

THE LORD — FOR THE — BODY

Why Healing is Part of the Gospel



THOMAS T. HALE, D.D.

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WHY HEALING IS PART OF THE GOSPEL

Thomas T. Hale, D.D.

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DEDICATION

To Jonathan David Hale and his amazing wife, Aaron:

You were ahead of us in the revelation of the power of the spoken Word of God and the prayer of agreement. We will never forget the day you sent us those Kenneth Hagin audio teachings because that moment marked the beginning of a new understanding of faith, confession, prosperity, and healing for us.

Your faith, your confession, and your unity in Christ have been a living testimony to our lives. You walked in these truths before we did. Now, by the grace of God, Beth and I have arrived with you. We thank you for your encouragement, your example, and your unwavering support.

This book carries the fruit of your prayers and the echo of your agreement. We honor the path you've walked and the Word you've spoken over us.

We pledge to live in the health and wholeness granted by God's redeeming covenant of healing for the body, opening every part of our lives to His sustaining strength for all our days.

We resolve to walk in the fullness of His redemption of our body, soul, and spirit, embracing His work in us and carrying that wholeness, restoration, and healing to those who long for the healing touch of Jesus.

"Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers." (3 John 1:2, NKJV)

PREFACE

Here is the question: ***“Does God care about my body, or is He only interested in my soul?”*** I have heard versions of that question for years, from hospital rooms and prayer lines, from pastors, and from ordinary Christians who love Jesus but are unsure what to expect from Him in the realm of healing.

WHY I WROTE THIS BOOK

I did not write these pages to argue with anyone or score theological points. I wrote because the Scriptures themselves speak with a clarity that many believers have never been taught to hear.

The ministry of Jesus was not divided between spiritual compassion and physical compassion. He did not preach forgiveness while ignoring pain, nor did He treat the body as a disposable shell meant only to be endured until heaven.

He healed because healing is what the kingdom of God looks like when it touches broken humanity. In His hands, mercy became tangible: lepers were cleansed, paralytics rose, fevers broke, blind eyes opened, and those crushed by weakness discovered that God had come near to them, not only in word, but in power.

“They brought to Him all who were sick... and He healed many”
(Mark 1:32–34, NKJV).

“Then He touched their eyes, saying... ‘According to your faith let it be to you.’ And their eyes were opened” (Matthew 9:29–30, NKJV).

“And immediately her fever left her” (Luke 4:39, NKJV).

“Jesus went about... healing all who were oppressed by the devil” (Acts 10:38, NKJV).

“He took up our infirmities and bore our sicknesses” (Matthew 8:16–17, NKJV).

“And great multitudes... followed Him, and He healed them all” (Matthew 12:15, NKJV).

“And the whole multitude sought to touch Him... and He healed them all” (Luke 6:19, NKJV).

THE FATHER’S HEART

When Jesus healed, He was revealing the Father’s heart. The same gospel that announces pardon for sins also announces restoration and healing for the body. Salvation is not only God redeeming the soul from sin but also redeeming embodied people from sickness and disease.

Healing is the steady testimony of the Word of God, an ongoing witness that God’s goodness has not changed and that His compassion still reaches into the places where human life is most fragile and suffering.

MY HOPE FOR THIS BOOK

I hope you will walk through these pages with an open Bible and an open heart. I desire that you will see that God's care for the human body is a present reality of the gospel.

Above all, I want your faith to rest not in my words but in the unchanging character of the One who still heals, still restores, and still calls His people to trust Him in every part of their lives, including their bodies.

If these chapters strengthen your confidence in the goodness of God and help you pray more accurately and more passionately for healing, then this work will have fulfilled its purpose.

My aim is that you will think differently about healing and draw nearer to the Healer, trusting His heart, standing on His Word, and praying with steady expectation for yourself and others.

May this message move from the page into your daily walk, until faith becomes natural and thanksgiving becomes your response. May the same Spirit who raised Jesus from the dead quicken your understanding and your mortal body as you read.

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INTRODUCTION

Every generation of believers inherits certain assumptions about God, some true, some partial, and some accepted without ever being examined in the light of Scripture.

One of the most persistent assumptions in the modern church is the idea that God's primary concern is the soul. At the same time, the body is viewed as secondary, temporary, and largely irrelevant to the work of redemption.

AN UNCERTAIN TERRITORY

Consequently, for many believers, healing is an uncertain territory, something hoped for but not expected, admired in the Gospels but rarely connected to daily Christian life.

Some have been taught that healing was only for the apostolic age, a temporary sign meant to authenticate the earliest preaching of the gospel and then quietly pass away with the first century of the church.

Others have been told that God may heal but may not choose to, that His power is unquestioned but His intention remains hidden, and that the believer can never approach Him with settled confidence in this matter.

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Between those two teachings, many sincere Christians have been left admiring the healings recorded in Scripture while expecting little or nothing in their own lives. They pray, but often with hesitation. They hope, but without assurance.

HEALING AS A GOSPEL REALITY

This book begins with a simple conviction: healing is not an accessory to the Christian faith. It is not a fringe doctrine, a secondary blessing, or an optional subject for those with a special interest in miracles. It is part of the gospel itself.

The good news of Jesus Christ does not address the soul while leaving the body outside the reach of redemption. It proclaims a Savior who forgives sin, breaks the power of darkness, restores what has been broken, and reveals the kingdom of God.

When Paul wrote, “*The body is... for the Lord; and the Lord for the body*” (1 Corinthians 6:13, NKJV), he was articulating a foundational truth about the relationship between God and the physical life of His people. The Lord lays claim to the body, not merely as Creator, but as Redeemer. And where the Lord lays claim, He also brings restoration.

A STEADY, SCRIPTURE-ANCHORED APPROACH

What you will find in this book is a careful, reverent exploration of Scripture, a pastoral concern for those who need bodily healing, and a steady insistence that God has not changed (Hebrews 13:8).

The same Jesus who healed the sick in Galilee is the Jesus who reigns today. The same Spirit who empowered the early church is given to us. The same gospel that saves our souls lays claim to our bodies.

A PASTORAL AIM

My aim in these chapters is to help you see healing the way the Bible presents it: rooted in the character of God, expressed in the ministry of Jesus, continued through the Spirit to this day, and woven into the very fabric of redemption.

I want you to understand why healing belongs to the gospel as a manifestation of the kingdom of God breaking into the brokenness of this world.

THE PHYSICAL AND SPIRITUAL ARE NOT SEPARATED

The Scriptures present an integrated vision of human life. From the opening chapters of Genesis, where God forms the human body with His own hands, to the closing chapters of Revelation, where redeemed saints stand in resurrected bodies before the throne, the physical and the spiritual are never separated. God does not rescue souls from bodies; He redeems embodied people.

His saving purpose is not to discard the body as though it were an inconvenient shell, but to reclaim the whole person for His glory. That conviction changes the way we think about sickness, healing,

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holiness, and hope, because it means the body is not outside the reach of redemption but included within it.

The incarnation of Christ is the ultimate declaration that the human body matters to God. The eternal Son did not merely appear human; He became flesh and dwelt among us (*John 1:14*). In Jesus Christ, God entered our embodied condition, sanctifying human life from within and revealing forever that the body is not beneath His concern.

The Cross is the ultimate proof of that concern, because there the Son of God bore suffering in His own body, carried sin and its consequences in the flesh, and offered Himself as the redeeming sacrifice for the whole person.

And the resurrection is the triumphant confirmation, because Christ did not rise as a disembodied spirit but in a glorified body, never again subject to death. Together, the incarnation, the Cross, and the resurrection declare with one voice that God's redemptive purpose reaches the body as surely as it reaches the soul.

A PRAYER FOR THE READER

My prayer is that as you read, the Lord will enlarge your understanding, strengthen your faith, and draw you into deeper confidence in His goodness.

Healing is not the whole gospel, but the gospel is not whole without it. And the God who formed your body has not forgotten it.

1 - GOD'S CARE FOR THE BODY

In the opening pages of Scripture, before sin, before covenant, before sacrifice, God formed the human body with His own hands. “*And the LORD God formed man of the dust of the ground*” (*Genesis 2:7*). The Hebrew verb *yatsar* means to shape or form with intention, translated “*formed*”, and the Greek equivalent *plasso* means to mold or form like a potter, translated “*formed*”.

The text does not say He spoke the body into existence, though He could have. It says He *formed* it, shaped it, crafted it, and honored it with His touch. When the psalmist later declared, “*I will praise You, for I am fearfully and wonderfully made*” (*Psalms 139:14*), he was speaking theologically. The human body is the first testimony of God’s goodness.

THE BODY AS THE TEMPLE OF GOD’S PRESENCE

When Paul wrote, “*Do you not know that your body is the temple of the Holy Spirit who is in you... and you are not your own?*” (*1 Corinthians 6:19*), he used the word *naos*, meaning the inner sanctuary, the dwelling place of God Himself, translated “*temple*”.

Paul was not introducing a new idea but revealing the fulfillment of an ancient pattern. God had always chosen physical spaces to manifest His presence: Eden, the tabernacle, the temple. But in Christ, the pattern reached its climax. The believer’s body became the dwelling place of the Spirit. If God calls the body His temple,

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then He does not despise it, neglect it, or treat it as disposable. He sanctifies it. He lays claim to it. He cares for it. He heals it!

THE BODY AS THE VESSEL OF DOMINION

From the beginning, God entrusted His purposes to embodied people. “*Let them have dominion*” (*Genesis 1:26*). The Hebrew word *radah* means to rule, govern, or exercise authority, translated “*have dominion*”.

Dominion was not spoken to disembodied spirits but to men and women whose physical presence in the world mattered. Dominion required hands to cultivate, feet to walk the garden, eyes to behold creation, and strength to steward it.

Even after the fall, God never withdrew His claim over the physical life of His people. Instead, He clothed Adam and Eve with garments of skin after their shame and exposure (*Genesis 3:21*), preserved Noah and his household through the flood because Noah found grace in His sight (*Genesis 6:8; Genesis 7:1*), and healed Abimelech, his wife, and his female servants so that they could bear children again after Abraham prayed (*Genesis 20:17–18*).

These are not incidental details in the biblical story. They reveal a God who continues to care for embodied people even east of Eden, guarding life, covering vulnerability, preserving families, and restoring physical fruitfulness. The plan of redemption following the fall did not begin with the soul alone. It began with God’s ongoing care for embodied humanity.

THE BODY IN THE MINISTRY OF JESUS

The ministry of Jesus was relentlessly physical. He touched the leper (*Mark 1:41*). He lifted Peter's mother-in-law by the hand (*Mark 1:31*). He put His fingers in the ears of the deaf man (*Mark 7:33*).

He took Jairus's daughter by the hand and said, "*Little girl, arise*" (*Mark 5:41*). Mark preserves the Aramaic phrase *talitha koum*, meaning "little girl, get up," translated as "*Little girl, arise*". It is a tender and authoritative command. Jesus healed the woman with the issue of blood when she touched the hem of His garment (*Mark 5:29–30*).

THE BODY IN THE MINISTRY OF THE EARLY CHURCH

From its earliest days, the ministry of the church bore witness to a gospel that touched real bodies. The apostles ministered to embodied people with the confidence that the risen Christ still cared for the *sōma*, meaning "body."

Peter lifted the lame man at the Beautiful Gate to his feet (*Acts 3:6–8*), and the sick were brought into the streets so that even his passing shadow might bring bodily healing (*Acts 5:15–16*).

Paul likewise ministered healing wherever the gospel advanced: the crippled man in Lystra leaped and walked at Paul's command (*Acts 14:8–10*). Extraordinary miracles were wrought through his hands in Ephesus (*Acts 19:11–12*), and on Malta he laid hands on Publius's

father and healed him, thereby healing many others on the island (*Acts 28:8–9*).

Luke, the author of the Book of Acts, presents these events not as secondary, but as natural expressions of the kingdom's arrival, signs that Christ's compassion for the body had not diminished.

To belong to Him meant offering one's whole *psychē*, meaning life or self, translated "*life*", and *sōma*, meaning body, to His lordship (*Romans 12:1*), trusting that the same Jesus who redeemed the soul also restored the body.

THE BODY IN THE RESURRECTION HOPE

The ultimate proof that God cares for the body is the resurrection of Jesus Christ. "*He is not here; for He is risen.*" (*Matthew 28:6*). The verb *egerthē* means has been raised, awakened from death, translated "*is risen*". The risen Christ ate fish (*Luke 24:42–43*), invited Thomas to touch His wounds (*John 20:27*), and ascended bodily into heaven (*Acts 1:9*).

Scripture declares that our future mirrors His: "*He will transform our lowly body that it may be conformed to His glorious body*" (*Philippians 3:21*). The verb *metaschēmatisei* means to change the outward form, translated "*transform*", and *symmorphon* means sharing the same form or nature, translated "*be conformed*". The Scriptures end not with disembodied spirits but with resurrected bodies in a renewed creation.

