

The Importance of the Gifts of Healing for the Church Today

Paul S Fermor

M.Th. Essay

Mattersey Hall in co-operation with University of Wales, Bangor
2002

Module 4: Pentecostal Understanding of Charismatic Gifts

Word Count (excluding Bibliography): 4266

Deal Pentecostal Church

69 Mill Hill, Deal, Kent. CT14 9EW – www.dealpentecostal.co.uk

Contents

Introduction.

A Establishing a biblical basis for the gifts of healing.

B The importance of the gifts of healing in the New Testament.

D The importance of the gifts of healing for the Church today in Evangelism.

E The importance of the gifts of healing for the Church today in giving the Gospel credence.

Conclusion.

Bibliography.

The Importance of the Gifts of Healing for the Church Today

Introduction.

In this essay I will discuss the importance of the “gifts of healing” for the Church today by first establishing its biblical basis, discussing its importance in the Bible and evaluating its role today, especially in credible evangelism. The biblical basis is important as I hold to the belief that the “Bible (i.e. the Old and New Testaments excluding the Apocrypha) is the inspired Word of God, the infallible, all sufficient rule for faith and practice”.¹ For this essay I have defined “Church” as “Christians” rather than “people in a religious meeting” or “assembled Christians”² as the gifts of healing are as relevant on a one-to-one basis as in a church meeting or crusade.

Now about spiritual gifts, brothers, I do not want you to be ignorant...

There are different kinds of gifts, but the same Spirit... Now to each one the manifestation of the Spirit is given for the common good... to another faith by the same Spirit, to another gifts of healing by that one Spirit... and in the church God has appointed... those having gifts of

¹ “Assemblies of God Statement of Faith”, <http://www.aog.org.uk/about/fundamental.htm>, (04/10/01).

² Elwell, W.A., (Ed.), *Evangelical Dictionary of Biblical Theology*, Baker Book House, Grand Rapids, 1996, p.95.

healing (1Corinthians 12:1, 4, 7, 9, 28).

The word “gifts” used in verses 9 and 28 is *charismata* and is the plural form of *charis* meaning “grace”. In the general sense, “grace” is used to refer to any gift which comes from God. Thayer defines *charismata* as:

grace or gifts denoting extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating on their souls by the Holy Spirit.³

The word “healing” is also plural and is defined as “a means of healing or a remedy”.⁴ Thus the “gifts of healings” are extra-ordinary graces wholly due to the Holy Spirit’s enabling, given to some Christians to serve the church by healing the sick. Carter emphasizes this point by stating, “No gift of the Spirit is an exercise of any natural faculty of talent but is a demonstration of the supernatural power of the Spirit of God.”⁵ Bengel who has Cessationist⁶ sympathies, admits, “while these gifts... include the miraculous, they do not thereby exclude ‘natural remedies’”⁷. However with the “gifts of healings” there can be little doubt that the Apostle Paul meant a supernatural intervention by God – divine-healing. Jeffreys prefers the term “divine healing” as opposed to “faith healing” because:

it generally implies belief in bodily healing as it is taught in Scriptures whereas the latter might mean healing by faith along the lines of psychology and can imply belief in any kind of faith taught in books that are decidedly anti-Christian.⁸

The high standard of medicine we enjoy today is expensive and was unknown to our forefathers. Until recently even minor intrusive surgery carried great risks to the patient. Contrastingly, divine healing is risk-free and costs nothing.

Divine healing does not need to be instantaneous. Jesus healed at least one person gradually:

When he had spit on the man's eyes and put his hands on him, Jesus asked, “Do you see anything?” He looked up and said, “I see people; they look like trees walking around.” Once more Jesus put his hands on the man's eyes. Then his eyes were opened, his sight was restored, and he saw everything clearly (Mark 8:22-25).

In trying to differentiate between gifts of healing and working of miracles, Jeffreys says: “Healing suggests a gradual recovery... working of miracles suggests an immediate Divine interposition so that a person is instantly healed.”⁹ However I would describe any divine healing, whether gradual or instant, as a miracle!

³ Thayer, J., *Greek-English Lexicon of the New Testament*, Grand Rapids, Baker House, 1977, N° 5486.

⁴ Ibid N° 2386.

⁵ Carter, H., *Questions and Answers on Spiritual Gifts*, London, AOG, 1946, p.70.

⁶ A *Cessationist* is someone who thinks that “certain miraculous gifts ceased long ago, when the apostles died and scripture was complete”.

