

HEALING

IN THE KINGDOM OF GOD

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The Kingdom of God and Sickness Beneath God's Hand

A collection of papers on the causes and relief of diseases which afflict the human frame.

The whole of creation of which man is a part was originally seen by God as 'very good' (Genesis 1:31). This must mean that true functioning creation represents the only way creation ought to interact and behave. If all of creation moved in this functional harmony, then there would be no sickness. Creation interacting in love is the functional norm and any departure from this causes enormous upsets.

The creational mandate (Genesis 1: 28,29) of a properly structured hierarchy, was perverted by Satan, who does not introduce any new thing, but perverts what is functional normality. Within the human being, sectional self interest causes repercussions as we seek to assert ourselves (Romans 5:12-16). The covenant relationship between God and man has not been dissolved, and it is seen in God's relationship to the people He especially chose (Abraham and his seed). But such relationship had responsibilities as well, and abrogation of these responsibilities will bring problems to the community and afflictions to the individual (Deuteronomy 28:15ff.).

Sickness/diseases must not be seen as a 'thing' invading the body from outside. This attitude is the continuation of the same response that Adam made to try and evade responsibility (Genesis 3:12).

The idea that somebody ‘has’ a cold is the continuation of a non-biblical view of Man.

Sickness is caused by rebellion and coming under the continual influence of what we mistake to be freedom, but in reality it is allowing the very fabric of our human nature to be infected with idolatry. Guilt then arises out of this serpentine pollution, which is described in Psalm 31:10 and 38: 1-8. Satan continues to push the line of false freedoms to serve false gods, which have no authenticity, with the end result being a dissolute person alienated from his true nature.

Suffering and sickness then are the disruptions of what would have otherwise been a truly functioning person, dependant on God. The healing grace of God is freely available, but autonomous man will have nothing to do with that, and in order to store that relationship, it is necessary for God to objectively punish. Even this is in love, to restore us to a proper functioning relationship (Psalm 130: 1-3, [grace in punishment]). What is of interest, is that the form that the sickness takes is reproducible. It occurs with only slight variation in symptoms and signs and is given a name.

KINGDOM OF EVIL

Man places himself at dreadful risk when he allows himself to be a rebel within the Kingdom of God. He places himself within the kingdom of darkness/kingdom of evil (Romans 1:20ff.). This rebellion results in man erecting for himself idols, which act as the entry’ point for demonic powers. These evil powers once entered, exacerbate man’s guilt and act as the right climate for the development of sickness/disease. We must not underestimate the subtlety of these evil forces, once entered and we must realise the foolishness of continuing to harbour them.

GOD AS HEALER

Evil is not to co-exist with God. Evil acts to destroy the harmonious nature of creation. In Romans 1:18, it is not the angry God, but it is a God who cares about us and acts in grace by not abandoning us. God says that He is Healer (II Chronicles 7: 14), and states His intention to remove sickness (Exodus 23: 25). The afflictions which are administered in grace, by God, on both the people and the land, are the result of man's rebellion. All affliction is meant to drive us into the arms of a loving Heavenly Father. There are many conditional statements in the Old Testament. (If your then I, God will). Here then, are the conditions for any healing.

OLD TESTAMENT ASPECTS

The understanding of the Old Testament toward the nature of man, seems quaint and different to our understanding, but I believe that the thrust within medicine to look at man as a whole being, is the only true way, and we are simply coming back to a correct biblical understanding. Man is not made up of a body, mind, soul or body and spirit. This is the subtle expression of the Adamic sin of wanting to do your own thing, but give a little to God (to appease Him). The true way of understanding a person, is to see him/her as a unique individual and that any disease process will afflict this person totally. Much of our understanding of man has been built up by splitting apart the various aspects of behaviour, but when this model assumes the dimensions of 'reality', then it is wrong. There can be only one true understanding of the nature of man.