Paul says that *“this corruptible must put on incorruption, and this mortal must put on immortality”* (1 Corinthians 15:53), and he teaches that believers are waiting for *“the redemption of our body”* (Romans 8:23).

John’s vision closes with the new heaven and new earth, where God dwells with His people and *“there shall be no more death, nor sorrow, nor crying. There shall be no more pain”* (Revelation 21:1–4), and where the river of life and the tree of life fill the renewed creation with healing and life (Revelation 22:1–2).

We will all live forever in our glorified bodies, raised in incorruption, clothed with immortality, and perfectly conformed to the likeness of the risen Christ. This is the promised future of the redeemed, a bodily resurrection in a renewed creation where death is abolished, pain is no more, and the people of God dwell with Him in wholeness forever.

THE BODY AS THE ARENA OF GOD’S ONGOING CARE

If God formed the body, claimed the body, indwelt the body, healed the body, redeemed the body, and will one day resurrect the body, then it follows that He has not abandoned the body in the present.

Paul’s declaration stands as a banner over the entire Christian life: *“The body is... for the Lord; and the Lord for the body”* (1 Corinthians 6:13).

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The phrase *ho Kyrios tō sōmati* means the Lord is actively for, toward, and on behalf of the body, translated “*the Lord for the body*”. This is Scripture. And it is the foundation upon which every chapter of this book rests.

CONCLUSION

If God formed the body with His own hands, calls it His temple, uses it as His vessel in the world, healed bodies through Jesus and the early church, and promises to raise and transform it in the resurrection, then the body cannot be treated as spiritually insignificant.

The gospel redeems embodied people. Therefore, when Paul declares, “*The body is...for the Lord; and the Lord for the body*” (1 *Corinthians 6:13*), he is declaring that the Lord is actively for the physical life of His people.

2 - UNDERSTANDING SICKNESS

To understand healing, we must first understand sickness. Scripture begins with a world untouched by disease. In Eden, there was no pain, no decay, no death. God declared His creation “*very good*” (*Genesis 1:31*). The Hebrew phrase *tov meod* means exceedingly good, wholly complete, translated “*very good*”.

Sickness does not appear until after the fall of Adam. It is not part of God’s design, but part of the disorder introduced by sin. When Adam transgressed, the curse entered the created order, and with it came pain, toil, decay, and death (*Genesis 3:16–19*). The ground was cursed, the body became subject to weakness, and mortality began its reign over human life. Scripture never presents this condition as the original blessing of creation; it presents it as the tragic aftermath of rebellion.

Paul writes, “*Through one man sin entered the world, and death through sin*” (*Romans 5:12*). The word *thanatos* means death in all its forms: physical, spiritual, and relational, translated “*death*”. It is the great intruder that entered through Adam’s disobedience and spread its effects through the whole human race.

Sickness is one manifestation of that invasion, one of the many ways death works itself out in a fallen world through weakness, corruption, pain, and the slow unraveling of bodily life.

This is why Paul can later describe creation as groaning under futility and corruption while believers await “*the redemption of our body*” (*Romans 8:20–23*). Sickness, then, is not a created good to be embraced as part of God’s original design; it is evidence that the world is not yet as it was meant to be, and that humanity still longs for the full outworking of redemption.

In this chapter, we will name sickness honestly and biblically so that faith can rest on biblical truth. We will consider what Scripture says about the origin and nature of sickness in a fallen world, how it relates (and does not relate) to personal sin, and why Jesus consistently treated it as an enemy to be confronted.

SICKNESS AS A CONSEQUENCE OF THE FALL, NOT THE CHARACTER OF GOD

Because sickness entered through the fall, it cannot be attributed to the character of God. James writes, “*Every good gift and every perfect gift is from above*” (*James 1:17*). The phrase *pan dōrēma agathon* means every beneficial act, translated “*every good gift*”. Sickness is not beneficial. It destroys, weakens, and diminishes.

Jesus said plainly, “*A kingdom divided against itself cannot stand*” (*Mark 3:24*). If God were the author of sickness, then Jesus, who healed sickness, would be opposing the Father. But Jesus said, “*I and My Father are one*” (*John 10:30*). The unity of the Godhead means the works of Christ reveal the will of the Father. Healing is consistent with God’s character. Sickness is not.

SICKNESS KILLS, STEALS, AND DESTROYS

Sickness belongs to the category of what the enemy does to human beings in a fallen world: it burdens, diminishes, restrains, and steals.

Scripture repeatedly speaks of the adversary in terms of ruin and oppression, not blessing and restoration. Jesus said with sober clarity, “*The thief does not come except to steal, and to kill, and to destroy*” (John 10:10). That threefold description touches real human life. It kills by degrees as the body weakens under the sentence of mortality. It destroys joy, limits service, burdens families, and presses against God's purposes in embodied life.

SICKNESS AND THE BROKENNESS OF THE WORLD

Sickness exists because the world is broken. Paul gives language for this brokenness when he writes that “*the whole creation groans and labors with birth pangs together until now*” (Romans 8:22). He is not speaking only of human sorrow, but of the created order itself, subjected to futility, marked by decay, and burdened by death.

Creation is not behaving as it was originally designed to. The curse has touched the ground and all the elements of nature. The groaning of creation is the world's witness that something is wrong, not with God's goodness, but with the world's condition.

Paul says that creation was “*subjected to futility*” and brought into “*bondage of corruption*” (Romans 8:20–21). The word *phthora* means corruption, decay, and deterioration, translated

“*corruption*”. In that sense, sickness is a manifestation of the world’s general corruption, a symptom of the fall’s reach into physical life.

SICKNESS AS AN OPPRESSION OF THE ENEMY

There are forms of physical suffering in which the enemy is not only present as a backdrop but active as an afflicting agent.

In Job’s suffering, we see this plainly: “*So Satan went out... and struck Job with painful boils*” (Job 2:7). Whatever mysteries surround that narrative, the text is unambiguous about the source of the affliction.

The Gospels record cases where physical symptoms were directly linked to unclean spirits and were relieved through deliverance.

A YOUNG BOY SEIZED BY A SPIRIT

A boy tormented by a spirit was thrown down, convulsed, and left in physical distress until Jesus intervened.

The father cried out, “*Teacher, I implore You, look on my son... a spirit seizes him... he suddenly cries out; it convulses him so that he foams at the mouth; and it departs from him with great difficulty, bruising him*” (Luke 9:38–39).

The word *lambanō* means to take hold of or grasp, translated “*seizes*”; *sparassō* means to tear, jerk, or violently shake, translated “*convulses*”; *tribō* means to wear down, crush, or rub raw, translated “*bruising*”. It was embodied torment.

When the boy was brought to Jesus, Luke says, “*as he was still coming, the demon threw him down and convulsed him. Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father*” (Luke 9:42).

The word *rhēgnumi* means to dash to the ground or hurl violently, translated “*threw him down*”; the word *epitimaō* means to censure or command with authority, translated “*rebuked*”; and the word *akathartos* means unclean or defiling, translated “*unclean*”.

Jesus healed the child. The verb *iaomai* means to cure, restore, make whole, translated “*healed*”. He gave him a restoration that reminds us what deliverance produces: a child returned to his father, a life restored to wholeness.

A WOMAN BOUND FOR EIGHTEEN YEARS

When Jesus healed the woman who had been bowed over for eighteen years, Luke introduces her condition with both medical precision and spiritual insight: “*behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up*” (Luke 13:11).

The phrase *pneuma astheneias* means a spirit of weakness, frailty, or infirmity, translated “*a spirit of infirmity*”. *sygklyptō* means to be bent over, bowed down, or doubled, translated “*was bent over*”; *anakyptō* means to straighten up or lift oneself upright, translated “*raise herself up*”.

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In other words, her suffering was a long captivity of the body, a condition that had trained her spine and her life to live under a downward weight.

When Jesus saw her, He did not first ask how she had come to be bent, nor did He treat her condition as a lesson from God. He called her to Himself and spoke release: “*Woman, you are loosed from your infirmity*” (Luke 13:12). The verb *apolyō* means to release, set free, send away, dismiss what is holding, translated “*are loosed*”.

Then, “*He laid hands on her, and immediately she was made straight, and glorified God*” (Luke 13:13). The phrase *made straight* points again to her posture being restored.

Jesus then interpreted her healing in the language of bondage and rightful release: “*So ought not this woman... whom Satan has bound for eighteen years, be loosed from this bond on the Sabbath?*” (Luke 13:16).

The verb *deō* means to tie, bind, or restrict, translated “*has bound*”. Jesus named the affliction a *bond*, a restraint imposed upon a daughter of Abraham, and He argued that the Sabbath, the day God set apart for rest, was a fitting day for that restraint to be undone, an embodied proclamation that the kingdom of God loosens what darkness binds.

JESUS WENT ABOUT DOING GOOD AND HEALING

Peter says, “*God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil*” (Acts 10:38).

The verb *katadynasteuō* means to overpower, dominate, or tyrannize, translated “*were oppressed*”. It is an oppressive power pressing down, one will exerted against another until the weaker is restrained.

Peter’s point in Acts 10:38 is therefore decisive: Jesus did not just treat symptoms; He confronted tyranny. To heal those who were *katadynasteuō* (*oppressed, dominated, overpowered*) was to overthrow an invader and announce, in action, that a different kingdom had arrived.

It paints a picture of illegitimate force from the kingdom of darkness pressing where it does not belong, demanding a kind of tribute in pain, weakness, and limitation.

It is the language of unlawful occupation, as though an alien power had trespassed into ground that was made for the life of God and had begun exacting payment in suffering from those created for freedom.

The body, which God formed for His purposes and Christ came to redeem, is treated as territory to be harassed, restrained, and diminished. But the gospel announces that this tyranny is neither

rightful nor final. When Jesus heals, He is not only relieving discomfort; He is asserting the superior claim of the kingdom of God over what darkness has tried to occupy.

CONCLUSION

This chapter has sought to name sickness as Scripture does. Sickness is not part of the goodness of creation, but a witness that creation is fallen and groaning. It is bound up with the entrance of sin and death into the world, and it often manifests as decay, weakness, and limitation in the mortal body (*Romans 5:12; Romans 8:20–23*).

Therefore, we do not treat sickness as God’s design or God’s pleasure. We treat it as an intrusion into what God called “very good,” and we interpret it through the lens of redemption, what Jesus accomplished by His atoning death.

Since sickness is part of the fall’s disorder, then healing is part of God’s redemptive answer. Jesus confronted sickness, carried it, and overcame it. He “*went about doing good*,” and healing was one of the chief expressions of that goodness (*Acts 10:38*).

And as we turn to the next chapter, we will see that healing is covenant. It is rooted in God’s own self-revelation as the LORD who heals, and it flows toward His people with the same faithfulness that forgives sin.

3 - HEALING IN THE ATONEMENT

For many believers, the question of healing ultimately becomes a question of God's will. They do not doubt His power; they doubt His intention. Yet Scripture gives us a clear and unwavering answer: the will of God is revealed perfectly in the life of Jesus Christ.

He declared, "*He who has seen Me has seen the Father*" (John 14:9). The Greek phrase *ho heōrākōs eme heōraken ton Patera* means the one who has seen Me has truly seen the Father, translated "*He who has seen Me has seen the Father*". Jesus is not a partial revelation. He is the full disclosure of God's heart toward humanity. Therefore, what Jesus did in His earthly ministry reveals what God wills for broken humanity.

THREE VIEWS OF HEALING

There are three general views of healing today.

1. CESSATIONISM

The belief that the "*sign gifts*" such as prophecy, healing, and speaking in tongues ceased with the apostles and the completion of the canon of Scripture.

In this view, such manifestations were temporary signs given to authenticate the foundational ministry of Christ's first witnesses and to establish the church in its earliest stage. Once the apostolic era passed and the New Testament witness was written, these gifts were

understood to have fulfilled their purpose and therefore no longer to function in the ordinary life of the church.

Healing, then, is not denied as something God could do in His sovereignty, but it is no longer expected as a continuing ministry of the Spirit through believers in the present age.

2. SOVEREIGNTY OF GOD

The belief that God is sovereign and can heal if He chooses and may even put sickness on someone for His glory. This is the most common view of our day, and it assumes that healing is not part of Christ's redemptive work, the atonement.

In this view, healing is available only if one has sufficient faith to obtain it. Faith is seen as a special gift that God may or may not give. If He grants it, healing is possible, and if He withholds it, the believer is left solely to the limitations of natural strength and the medical community.

This perspective, though sincere, rests more on human experience than on the testimony of Scripture. It is shaped by what the senses report rather than by what God has revealed, and therefore leaves the believer uncertain, passive, and resigned about God's will to heal.

3. ATONEMENT BY THE SACRIFICIAL DEATH OF CHRIST

The belief that the saving work that God did through Christ on the Cross to reconcile the world to Himself included the healing of our sicknesses and diseases.

