A Study of *Charismata Hamatoon*, Gifts of Healings, in 1 Corinthians 12:9 – Implications for Present-Day Christian Ministry

Dr. Jonathan Kuwornu-Adjaottor

Abstract. One of the teachings which has become debatable among the academia in Pentecostal and Charismatic circles today is the subject of *charismata hamatoon* "gifts of healings". The idea that gifts of healings was not for the benefit of believers, but only for unbelievers as an act to confirm the preaching of the Gospel is not in agreement with the teaching of the New Testament. This study, using the exegetical method, finds out what Paul means by *charismata hamatoon* "gifts of healings" in 1Corinthians 12:9. This study opines that "gifts of healings" is for the present day Christian as well; healings begun with Abraham and continued through the New Testament era through the first centuries of the church. The Church Fathers and bishops of the first and centuries wrote about healings manifesting among believers in the church.

Introduction

The gifts of healings are endowments by the Holy Spirit on a believer, that enables him or her to heal the sick. The plurality of the gift is believed by some to indicate that there are sickness specific gifts; that is, one may be gifted to heal cancer, stomach ache and so on.[146] There are those who include inner healing in this category as well; thus, someone gifted to healing bitterness, bad memories, and other

[146]William W. Menzies and Stanley M. Horton, *Bible Doctrines: A Pentecostal Perspective* (Springfield: Legion Press, 1993),166

ISBN: 9798569068067

diseases.[147] The doctrine of healing in the atonement not only calls us to take an aggressive posture toward physical suffering; it also challenges us to see the largeness of God's comic plan and concern. God is concerned about the physical dimensions of life, about physical suffering, and about the world he created. Healing serves as a catalyst for our involvement in Christ's ministry to a broken world.[148]

However, some scholars including Roger Dickson believes that, *charismata hamatoon* "gifts of healings" was not for benefit of the believers, but only for unbelievers as an act to confirm the preaching of the word of God.[149] Exegesis of the biblical texts does not clearly indicate that any of the gifts of the Spirit have ceased. Craig Blomberg makes the following assertion in this regard:

> There is no exegetical warrant for claiming that any of the gifts have ceased. They are God's characteristic endowments for Christian service in the New Testament age, arguably the most fundamental way ministry occurs (Acts 2:17-21; 1 Corinthians 1:7)….The twentieth century resurgence of the gifts cannot be attributed to the arrival of the last days, since for the New Testament "the last days" refers to the entire church age..[150]

Somewhat similar to Roger Dickson's work is the work of John F. MacArthur, Jr.'s work *Charismatic Chaos*. He argued that the gifts of healings was one of the miraculous sign gifts given to help the

---

[147] Kenneth Boa, "The Gifts of the Spirit", *Bible.org*, 2007, http://www.bible.org/page.php?page_id=440

[148] William W. Robert P. Menzies, *Spirit and Power Foundations of Pentecostal Experience* (Grand Rapids: Zondervan Publishing House, 2000), 168

[149] Rodger Dickson E, *Biblical Researcher Library* (Kansas: Africa International Missions, 2012).

[150] Craig L. Blomberg, "Holy Spirit, Gifts of," *Baker's Evangelical Dictionary of Biblical Theology* (Grand Rapids: Zondervan Publishing House, 1996), http://bible.crosswalk.com/Dictionaries/BakersEvangelicalDictionary/bed.cgi?number=T347

apostolic community confirm the authority of the gospel message in the early years of the church. Once the Word of God was complete, the signs ceased. Miraculous signs were no longer needed. The apostles used healing only as a powerful sign to convince people of the validity of the gospel message. Healing was a miraculous sign gift to be used for special purposes. It was not intended as a permanent way to keep the Christian community in perfect health.[151]

Methodology

The study uses the exegetical method, which finds the meaning of the text in the world of the text. The essence is to determine its approximate intended contextual, linguistic and socio-historical meaning so as to understand the overall hermeneutics of the passage.