THE KINGDOM OF GOD

Luke 10:9 links healing with the proclamation of the Kingdom, and this is the only true basis for any overcoming of disease. There are many references, eg. Hebrews 2: 14, which directly link the restored state of man, the liberation of man, to the work of Jesus in proclaiming the Kingdom of God. True healing must occur within the proclamation of the Kingdom of God. How then does the average doctor's consultation measure up? This proclamation must be the total outworking of the Kingdom of God upon the life of both the doctor and patient. The basic fundamentals of this can be seen in Matthew 12:28 and Luke 10: 9. This must undergird all attempts at healing. The work of Jesus on the Cross shows that the reign and rule of God is supreme and that evil has been totally dealt with. On this true basis, we can understand that Christ has destroyed the guilt that holds man in bondage. Man is then said to enter the Kingdom. Although we are in the Kingdom (Colossians 1:13), we have yet to ultimately enter the Kingdom (I Corinthians 6: 10 , Ephesians 5: 5).

HEALING TODAY

God's plan for man, the liberation of man, is now expressed through people like us, who are messengers of the Kingdom. We have been equipped and liberated by the Spirit of God to carry out this proclamation of the Kingdom. Revival can only break out when this occurs. We can only heal and liberate man from the bondage of sickness on the basis of the accomplished work of the Cross and Resurrection. Any attempt at a lesser healing is of necessity, palliative and lacks true substance. It will not last, and very often

the last state of the sick person, is worse than the first.

The healing ministry is not just for the medical profession, it is the responsibility of all the people of God. It will 'naturally' follow the proclamation of the Kingdom. God's concerned people are in the healing business. There are people all around who are walking examples of Psalms 31, 32 and 38. They long for peace and wholeness. The biggest hindrance to the proclamation of the Kingdom is that we have not seen when we ourselves have been healed and restored.

Cancer (or Neoplasms)

This is defined as being an uncontrolled new growth of tissue. The body is made up of cells in a supporting framework of tissue, and a blood supply going to all parts of the body. All of this is continuously functioning to:-

- * provide energy and maintain the cells in a continued existence.
- * generally cells are integrated and work together for the good of themselves and the 'organism' that is their host. This interaction is controlled and regulated.

Some cells permanently alter and grow free from the normal constraints, however, they usually retain the characteristics of the parent tissue, from whence they arise so that they can be relatively easily identified.

What causes cells to behave like this?

Certain environmental factors, such as chemicals can predispose the cells to become cancerous. Poor dietary and living habits are also potent causes.

But at the base of it all, what causes the cells to behave abnormally, and to change direction, and begin to act independently? It is because of a perceived threat to their existence. Normally, such cells exhibiting such aberrant behaviour, are destroyed by a body which continues to function according to a certain normative behaviour.

Theologically expressed, this is love!

The true function of the cell, is perverted and the angst felt within the cells when they go the way of dysfunctional behaviour, causes the effect of the perverted action to be multiplied. To overcome this anxiety, more self-determinism is called for. The illusion of autonomy draws them on. New growth of autonomous acting cells results, which overcome the normal defence mechanisms of the body in preventing the overgrowth of such cells.

CAUSE OF ANXIETY

These anxious threats to the cell which results in the autonomous action, arise firstly from the whole body being washed in the acids of anxiety. This anxiety, which may or may not be disturbing, is felt as a result of how the whole person perceives who they are, and their relation to God. This causes subtle, but distinct changes within, which is felt all over the body. This is along with the other more mechanical threats, such as exposure to chemicals etc.

PREVENTING AND CURING CANCER

Any attempt to do this must arise out of a proper understanding of the origins of the cause. Current palliative 'cures' are not really cures, but a slowing down of the inevitable progression of the overgrowth of cells. Changes in the exposure to harmful environmental causes and a proper diet, are only part of the picture. This approach does not address the fundamental cause of cellular autonomy.

The only true and basic approach, is to recognise that all the external agents, when traced back, are themselves due to man's abrogation of

creaturely dependence on God, and that the only way is to direct the ‘cellular consciousness’ into the way of love, not perverse self-determinism.

If at a cellular level, (which is an expression of the action of the person), it is perceived that there is no threat, then the natural function of the cell must occur, and this is the way of love.