This view, the one affirmed throughout the Scriptures and in this book, is that healing belongs to the plan of redemption itself, the atoning work of Christ.

A RANSOM PAYMENT IN FULL

Paul says we are “*justified freely... through the redemption that is in Christ Jesus*” (Romans 3:24). The word Scripture uses is *apolytrōsis*, which means a release effected by the payment of a ransom, a buying back from bondage, translated “*redemption*.” Redemption is liberation purchased. It is the language of the slave market and the prison door opening.

Jesus Himself used the same ransom language: “*to give His life a ransom*”. The word *lytron* means the ransom-price paid to set captives free, translated “*ransom*” (Matthew 20:28; Mark 10:45).

And Paul does not stop with ransom; he also uses the language of atonement. God set forth Christ “*as a propitiation by His blood*” (Romans 3:25). The word *hilastērion* means the mercy seat, the place and means of atoning provision, translated “*propitiation*”.

The Cross is God’s ransom and God’s remedy. It is God’s merciful provision to deal with sin and with all that sin unleashed into the

world: sin, guilt, condemnation, sickness, and the pain and sorrow that followed.

Redemption buys us back. Atonement makes a way back. And when God saves, He does not merely rescue a soul; He reclaims the whole person, including the healing of the body.

THE TESTIMONY OF ISAIAH

The Book of Isaiah prophesied of the Servant, “*Surely He has borne our griefs and carried our sorrows*” (Isaiah 53:4), and the NKJV footnotes remind us that these words reach directly into the realm of the body: “*griefs*” (lit. *sicknesses*), “*sorrows*” (lit. *pains*). *Choli* means sickness, disease, or malady, translated “*griefs*”; *makob* means pain, sorrow, suffering, or anguish, translated “*sorrows*”, both felt in the body.

Then Isaiah chooses two verbs that do not allow us to soften the meaning to mere sympathy. He says the Servant “*has borne*.” The verb *nasa* means to lift up, take up, or carry away, translated “*has borne*”. And he says He “*carried*.” The verb *sabal* means to bear a heavy load, shoulder a burden, or endure under weight, translated “*carried*”.

Isaiah presents the Messiah as a burden-bearer, a substitute. He lifted what was ours, He carried what crushed us, and He did it as part of the same redemptive work by which He forgives sin and restores the broken.

THE TESTIMONY OF MATTHEW

Matthew then applies Isaiah 53 directly to the healing ministry of Jesus, writing, *“When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying: ‘He Himself took our infirmities and bore our sicknesses.’”* (Matthew 8:16–17).

Matthew does more than record a night of remarkable miracles; he interprets that night for the reader through Isaiah 53. Under the inspiration of the Spirit, he tells us how to understand Jesus’ healing ministry: it is not an isolated display of compassion disconnected from redemption, but a manifestation of the Servant bearing what afflicts humanity.

Jesus not only felt compassion for the sick, but He also took up their affliction and carried it as a burden so that healing could flow into their bodies.

Matthew says Christ *“took”* them. The verb *elaben* means to take up, receive, or take hold of, translated *“took”*. And He *“bore”* them. The verb *ebastasen* means to carry as a load or bear as a burden, and is translated as *“bore”*. Matthew is using burden-bearing language, the vocabulary of substitution and transfer.

This is why Matthew ties the healings of that evening directly to Isaiah’s prophecy: the miracles are presented as evidence that the Servant was already bearing the very things that oppressed human

bodies. He is showing that Isaiah's words reach into the realm of sickness and bodily suffering, and that Jesus' works of healing are the inspired interpretation of the prophecy itself.

THE TESTIMONY OF PETER

Peter seals the same truth to the finished work of the Cross when he writes, "*By whose stripes you were healed*" (1 Peter 2:24). *Iathēte* (from *iaomai*) means you were healed, restored, made whole, translated "*were healed*". The God who saves the soul is the same God who restores the body, and the Cross is His answer to both.

THE PATTERN OF SIN AND HEALING

One of the most consistent patterns in Scripture is that forgiveness and healing are spoken of together. Not because every sickness can be traced to a personal sin, but because sickness is the result of the fall and sin.

David blesses the Lord who "*forgives all your iniquities*" and who "*heals all your diseases*" (Psalm 103:3). That is not an accidental pairing. The God who saves is the God who heals.

This psalm uses covenant verbs. *Salach* means to pardon or release guilt, translated "*forgives*"; *rapha* means to heal, restore, mend, or make whole, translated "*heals*".

Then David says, "*He heals all your diseases*" (Psalm 103:3). *Tachalu* means maladies, sicknesses, or afflictions, translated

“diseases”. He is blessing God for a redemption that reaches into both realms: the spiritual and the physical, the soul and the body.

WHICH IS EASIER TO SAY

Jesus taught the same connection in His earthly ministry. When the paralyzed man was lowered through the roof, Jesus did not begin by explaining the man’s medical condition; He began by declaring, “Son, your sins are forgiven you” (*Mark 2:5*).

Then He asked, “Which is easier... to say... ‘Your sins are forgiven,’ or to say, ‘Arise... and walk?’” (*Mark 2:9*). And He healed the man to prove His authority to forgive (*Mark 2:10–12*).

That moment is a revelation of Christ’s identity: the One who deals with sin and the One who restores bodies. He heals to announce that the kingdom of God has arrived with authority over both guilt and infirmity.

Forgiveness and healing are linked because redemption is comprehensive. God forgives what we have done, and He heals what the fall has done.

THE CHURCH AND THE GREAT COMMISSION

In Mark’s commission, the risen Lord commands, “Go into all the world and preach the gospel to every creature” (*Mark 16:15*), and then He immediately tells us what accompanies that preaching: “these signs will follow those who believe” (*Mark 16:17*). Among

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those signs is: “*they will lay hands on the sick, and they will recover*” (Mark 16:18).

The language itself is practical. *Epitithēmi* means to place upon or put on, translated “*lay hands on*”; *arrōstos* means unwell, without strength, or physically debilitated, translated “*the sick*”.

The outcome is equally straightforward. *Kalōs hexousin* means they will be well, a recovery that is real and complete, translated “*they will recover*” (Mark 16:18).

Notice how Mark ends the commission: “*And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs*” (Mark 16:20). It is the story of a church obeying the commission while Jesus *works with* His people.

Therefore, laying hands on the sick is part of the church's commission, a simple act of obedient faith and embodied compassion.

A DEEPER STUDY OF HEALING IN THE ATONEMENT

For those who desire a deeper, more technical study of this truth, I have republished T. J. McCrossan's classic work, *Bodily Healing and the Atonement*, which examines the subject with careful exegesis and extensive attention to the Greek text of the New Testament. You can access the book at “bit.ly/McCrossan.”

The volume also contains my *New Testament Greek Primer*, designed to equip readers to engage the Greek of the New Testament without requiring formal training in the language.

My aim is simple: to place in your hands the tools and biblical evidence that show, beyond question, that Christ's redemptive work embraces both the healing of the soul and the restoration of the body.

CONCLUSION

The point can be stated plainly and confidently: **bodily healing is included in Christ's atoning work**. We do not approach healing as an uncertainty, but as a provision secured by the Cross and revealed in the ministry of Jesus.

Scripture joins what many separate: the Lord who *forgives* also *heals* (*Psalms 103:3*). Isaiah says the Servant *bore* and *carried* what was ours (*Isaiah 53:4–5*); Matthew applies it to Jesus' healings (*Matthew 8:17*); Peter anchors it in the stripes of the Cross (*1 Peter 2:24*).

So healing is not a “maybe” hidden in God; it is a provision revealed in Christ, and the Lord still confirms His Word through the Church (*Mark 16:20*).

Scripture does not present Jesus as willing for a few and reluctant toward the rest. It presents Him as the Savior whose heart is

revealed in mercy: “*Jesus Christ is the same yesterday, today, and forever*” (*Hebrews 13:8*).

Consequently, divine healing is available to everyone, every time, because Christ’s atoning work is sufficient.

Now we will press the great truth of healing to its final point: if healing is in the atonement, then heaven’s verdict is not “maybe,” but the same cry Jesus released from the tree, “*It is finished*” (*John 19:30*). That is where the next chapter begins.

4 - IT IS DONE!

In the first three chapters, I laid down a foundation that must be rehearsed again as we move forward. I began by establishing that the human body matters to God because He formed it, indwells it by His Spirit, and claims it for His purposes (*Genesis 2:7; 1 Corinthians 6:19*).

I then named sickness the way Scripture names it, not as the character of God, but as a consequence of the fall and a manifestation of a broken creation that still groans, and, at times, as an oppression of the kingdom of darkness that Christ came to destroy (*Romans 5:12; Romans 8:22–23; Luke 13:16*).

Finally, I set healing where the Bible sets it, in the heart of redemption itself, revealed in the ministry of Jesus and secured in His atoning work, so that healing is not an accessory to the gospel but part of its power (*Isaiah 53:4; Matthew 8:17; 1 Peter 2:24*).

THE REVELATION OF HEALING

I want to invite you into a revelation that will forever change the way you see your body. You have probably been taught to approach healing as though it were uncertain, conditional, suspended in the hidden will of God.

What if I told you that the problem was never with God's desire to heal you?

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What if I told you that continually asking God to heal you might actually be a sign that you are missing the most crucial truth of all?

It is not wrong to call on the Lord, but it is possible to seek healing as though He has not already spoken, as though He has not already acted, and as though the Cross left the matter unresolved.

STOP ASKING GOD TO HEAL YOU

So I will say it plainly and explain it carefully. Do not ask God to heal you until you have heard what I am sharing with you now.

I am not telling you to stop praying. I am telling you to stop praying as though you are trying to persuade God to do what He has already done.

Stop praying as though the Cross left something unfinished and as though heaven is waiting for the right words, the right tone, or the right amount of desperation.

Stop praying as though God must be talked into mercy, argued into willingness, or worn down into action.

BY HIS STRIPES YOU WERE HEALED: 1 PETER 2:24

Peter does not speak of healing as a wish, a hope, or a future possibility. He writes it as a finished fact rooted in a finished act: *“who Himself bore our sins... in His own body on the tree... by whose stripes you were healed”* (1 Peter 2:24).

The phrase “*you were healed*” is neither present tense nor future tense. It is past tense. Peter is pointing back to the Cross. He is telling you where healing is located: in what Christ already carried, already suffered, already completed.

THE LANGUAGE OF SUBSTITUTION

First, notice the language of substitution. Peter says Christ “*bore*” our sins. The verb is *anapherō*, meaning to carry up, bear up, or offer up, translated “*bore*”, a word used for sacrificial offering. It is the language of priestly action and substitution, the language of one who takes up another’s burden and presents it in a representative act before God.

Peter is drawing on the imagery of the altar, where what is offered is borne up and laid upon the place of sacrifice. In that sense, Christ took it upon Himself. He carried our sins in His own body as the true offering, so that what belonged to us in judgment might be dealt with in Him by grace. This is why the Cross is not simply an example of suffering but the decisive act of substitution, where the innocent bears what belonged to the guilty so that the guilty might go free.

Xylon, meaning “wood,” refers to the Cross of Christ, translated as “*tree*”. Redemption was accomplished in flesh and blood. Jesus took our sin-burden into His body, onto the wood, and ended its claim.

Then Peter fastens healing to the physical reality of the crucifixion: “*by whose stripes you were healed.*” The word translated “*stripes*” is *mōlōps*, meaning a welt, bruise, or wound-mark from a heavy

blow, translated “*stripes*”. Peter is speaking of scourging, real wounds that carried a real redemptive meaning.

He is directing our attention to the actual marks laid upon Christ in His passion. The flesh of Jesus was torn, His back was opened by violence, and those wounds stand in Peter’s argument as more than historical detail; they are covenant testimony.

HEALING IN THE SAVIOR’S BATTERED BODY

The stripes are visible signs that the work of redemption reached into the realm of bodily suffering. In other words, Peter roots healing in the Savior’s battered body, showing that the price of our restoration was borne in flesh and blood. What the lash inflicted, Christ absorbed; and what Christ absorbed, redemption answers.

The word *iathēte* (from *iaomai*) means you were healed, restored, made whole, brought into soundness, translated “*were healed*”. The parent verb *iaomai* carries the sense of curing, restoring, and setting right what has been afflicted. It is the language of recovery, wholeness, and the undoing of damage.

Peter’s wording is decisive because it places restoring work on the side of accomplished redemption rather than an uncertain possibility. He does not say, “You will be healed.” He says, “**You were healed**” because Christ was wounded. The verdict of the Cross is not “maybe.” The verdict is: *healed*.

IT IS FINISHED!

When Jesus cried, “*It is finished!*” (*tetelestai*, *John 19:30*), He was not speaking from exhaustion; He was announcing completion. *Tetelestai* means it has been finished, completed, or paid in full, translated “*It is finished*,” It was a commercial term. When a debt was fully paid, the creditor would write *tetelestai* across the certificate of debt.