Grudem, W., *Systematic Theology*. Leicester, Inter-Varsity Press, 1994, p.1031.

⁷ Bengel, *Gnomon*, as cited by Thiselton, A. C., *The First Epistle to the Corinthians NIGTC*, Carlisle, Paternoster, 2000, p.984.

⁸ Jeffreys, G., *Healing Rays*, Worthing, H.E.Walter Ltd., 1932, p.2.

⁹ Jeffreys, G., op. cit. p.155.

A Establishing a biblical basis for the gifts of healing.

The O.T. is filled with promises and prophecies about God healing people. Some healing promises are conditional such as: “Worship the LORD your God, and his blessing will be on your food and water. I will take away sickness from among you” (Exodus 23:25). Others such as: “He sent forth his word and healed them” (Psalms 107:20) and, “Praise the Lord... who forgives all your sins and heals all your diseases” (Psalms 103:2-3) have no conditions directly attached. However all the promises were limited in their application and many people remained sick. Their one hope was the coming Messiah, who, as he ushered in God’s kingdom would give them salvation. This salvation involved deliverance from every oppression including sickness:

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD's favour... (Isaiah 53:5).

Jesus clearly taught that he was the “Christ” or “Messiah” and confirmed this declaration through healings and miracles (Acts 10:38). Although the Jewish nation rejected him as their “Messiah”, Jesus boldly declared to them, “The kingdom of God has come to you” (Luke 11:20). Isaiah’s messianic prophecy of healing: “But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed” (Isaiah 53:5), was fulfilled by Jesus when he healed the sick.

Many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick. This was to fulfil what was spoken through the prophet Isaiah “He took up our infirmities and carried our diseases” (Matthew 8:16-17).

This messianic emphasis on healing continued as Jesus commissioned his disciples to do the same: “Heal the sick who are there and tell them, ‘The kingdom of God is near you.’” (Luke 10:9). After his death, Jesus confirmed that his followers should continue to preach, heal and deliver: “And these signs will accompany those who believe: In my name they will drive out demons ... they will place their hands on sick people, and they will get well” (Mark 16:17-18).

Jesus’ followers had to make a great paradigm shift from expecting a physical kingdom, to a receiving a spiritual kingdom. As they came to terms with God’s emphasis of an internal kingdom, the credulity of their message was essential. Jesus’ resurrection was pivotal to their preaching, “And if Christ has not been raised, your faith is futile; you are still in your sins” (1Corinthians 15:17). The evidence of Jesus’ resurrection was the healings and miracles that he continued to perform through his followers: “With great power the apostles continued to testify to the resurrection of the Lord Jesus” (Acts 4:33). As the N.T. Church began, this expectation of salvation of souls and healing of bodies that Jesus had taught his disciples, continued.

B The importance of the gifts of healing in the New Testament.

As the N.T. church expanded throughout the Roman world, the message of the gospel needed explaining. The changed lives of converts proved the efficacy of the Gospel but

sound teaching was required to keep them true to their new found faith. So Paul gave written instruction about God and kingdom living in his letters. Clearly the Corinthian church was not ignorant of the experience of spiritual gifts (1Corinthians 12:1) but rather Paul was instructing them on the “relative importance of some of the gifts... and the relative worth of even the best gifts compared with the highest elements of Christian character.”¹⁰ Paul’s emphasis in the use of the gifts was of unity:

But God has combined the members of the body and has given greater honour to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other... Now you are the body of Christ, and each one of you is a part of it (1Corinthians 12:24-27).

Fee says that the point is clear: “Diversity not uniformity is the essential matter for a healthy church.”¹¹ Schatzmann makes the same point when he says that their purpose is “unity not uniformity.”¹² Jealousy and jostling for prominence has no part in God’s kingdom and God’s gifts do not elevate the recipients to a position of importance. Rather these gifts should produce humility as people recognise that they are God’s servants. Schatzmann says that because Paul insists these gifts are for the common good, “he effectively eliminated every form of structuring these gifts into a hierarchy of values.”¹³ Fee expounds further, “the emphasis is not on people who have gifts but simply on the presence of these gifts in the community.”¹⁴ Gifts then, are not hierarchal manifestations of importance but expressions of God’s grace and love. Therefore, no undue importance is to be given to a person who uses God’s gifts, even the gifts of healing, but the honour belongs to God. Hadden makes the point that “the gifts are resident in the Spirit that indwells the believer and are not absolute possessions: they are manifested in the believer, not imparted to him.”¹⁵

Having said that, every person who is used by God is blessed and should be honoured! Elizabeth exclaimed to Mary: “Blessed are you... But why am I so favoured, that [you] should come to me? ... Blessed is she who has believed that what the Lord has said to her will be accomplished!” (Luke 1:42-45). Thus the use of the gift of the “gifts of healings” is honourable and a great blessing, not least to the person healed.