The basis of any cure can only be by the application to the person by the Holy Spirit, of the work of the Cross, which has effectively dealt with the rebellion and autonomous anxiety. This infusion of love and process of renewal, is the gift and work of the Holy Spirit.

Why then, are there failures in healing’?

Even though continually infused with love glimmers of rebellious man arise again, and so correct understanding of any seeming failure of cure, must be seen in the light of how the healing is effected. The work of the Cross and the fruit of the Spirit are applied to the person by the Spirit, and the person is ‘indwelt by the Spirit’ (Ephesians 3:16-17). In Romans 8:13ff. you can trace through a clinical course:-

if through the Spirit	application of the truth of the Cross
put to death the deeds of the body	Autonomy /self interest/guilt is compounded by guilt

YOU SHALL LIVE!

Failure to live in the light of this, is a failure to live in the Kingdom, because we see in Luke 10: 9, the healing of the sick as an expression of the functioning of the Kingdom of God.

Mental Illness

In Luke 10:41 we read that Martha was anxious about many things. She was distracted with much serving. She wanted others to help her the older brother syndrome. She was anxious and troubled. Matthew 6:31 uses the term anxiety and generally this term is used as meaning 'to divorce the mind'.

People who are anxious have difficulty in settling down and being able to think. They find that they in fact feel pressed down. To be 'troubled' is the experience within oneself of the tensions of an overwhelming situation. It is the human response of a person who is overwhelmed by sin.

In this situation, people are of two minds, (divorced or split-mind), and do not know which way to go, but in fact very often know which way they should go and try to suppress it. The resultant action is one of anxiety.

To resolve anxiety, it is important to understand your situation in the Kingdom of God, and to apply Philippians 4:6-7. If you are in the Kingdom, you can let your requests be known, and your mind will be kept/guarded from being divided.

DEPRESSION

This is not to be confused with anxiety. People

with this problem can progress along a course as set out....

simple	loss of interest in the usual affairs of life, everything requires extra effort.
	no pleasure
	excessive fatigue
	feels vaguely unwell
severe	feel absolutely hopeless
	no self esteem
	very tense and agitated
psychotic	loss of reality
	delirious
	feelings of grandeur

The problem is that it is normal at times to be depressed. Situations such as a normal grieving process usually cause it. But if not arrested there, other feelings of inner loss can occur, and the fear that this can destroy oneself, results in a hostile reaction.

This then is anger at internal/external situations which are projected on to others...usually God. In order to protect oneself, the depressed person demands excessive support from others, which can never satisfy. This causes more frustration and anger, and the anger is held in, so that feelings of helplessness and self-reproach develop. If you doubt this pathway, then think on the time when you last tried to help a depressed person.

Well then, how should you cope with it?

Simplistically, it would be thought that the anger would be simply overcome when the joy of forgiveness comes over a person. Anger should be simply surrendered in this love.’ But the very anger is still there part of the excess baggage which we bring

with our conversion experience. We should dwell more on the nature of God as Father/King, and the love that flows through Christ. We should not be angry at the King and creation which refuses to help us as we think should happen. In the final analysis, we are angry with God.

We should read Colossians 3:1 10, 'put away anger'.

Depression then, is not cured by dragging people back through the dark recesses of their mind. Not to bring out the half-formed images of anger against our parents, authority and God. No! In putting away anger, we are to recognise the power of the Cross.

We are to understand

I John 4:13 when it says that the Holy Spirit has been poured into us. It is only when we see and feel the love of God flooding over us as we live in the Kingdom. No longer do we question God. We can now relate to all men and especially to God. Evil has not overcome God. The essential reality of creation has not been broken. The Kingdom of God has not been conquered. We can rest in this. We can have peace. The destruction of anger need no longer overwhelm us.

How then can man rid himself of anger and prevent its recurrence? It is dealt with by love (I Corinthians 13:7-8). Unfortunately some Christians cling to states of guilt and retain anger because they have a deficient understanding of God's love.