The Greek Text of 1 Corinthians 12:9

> *eteroo pistis en too autoo pneumatic, alloo de charismata hamatoon en too eni pneumati(*[6]

Translation of the Greek Text of 1 Corinthians 12:9 to English

> **"…**to another faith by the same Spirit, to another gifts of healings by that one Spirit"[7]

Background of the Church in Corinth

The City of Corinth was one of the largest, wealthiest, and most prestigious cities in ancient Greece.[152] Like most ancient Greek cities, Corinth had an acropolis (lit. "a high city"), which rose 2,000

[151] John F. MacArthur, Jr., *Charismatic Chaos* (Grand Rapids: Oasis International Ltd, 1992), 215.

[152] Peter Enns and Mark Strauss, *The Baker Illustrated Bible Dictionary* (Grand Rapids: Baker Publishing Group, 2013), 355.

ISBN: 9798569068067

feet and was used both for defense and for worship.[153] Corinth was a centre of commerce and cultural activities, and people from all corners of the Roman Empire were there.[154] The Isthmian games, one of the two most famous athletic events of that day (the other being the Olympian Games), was hosted by Corinth, causing more human traffic.[155] Like many modern cities, the city was intellectually arrogant, materially affluent and morally bankrupt; sin of every kind flourished in this city.[156] In the city, religion and vices were intertwined. Pagan temples stood everywhere dedicated to Aphrodite, the goddess of love and lust.[157] Corinth became a natural centre for trade and a convenient halting-place for travelers moving east and west.[158] As such, it was a cultural diverse city that was made up of Greeks, Roman colonists and Jews.[159]

The Corinthian church was founded about twenty years after the resurrection of Jesus Christ. [160] It was founded by Paul on his second missionary journey (Acts 18:1-18.). As usual, his ministry began in the synagogue, where he was assisted by two Jewish believers, Priscilla and Aquila, with whom he lived for a while and who were fellow tradesmen.[161] Paul narrates that the message he preached to the Corinthians was simple and clear, devoid of any sophistication, that Jesus Christ was crucified, and that they were called to believe

---

[153] John MacArthur, The MacArthur Bible Commentary (Nashville: Thomas Nelson, 2005), 1562.

[154] Mika Vähäkangas, and Kyomo. Andrew A Charismatic Renewal in Africa: A Challenge for *African Christianity*. Nairobi: Action Publisher, 2003)181.

[155] MacArthur, The MacArthur Bible Commentary, 1561.

[156] Miliard J. Berquist, *Studies in First Corinthians* (Nashville: Convention Press, 1960), 2.

[157] Berquist, *Studies in First Corinthians,* 2.

[158] F. F. Bruce et al., *The International Bible Commentary with New International Version* (Grand Rapids: Zondervan Publishing House, 1979), 1347.

[159] Christine Adjei Glover, "All Nations University *Journal of Applied Thought*, Vol. 3 (2014): 210.

[160] Michael Green, *To Corinth with Love* (Hodder and Stoughton: Word Books Publisher, 1982), 9.

[161] MacArthur, *The MacArthur Bible Commentary*, 1562.

voluntarily (1 Corinthians 2:2). His preaching was accompanied with outpouring of the Holy Spirit, charismatic gifts and manifestation of God's power. All that happened in order that the Corinthians' faith will not be grounded on human wisdom but rather on the power of God (1 Corinthians 2:5). After ministering in Corinth for over a year and a half (Acts 18:11), Paul was brought before a Roman tribunal by some of the Jewish leaders. Because the charges were strictly religious and not civil, the proconsul, Gallio, dismissed the case. Shortly thereafter, Paul took Priscilla and Aquila with him to Ephesus. FRomans there, he returned to Israel (vv.18-22). Through Paul's efforts at Corinth a church with a membership of 50 or 100 people was established and was flourishing when Paul left it.[162] A good number of Corinthian Christians were gifted with charismatic gifts of speaking in tongues, prophesying, interpreting tongues and teaching (1 Corinthians 12:1-31; 14:1-33).