Scripture uses that exact imagery: “*Having canceled the certificate of debt consisting of decrees against us... He has taken it out of the way, having nailed it to the cross*” (*Colossians 2:14*). Jesus was declaring that the debt of sin was paid in full, the account closed, and nothing outstanding.

YOU ARE ALREADY HEALED!

So the issue is never God’s willingness to heal. The Cross stands as God’s final word on the matter: Paid. Finished. Complete.

That is why we must learn the difference between praying *toward* healing and praying *from* healing. If Scripture can say, “*by whose stripes you were healed*” (*1 Peter 2:24*), then the provision is not suspended in the future. It is settled in the past tense of the Cross.

This is the revelation I have been pressing toward in this chapter: stop praying as though you are trying to persuade God or as though the Cross left something unresolved.

CONCLUSION

This is the turning point, because the finished work of Christ at the whipping post and on the Cross has forever settled the question of God's care for the body and His will concerning sickness and disease.

At the whipping post, He bore in His flesh the marks of bodily suffering; at the Cross, He carried sin and its consequences to judgment and destroyed their claim over us.

The issue is no longer suspended in mystery or left to speculation. In Christ crucified, God has spoken decisively. The wounds of Jesus are not only the evidence of what He endured, but the testimony of what He secured: redemption that reaches the body, mercy that answers affliction, and healing grounded in the finished work of the Savior.

LET THIS SETTLE IN YOUR HEART

So let this settle the heart. Healing is not something you are trying to talk God into doing. It is something you are learning to lay hold of because Christ has already done His part.

And that brings us to the next chapter, where we will trace what Scripture calls "*the law of faith*" (*Romans 3:27*), the God-appointed way of receiving what grace has already provided. Grace is God's side of redemption: His provision, His initiative, His finished work in Christ.

Faith is our side of response: not a work that earns, but the open hand that receives. The Cross says: DONE! Faith learns how to receive what is DONE.

The Cross announces completion; faith answers with agreement. The Cross declares that the price has been paid; faith takes hold of the provision without wavering.

In the next chapter, we will see how Scripture teaches the believer to hear, believe, speak, and act in harmony with what Christ has already secured.

5 - THE LAW OF FAITH

Chapter 4 was the declaration, *“It is finished”* (John 19:30), a completed work with nothing left outstanding. So Chapter 5 must answer the believer’s next question: *How do I lay hold of what is finished?* What is the biblical way of receiving the healing that grace has already provided?

God has acted in Christ, and His work is complete. The problem is not that God has not provided. The problem is that many have not learned how faith works.

1. FAITH FOR HEALING BEGINS WITH HEARING GOD’S WORD

Faith begins with revelation. *“So then faith comes by hearing, and hearing by the word of God”* (Romans 10:17). When God speaks, He is creating a foundation for trust.

Many people try to “have faith” while starving their hearts of the very Word that produces it. They live on fear-filled reports, medical diagnoses, family history, and past disappointments, then wonder why their faith feels weak. But faith is strengthened as the believer continually hears what God has said in His Word.

Read and speak the Word of God until it settles in you as truth, until it becomes the louder voice in your soul. God told Joshua, *“This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night”* (Joshua 1:8). Notice the two streams:

it must not depart from your *mouth*, and it must not depart from your *mind*.

Scripture also says, “*Do not let them depart from your eyes; keep them in the midst of your heart*” (Proverbs 4:21), because His words are “*life... and health to all their flesh*” (Proverbs 4:22).

Paul writes, “*Let the word of Christ dwell in you richly*” (Colossians 3:16), not occasionally, but richly, like a resident that takes up permanent lodging. Psalm 1 says: “*in His law he meditates day and night... like a tree planted by the rivers of water*” (Psalm 1:2–3).

Faith comes to you as you keep taking the Word of God in, reading it, speaking it, turning it over, until it is no longer one voice among many. It becomes the governing voice. The report of the Lord becomes louder than the report of the body.

When the Word is heard that way, it produces a confidence that does not rise and fall with symptoms. You may acknowledge what the body feels, but you refuse to treat it as the final verdict. The final verdict belongs to the Cross and to God's promises.

2. FAITH FOR HEALING BELIEVES NOW AND RECEIVES

Jesus describes faith as a settled persuasion of the heart that produces a confident response with the mouth. “*Whoever says to this mountain, ‘Be removed and be cast into the sea,’ and does not doubt in his heart, but believes that those things he says will be*

done, he will have whatever he says” (Mark 11:23). Notice the order: the heart believes, and the mouth speaks.

Jesus adds, *“Whatever things you ask when you pray, believe that you receive them, and you will have them” (Mark 11:24).* That sentence draws a clear line between hope and faith. Hope says, “Someday God may do it.” Faith says, “I receive now what God has promised because Christ has secured it.”

Faith does not deny that the body needs healing; it denies that sickness has the right to rule. Faith reaches into the finished work of Christ and takes what grace has provided.

3. FAITH FOR HEALING SPEAKS IN AGREEMENT

Because faith is persuasion, it produces confession. Scripture says, *“Let us hold fast the confession of our hope without wavering, for He who promised is faithful” (Hebrews 10:23).*

Confession is agreeing with God, holding your words steady on His promise when everything else is trying to pull you into contradiction.

Many believers stumble here, not because they lack sincerity, but because they have never been taught to guard their confession. They pray for healing, then spend the rest of the day rehearsing sickness.

This is why speaking the Word over your sickness matters so deeply. The issue is not that your words possess power independent of God, but that faith gives voice to what God has already said.

When you take the promises of Scripture into your mouth, you are refusing to let symptoms interpret reality for you. You are bringing your body under the sound of truth. *“Death and life are in the power of the tongue” (Proverbs 18:21); “Let the weak say, ‘I am strong’” (Joel 3:10); and “I believed and therefore I spoke” (2 Corinthians 4:13).*

Speaking the Word does not deny the battle; it answers the battle with God’s verdict. It keeps the heart aligned with redemption, steadies the confession, and trains the inner life to agree with the finished work of Christ rather than the shifting testimony of pain, fear, or delay.

4. FAITH FOR HEALING ACTS ON WHAT IT BELIEVES

Faith is not only what you believe; it is how you respond. When the heart truly believes, life begins to move in that direction. Sometimes that action is as simple as getting up and doing what you could not do before.

Faith is not a passive agreement that remains locked in thought; it moves the person who believes. James says that *“faith by itself, if it does not have works, is dead” (James 2:17)*, and Abraham’s faith was *“working together with his works” (James 2:22)*.

In the Gospels, Jesus regularly called people to act in line with His word: *“Stretch out your hand” (Mark 3:5)*, *“Rise, take up your bed and walk” (John 5:8)*, *“Go, show yourselves to the priests” (Luke 17:14)*.

Faith does not create the promise, but it responds to the promise. It takes some step of obedience that says, “I believe what God has said enough to move with it.”

Sometimes it is about obeying biblical instructions: calling for the elders, receiving prayer, forgiving, resting, or giving thanks that you are healed, even when symptoms are still real.

Sometimes it is taking wise steps while refusing fear, using doctors without making them into idols, and receiving medicine without surrendering your faith and expectations to it.

Faith does not need you to be reckless; it needs you to agree. It acts on the Word while trusting the Lord who watches over His Word to perform it.

5. FAITH FOR HEALING REFUSES DOUBLE-MINDEDNESS

James warns, “*Let him ask in faith, with no doubting... For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways*” (James 1:6–8).

Double-mindedness is not the presence of a question; it is a divided allegiance. *Dipsychos* means double-minded, two-souled, split within, or torn between competing voices, translated “double-minded” (James 1:8). It is the heart trying to lean on God while also leaning on fear.

Diakrinō means to doubt, waver, judge back and forth, or be at odds within yourself, translated “doubting” (James 1:6). It is praying one

way and then speaking the opposite way, blessing God in the moment of prayer and then rehearsing defeat the moment later. *Akatastatos* means unstable, unsettled, restless, or unable to stay planted, translated “*unstable*”, in all his ways (*James 1:8*).

A divided heart produces a divided confession. A divided confession produces a life that cannot hold steady.

So Scripture gives us a clear instruction: “*Let us hold fast the confession of our hope without wavering*” (*Hebrews 10:23*) because faith cannot receive while it is arguing with itself.

THE SPACE BETWEEN BELIEVING AND SEEING

There is often a gap between believing and seeing. The enemy loves that space because it gives him room to argue, accuse, and wear you down.

Faith holds. Faith keeps hearing, thanking, and speaking in agreement. And when you miss it, you do not spiral into self-condemnation; you return to the promise and take your stand again.

This, then, is the law of faith: you *hear* what God has said, you *believe* what Christ has done, you *speak* in agreement, and you *act* as one who has received, refusing to waver into double-mindedness.

CONCLUSION

So the aim of this chapter has been practical: to move you from confusion to clarity, from hoping someday to receiving now. And as you learn to live by the law of faith, your prayer life changes, your

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confession settles, your expectations become biblical, and your body becomes the arena where God's life is welcomed and expressed.

Now, before we close this book, we will gather the major threads and summarize the message that has run through every chapter: the Lord is for the body, and healing belongs to the gospel.

CONCLUSION AND SUMMARY

This book has carried one central message from beginning to end: *the Lord is for the body* (1 Corinthians 6:13). God formed the body, Christ redeemed embodied people, the Holy Spirit indwells the body, and the Father has promised the resurrection and transformation of the body.

Therefore, healing is not a side subject, a hopeful appendix, or an uncertain mercy. It is a gospel reality secured in Christ, received by faith, confessed in agreement with God's Word, and practiced with compassion, wisdom, thanksgiving, and expectation.

The argument of the book has moved in a clear order:

Chapter 1 - God's Care for the Body: The body matters to God because He formed it, claims it, indwells it, uses it for His purposes, and will raise it. The Lord is not merely Lord *over* the body; He is Lord *for* the body.

Chapter 2 - Understanding Sickness: Sickness is not the character of God or the original design of creation. It is bound up with the fall, the groaning of a broken world, and, at times, the oppression of the enemy. We name sickness rightly so that we can resist it in faith without blaming or shaming those who suffer.

Chapter 3 - Healing in the Atonement: Healing is included in the redemptive work of Christ. Isaiah foretold the burden-bearer (Isaiah 53:4–5), Matthew applied that prophecy to Jesus' healing

ministry (*Matthew 8:16–17*), and Peter anchored healing in the stripes and finished work of the Cross (*1 Peter 2:24*).

Chapter 4 - It Is Done!: Healing is not an unanswered question in God. The Cross is God’s final word: “*It is finished!*” (*John 19:30*). We stop praying as though we must persuade God, and we learn to pray from agreement with what Christ has already secured.

Chapter 5 - The Law of Faith: Faith is the God-appointed way of receiving what grace has provided. Faith hears the Word, believes now, speaks in agreement, acts wisely on the promise, and refuses double-mindedness by holding fast the confession without wavering (*Romans 10:17; Mark 11:23–24; Hebrews 10:23; James 1:6–8*).

The remaining sections extend that message into practice. The Healing Declarations train the mouth to speak healing and health in agreement with Scripture. The Prayer for Healing gives language for receiving from the finished work of Christ. The Greek Words Appendix supports the study with word-level clarity. The Seven-Day Devotional helps the reader practice the message daily. The Small Group Guide turns the book into a six-session discipleship journey, ending with a group meeting devoted to healing and health declarations.

WHAT THIS MEANS FOR YOU TODAY

- You can approach God with confidence, because His willingness to heal has already been revealed in Jesus.

- You can anchor your expectation in Scripture, especially where the Word speaks in the past tense: “*you were healed*” (1 Peter 2:24).
- You can feed your faith by keeping the Word before your eyes, in your ears, in your heart, and in your mouth until it becomes the louder voice within you (Joshua 1:8; Proverbs 4:20–22).
- You can speak healing and health declarations that agree with the finished work of Christ, rather than allowing fear, symptoms, or resignation to shape your confession.
- You can refuse double-mindedness by holding your confession steady on God’s promise, even in the space between believing and seeing (Hebrews 10:23).
- You can receive help through the body of Christ by calling for prayer, receiving the laying on of hands, standing with others in agreement, and bearing one another’s burdens with compassion (James 5:14–15; Mark 16:18).

If you have read these pages while carrying pain, weakness, fear, or disappointment, I want to speak to you plainly: you are not unseen, and you are not without help. The Lord who redeemed you did not forget your body, and the finished work of Christ has not excluded your health.

Let this truth steady you. Let it simplify your praying. Let it purify your confession. Let it teach you to thank God before you see the full manifestation, to speak the Word over your body, and to stand without wavering because the Cross has already spoken.

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In the pages that follow, I have included healing and health declarations, a prayer for healing, a Greek words appendix, a seven-day devotional, and a six-session small group guide as practical tools to help you keep hearing, keep receiving, keep speaking, keep thanking, and keep standing.

The gospel is good news for the whole person. The body belongs to the Lord. And the Lord is for the body.