Abortion

In any discussion on this topic, it is essential to have a proper understanding of what is meant by the foetus/embryo.

From the Bible we can see that Life is a gift of God.

Genesis 1:26	we are made in God's image
Genesis 7:4	God made everything
Job 12:10	in His hand is the life of every living thing

From this and the whole thrust of the Word, we can conclude that human life must be given the highest care and respect, and handled with an attitude appropriate to God.

The fertilised ovum is then considered to be a unique individual.

When you discuss abortion, what you really mean is a Termination of Pregnancy. If pregnancy is just something that happened over and above the everyday life of a woman, which was not wanted or requested, then it is easy to speak of ending it. This is the attitude of people who say that the foetus is just some type of tissue, or even an abnormal growth that has to be dealt with.

But it is never as easy as that, because it still troubles people. They are still concerned because they know that really they are dealing with somebody made in the image of God, and that like it or

not, we have imbedded within us what our approach should be.

The reason why women seek an abortion is because they are living in a world distorted by sin. The world no longer respects God's will. We have forgotten that God requires us to be holy and obedient subjects in His kingdom. Medical knowledge has pushed back once again the traditional areas of the Church when it comes to foetal development, and people think that now they can forget about God. Both Psalm 139:13-16 and John 10:8-12 assure us that God is still concerned about human development. Our problem is that we will not submit to God's word. If there is a 'Yes...but', then self justification for sinful actions reigns.

What then in fact is life? Some would argue that life is a continuum inherent in the DNA molecule, (DNA is genetic coded information within a cell about the individual). This then leads to broader issues, such as what is life, and the difference in human lives. All of these questions betray the fact that we are sinners and rebels at heart.

Created life was meant to relate to God as sons and daughters, and to be infused by the Holy Spirit. Important questions of in-vitro fertilisation or cloning, must be answered in the light of our understanding of life.

What then is the state of the foetus? From the moment of conception, a unique individual has been formed, and it is God's intention that this fertilised egg will grow up in God's Kingdom, to be part of the Kingdom, and to live in Christ and to be with God forever. This must be seen apart from the normal time/space constraints (Ecclesiastes 11: 5, Jeremiah 1: 5).

So how do you handle a request for abortion?
There has to be some sort of guidelines thought

out before a patient presents requesting termination of her pregnancy. However, I am finding that more and more patients demand their 'rights' in this matter, because they have rejected God and do not feel secure in being subject to anybody else. My own approach to people requesting termination, is to say that I do not believe it is the correct approach to life - to terminate it. This decision takes into account the fact that to continue the pregnancy may or may not cause a life threat to the patient. However, despite my talk, they still go to a major Public Hospital and have their abortion.

What is not widely known, is that 2% of patients then have severe psychotic disturbance, caused by unresolved guilt, after an abortion.

The future trend of drugs called protaglandins mean that hospital/anaesthetic etc. will not be needed. I fear for the future in this area of easy abortion.

Euthanasia

This is the act or practice of putting painlessly to death (Eu=good and Thanatos=death). We have reached the stage in medical science where it is possible by what might be considered to be artificial means, to continue the living processes of the human body. In the article on Abortion, we touched on a definition of what is meant by 'life', and it can be seen that it is more than merely keeping an organism in a functioning state.

People faced with a terminal illness are sometimes encouraged by a guilty medical profession, to undertake all manner of therapies, so that it gives the impression that a medical sin is being expiated. Many of these therapies offer no real increase in the length of time that a patient is expected to live.

In the face of this, the framers of our laws in reflecting what the community wants, have in South Australia, implemented the 'Natural Death Act', which is an Act to give legal effect to directions against artificial prolongation of the dying process. This Bill does not authorise any person to terminate another person's life, and it only permits death to occur from the natural course of the disease. The disturbing feature is that once something like this is in the legislative process, then by a simple repeal of that section, there could be more active intervention to end life.