After the departure of Paul from Corinth, there arose a number of problems.[163] Upon being fully aware of the situation, Paul wrote in a stern but kind language to the charismatics and others at Corinth. Paul reminds the Corinthians of their life before they met Jesus (I Corinthians 6:9-11). Paul lists some of the specific sins for which the city was noted and which formerly had characterized many believers in the church there. Tragically, some of the worst sins were still found among some church members. One of those sins, incest, was condemned even by most pagan Gentiles (5:1).[164] Most of the believers could not consistently separate themselves from the culture around them. It became necessary for the writer of this epistle to write to correct this, as well as to command the faithful Christians not only to break fellowship with the disobedient and unrepentant members of

[162] Vähäkangas, *Charismatic Renewal in Africa: A Challenge for African Christianity*, 181.

[163] Ibid.

[164] MacArthur, *The MacArthur Bible Commentary*, 1562.

ISBN: 9798569068067

the church, but also to put those members out of the church[165] (5:9-13).

Author, Date and Place of Writing

Paul is acknowledged as the author by the letter itself (1:1-2; 16:21) and also by the early Church Fathers. His authorship was attested by Clement of Rome as early as A.D 96. The letter was written in A.D. 55 toward the close of Paul's three-year residency in Ephesus (Acts 16:5-9; 20; 31), during his third missionary journey.[166]

Synopsis of 1 Corinthians

The Letter revolves around the problems with Christian conduct in the church. Two events prompted the writing of 1 Corinthians: first, the beginning of oral reports by the household of Chloe regarding contentions in the Corinthian church (1:11) and second, the coming of a delegation from the Corinthian church, Stephanus, Fortuantus and Achaicus – both with an offering (16:17) and with a letter asking the judgment of Paul on various problems which he takes up successively with the introductory phrase, "Now concerning …" or "Now …" (7:1, 25; 8:1; 12:1 16:1). It is clearly noted that although the church was gifted (1:4-7), it was immature and unspiritual (3:1-4). Paul's purposes for writing this letter were: to instruct and restore the church in its areas of weaknesses, to correct erroneous practices such as divisions (1:10-4:41), to address the issues of immorality (Ch. 5; 6:12-20) and litigation in pagan courts (6:1-8), to give proper explanation to celibacy and marriage (7:1-40), to address the issues of idol worship (8-10) and women not covering their heads at worship (11:1-16), to give explanation to the essence of the Holy Eucharist (11:17-34), addressing the subject of the gifts of the Holy Spirit (12-14), and to correct false teachings about the resurrection.

---

[165] Ibid.

[166] J. W. Adams et al., *Survey of the New Testament* (Springfield: Resource and Development Ministries, 2005), 75.

The Immediate of the Text (1 Corinthians 12:9)

Paul's discourse in chapter 12:1-11 is principally to educate the Corinthian brethren on the importance of the manifestation of the gifts of the Spirit in the lives of individual members of the community of faith and to avoid its abuse.[167] The early Christians in Gentile communities almost immediately adopted the practices of assembling for prayer, instruction, and edification, usually in the houses of some property-owning members (Acts 18:7; Romans 16:23).[168] As a rule, these assemblies met for worship early in the morning of the Lord's Day. In some congregations, the service included hymns, prayers, the reading of Scripture, and a sermon or address known as the "word of exhortation." All were privileged to make a contribution if they so desired. Even non-members occasionally took part. These oral contributions were exceedingly diverse, but they fell under three main headings namely instruction, prophecy, and speaking in tongues.[169] Instead of using these gifts to magnify God and edify other believers, they were using them to show off. They stood up in the meetings and spoke in languages which no one else understood, hoping that others would be impressed by their linguistic proficiency. They exalted the sign-gifts above the others, and attributed superior spirituality to those who spoke in tongues. This led to pride on one hand and to feelings of envy, inferiority, and worthlessness on the other. It was therefore necessary for the apostle to correct these erroneous attitudes and to establish controls in the exercise of the gifts, especially tongues speaking and prophecy.[170]

---

[167] Olugbenga Olagunju, "Exegesis of 1 Corinthians 12:1-11." *America Journal of Biblical Theology.* Vol 12 no 43 (2011):6.

[168] Esvstudybible.org. accessed 20/10/18.

[169] H. C. Alleman, *New Testament Commentary* (Pennsylvania: The Muhlenberg Press, 1994), 475.