HEALING DECLARATIONS

These healing and health declarations are written to keep the confession focused on what Christ has provided for the body: healing, health, strength, restoration, soundness, and wholeness. They are not general affirmations or hopeful wishes; they are spoken agreements with the Word of God and the finished work of Jesus Christ.

SPEAKING HEALTH IN AGREEMENT WITH GOD

When we declare these words, we are not trying to persuade God to heal. We are bringing our minds, mouths, and bodies into agreement with what He has revealed: Jesus bore sickness, carried pain, and by His stripes we were healed.

Speak them slowly, personally, and consistently. Let each declaration train your confession away from fear, symptoms, and resignation, and toward healing, health, strength, peace, and the life of God in your mortal body.

These declarations are meant to be read aloud as a faith practice. They keep the focus narrow and clear: my body belongs to the Lord, healing belongs to redemption, health is God's will for me, and the life of Christ is working in me now.

HEALTH FOR MY BODY

1. I declare that the Lord is for my body. He is not against my health, indifferent to my pain, or distant from my need; He is for my healing and wholeness. *“The body is... for the Lord; and the Lord for the body” (1 Corinthians 6:13). “If God is for us, who can be against us?” (Romans 8:31).*

2. I declare that my body is the temple of the Holy Spirit, and God’s temple is holy ground. I welcome health, order, strength, and the healing presence of God in my body. *“Your body is the temple of the Holy Spirit” (1 Corinthians 6:19). “Glorify God in your body” (1 Corinthians 6:20).*

3. I declare that the Spirit of God gives life to my mortal body. Resurrection life is working in me, strengthening what is weak and restoring what needs healing. *“He will give life to your mortal bodies through His Spirit who dwells in you” (Romans 8:11). “The Spirit is life because of righteousness” (Romans 8:10).*

4. I declare that God’s will for me includes health. I receive health in my body as my soul prospers in truth, faith, and agreement with His Word. *“Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers” (3 John 1:2). “I am the LORD who heals you” (Exodus 15:26).*

JESUS THE HEALER

5. I declare that Jesus reveals the Father's will for healing. When I look at Jesus, I see the Father's compassion toward the sick and His desire to restore bodies. *"He who has seen Me has seen the Father"* (John 14:9). *"He healed them all"* (Matthew 12:15).

6. I declare that Jesus is willing to heal me. His compassion has not changed, His power has not weakened, and His healing heart remains the same today. *"I am willing; be cleansed"* (Matthew 8:3). *"Jesus Christ is the same yesterday, today, and forever"* (Hebrews 13:8).

7. I declare that Jesus came doing good and healing. Sickness is not my teacher, my identity, or my portion; Jesus is my Healer and His goodness is working in my body. *"God anointed Jesus of Nazareth with the Holy Spirit and with power"* (Acts 10:38). *"Who went about doing good and healing all who were oppressed by the devil"* (Acts 10:38).

8. I declare that Jesus destroyed the works of the devil, including sickness and bodily oppression. I stand in His victory and receive healing as a work of His kingdom. *"For this purpose the Son of God was manifested, that He might destroy the works of the devil"* (1 John 3:8). *"Healing all who were oppressed by the devil"* (Acts 10:38).

HEALING SECURED IN CHRIST

9. I declare that healing belongs to me through the finished work of Jesus Christ. His stripes are my healing, His Cross is my victory, and His finished work is enough. *“By whose stripes you were healed”* (1 Peter 2:24). *“It is finished!”* (John 19:30).

10. I declare that Jesus bore my sicknesses and carried my pains. What He bore, I do not have to carry; what He carried, I receive release from now. *“He Himself took our infirmities and bore our sicknesses”* (Matthew 8:17). *“Surely He has borne our griefs and carried our sorrows”* (Isaiah 53:4).

11. I declare that Christ has redeemed me from the curse, including sickness, weakness, and disease. I receive the blessing of life, health, and wholeness in Him. *“Christ has redeemed us from the curse of the law”* (Galatians 3:13). *“The blessing of Abraham might come upon the Gentiles in Christ Jesus”* (Galatians 3:14).

12. I declare that the blood of Jesus has redeemed my whole person, including my body. I belong to the Lord, and His redemption speaks health, healing, and restoration over me. *“In Him we have redemption through His blood”* (Ephesians 1:7). *“You were... redeemed... with the precious blood of Christ”* (1 Peter 1:18–19).

HOLY SPIRIT LIFE IN MY BODY

13. I declare that the Holy Spirit is giving life, strength, and health to my body. Every place of weakness is being touched by the life of

God. *“He will give life to your mortal bodies” (Romans 8:11). “Not by might nor by power, but by My Spirit” (Zechariah 4:6).*

14. I declare that the power of the Holy Spirit strengthens me for health and wholeness. I am not left to natural strength alone; the Spirit of life is at work in me. *“You shall receive power when the Holy Spirit has come upon you” (Acts 1:8). “The law of the Spirit of life in Christ Jesus has made me free” (Romans 8:2).*

15. I declare that the Holy Spirit manifests healing in the body of Christ. I receive and minister healing by His power, in love, humility, and faith. *“Gifts of healings by the same Spirit” (1 Corinthians 12:9). “To each one is given the manifestation of the Spirit for the profit of all” (1 Corinthians 12:7).*

16. I declare that the Spirit of God brings life and peace to me. My mind is settled in truth, my heart is free from fear, and my body receives the strengthening life of God. *“To be spiritually minded is life and peace” (Romans 8:6). “God has not given us a spirit of fear... but of power and of love and of a sound mind” (2 Timothy 1:7).*

THE WORD OF GOD AS MEDICINE

17. I declare that God’s Word is life and health to my body. I give attention to His words, keep them before my eyes, and receive them as medicine to all my flesh. *“They are life to those who find them, and health to all their flesh” (Proverbs 4:22). “My son, give attention to my words” (Proverbs 4:20).*

THE LORD FOR THE BODY

18. I declare that God sent His Word and healed me. His Word is not empty, weak, or uncertain; it accomplishes healing and delivers me from destruction. *“He sent His word and healed them, and delivered them from their destructions” (Psalm 107:20). “He watches over His word to perform it” (Jeremiah 1:12).*

19. I declare that I keep healing Scriptures in my eyes, ears, heart, and mouth. The Word renews my mind and trains my body to receive the health Christ has provided. *“Do not let them depart from your eyes; keep them in the midst of your heart” (Proverbs 4:21). “Be transformed by the renewing of your mind” (Romans 12:2).*

20. I declare that I speak life, health, and healing over my body. My confession agrees with God’s Word, not fear, pain, or symptoms. *“Death and life are in the power of the tongue” (Proverbs 18:21). “Let the weak say, ‘I am strong’” (Joel 3:10).*

FAITH RECEIVES HEALTH

21. I declare that I walk by faith concerning my health. I acknowledge what I feel, but I do not let symptoms become the final authority over my body. *“We walk by faith, not by sight” (2 Corinthians 5:7). “The just shall live by faith” (Romans 1:17).*

22. I declare that I believe the report of the Lord over my body. The Word of God is truer than fear, stronger than symptoms, and higher than every contrary report. *“Who has believed our report?” (Isaiah 53:1). “Let God be true but every man a liar” (Romans 3:4).*

23. I declare that I receive healing now by faith because grace has already provided it in Christ. I do not strive to earn health; I receive what Jesus finished. *“Whatever things you ask when you pray, believe that you receive them, and you will have them”* (Mark 11:24). *“It is finished!”* (John 19:30).

24. I declare that I hold fast to the confession of healing and health without wavering. My words agree with God’s promise, and my yes remains yes. *“Hold fast... without wavering”* (Hebrews 10:23). *“Let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No’”* (Matthew 5:37).

AUTHORITY OVER SICKNESS

25. I declare that I have authority in Christ over sickness and every power of the enemy. I do not yield my body to fear; I stand in the victory of Jesus. *“I give you authority... over all the power of the enemy”* (Luke 10:19). *“Nothing shall by any means hurt you”* (Luke 10:19).

26. I declare that I resist sickness as an enemy of God’s design and redemption. I submit to God, resist the devil, and stand steadfast in faith for healing and health. *“Submit to God. Resist the devil and he will flee from you”* (James 4:7). *“Resist him, steadfast in the faith”* (1 Peter 5:9).

27. I declare that believers lay hands on the sick, and the sick recover. I receive prayer in faith, and I minister healing with compassion in the name of Jesus. *“They will lay hands on the sick,*

and they will recover” (Mark 16:18). “The prayer of faith will save the sick” (James 5:15).

28. I declare that the name of Jesus carries authority over sickness, pain, and disease. In His name, bodies are strengthened, restored, and made whole. *“In the name of Jesus Christ of Nazareth, rise up and walk” (Acts 3:6). “At the name of Jesus every knee should bow” (Philippians 2:10).*

WHOLENESS IN DAILY LIFE

29. I declare that the peace of God rules in my heart and supports health in my body. Peace guards my heart and mind, settles fear, and helps my body rest in the care of God. *“Let the peace of God rule in your hearts” (Colossians 3:15). “And the peace of God... will guard your hearts and minds” (Philippians 4:7). “You will keep him in perfect peace, whose mind is stayed on You” (Isaiah 26:3).*

30. I declare that the joy of the Lord strengthens my body. His joy is not shallow emotion; it is strength, medicine, and holy resilience working in me. *“The joy of the LORD is your strength” (Nehemiah 8:10). “A merry heart does good, like medicine” (Proverbs 17:22). “Rejoice in the Lord always” (Philippians 4:4).*

31. I declare that I guard my heart because it affects the flow of life and health in me. My inner life will agree with God’s Word, not fear, bitterness, or despair. *“Keep your heart with all diligence” (Proverbs 4:23). “Out of it spring the issues of life” (Proverbs 4:23).*

32. I declare that I steward my body as a living sacrifice and a vessel of health. I glorify God in my body through faith, wisdom, obedience, rest, and thanksgiving. *“Present your bodies a living sacrifice” (Romans 12:1). “Glorify God in your body” (1 Corinthians 6:20). “Whether you eat or drink... do all to the glory of God” (1 Corinthians 10:31).*

A PRAYER FOR HEALING

Father, I come to You in the name of Jesus Christ. I come, not to persuade You, but to agree with You. You have already revealed Your heart in Your Son, and You have already spoken Your verdict from the Cross: *“It is finished!”* (John 19:30).

So, I do not approach You as though healing were uncertain or suspended in a hidden will. I approach You on the ground of what You have done, because You are faithful and You do not change.

Your Word declares that Jesus *“bore our sins in His own body on the tree... by whose stripes you were healed”* (1 Peter 2:24). Therefore, I receive what You say is already provided. I receive healing as part of redemption, not by striving, not by earning, not by begging, but by resting in the finished work of Christ. *“For by one offering He has perfected forever”* (Hebrews 10:14).

If the offering is complete, then the provision is real. Let this truth settle deeply in me until it becomes the louder voice in my soul.

Holy Spirit, You who raised Jesus from the dead, You dwell in me. And Scripture says that He who raised Christ from the dead *“will also give life to your mortal bodies through His Spirit who dwells in you”* (Romans 8:11).

I welcome your life-giving presence. Touch every place of weakness with strength, every place of pain with comfort, and every place of

disorder with divine order. Let resurrection life move through my body as surely as it moved through the tomb.

And I set my confession in agreement with Your promise. “*Let us hold fast the confession... without wavering*” (Hebrews 10:23). So I refuse double-mindedness. I refuse to pray one way and speak another.

I speak life over my body, life purchased by Christ, life breathed by the Spirit, life promised in the Word. For “*all the promises of God in Him are Yes, and in Him Amen*” (2 Corinthians 1:20). Your *Yes* is settled in Jesus; my *Amen* is my faith-response.

Father, I thank You. I thank You before I feel it. I thank You before I see it. I thank You because Your Word is true and the Cross is final. And I pray the prayer Scripture teaches, the prayer of faith.

Your Word says, “*the prayer of faith will save the sick, and the Lord will raise him up*” (James 5:15). If I need the help of the body of Christ, I will call for the elders and receive prayer in the name of the Lord (James 5:14).

As You restore me, make my life a testimony of Your goodness, a witness to Your compassion, and a sign of Your kingdom. I present my body to You, and I expect Your life to be manifest in it. I receive healing now, not as a hope deferred, but as a provision secured, because Jesus has borne, Jesus has suffered, and Jesus has finished. In the name of Jesus Christ, my Healer, my Redeemer, and my Lord, **Amen.**

GREEK WORDS APPENDIX

This appendix gathers the primary Greek words and phrases discussed throughout this book. It serves as a reader-friendly guide to the words that shape this study's teaching. Each entry explains the basic meaning, and the contribution that word makes to the book's central theme.

The entries following should be read devotionally as well as academically. They are included to help the reader hear the text more carefully, pray with greater alignment, and speak with faith that is both bold and submitted to Christ.