Why then fear death? Why do we have to have

legislation on the problem? I believe it is because the medical profession has lost sight of what it is about, and now needs to be protected by going to the lengths as outlined. This Natural Death Act is simply the first stage to a Death with Dignity pressure. Just as Abortion was legalised and codified, and made 'natural', we will see before long, the legislation of death.

From Hansard there are directions against the artificial prolongation of the dying process, and I understand that patients fear this and want to get the dying process over and done with. Any treatment at the moment, is entirely at the discretion of the doctor, and usually if the treatments are useless and death imminent, then extraordinary measures are not taken. However, now in clause 4 we read that the doctor still has to inform the patient concerning all the range of treatments available in the patient's case. There is another interference in the doctor/patient relationship, and it attempts to legislate what the doctor may or may not do. There is only a fine line new developing to what might be considered to be permitted Euthanasia.

In discussing the problem of not actively treating and allowing children to live with shocking deformities, some people talk of 'blessings', but always with anguish. The particular problem with children's problems is that certain defects need active intervention, not to cure, but to keep alive, and the cost to society is enormous.

Other people like a nice legal definition and this is why we have legislation. These people say that all life should be preserved at all costs. They cannot live with the uncertainties, but want it all quantified. Some like a moral solution. That life is governed by laws such as the 'sanctity of life'.

However, life is not that easy, and a doctor

can have some guidelines, but must have at basis a proper understanding of what it means to be a functioning subject in the Kingdom of God, in order to make sense of the decisions that have to be taken day by day.

When faced with a problem about whether to treat or not

- (1) the people such as patients or relatives should not be expected to make the decision alone - help must be obtained from the framework of a caring group of people, such as the church.
- (2) we should recognise the powerful effects of guilt which begins to be unmasked at this stage, and slowly destroys the patient.
- (3) it is important to obtain the best possible medical advice, based on the most to date knowledge. Get a good general practitioner and use him as your advocate in the medical market place.

How then shall any attempt at cure/palliation be attempted? The correct answer to this is to practice the presence of the Spirit of God...all too often we want an instant answer. Romans 8:38 and 39 says that God is there.

Having said all of this, still a decision of whether to treat or not in certain cases will continue to arise. The very powerful principle of Romans 8:1 should apply.

False Healings

When we are faced with disorientated, dysfunctional people, the natural instinct is to help by healing the pain and giving relief from the seeming self-induced bondage. Any true healing ministry should be set against the background usually present, of deep internal guilt/rebellion. This principle is set out in Jeremiah 33:6-8. Healing must proceed along with forgiveness and freedom from guilt. Sometimes symptoms of the disease remain despite our justification and peace. This is not an indication of an imperfect healing, it simply reminds us that God cannot be manipulated.

True healing can only occur when the Kingdom of God comes up against the disjointed behaviour of man. Any healing which does not proceed from the Kingdom of God is False... Luke 10:9 states that the Kingdom is manifested in healing. This is why the missionary thrust of a church into satanic held territory has a medical background. This proclamation of the Kingdom liberates people, cleanses them from diseases and gives them peace. True healing can only come through the atonement, applying the blood of Jesus so that forgiveness and freedom can take root.

HOLISM

This is a theory formulated by J.C. Smuts that says that there is a tendency in nature to

produce whole organisms from smaller entities. and rather than to consider parts of a man, it is best to consider him as a total organism. This type of approach, while sounding free, is not proceeding from a biblical understanding' of man. It places in society interacting only with other men as holistic units and does not admit the truth of the Kingdom, Modern (non-biblical) theories on healing, attempt to heal by simply correcting some defective unit of the whole and that should result in a whole organism. Apart from the false view of man, this theory ignores the interaction between the unit parts of the whole, and only looks at the total. The Bible spells out in John 15:6 and Matthew 15:30-31 and in other places, of being sound in health, being made whole. While this involves relieving physical ailments, it also means restoring the relationship man should have with God. Our concept of wholeness should not bypass the Cross.