Fee says that because the word “gifts” *charismata* is plural, “it suggests that the manifestation is not given to the person who is healed but to the person God uses for the healing of another.”¹⁶ Unlike the other gifts mentioned in 1Corinthians 12 where the subject of each gift is for the recipient, the “gifts of healing” always benefit someone else. On this point Horton appears to contradict Paul’s teaching on “gifts of healing” given to a person, when he states:

It seems that no one is given *the* gift of healing. Rather, many gifts are available to meet the needs of specific cases at specific times... The one who prays for the sick person is just the agent; the sick person... is the

¹⁰ Gee, D., *Concerning Spiritual Gifts*, Springfield, GPH, 1972, p.7.

¹¹ Fee, D., *God’s Empowering Presence*, Peabody, Hendrickson, 1994, p.159.

¹² Schatzmann, S., *A Pauline Theology of Charismata*, Peabody, Hendrickson, 1987, p.76.

¹³ Ibid p.35.

¹⁴ Fee, D., op. cit. p.193.

¹⁵ Hadden, A, “Gifts of the Spirit in Assemblies Writings”, *Paraclete*, Vol.24 No.1, 1990, 21.

¹⁶ Fee, D., op. cit. p.169.

one who needs and actually receives the gift.¹⁷

However Corsie emphasises that it is not man who heals but God: “every healing is a special gift. There are no healers.”¹⁸ Goodbey explains that because both the nouns “gifts” and “healings” are plural “there is a diversity of gifts, as well as an infinite multiplicity of diseases to be healed; some gifted in the healing of one disease, and some in another.”¹⁹ Carter makes a similar point: “one person may be used more specifically in one direction than another... Wigglesworth [was] greatly interested in internal trouble... and greatly used of God in praying for such people.”²⁰ Perhaps only those who have suffered from sickness and pain will appreciate the true value of this gift of “the gifts of healings”. Natural or manufactured medicines and surgeons’ skills are always appreciated but divine-healing should bring a godly gratitude, wonder and awe.

The disciples in the early N.T. Church used the “gifts of healings” very effectively in evangelism. Peter was able to speak to large crowds in the Temple because of the healing a lame man:

By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has given this complete healing to him, as you can all see... When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways (Acts 3:16-26).

Paul also used healing as an introduction to the Gospel in Malta:

[Publius] father was sick in bed, suffering from fever and dysentery. Paul went in to see him and, after prayer, placed his hands on him and healed him. When this had happened, the rest of the sick on the island came and were cured (Acts 28:8-9).

C The importance of the gifts of healing for the Church today.

Although many *Cessationists* are sincere Christians, their refusal to accept the validity of the “gifts of healing” today blatantly ignores the evidence of both Scripture and history.

Jack Deere observes:

There is one basic reason why Bible-believing Christians do not believe in the miraculous gifts of the Spirit today. It is simply this: they have not seen them. Their tradition, of course, supports their lack of belief, but their tradition would have no chance of success if it were not coupled with their lack of experience of the miraculous... No cessationist writer that I am aware of tries to make his case on scripture alone. All of these writers appeal both to scripture and to either present or past history to support their case. It often goes unnoticed that this appeal to history, either past or present, is actually an argument from experience, or better, an argument from lack of experience.²¹

The documented evidence of divine healing available, confirms that, “God is not a man, that he should lie, nor a son of man, that he should change his mind” (Numbers 23:19)

¹⁷ Horton, Stanley (ed), *Systematic Theology*, Springfield, GPH, 1994, p.466.

¹⁸ Corsie, E. R., “The Ministry Gifts”, *Pentecostal Doctrine* (Ed. Brewster, P.S.), Brewster, 1976, p.110.

¹⁹ Godbey, W. B., *Commentary on the New Testament Vol.4 Corinthians – Galatians*, The Ages Digital Library, Albany OR, Version 1.0, 1997.

²⁰ Carter, H., *Spiritual Gifts and their Operation*, Springfield, GPH, 1968, p.49.