[170] William MacDonald*, Believer's Bible Commentary* (Nashville: Thomas Nelson Publishers, 1995), 1790.

ISBN: 9798569068067

Roger E Dickson notes that we have this portion of Scripture to study because of the puffed up attitudes of some Corinthian disciples.[171] He explains that miraculous gifts permeated the Corinthian church, as well as all the early churches of the first century to which the Christ-sent apostles had travelled. The gifts firmly established the first Christians in their conversion out of Judaism and idolatrous religions. However, in the case of the Corinthian church, we have Paul's instructions concerning the use of spiritual gifts because of the Corinthians' misuse of the gifts. Ephesus, Phillippi, Derbe and a host of other churches did not have the arrogant and puffed up attitude as was typical of many in the Corinthian church. Therefore, there was no need to write exhortations as Corinthians 12-14 to these churches. If it were not the misuse of the gifts at Corinth, we would not have had information concerning their use among the early first century disciples.[172]

John J Kilgallen says chapters 12, 13 and 14 are dedicated to resolving the problems connected with the gifts of the Spirit.[173] According to Kilgallen, Paul basically writes this epistle to emphasize the tendency of these gifts to unify; to relate these gifts to charity or love of God and neighbour; and to provide specific ideas and recommendations regarding the use of the gift of speaking in tongues when Christians are gathered in prayer.

J Allen Blair emphasizes that the Corinthian believers came to think that to believe in Christ and follow Him meant the complete rejection of anything that appealed to the reason or intellect. At the same time, it was thought that the fullness of the Spirit had to do with a wild, frenzied, aesthetic experience that gave no regard to wisdom or knowledge. Paul informed them that this may be the method of

---

[171] Roger E. Dickson, *Dickson Teacher's Bible* (Kansas: Africa International Missions, 2011), 1465.

[172] Dickson*, Teacher's Bible,* 1465.

[173] John J. Kilgallen, *First Corinthians: An Introduction and Study Guide* (New York: Paulist Press, 1987), 109.

worship in bowing before "dumb idols," but it was certainly not God's plan for worshiping Him in the power of the Spirit.[174]

Wilbur E Nelson remarks that the Corinthian church was most certainly in need of guidance. The Holy Spirit had manifested the power and glory of God in dramatic and blessed ways.[175] When there is such a wave of ecstasy and excitement, people are bound to become more interested in the gifts than the Giver, preoccupied with emotional and spiritual orderliness. Because that was the case, and had been brought to the apostle's attention, he dealt very frankly with the aberrations that were troubling the church.[176] For Paul to devote three whole chapters to address the question of the gifts of the Spirit gives credence to how essential it was.

Exegetical Study of *charismata hamatoon* "gifts of healings" (1 Corinthians 12:9)

The literal translation of the Greek *charismata hamatoon* "gifts of healings" seems to be of unusual significance here. *charismata hamatoon* "gifts of healings", both are in the plural.[177] *hamatoon*, to heal, is used as (a) physical treatment 22 times; in Matthew 15:28, AV "made whole," RV, "healed;" so in Acts 9:34; (b) figuratively, of spiritual healing, Matthew 13:15; John 12:40; Acts 28:27; possibly, James 5:16 includes both (a) and (b). This is the only gift in all the Pauline list of gifts that carries the Pauline unique expression *charismata,* which Paul may be using technically in order to avoid the tendency of regarding healing as an end in itself.[178] Paul uses plural forms for both nouns - *charismata hamatoon* "gifts of healings" (1 Corinthians 12:9). The first plural might indicate that every healing is

---

[174] J. Allen Blair, *Living Wisely: A Devotional Study of the First Epistle to the Corinthians* (Neptune: Loizeaux Brothers, 1969), 242.

[175] Wilbur E. Nelson, *Believe and Behave* (Nashville: A Division of Royal Publishers, 1979), 125.

[176] Nelson, *Believe and Behave*, 125.

[177] Prior, *The Message of 1 Corinthians*, 1985, 204.

[178] Moffatt, *A New Translation*, 181.