Greek word observations in this appendix are intended as reader-friendly summaries and were developed with reference to standard Greek lexical and grammatical resources. Readers who wish to study further may consult tools such as A. T. Robertson's *Word Pictures in the New Testament*, standard Greek lexicons, and introductory grammars.

airō: Translated as, "take up" in Mark 2:9 and "be removed" in Mark 11:23. This word means to lift, take up, raise, remove, or carry away. Its range of meaning includes lifting something from the ground, taking something into one's hands, carrying what has been lifted, and bearing it away from its former place. In the book, ***airō*** is connected both to the paralyzed man taking up his bed and to the mountain being removed in Mark 11:23. In the healing account, the

man is commanded to take up the very bed that had carried him, showing visible reversal and restored function. In the mountain saying, the related command pictures the obstacle being lifted from its place and removed. The word carries the sense that what once held position is now displaced under authority. For commanding faith, ***airō*** is a real change of position. What had been occupying ground is lifted, moved, and carried away as the authority of Christ is applied through faith-filled speech.

akathartos: Translated as, "unclean" in Luke 9:42. This word means unclean, impure, or defiling, and it is used in the Gospels to describe spirits that oppose the holiness and wholeness of God. In Luke 9:42, Jesus rebuked the unclean spirit and healed the child. The word reminds the reader that some afflictions are not merely physical problems but intrusions of defiling spiritual power. For the theme of healing, ***akathartos*** shows that Jesus does not negotiate with what is unclean. He rebukes it, removes its claim, and restores the person to wholeness.

akatastatos: Translated as, "unstable" in James 1:8. This word means unstable, unsettled, restless, or unable to remain fixed. James uses it to describe the double-minded person who wavers in faith. In the book, ***akatastatos*** helps explain why a divided confession weakens the believer's ability to receive. Faith is meant to be steady. When the heart is pulled back and forth between God's promise and fear's report, the inner life becomes restless. The law of faith calls the believer to hold fast without wavering.

anakyptō: Translated as, "raise herself up" in Luke 13:11. This word means to straighten up, lift oneself upright, or rise from a bent posture. It appears in the account of the woman who could in no way raise herself up. Her condition had bent her body downward for eighteen years, but Jesus spoke release and laid hands on her. In this study, ***anakyptō*** represents the visible restoration that healing brings. The kingdom of God does not only comfort the bowed; it raises them into freedom.

anapherō: Translated as, "bore" in 1 Peter 2:24. This word means to carry up, bear up, or offer up, especially in sacrificial language. Peter uses it when he says that Christ bore our sins in His own body on the tree. The word points to substitution: Jesus took what belonged to us and carried it into the place of sacrifice. In the argument of this book, ***anapherō*** shows that the Cross was not only an example of suffering but the decisive act in which Christ bore our burden and ended its rightful claim.

apolyō: Translated as, "are loosed" in Luke 13:12. This word means to release, set free, send away, or dismiss what is holding a person. Jesus used this idea when He declared the bent woman loosed from her infirmity. The word carries the sense of liberation from restraint. In the book, ***apolyō*** teaches that healing is not merely improvement; it is release from bondage. What has held the body under oppression is dismissed by the authority and compassion of Christ.

apolytrōsis: Translated as, "redemption" in Romans 3:24. This word means redemption, release by ransom, or liberation purchased by payment. Paul uses it to describe the redemption that is in Christ Jesus. The word belongs to the language of captives, slaves, and debts being paid so freedom can be granted. In this book, ***apolytrōsis*** helps explain why healing is not treated as an uncertain favor but as part of the larger work of redemption. Christ's ransom purchases the whole person for God.

arrōstos: Translated as, "the sick" in Mark 16:18. This word means sick, weak, without strength, or physically debilitated. In Mark 16:18, Jesus says believers will lay hands on the sick and they will recover. The word emphasizes real bodily weakness, not merely symbolic frailty. In this study, ***arrōstos*** shows that the Great Commission reaches people in actual physical need. The gospel is preached with words, and the compassion of Christ is expressed through hands laid upon the sick in faith.

astheneia: Translated as, "infirmity" in Luke 13:11. This word means weakness, infirmity, frailty, or sickness. It can describe the vulnerability of the human body under the effects of the fall. In Luke 13:11, the woman had a spirit of infirmity, and Jesus released her. In the book, ***astheneia*** helps name sickness as weakness that does not belong to God's original design for the body. Christ meets human frailty with restoring power.

bastazō: Translated as, "bore" in Matthew 8:17. This word means to bear, carry, lift, or take up a burden. Matthew uses the related form when he says Jesus bore our sicknesses. The word is burden-bearing language. It does not describe casual sympathy from a distance, but the taking up of a load. In the argument of this book, ***bastazō*** strengthens the truth that Christ bore sickness and disease as part of His redemptive mission.

deō: Translated as, "has bound" in Luke 13:16. This word means to bind, tie, fasten, or restrict. Jesus used it when He said Satan had bound the daughter of Abraham for eighteen years. The word frames her condition as bondage, not blessing. In the book, ***deō*** is important because it shows that Jesus understood certain sicknesses as restraints that must be loosed. Healing is therefore release from an illegitimate bondage and a restoration of rightful freedom.

diakrinō: Translated as, "doubting" in James 1:6. This word means to doubt, waver, judge back and forth, or be divided within oneself. James uses it when he warns believers to ask in faith with no doubting. The word describes an inward division that refuses to settle on God's Word. In this book, ***diakrinō*** shows why faith must come to agreement. A wavering heart cannot hold steady in receiving what grace has provided.

dipsychos: Translated as, "double-minded" in James 1:8. This word means double-minded, two-souled, divided, or split between

competing allegiances. James uses it to describe the person who is unstable because the heart is not settled. In the law of faith, **dipsychos** names the danger of praying one thing and confessing another. The believer is called to an undivided agreement with God's Word, holding fast to the promise without wavering into fear or contradiction.

egerthē: Translated as, "is risen" in Matthew 28:6. This word means has been raised or awakened from death. It is used in the announcement of Christ's resurrection: He is risen. In the book, **egerthē** anchors the believer's hope in bodily resurrection. Jesus did not rise as a disembodied spirit but in a glorified body. His resurrection proves that God's redemptive purpose includes the body and that healing now is a foretaste of final bodily restoration.

epitimaō: Translated as, "rebuked" in Luke 9:42. This word means to rebuke, command, censure, or speak with authoritative correction. Jesus used this kind of authority when He rebuked unclean spirits, sickness, and even threatening conditions. In the book, **epitimaō** shows that faith sometimes speaks directly to sickness and disease. The rebuke is delegated authority aligned with the will and Word of Christ.

epitithēmi: Translated as, "lay hands on" in Mark 16:18. This word means to place upon, put on, or lay upon. It is used in the instruction that believers will lay hands on the sick. The word is simple and practical, describing an embodied act of faith and compassion. In

this study, ***epitithēmi*** reminds the reader that believer's hands become instruments of agreement with Christ's compassion and authority.

hilastērion: Translated as, "propitiation" in Romans 3:25. This word means propitiation, mercy seat, or the place and means of atoning provision. Paul uses it to describe Christ as the one set forth by God in His blood. The word gathers together mercy, sacrifice, and access to God. In the book, ***hilastērion*** shows that the Cross is God's appointed provision for dealing with sin and all that sin released into the world.

iaomai: Translated as, "healed" in Luke 9:42. This word means to heal, cure, restore, or make whole. It appears in many healing passages and lies behind Peter's statement, "*you were healed.*" The word speaks of real restoration. In this book, ***iaomai*** is central because it joins healing to the finished work of Christ. The God who forgives also restores, and the wounds of Jesus testify that healing belongs to redemption.

iathēte: Translated as, "were healed" in 1 Peter 2:24. This form means you were healed. In 1 Peter 2:24, it is used in connection with the stripes of Christ. The force of the statement is decisive because Peter speaks of healing as a completed reality grounded in the Cross. In the book, ***iathēte*** carries the great pastoral point that the believer does not pray as though healing has not been provided. Faith receives what Christ has already secured.

katadynasteuō: Translated as, "were oppressed" in Acts 10:38. This word means to oppress, overpower, dominate, or tyrannize. Peter uses it in Acts 10:38 when he says Jesus healed all who were oppressed by the devil. The word describes illegitimate domination, not divine instruction. In this book, ***katadynasteuō*** helps frame sickness as oppression that Jesus confronts. Healing is an act of kingdom liberation in which Christ overthrows what has been pressing down upon human life.

lambanō: Translated as, "seizes" in Luke 9:39. This word means to take, receive, seize, grasp, or lay hold of. In Luke 9:39, a spirit seizes a boy, taking hold of him in torment. In other contexts, the same word can describe receiving what is given. In this book, ***lambanō*** helps the reader see the contrast between hostile seizure and faithful reception. Darkness tries to take hold unlawfully; faith takes hold of what grace has lawfully provided in Christ.

lytron: Translated as, "ransom" in Matthew 20:28 and Mark 10:45. This word means ransom, ransom-price, or the payment made to release captives. Jesus used it when He said the Son of Man came to give His life a ransom for many. In the book, ***lytron*** supports the truth that redemption is purchased freedom. Christ paid the price that releases the captive from bondage. Healing is understood within that larger ransom-work of God.

metaschēmatisei: Translated as, "transform" in Philippians 3:21. This word means He will transform or change the outward form.

THE LORD FOR THE BODY

Paul uses it in Philippians 3:21 to describe Christ transforming our lowly body to be conformed to His glorious body. In this study, ***metaschēmatisei*** points to the final bodily hope of redemption. Healing now is real, but resurrection transformation is complete. God's final word over the body is not decay, but glory.

mōlōps: Translated as, "stripes" in 1 Peter 2:24. This word means stripe, welt, bruise, or wound-mark caused by a blow. Peter uses it when he writes, "*by whose stripes you were healed.*" The word points to the physical wounds Jesus bore in His passion. In this book, ***mōlōps*** matters because healing is tied to the Savior's battered body. The stripes are covenant testimony that bodily suffering was answered in the redemptive work of Christ.

naos: Translated as, "temple" in 1 Corinthians 6:19. This word means temple, especially the inner sanctuary or dwelling place of God. Paul uses it when he says the believer's body is the temple of the Holy Spirit. In this book, ***naos*** is central to the theology of the body. If God calls the body His sanctuary, then the body is not spiritually insignificant. It is holy ground, claimed by God, indwelt by the Spirit, and included in the care of redemption.

phthora: Translated as, "corruption" in Romans 8:21. This word means corruption, decay, deterioration, or ruin. Paul uses it to describe the bondage of corruption under which creation groans. In this book, ***phthora*** helps explain sickness as part of the fallen order's decay. It is not God's original design for creation, but

evidence that the world awaits full redemption. Healing is a present sign that God's life is already answering corruption through Christ.

psychē: Translated as, "life" in Romans 12:1. This word can mean life, soul, self, or the living person. In Scripture, it often refers to the whole life of a person rather than an isolated inner part. In this book, ***psychē*** is used alongside ***sōma*** to show that God redeems embodied people. The gospel does not rescue a soul while abandoning the body. Christ claims the whole person for God.

rhēgnumi: Translated as, "threw him down" in Luke 9:42. This word means to tear, break, burst, dash down, or hurl violently. Luke uses it when the demon threw the boy down as he was coming to Jesus. The word shows the destructive violence of demonic oppression. In the book, ***rhēgnumi*** contrasts the enemy's intent with Christ's restoration. Darkness throws down; Jesus raises up. The kingdom of God answers violent affliction with healing authority.

sōma: Translated as, "body" in 1 Corinthians 6:13. This word means body. It refers to the physical, embodied life of a person. Paul's declaration, "*the Lord for the body*," places ***sōma*** at the center of the book's argument. God formed the body, Christ redeemed the body, the Spirit indwells the body, and the resurrection will transform the body. Therefore, the body is not outside the gospel. It belongs to the Lord and is included in His healing care.

sparassō: Translated as, "convulses" in Luke 9:39. This word means to convulse, tear, jerk, or shake violently. It appears in descriptions of the boy tormented by a spirit. The word communicates embodied suffering and the destructive agitation caused by oppression. In this book, **sparassō** helps the reader see that Jesus confronted affliction in its physical reality. He rebuked the spirit, healed the child, and restored him to his father.

symmorphon: Translated as, "be conformed" in Philippians 3:21. This word means conformed to the same form, sharing the same shape or likeness. Paul uses it in relation to believers being conformed to Christ's glorious body. In the book, **symmorphon** points to the destiny of the redeemed body. The believer's future is not escape from embodiment but glorified embodiment in the likeness of the risen Christ.

sygkyptō: Translated as, "was bent over" in Luke 13:11. This word means to be bent over, bowed down, or doubled together. Luke uses it to describe the woman who had been bent for eighteen years. In this book, **sygkyptō** gives vivid language to bodily bondage. Her posture became a visible sign of oppression, but Jesus restored her uprightness. Healing reveals the kingdom by lifting what has been bowed under affliction.

tetelestai: Translated as, "It is finished" in John 19:30. This word means it has been finished, completed, brought to its goal, or paid in full. Jesus cried *tetelestai* from the Cross. In the book, this word

serves as one of the great foundations of faith. Healing is not approached as though heaven left the matter unresolved. The finished work of Christ is complete, and faith responds by receiving what grace has already provided.