YOGA- MYSTICISM

Non-Christian Meditation, Transcendental Meditation

The word yoga means discipline and the object of yoga is to try and achieve isolation of the soul from the body and mind! All of this is to achieve peace of mind. Through yoga exercise of disciplined behaviour, control of one's body and meditation, it is possible to understand the recovery of your soul and be released. While there are some positive features that appear to come from different bodily postures and from a different approach to your body, the whole Hindu background and understanding puts this into direct conflict with the true understanding of healing. This type of non-Christian meditation is at the background of many 'successful' cures for cancer. As Christians, we must dismiss any meditation that is not based on a true understanding of man and God.

Yoga then must be seen as a false approach to lessening tensions/anxiety etc. The pragmatic fact that it appears to work should be no criteria as to its truthfulness

ACUPUNCTURE

This is a method of relieving pain and treating disease by inserting fine needles in various parts of the body. The basic understanding of how acupuncture works, is based on the philosophy that disease and pain occur because of a poor balance between two principles of nature, YIN and YANG. The object of acupuncture is to improve/correct this balance by altering the flow of a life force in the body, (the ch'i), flowing in 12 meridians, and needles are inserted at specific points along these meridians. It has been elucidated that some of these points correspond to the autonomic systems surface representation of the body's organs - eye, heart, liver, and many people believe that acupuncture deals mainly with the autonomic nervous system to bring about a body equilibrium. Although this is a seeming explanation of how acupuncture works, and from a pragmatic view point it appears to work, yet it must be that the basis for acupuncture rests on this balance between yin/yang (the good and evil parts of the body). Acupuncture does not admit an understanding of illness based upon the Fall of man, rather seeking to have a balance between good and evil.

I believe that anybody who submits themselves to acupuncture, is putting themselves at further risk because of the non-biblical bias, and that any cures effected, must be considered to be false healings, not because you do not understand how it works, but because you cannot hold good and evil in some type of tension within the body without ultimate disruption to that person.

HYPNOTHERAPY

In this method of clinical management, the patient abolishes self-control and submits to the control of the therapist. The concentration is focussed on the therapist, and attention to other things is disassociated. It is used significantly to modify symptoms or to alter behaviour, so that in the post-hypnotic ('normal') state, it is hoped that behaviour can be modified. In concentrating on symptoms only, and not on an understanding of the patient's problems, there is a retreat by patients unto a child-like dependence, so the therapist is expected to 'fix-it'.

Sometimes the abandonment of control of a mental state has meant that psychotic behaviour is uncovered; with disastrous results. Hypnotherapy attempts to reach into a patient's mind and being, in to the areas which are supposedly the cause of the present problem. Then some type of behavioural modification is imposed/ implanted on the patient. It is hoped-that such an understanding will result in a cure.

It relies on the 'healing of the memories' trick, and fails to see man who although responsible for his actions, can only be healed by the dynamic of the Holy Spirit convincing of the efficacy of the Blood of Christ.

Some Concluding Comments

I have become increasingly concerned about the rise both within and without the medical profession, of the methodologies and other concepts called 'alternative medicine'. To me it represents a frustration by medical staff and patients alike in not being able to effect cures in what is mainly the behavioural areas.

This frustration is now spreading to the hard science area, as attempts are made by doctors to keep up with the knowledge explosion. Instead of trying to come to terms with the problem, we retreat into areas of management which are not subject to rigorous scientific criticism because of their pragmatic value.

This approach has' also come about because the medical profession can no longer be called a God-fearing group as it used to be, and there is not the thrust to relate medicine to a Biblical understanding of man. The intense conflict generated in a Christian medical practitioner, is very often dealt with by a retreat into a pragmatic approach. There have been attempts at trying to relate what we understand to be modern medicine, to a proper understanding of man, but most are attempts at syncretism. A few groups such as the Institute of Religion and Medicine, attempt to bring a proper perspective into the understanding of medicine, and the efforts of groups like this and other isolated individuals, must be allowed to grow and flourish.

Such concepts arising, must fall into the realm of 'experimental theology', and not dismissed out of hand.

Unless such an approach is adopted not only for medicine but in all areas of human endeavour, then we run the risk of severely limiting the expression of God in our country.