²¹ Deere, J., *Surprised by the Spirit*. Grand Rapids, Zondervan Publishing House, 1993, p.55.

especially when it comes to spiritual gifts. However it should be noted that not all sicknesses are necessarily a medical complaint. Charles Parham, who formulated the Pentecostal doctrine of “tongues as evidence of Holy Spirit baptism” estimated half of all diseases were psychosomatic and once people “threw back their shoulders and faced the world with a smile and cheerful disposition... the afflictions would disappear.”²² Even so, Parham used the “gifts of healing” to great effect in the early C20th and it is estimated that in twenty years, he and his associates “had produced a full two million converts to Christianity”.²³

D The importance of the gifts of healing for the Church today in Evangelism.

Healing Evangelists have always attracted large crowds but larger numbers are attending crusades now than ever before. In 1998, Dr Peter Gammon estimated four million people attended a single crusade in the Philippines, with a further 20 million watching on television.²⁴ Evangelist Reinhard Bonnke had many millions of people attending his crusades in Nigeria in 2000 and 2001. His website explains:

Why such crowds? Miracles? Well, signs and wonders always attest the Word and did again. Actually tens of thousands leave when the time comes for healing. Everyone knows why everybody else comes – simply to hear Evangelist Reinhard Bonnke preach the Word of God. CfaN’s giant amplifiers make every word clear while the rapt and limitless masses capture every syllable like rain in the desert. There are many fine Bible teachers and preachers in Nigeria, but the prospect of giant rallies brings ever-increasing audiences. The first night drew over 110,000. It multiplied daily to half a million on the last and fifth day, a grand total of one and a half million.²⁵

Although preachers like Wesley, Whitfield and Finney drew large crowds in the C18th they did not use healing as evidence of the resurrection of Jesus Christ. T.L.Osborn claims to be the first missionary evangelist to go into open fields or parks in non-Christian nations, to proclaim Christ and to pray for miracles as proof that he is alive. His website explains:

Docu-miracle films and videos in seventy languages have been shown in thousands of villages and towns in one hundred and fifteen nations, influencing millions to believe the Gospel. The Osborn National Missionary Assistance Program has sponsored over 30,000 national men and women as full time Missionaries to nearly 140,000 unevangelized tribes, villages and areas. Over 400 new churches have been established and have become self-supporting annually.²⁶

In his book “Soul Winning” T.L.Osborn writes:

The church cannot send Christ out as a spiritual messenger to bless the

²² Goff, J.R., *Fields White unto Harvest*, Fayetteville, University of Arkansas Press, 1988, p.43.

²³ Ibid p.150.

²⁴ Gammons, P., “Vital Truths... for Health, Blessing and Abundance”, 1999, p.84.

²⁵ van den Berg, P., “Owerri Nigeria, February 2001”,

<http://www.cfan.org/uk/crusades/africa/owerri0201/owerri0201pg1.htm>, (08/11/01).

²⁶ “OSFO International World Missionary Church”, <http://osborn.org/tlosborn.html>, (12/11/01).

poor, to comfort the distressed, to visit the sick and to persuade those who are lost to believe the gospel. The only way He can visit the sick and witness to unsaved people is through his body – through believers²⁷

T.L.Osborn's normal way of conducting evangelistic services is to explain the gospel message and then pray a general prayer over the audience asking God to heal the sick. After publicising the healing testimonies of one of two people as credence that the gospel is true, he asks people to commit their life to Jesus Christ. The response is usually overwhelmingly successful.²⁸ British Assemblies of God evangelist Melvin Banks has used his "gifts of healing" to access Moslem communities in England where, after praying for the sick, he successfully makes an appeal for salvation.²⁹

After many centuries' neglect, the use of the gift of healing in evangelism has been restored to the biblical position. Brumback writes

Through the centuries some had dared to believe that it was the will of God to heal the sick. It was not until late in the nineteenth century, however that the Biblical view of divine healing was presented in a systematic form.³⁰

The C19th Holiness preacher Goodbey explains further:

You must not depreciate the gifts of healings, as you will find them a powerful auxiliary to your soul-saving work, to which they are always subordinated. When you pray for the sick, you have a right to believe that God will either heal the body or give the person something better. Spiritual blessings in this life are better than bodily healing, and Heaven better than all. Hence there is no reason why your faith should fail in any case. Millions of poor sufferers all around you open wide the door of infinitesimal usefulness in the interest of body and soul. When God makes you a blessing to the body, the door is wide open for you to be a blessing to the soul. The Church has lost millions of victories by her depreciation of Divine healing as an auxiliary of soul-saving.³¹

E The importance of the gifts of healing for the Church today in giving the Gospel credence.