A SEVEN-DAY DEVOTIONAL

DAY ONE: THE LORD IS FOR MY BODY

“The body is... for the Lord; and the Lord for the body.” 1 Corinthians 6:13 (NKJV)

The apostle's words are not a slogan but a revelation. They confront every diminished view of the body and every assumption that God's concern is limited to the soul. Paul anchors the believer's understanding of healing, holiness, and embodied life in this single truth: the Lord is for the body. He is not against it, not indifferent to it, and not resigned to its decline.

The body is His workmanship, His dwelling place, and His instrument in the world. To confess that the Lord is for the body is to confess that His redemptive intention extends to the physical life of His people.

This truth reshapes the believer's interpretation of weakness, sickness, and restoration. If the Lord is for the body, then sickness is not His tool but His enemy. If the Lord is for the body, then healing is not an intrusion into His will but an expression of it. If the Lord is for the body, then the believer approaches God not as one begging for what might be granted, but as one receiving what has already been revealed.

Healing is not a departure from God's character; it is consistent with it. The body matters because God has claimed it, redeemed it, and destined it for resurrection.

To embrace this truth is to allow it to govern expectation. The believer does not deny the reality of physical weakness, but neither do they elevate it above the Word.

Faith does not ignore symptoms; it refuses to interpret God through them. The Lord's posture toward the body has been settled in Christ, demonstrated in His ministry, and confirmed by His Spirit.

The believer's task is not to persuade God to act but to align with what He has already declared. The Lord is for the body; therefore, the believer may confidently expect His life, His strength, and His restoring power to be made manifest.

PRAYER

Father, I thank You that You are for my body. Let this truth settle deeply within me and govern every thought, expectation, and confession. Where my mind has agreed with weakness, renew it. Where my heart has accepted limitation, strengthen it. Where my body has been touched by sickness, restore it.

I receive Your life, Your strength, and Your healing presence today. Let my body bear witness to Your goodness and reflect the truth of Your Word. In Jesus' name, **Amen**.

DAY TWO: HEALING IN THE HEART OF REDEMPTION

“That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.” Matthew 8:17 (KJV)

When Matthew quotes Isaiah, he does not spiritualize the prophecy. He anchors it in Jesus’ physical healing ministry. The One who forgives sins is the same One who restores bodies. The Cross is not only the place where guilt was carried but where sickness was confronted. Christ bore what humanity could not carry and carried what humanity could not bear.

This truth reshapes how the believer approaches healing. It is not a peripheral blessing or an optional add-on to the gospel. It is woven into the fabric of Christ’s atoning work. The stripes laid upon His back were not symbolic gestures but redemptive acts. They testify that healing is not a negotiation but an inheritance.

The believer does not come to God as a beggar seeking what might be granted but as a child receiving what has already been secured.

To embrace healing as part of redemption is to honor the work of Christ. It is to acknowledge that His suffering was sufficient, His sacrifice complete, and His victory decisive. The believer’s confidence does not rest in personal worthiness but in the finished work of the Lamb. Healing flows from the Cross, and the Cross stands as the eternal witness that God has acted decisively on behalf of the body.

PRAYER

Father, I thank You that healing is rooted in the finished work of Christ. Let this truth settle deeply within me. Strengthen my faith, steady my heart, and align my expectations with Your Word. I receive what Jesus has secured, and I honor His sacrifice by believing Your promise. **Amen.**

DAY THREE: THE SPIRIT WHO GIVES LIFE

“He will give life to your mortal bodies through His Spirit who dwells in you.” Romans 8:11 (NKJV)

The Holy Spirit is the present-tense agent of God’s healing work. He is not distant, passive, or observational. He indwells the believer with resurrection life.

Paul does not speak of a future hope alone but of a present reality: the Spirit gives life to mortal bodies. The same power that raised Jesus from the dead now operates within the believer, not as a metaphor but as a living force that strengthens, restores, and renews.

This truth dismantles every assumption that healing is merely occasional or exceptional. The Spirit’s presence is continual, and His ministry is consistent with the nature of the One who sent Him. He does not bring resignation but renewal. He does not reinforce weakness but imparts strength.

His work is not limited to the soul; it extends to the body He inhabits. The believer is not left to navigate physical frailty alone; the Spirit indwells, giving life.

To walk in the Spirit is to welcome His influence in every dimension of life. It is to yield the body to His life-giving presence and to expect His power to be made manifest. The Spirit does not merely comfort the believer in sickness; He confronts sickness with the life of God.

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His presence guarantees that the believer is never without divine help.

PRAYER

Holy Spirit, I welcome Your life-giving presence. Strengthen my body, renew my strength, and let Your resurrection power flow through every part of me. Let my mortal body be sustained by Your life and let Your presence be my continual source of strength. **Amen.**

DAY FOUR: THE AUTHORITY OF THE BELIEVER

“In My name... they will lay hands on the sick, and they will recover.” Mark 16:17–18 (NKJV)

Jesus entrusted His ministry to His followers, not as spectators but as participants. The authority He exercised did not end with His ascension; it was delegated to His body, the church.

When He spoke of laying hands on the sick, He was not describing a rare occurrence but defining the normal expression of kingdom life. The believer's authority is not self-derived but Christ-given. It flows from union with Him and alignment with His mission.

This authority is not arrogance but obedience. It is not presumption but partnership. The believer does not heal in personal strength but ministers healing in the name of Jesus, the name that carries the weight of His victory and the authority of His throne.

The name of Jesus is not a formula but a legal reality. It is the believer's right to act on His behalf and the enemy's obligation to yield.

To walk in this authority is to embrace responsibility. The believer is not called to passivity but to participation. The hands of the believer become the hands through which Christ continues His work. The voice of the believer becomes the instrument through which His Word is declared. The authority of Christ is not theoretical; it is practical, active, and effective.

PRAYER

Lord Jesus, thank You for entrusting me with Your authority. Let me walk in it with humility, clarity, and confidence. Let my hands be instruments of Your compassion and my words carriers of Your life. Confirm Your Word through me as I minister in Your name. **Amen.**

DAY FIVE: WHOLENESS AS A RENEWED MINDSET

“Be transformed by the renewing of your mind.” Romans 12:2 (NKJV)

Wholeness begins in the mind before it manifests in the body. The renewed mind is the soil in which healing takes root. Paul’s call to transformation is not a call to self-improvement but to alignment with the truth of God’s Word.

The unrenewed mind accepts sickness as inevitable, normal, or unchangeable. The renewed mind sees sickness as an intruder and healing as the rightful expression of redemption.

The mind is the gatekeeper of expectation. It determines whether the believer interprets life through the lens of experience or through the lens of Scripture. A renewed mind refuses to allow symptoms to define truth or circumstances to dictate theology. It anchors itself in what God has spoken, not in what the body feels.

Transformation occurs as the Spirit reshapes thought patterns until they reflect the reality of Christ’s finished work.

To cultivate a renewed mind is to engage in continual agreement with God. It is to meditate on His Word, to reject every thought that contradicts His promise, and to allow truth to govern perception.

Wholeness is not merely the absence of sickness but the presence of divine order in the inner life. As the mind is renewed, the body becomes receptive to the life of God.

PRAYER

Father, renew my mind by Your Word. Let every thought align with Your truth. Remove every belief that contradicts the reality of Christ's finished work and let my inner world reflect it. Transform me from the inside out. **Amen.**

DAY SIX: SPEAKING LIFE OVER THE BODY

“Death and life are in the power of the tongue.” Proverbs 18:21 (NKJV)

Scripture teaches that words carry spiritual weight. They shape expectations, influence the heart, and align the believer with either truth or fear. Jesus taught that faith speaks, not as a technique but as an expression of conviction.

When the believer speaks life, they are not attempting to create reality but rather to agree with the reality established by redemption. Words become instruments of alignment, bringing the heart, mind, and body into agreement with the Word of God.

Speaking life is not positive thinking; it is covenant participation, agreement with God. It is the believer echoing what God has already declared. When the believer speaks strength, they are agreeing with the Spirit who gives life. When they speak peace, they are agreeing with the Prince of Peace. When they speak healing, they are agreeing with the stripes of Christ. The tongue becomes a steward of truth, shaping the atmosphere of the inner life.

To speak life is to resist the temptation to give voice to fear, frustration, or resignation. It is to choose agreement with God over agreement with symptoms. The believer's confession is not a denial of reality but a declaration of a greater reality, the reality of redemption. Words become seeds of wholeness, planted in faith and watered by expectation.

PRAYER

Father, let my words align with Your Word. Teach me to speak life, strength, and healing over my body. Guard my tongue from agreement with fear and let my confession reflect the truth of redemption. Let my words become instruments of faith. **Amen.**

DAY SEVEN: THE FINISHED WORK AND THE FAITH RESPONSE

“By whose stripes you were healed.” 1 Peter 2:24 (NKJV)

Day Seven is not the day we try harder. It is the day we settle the account in the heart. Peter does not write, “you *might* be healed,” or “you *will* be healed if you can convince God.” He writes, “*you were healed*” (1 Peter 2:24). Past tense.

That one phrase pulls healing out of uncertainty and plants it in the finished work of Christ. It aligns perfectly with Jesus’ cry from the Cross, “*It is finished!*” (John 19:30).

Healing is not something the believer tries to trigger; it is something the believer learns to receive.

This is where many believers stumble: they pray one way and then talk another. They ask in faith for a moment, then drift back into fear-filled thoughts the rest of the day.

But Scripture tells us to “*hold fast the confession... without wavering*” (Hebrews 10:23) because the heart must be brought into agreement.

The “faith-response” is steadiness. It is thanksgiving instead of begging. It is refusing double-mindedness. It is letting the Lord's report become louder than the body's report.

So today, do not measure God by symptoms. Measure symptoms by the Cross. Keep hearing the Word until it settles.

Keep thanking God because He has already provided. Keep speaking in agreement, not as denial, but as alignment.

And take whatever step of obedience faith requires: rest, forgive, ask for prayer, get up, and do what you can do. The finished work does not make you passive; it makes you confident.

And as you learn to receive what Christ has secured, your life becomes a testimony: not of your strength, but of His mercy. The Cross says, DONE. Faith says, Amen.

PRAYER

Father, I thank You for the finished work of Jesus Christ. I thank You that You have already spoken Your Yes in Him, and that Your provision is not uncertain. Your Word says, “*By whose stripes you were healed*” (1 Peter 2:24), and I set my heart in agreement with that verdict.

Teach me to pray from faith, not from fear; to speak in agreement, not in contradiction; to hold fast without wavering. Let the Word become the louder voice in me. And let Your life be made manifest in my body as a testimony of Your goodness. In Jesus’ name, **Amen**.

SMALL GROUP GUIDE

This guide is designed to help a small group walk through the message of *The Lord for the Body*. The goal is simple: participants read the assigned chapter ahead of time, gather for honest discussion, pray together, and practice receiving what God has already given in Christ for the whole person, spirit, soul, and body.

HOW TO USE THIS GUIDE

The guide moves in six connected steps: seeing God's care for the body, naming sickness biblically, receiving healing as part of Christ's atonement, resting in the finished work, practicing the law of faith, and speaking healing and health declarations in agreement with God's Word. The group should treat each session as part of one journey rather than six disconnected discussions. Here are the practical steps to start and conduct a small group.

- **Select a group leader before the first meeting:** Choose someone who will prepare ahead of time, guide the discussion, keep the group on track, and help the gathering move from conversation into prayer and practice.
- **Set the schedule:** Decide whether the group will meet weekly or at another steady pace and let participants know which chapter to read before each gathering.

- **Prepare personally:** Each participant should read the assigned chapter, mark one statement or Scripture that stood out, and come ready to share honestly and briefly.
- **Begin with welcome and prayer:** Open each gathering with a warm welcome, a short prayer, and one brief check-in question that helps people become present without taking over the session.
- **Name the session aim:** Before discussion begins, the leader should state the main truth for the session, so the group knows what they are moving toward.
- **Read the key Scripture aloud:** Let the group hear the Word together, pause briefly, and allow Scripture to set the tone before opinions or experiences are shared.
- **Use the questions as a guide:** The discussion questions are meant to shape conversation, not control it. Do not force every question if the group is already engaging the central truth well.
- **Keep the atmosphere safe and faith-filled:** Encourage honesty, protect confidentiality, avoid debate, and do not allow shame, pressure, or condemnation to settle on anyone who is believing for healing.
- **Honor wisdom and compassion:** Pray with expectation while also encouraging wise care, pastoral support, and personal responsibility. The group should never pressure someone to ignore practical help.