ISBN: 9798569068067

a special gift.[179] The second plural possibly calls attention to different types, or categories, of healings that would involve restoration of the entire person - body, soul and spirit.[180] C Wagner Peter is of the view that *charismata hamatoon "*gifts of healings" in the context is a special ability God gives to certain members of the body of Christ to serve as human intermediary through whom it pleases God to cure illness and restore health apart from the use of natural and medical means."[181] Daniel J Lewis adds that the earmarks of the healings in the New Testament are that they were performed apart from the use of natural means, instantaneous, complete, permanent, verifiable, performed both for those who had faith and those who did not (John 9:25).[182]

Dickson suggests that the *charismata hamatoon* "gifts of healings" was not for the benefit of the believers, but only for unbelievers as an act to confirm the preaching of the word of God (Mark 16:20; Heb 2:3-4). According to him, members of the early church were not miraculously healed as a result of the gifts of healings. This miraculous gift was directed toward those who were unbelievers.[183]

In support of the above thought, Dickson considers some very significant situations where the gift of healing was not used in reference to believers. In 2 Corinthians 12:7-9 Paul spoke of a "thorn in the flesh" that buffeted him. In reference to this thorn he said, "*Concerning this thing I pleaded with the Lord three times that it might depart from me"* (2 Corinthians 12:8). Paul could not heal himself of this thorn. God did not heal him. When he was in Jerusalem in Acts 15, he was with other apostles of Christ. However, they did not heal him. In Timothy 5:23 Paul wrote to Timothy, "*No*

[179]Arnold Bittlinger, *Gifts and Graces* (Grand Rapids: Wm. B. Eerdmans, 1967), 37.

[180] Bittlinger, *Gifts and Graces*, 37.

[181] C. Wagner Peter, *The third Wave of the Holy Spirit* (Ann Arbor: Vine Books, 1988), 203.

[182] Lewis, *The Charismata: Spiritual Gifts*, 10.

[183] Roger E. Dickson, *Biblical Researcher Library* (Kansas: Africa International Missions, 2012), 721.

longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities." Timothy evidently had some problem with his stomach. If he had this problem in the presence of Paul, why would Paul not have healed him? Could it have been that the miraculous gift that Paul possessed to heal was not meant for the believers? While in prison, Epaphroditus came to Paul from Philippi. While in Paul's presence, Paul wrote, "*For indeed he* (Epaphroditus) *was sick almost unto death; but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow*" (Phi 2:27). This statement of Paul does not say that Paul healed Epaphroditus. It speaks of what God did in a special way in order that Paul in prison not have "sorrow upon sorrow." Our question would be concerning why Epaphroditus became so sick in the first place if he were in the company of one who could supposedly heal him of the "sniffles"? Was it because the gift of healing was not for the healing of members of the church? Consider also the case of Trophimus in 2 Timothy 4:20. Paul left Trophimus sick in Miletus. This case will puzzle those who believe that the gift of healing was meant for the benefit of the disciples. Why did Paul leave Trophimus sick in Miletus? Would Paul have been so unconcerned that he simply left Trophimus without healing him? Or, was it because the gift of healing that Paul possessed, which gift he used to heal the father of Publius on Malta (Acts 28:8), was not meant for the benefit of Christians? Suppose the gift of healing was meant for the church. Everyone who became a member of the church in the first century, therefore, would have been healed. Members of the church who became ill would simply be healed by those who had the gift of healing.

The researcher disagrees totally with Dickson's point of view on healing. Healing is not limited to unbelievers alone but also the New Testament Church is a beneficiary of that gift. That is why in the New Testament economy, James in his letter to encourage Jewish Christians who were suffering opposition and experiencing various difficulties that were testing their faith urges any member of the

ISBN: 9798569068067

church who is sick in any way to call for the elders, so that they may pray with faith (Jas 5:14-15). According to F F Bruce, the Jews were accustomed to Rabbis being invited to the home of the sick to pray for such.[184] The elders in James 5:15-16, in the view of Wayne Grudem, had responsibility for pastoral care, maturity and wisdom in dealing with the possible sin involved.[185] They also possessed a measure of spiritual authority that accompanied their office. They would certainly be able to bring along with them, others with gifts of healing if they wished.[186] The elders are the pastors and spiritual leaders of the church; their basic responsibility is to care for their sheep (Acts 20:28). This care, according to Ezekiel 34:4, includes strengthening the weak, healing the sick, bounding up the injured, bringing back the strayed and searching for the lost.[187] If the elders could be invited to pray for the sick it is obvious in the contemporary setting that believers can call their church leaders to pray for them to be healed.

