.

For example, as the Spirit is the Agent who accomplishes the divine healing encounter, we may ask His compassionate and merciful help in the name of Jesus Christ, our mediator. We may ask of Him and receive from Him the imparting communication of His eternal Life, power, and grace for divine healing. We may ask the Spirit to manifest Christ's absolute victory over sickness and disease won in His crucifixion, resurrection. We may ask the Spirit to enrich us with all the fruits of Christ's atonement. When the Spirit brings Christ and applies His atoning Blood and resurrection Life in a living union with Christ, we should let or ask Him to do it in the most abundant way, while totally yielding to Him. On the other hand, we are to ask the Spirit to enliven the Word in us with His Life, light, and power. This includes the Word we have already received or read, at the present time and in the past, so that the Word becomes the personal healing and sanctifying Word. At the same time, we should believe that the Spirit does make the Word His quickening Word that restores the sick, while letting Him do His work freely and independently in us.

9. In performing all actions of faith to accomplish divine healing, the disciple of divine healing should – from the beginning to the end – focus his or her gazing of faith merely on Christ, the Author, Finisher, and Perfecter of true faith (W & L).

This principle is significant because the exalted Christ constantly set His eyes upon His elect people, and the finished work of Christ and its unlimited blessings were specially ordained from eternity for them. Furthermore, the gazing is necessary to activate faith in the center of its strength, manifesting the infinite power of the blood of Christ (cf. Andrew Murray).

This principle is also designed to highlight the fact that the Person who does divine healing is Christ. Therefore, God's servant who conducts the ministry of divine healing should become less decreasing to absolutely nothing (the latter is the best; cf. John 3:30) and the sick should only expect healing from Christ.

In keeping the gazing of faith on Christ, the disciple of divine healing should not be occupied with the extraordinary, miraculous manifestation of the Spirit of God. This can divert the gazing of faith and effect the fruitfulness of the ministry.

10. Divine healing will be manifested more fruitfully if it is performed in an evangelistic framework (to proclaim and demonstrate the Gospel of salvation and healing) and in a loving-care congregation (cf. James 5:13-16).

The former may be done in faithfulness to the nature of the saving and healing Gospel, in testifying and fulfilling the function of divine healing, as a sign of our eternal salvation done perfectly by Christ's work (cf. Calvin, Edwards and other Puritans), and in fulfilling Christ's promises in the great commandment (cf. Mark 16:18). Here, the priority of evangelism and preaching of the Word should be higher than divine healing.

11. The ministry of divine healing should be conducted in obedience to God's direct, supernatural guidance in harmony with His written Word.

Belonging to the special order of God's extraordinary providence and His absolute sovereignty, this guidance is an immediate intervention by God in giving direction, with or without the mediation of the Scripture (St. Patrick, Savonarola, Rutherford, Gillespie, Lloyd-Jones, Packer, and Spurgeon). The Westminster Confession of Faith (1:6) calls it "new revelations of the Spirit." This is analogous to God's "special call" to be His preacher (cf. Spurgeon, Douglas Moo).

Sometimes, the disciple of divine healing needs God's supernatural wisdom to correctly discern the problem in a specific way, so that the proper treatment can be pursued according to its case. In this case God may supernaturally and directly show His will. This must be followed.

Further, due to the unusual, remarkable effectiveness of the divine healing ministry when guided with this particular guidance, the disciple of divine healing is advised to develop his or her sensitivity and receptiveness in receiving God's direct, supernatural guidance. This is done by maintaining a holy life and a continuous communion with God (consciously or unconsciously) in a form of constant/frequent ejaculatory or exclamatory prayers (W, Spurgeon). This is only possible through a genuinely spiritual heart under the constant, gracious power of the Word and Spirit (W & R). God's direct, supernatural guidance greatly corresponds to the habit of always asking Jesus in almost every turn of one's dealing with the sick (W) and to be filled continuously with the Spirit (W & L). Wigglesworth, St. Patrick, Martin Luther, Rowland Hill, and Spurgeon were extraordinary examples of this practice.

However, when God does not give His direct, supernatural guidance (in dealing with the sick), a special time for protracted prayer and firmly holding to God's promising Word until the sick is completely well, is needed (L). In this period, the Word of God and sanctified, natural guidance (through the work of the sanctified conscience, reason, common sense, and alike) are vital (W & R).

12. For a fruitful ministry of divine healing, Jesus advises us, including all the disciples of divine healing, to always seek God's Kingdom and His righteousness.

In the context of being used by God for the sake of His Kingdom, we are encouraged to enjoy His absolute victory in the new order of His coming Kingdom, to enjoy gracious, loving, faith communion with God in Christ, and to seek the deliverance of others as Christ did (see Luke 4:18-19; cf. John 20:21). We may understand the latter as to spread His Gospel and to conquer sins, the devils, diseases, and death by the power of the blood of Christ, the Word, and the Holy Spirit.