Just as the early Church used healings as a testimony to Jesus' resurrection, so healings testify to Jesus' healing power today. Holdcroft says these are the "credentials God provides His servants... to carry out His commission... It becomes clear that the primary purpose of the gifts of healings is to validate the ministry of God's people."³² Although many people claim divine healing, without documented medical evidence taken before the healing, it is impossible to prove that God intervened! However when documented miraculous healings take place, they give credence to the Gospel message that accompanies them. As T.L.Osborn wrote in his newsletter: "Each Miracle healing

²⁷ Osborn, T.L., *Soul Winning*, Tulsa, OSFO International, 1963, p.28.

²⁸ Explained by T.L.Osborn in a Conference I attended in Folkestone 30th May 2001.

²⁹ Banks, M., *Wind of Fire*, London, Marshall Pickering, 1992, p.114.

³⁰ Brumback, C., *Suddenly... from Heaven*, Springfield, GPH, 1961, p9.

³¹ Godbey, W. B., op. cit..

³² Holdcroft, L.T., "The Gift of the Gifts of Healing", *Paraclete*, Vol.2, No.2, 1968, p.11.

becomes undeniable proof that the Gospel is indeed true!”³³ Without Jesus’ resurrection power, Christianity is just another philosophy, a set of rules to live by. With Jesus’ resurrection power, Christianity is supernatural. J.G.Lake explained it this way: “Christianity is one hundred percent supernatural – God possessing man.”³⁴ Regrettably, many churches have little practical experience of spiritual gifts, especially healing. T.L.Osborn succinctly describes the contrast of the dead formalism of Christian religion and the living life of Christ in believers:

The Christian religion has become formalised by theological traditions derived by medieval concepts. As a result, much of society relegates God and miracles to legend or to superstition... Every time I see cancers healed, cripples walk, blind and deaf people restored... I see *Him* at work.³⁵

Over fifty years of T.L.Osborn’s miracle ministry has been compiled in a twenty-four-volume encyclopaedia. This encyclopaedia, together with one hundred video-cassettes of his Crusades, forty audio-cassettes of sermons and twenty books authored by either T.L., his wife Daisy or daughter LaDonna have been presented to various libraries including Oxford University's Bodleian Library, the Cambridge University Library and Moscow University's Lenin Library.³⁶ This unique documentation of miracles is an invaluable resource for those who preach the full Gospel message, especially in Russia. When healing is discussed, the question is always raised about people who are not healed. If Jesus “made his dwelling among us” John 1:14 and his name is “Immanuel - which means ‘God with us’” (Matthew 1:23) then it is logical to conclude that all can be healed. However, history and experience shows that this is not so. Wimber, who suffered from cancer and was confined to a wheel chair before dying in 1997, makes a helpful comment:

My body is wearing out. It is subject to the effects of the Fall. But while I know that I cannot control the time when God will take me, I am also aware that I do not have to die from the effects of my personal sin before my appointed time.³⁷

Godbey writes in his commentary on Corinthians:

Of course, the body is not perfectly healed until this mortal puts on immortality, and we enter the glorified state either by translation or the resurrection. Therefore all bodily healing in this life is but the earnest of the glorious complete healing which is to come, mortality itself being the very quintessence of disease, final and perfect healing utterly and eternally eliminating it. Neither is our failure to get healed an argument against our spirituality, as we are healed by the gift, and saved by grace. It is our glorious privilege, as a Christian duty, to appreciate and utilize the gifts of healings in order that we may be a blessing to the suffering thousands on all sides. As the apostles and primitive saints went from house to house, preaching the gospel and healing the sick, let us

³³ Osborn, T. L., *Gospel Harvest*, “Newsletter”, November 2001.

³⁴ Copeland, G., (ed.) *John G. Lake*, Fort Worth, KCP, 1994, p.432.

³⁵ Osborn, T. L., *The Message that Works*, Tulsa, OSFO International, 1997, p.40-41.

³⁶ Explained by T.L.Osborn in at a meeting I attended with him in Essex July 6th 2001.

³⁷ Wimber, J., *Power Healing*, San Francisco, Harper & Row, 1987, p163.

remember that we are in the succession, and the gospel has lost none of its power.³⁸

To glibly quote “Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours” (Mark 11:24), fails to address the question. In reality, healing is more complex than a simple formula – healing is a grace of God and many are still being healed today.

Conclusion.