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- **End with practice:** Close each gathering with the faith practice, prayer focus, and one simple step each person can carry into the week.
- **Follow up simply:** Between sessions, encourage prayer partners or brief check-ins, but keep follow-up light enough that people can sustain it.

SUGGESTED MEETING LENGTH

Each gathering is designed to last 60 to 75 minutes. The pace should remain warm, focused, and practical. The leader does not need to reteach the chapter; the goal is for the group to identify the key truth, discuss it honestly, pray together, and leave with one clear act of faith to practice during the week.

Each session follows the same simple pattern: participants read the assigned chapter, hear the key Scripture, consider the key truth, respond to the opening question, discuss the questions, complete the faith practice, and pray the prayer focus. This repeated order helps participants know what to expect each week and helps the leader guide the gathering without over explaining.

SESSION 1: GOD'S CARE FOR THE BODY

Read: Chapter 1.

Key Scripture: 1 Corinthians 6:13; 1 Corinthians 6:19–20; Romans 8:23.

Key Truth: The body matters to God because He formed it, claims it, indwells it, heals it, and will one day raise it in glory.

Leader Cue: As the leader, listen for any language that treats the body as spiritually unimportant. Gently guide the group back to the book's central confession: *"The body is... for the Lord; and the Lord for the body."*

Opening Question: Before reading this chapter, how did you usually think about God's concern for your physical body?

1. What part of Chapter 1 most strengthened your confidence that God cares about the body?
2. How does seeing the body as the temple of the Holy Spirit change the way you pray about sickness, weakness, and health?
3. Where have you been tempted to separate spiritual life from physical life?
4. What would it look like this week to honor your body as belonging to the Lord?

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Faith Practice: Each day, say aloud: “My body belongs to the Lord, and the Lord is for my body.” Then thank God for one specific way He cares for your physical life.

Prayer Focus: Ask the Father to renew the group’s understanding of the body and to replace neglect, fear, or resignation with covenant confidence in His care.

SESSION 2: UNDERSTANDING SICKNESS

Read: Chapter 2.

Key Scripture: Romans 5:12; Romans 8:20–23; Acts 10:38.

Key Truth: Sickness is not the character of God; it is tied to the fall, the groaning of creation, and at times the oppression of the enemy, which Jesus came to confront and heal.

Leader Cue: Help the group name sickness biblically without becoming harsh, simplistic, or accusatory. Keep compassion in the room. Do not let the discussion become a place where suffering people are blamed or shamed.

Opening Question: What words have you heard Christians use to explain sickness, and which of those words have helped or hurt your faith?

1. How does the fall help us understand sickness without attributing sickness to God's character?
2. What difference does it make to see Jesus healing as an expression of the Father's heart?
3. How can a group resist sickness in faith while still caring tenderly for those who are suffering?
4. Where do you need to replace resignation with biblical resistance and hope?

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Faith Practice: This week, when sickness or weakness is mentioned, answer it with Scripture rather than fear. Speak one sentence of truth, such as: “Jesus went about doing good and healing all who were oppressed by the devil.”

Prayer Focus: Pray for the group to develop a biblical compassion that refuses to blame people, refuses to glorify sickness, and refuses to lower the testimony of Jesus.

SESSION 3: HEALING IN THE ATONEMENT

Read: Chapter 3.

Key Scripture: Isaiah 53:4–5; Matthew 8:16–17; 1 Peter 2:24.

Key Truth: Healing is not a side issue or an uncertain favor; it is included in the redemptive work of Christ, who bore sickness and carried pain as part of His atoning mission.

Leader Cue: Keep the discussion anchored in Scripture. If people begin debating experiences, gently return to Isaiah, Matthew, and Peter and ask, “What does the text say Christ bore, carried, and secured?”

Opening Question: What changes in your heart when healing is presented as part of redemption rather than as a possibility hidden in God’s will?

1. How does Matthew’s use of Isaiah 53 help you understand Jesus’ healing ministry?
2. Why is it important that Peter writes, “you were healed,” in connection with the stripes of Christ?
3. What is the difference between trying to earn healing and receiving healing as a provision of grace?
4. What Scripture from this chapter do you need to keep before your eyes and in your mouth this week?

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Faith Practice: Choose one atonement Scripture from the chapter. Read it aloud each day, then thank Jesus specifically for what He bore, carried, and secured.

Prayer Focus: Thank Jesus for His stripes, His Cross, and His complete provision. Ask the Holy Spirit to make the finished work more real than fear, symptoms, or past disappointment.

SESSION 4: IT IS DONE!

Read: Chapter 4.

Key Scripture: John 19:30; Colossians 2:14; 1 Peter 2:24.

Key Truth: The Cross announces completion. Faith does not try to persuade God to heal; faith learns to receive what Christ has already finished.

Leader Cue: Help participants distinguish between praying in trust and praying as though God must be convinced. Guide the group from anxious asking into thanksgiving, agreement, and settled confidence.

Opening Question: What is the difference between asking God from fear and agreeing with God from faith?

1. What does *tetelestai*, “It is finished,” mean for the way you pray about healing?
2. Where have you prayed as though healing was still unresolved in heaven?
3. How can thanksgiving become a faith response before symptoms change?
4. What sentence of agreement do you need to speak when fear tries to pull you back into uncertainty?

Faith Practice: Before asking God about a need this week, begin with thanksgiving: “Father, thank You that Jesus has finished the

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work and that by His stripes I was healed.” Then pray from agreement rather than anxiety.

Prayer Focus: Ask the Holy Spirit to settle the group in the completed work of Christ so that prayer becomes confident, grateful, and steady.

SESSION 5: THE LAW OF FAITH

Read: Chapter 5 and the Conclusion and Summary.

Key Scripture: Romans 10:17; Mark 11:23–24; Hebrews 10:23; James 1:6–8.

Key Truth: Faith receives what grace has provided by hearing the Word, believing now, speaking in agreement, acting on the promise, and refusing double-mindedness.

Leader Cue: Help the group move from doctrine to practice. Make sure each participant can name one promise to hear, one confession to speak, one action of faith to take, and one response to doubt or delay.

Opening Question: Which part of faith is most natural for you: hearing, believing, speaking, acting, or standing without wavering?

1. What does it mean that faith comes by hearing, and how can you create a steady rhythm of hearing the Word?
2. What is the difference between hope that waits for someday and faith that receives now?
3. Where does your confession need to come into agreement with Scripture?
4. What action of faith would be wise, humble, and consistent with what you believe?
5. How can the group encourage one another to stand without becoming double-minded?

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Faith Practice: Identify one promise you are standing on. Write one sentence of thanksgiving for it, one confession that agrees with it, one wise action of faith, and one sentence you will speak when doubt, delay, or symptoms try to move you.

Prayer Focus: Pray for a renewed mind, a steady heart, a guarded confession, and faith that receives and stands without wavering.

Closing Session 5: Take a few moments to name what has changed in the way you think about God, the body, healing, prayer, and faith. Then use the closing prayer and follow-up activities to move from a completed study into a continued lifestyle of receiving, thanksgiving, confession, and obedience.

SESSION 6: HEALING AND HEALTH DECLARATIONS

Read: Healing Declarations.

Key Scripture: Proverbs 4:20–22; Psalm 107:20; 1 Peter 2:24; Romans 8:11; Hebrews 10:23.

Key Truth: Healing and health declarations are spoken agreements with God’s Word, the finished work of Christ, and the life of the Holy Spirit at work in the believer’s body.

Leader Cue: Keep the session practical and faith-filled. The goal is not to rush through every declaration, but to help the group learn how to speak healing, health, strength, and wholeness in agreement with Scripture. Encourage participants to speak with confidence, but never with pressure, shame, or performance.

Opening Question: What is the difference between repeating words mechanically and declaring God’s Word from faith-filled agreement?

1. Which declaration from this section most directly addresses the way you think, pray, or speak about your body?
2. How do Proverbs 4:20–22 and Psalm 107:20 shape the way you treat God’s Word as life and health to your body?
3. Where does your confession need to become more specific about healing, health, strength, restoration, and wholeness?
4. How can the group speak declarations with compassion and confidence without turning them into pressure or performance?

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5. What one declaration will you carry into the next seven days as your steady confession of healing and health?

Group Practice: Ask each participant to choose one declaration and read it aloud slowly. After each reading, the group may respond together: “Amen. We agree with the Word of God.” Then have each person write a short personal declaration beginning with, “I declare that my body...” and ending with a specific Scripture reference from the Healing Declarations section.

Faith Practice: For the next seven days, speak several healing and health declarations each morning and evening. Do not rush it. Read the Scripture, speak the declaration, thank God for the finished work of Christ, and hold your confession steady without wavering.

Prayer Focus: Pray that the group’s words would come into agreement with God’s Word, that fear-filled speech would be replaced with healing and health declarations, and that each participant would learn to speak life over the body from the finished work of Christ.

Closing Session 6: End by having the group read these statements together: “The Lord is for the body. Jesus bore my sicknesses and carried my pains. By His stripes I was healed. The Spirit gives life to my mortal body. God’s Word is life and health to all my flesh. I hold fast my confession without wavering.”

Closing Group Prayer: Father, thank You that the Lord is for the body. Thank You that Jesus bore our sicknesses, carried our pains, and finished the work. Teach us to hear Your Word, believe Your promise, speak in agreement, act with wisdom and faith, and stand without wavering. Let our group become a place of compassion, courage, thanksgiving, and healing expectation. In Jesus' name, **Amen.**

SMALL GROUP FOLLOW-UP ACTIVITIES

After the six sessions are complete, the group is invited to keep practicing the message in simple ways rather than allowing the study to end with discussion alone.

Participants may keep a seven-day healing faith journal, pair up with a prayer partner for weekly encouragement, memorize one healing promise, write a personal declaration of faith, or share a brief testimony of how their prayer language has shifted from uncertainty to agreement.

These activities remain optional, but they help the group carry the message beyond the final meeting and into daily practice. Each participant is encouraged to choose one follow-up activity that can be sustained rather than attempting everything at once. The goal is not to add pressure, but to help the truth become a practiced rhythm of Scripture, prayer, confession, thanksgiving, and faith.

FOUR SIMPLE FOLLOW-THROUGH OPTIONS

- **Seven-Day Healing Faith Journal:** Participants write one promise, one thanksgiving statement, one confession, and one wise action of faith each day.
- **Prayer Partner Check-In:** Prayer partners meet or message once during the week to encourage one another in faith, compassion, and steady agreement with Scripture.

- **Promise Memorization:** Each participant chooses one healing Scripture from the study and speaks it daily until it becomes part of his or her inner language.
- **Testimony Moment:** At a future gathering, anyone who wishes may share how his or her confidence, confession, or expectation has changed.

MOVING FORWARD AFTER THE GROUP ENDS

As the group concludes, participants are reminded that the purpose of this study was not merely to complete six sessions, answer questions, or discuss healing as a doctrine.

The purpose was to help each person stand before the Father with greater confidence in the finished work of Christ, the Lord's care for the body, and the practice of receiving by faith.

A healthy group does not end by looking backward only; it ends by sending participants forward. Each person leaves with one promise to stand on, one old pattern of fear or uncertainty to reject, one new statement of thanksgiving to practice, and one act of obedience that agrees with what God has already supplied in Christ.

The study is finished, but the life of faith continues. The Lord is for the body! I receive healing with thanksgiving and confidence.

ABOUT THE AUTHOR

Thomas T. Hale is a teacher, former Academic Dean of the Christian Life School of Theology, former youth pastor, senior pastor, and church administrator whose work brings together the academic, the pastoral, and the deeply practical. With decades of ministry experience, he is known for making complex theological truths readable, teachable, and usable for everyday discipleship.

Thomas holds a B.A. in History from Arkansas State University, a Master of Theology from Christian Life School of Theology, and a Doctor of Divinity from Christian Life School of Theology. His training reflects his lifelong commitment to understanding Scripture in its revealed depth and communicating it with clarity and pastoral warmth.

He continues to write, teach, and develop resources that equip the church while honoring both his own legacy and the legacy of the many great teachers who have shaped his life.

Thomas makes his home on a small farm property in London, Arkansas, surrounded by gardens, animals, and a peaceful pond, an environment where stewardship and theology meet, and where faith continues to grow in steady, grounded ways. For more about his work and ministry, visit thomasthale.com.

Here is the question: “Does God care about my body, or is He only interested in my soul?”

Many people think the Gospel is concerned only with the salvation of the soul, yet God cares deeply for our bodies as well. Physical healing was a vital part of the earthly ministry of Jesus and the early Church. Jesus Christ is the same yesterday, today, and forever (Hebrews 13:8). God’s will is to bring healing and restoration to every part of our lives today, body and soul.

If you want to understand why healing is part of the Gospel message and how it applies to our lives today, this book will provide you with a clear, thoughtful, and scriptural perspective.