13. Administering divine healing should be done in true faith that puts the whole trust in the absolute sovereignty of God, leaving everything completely in His Most-benevolent hands – even to grant anything which is greater than divine healing.

Divine healing faith will surely be absent if God indicates a refusal to grant healing. Operating faith in His absolute sovereignty will always entrust Christ to work freely in His way and believe that He will manifest His coming Kingdom in its greatest measure. Christ's absolute victory not only can destroy, but also can perfectly turn the enemies (sickness, disease) into believers' slaves that have no stings, but lead to all good things for believers (cf. Spurgeon, Gilbert Tennent, Waban). We should never doubt God's willingness to establish His Kingdom on

earth, but believe in Jesus' promise that the believers will do quantitatively greater works in His Name (see John 14:12). This is actually Jesus' own work in and through the believers. Therefore, when there is no healing and God explicitly indicates so, we should be humble to accept the "not yet" aspect of the Kingdom of God and seek His will for the given situation.

14. Divine healing should be ministered for God's glory.

As for His exclusive glory, in the ministry of divine healing, we should always give all the credit to God and thank Him for His gracious love and compassion in helping us fight the problem, giving us great victory in Christ.

15. Christ is the greatest model for a fruitful ministry of divine healing.

All required qualifications for such a ministry should be found in Him. This is true as in Chapter IV, where we see that the basic attitudes in dealing with sickness and disease are reflected by Christ. It will also be true for other aspects of divine healing ministry that have not been tackled in this study.

8.4 Practical Theological Principles that Deal with the Sick and Disease

A Continuationist Reformed perspective assents that a fruitful ministry of divine healing, as demonstrated in Wigglesworth's and Lake's ministries, needs to maintain the following principles:

1. Regarding sick people, the disciple of divine healing should manifest divine, long-suffering compassion that flows from genuine love of Christ and faith in Him.

This divine compassion can activate other gifts of the Spirit and lead the disciple of divine healing to cry to God in a great faith for divine healing.

2. Regarding disease and Satan or the demons (who oppressed people with the disease; see Acts 10:38), the disciple of divine healing and the sick person should demonstrate a proper divine anger and hatred.

Together they should fight spiritually and actively against the disease and the evil, personal power behind it by simple faith with the power flowing from Christ's atonement. Satan, the demons, and every disease and sickness (i.e. a state brought about by disease) which are allowed by God (as His method of discipline or judgment) are enemies of Christ's Kingdom. God may allow disease in order to train His children for spiritual combat and to sanctify them at the same time. Here, repentance and faith in Christ are required for the solution.

3. Since divine healing is secured by miraculous faith for divine healing (i.e. divine healing faith), the sick must be stimulated and lifted up entirely on the ground of Christ's finished work, to have a simple faith in Him with sincere expectation (flowing from faith) for divine healing, and to touch Christ by simple faith (W & L).

4. As divine healing faith is granted freely and graciously by God through an earnest, impassioned, and persistent prayer of faith, the sick people should be taught to practice this importunate prayer.

The sick should be taught to ask God to impart the simplest faith to move the problems of sin, sickness, and disease. When healing happens gradually, we should keep praying daily and humbly until the sick person has totally recovered (L). The sick people need to be taught that persistency in the prayer of faith for divine healing is a sign of great faith (see Mat 15:23, 28).

5. In the ministry of divine healing, God's goal in allowing the related disease and illness should be accomplished in full.

Here, the sick should be encouraged to attain that goal. The cases of afflicted ones can be very different from each other. The sick people should be taught to be honestly introspective and to ask God to reveal His goals in allowing sickness and disease. This must be done in repentance from all sins and a fresh dedication of faith (surrendering the total self to God in Christ). In most cases, repentance to God and loyal, deliberate commitment to serve Him for others (like the case of Job – see Job 42:10) are needed.

In case that Satan and the demons are allowed by God to "oppress" people (including believers) with sicknesses and diseases, divine healing should be ministered by destroying the devils first and then their works (W & L). In this situation, confession of sins, repentance, and faith may be needed. It is possible that the devils oppress them with sickness and disease simply because they love God and put all their faith in Him (Adrio König). Yet, as not all sicknesses and diseases are caused by the enemies, God can be the author of certain sicknesses in His beloved children as in the case of Jacob (see Gen 32:24-30). Here, divine healing may be essentially an expression of God's compassion toward the sick. Therefore, the sick people need to be taught to plead with God for His compassion and mercy to heal. In this way, repentance and faith in God's goodness and help are also keys for divine healing.

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