The gift of the “gifts of healing” gives the Christian hope for the present as well as the future. In declaring the immutable character of God, the believer expects to see the “Lord work[ing] with them and confirm[ing] his word by the signs that accompan[y] it” (Mark 16:20). Throughout Church history records show that Christians not only expected God to heal but also actually experienced divine healing. Modern technology now makes it possible to quickly verify and publicise divine healing. The cliché “no Jesus, no miracles, know Jesus, know miracles” has become common in many churches as people’s expectations have returned to biblical levels.

In conclusion, the simple faith in the “Sovereign Lord... [for whom] nothing is too hard” (Jeremiah 32:17) has been restored to many churches. The message of the Gospel that “God so loves the world” (John 3:16) is backed up by practical tangible evidence of God intervening miraculously. However, God is sovereign and as Reid says:

The gifts of the Spirit belong to the Spirit of God. They are His and they function in Him... he wants us to be ever conscious of our total dependence upon him. A man who claims the precious gifts of God as his own is a man who has dethroned Christ.³⁹

Bibliography.

The *New International Version* is used for all biblical references and quotations unless otherwise stated.

Books.

- Banks, M., *Wind of Fire*, London, Marshall Pickering, 1992.
Brumbach, C., *Suddenly.... from Heaven*, Springfield, GPH, 1961.
Carter, H., *Questions and Answers on Spiritual Gifts*, London, AOG, 1946.
Copeland, G., (ed.) *John G. Lake*, Fort Worth, KCP, 1994.
Corsie, E. R., “The Ministry Gifts”, *Pentecostal Doctrine* (Ed. Brewster, P.S.), ?, Brewster, 1976.
Deere, J., *Surprised by the Spirit*. Grand Rapids, Zondervan Publishing House, 1993.
Elwell, W. A., (Ed.), *Evangelical Dictionary of Biblical Theology*, Grand Rapids, Baker Book House, 1996.
Fee, D., *God’s Empowering Presence*, Peabody, Hendrickson, 1994.
Gee, D., *Concerning Spiritual Gifts*, Springfield, GPH, 1972.
Goff, J. R., *Fields White unto Harvest*, Fayetteville, University of Arkansas Press, 1988.
Horton, Stanley (ed), *Systematic Theology*, Springfield, GPH, 1994.
Jeffreys, G., *Healing Rays*, Worthing, H.E. Walter Ltd., 1932.
Osborn, T. L., *Soul Winning*, Tulsa, OSFO International, 1963.

³⁸ Godbey, W. B., op. cit.

³⁹ Reid, M., *Faith It’s God Given*, Brentwood, Sharon, 1990, p.40.

Osborn, T. L., *The Message that Works*, Tulsa, OSFO International, 1997.
Reid, M., *Faith It's God Given*, Brentwood, Sharon, 1990.
Schatzmann, S., *A Pauline Theology of Charismata*, Peabody, Hendrickson, 1987.
Thayer, J., *Greek-English Lexicon of the New Testament*, Grand Rapids, Baker House, 1977.
Thiselton, A. C., *The First Epistle to the Corinthians NIGTC*, Carlisle, Paternoster, 2000.
Wimber, J., *Power Healing*, San Francisco, Harper & Row, 1987.

Periodicals/Journals.

Gammons, P., "Vital Truths... for Health, Blessing and Abundance", 1999.
Hadden, A., "Gifts of the Spirit in Assemblies Writings", *Paraclete*, Vol.24, No.1, 1990.
Holdcroft, L.T., "The Gift of the Gifts of Healing", *Paraclete*, Vol.2, No.2, 1968.
Osborn, T.L., "Gospel Harvest", *Newsletter*, November 2001.

Bibles

The Holy Bible: New International Version, London, Hodder and Stoughton, 1979.

CD-Roms.

Godbey, W. B., *Commentary on the New Testament Vol.4 Corinthians – Galatians*,
The Ages Digital Library, Albany OR, Version 1.0, 1997.

Internet.

"Assemblies of God Statement of Faith", <http://www.aog.org.uk/about/fundamental.htm>,
(04/10/01).

"OSFO International World Missionary Church", <http://osborn.org/tlosborn.html>,
(12/11/01).

Van den Berg, P., "Owerri Nigeria, February 2001",
<http://www.cfan.org/uk/crusades/africa/owerri0201/owerri0201pg1.htm>, (08/11/01).

Abbreviations.

O.T. = Old Testament.

N.T. = New Testament.

C19th = Nineteenth Century (or other number as relevant).