Charismata hamatoon is one of the major concerns of charismatic groups in the mainline churches in Ghana. Healing is even one of the major reasons why the group became popular.[188] People believe in healing by faith in God, through the Bible and through prayer. There is a belief that some sicknesses are either caused or worsened by Satan and demons. As a result, healing and deliverance are not separated. For them, prayer for healing is invariably prayer to God to deliver the victim from the bondage of the Devil and demons which caused the sickness or which render orthodox medicine impotent.[189]

---

[184] Bruce, *The International Bible Commentary with the New Testament Version*, 1546.

[185] Wayne Grudem, *Systematic Theology: An introduction to Biblical Doctrine* (Leicester: Inter-Varsity Press, 1985), 1065.

[186] Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, 1066.

[187] Ezekiel A. Ajibade, The Charismatics, Pentecostal Practices and African Initiatives in Christianity", Ogbomoso *Journal of Theology*: "Volume X111(2): (2008):167.

[188] Cephas Narh Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana (*Accra: Boekencentrum Publishing House, 2006), 236.

[189] Omenyo, *Pentecost Outside Pentecostalism,* 236.

Emmanuel Asante, however, expresses that the *charismata hamatoon* "gifts of healing" should be identified with Medical Sciences.[190] According to him, some people argue that these gifts were essential at a time when progress had not been made in medicine and now that a dramatic headway has been made in the field of medicine, gifts of healing are no longer needed. Nothing could be more untrue than such a statement. Luke, the Physician, may have practised his art as a doctor while travelling with Paul on his missionary journeys. Yet *charismata hamatoon* were exercised in places where they evangelized.[191]

Asante further explains that *charismata hamatoon* are not exercised with a view to supplanting orthodox medical aid. *charismata hamatoon* on the contrary, are exercised alongside orthodox medical aid. It is nothing but a distortion of biblical faith to refuse orthodox medical aid in the name of the God who heals our diseases. The God who heals in answer to prayer also heals through orthodox medical aid. God answered Hezekiah's prayer for healing through the use of medicine (2Kgs 20:7).[192] Stamps adds his voice to Asante's position that the Bible recognizes the proper use of medical care[193] and adds that God is the one who has gifted people with their skills and abilities, and he can work through physicians and medicine just as He can supernaturally heal our bodies. Any legitimate or true form of healing is really a credit to God's care and is a reason to honour and thank Him.[194]

Some scholars of African religions hold the view that the most important single reason why people join the various Pentecostal

---

[190] Emmanuel Asante, *God the Spirit* (Accra: Sub-Saharan Publishers, 2005) 61.

[191] Asante, *God the Spirit,* 10.

[192] Asante, *God the Spirit,* 10.

[193] Donald Stamp and J. Wesley Adams, *Fire Bible: Global Study Edition New International Version*, (Springfield, Life Publishers Internal, 2009), 1698.

[194] Stamps, *Fire Bible: Global Study Edition New International Version*, 1698. (Mt 9:12; Lk 10:34; Col 4:14).

ISBN: 9798569068067

movements in Africa is the search for divine or faith healing.[195] In Africa, health is often viewed as wholeness: the unity of the "natural" and the "supernatural". Therefore, healing is sought after vigorously through religious means, as it was, and it is in the indigenous religions of Africa.[196] On the issue of the importance of healing among African Christians in general, Emmanuel Lartey has remarked:

> In Africa, medicine has always been practiced by traditional priest-healers. Healing, exorcism, divination, diagnosis and the restoration to wholeness of ill or disturbed persons are seen as crucial functions of the priest. To the African the most important activity of a priest is the medical one, the ability to diagnose correctly and to prescribe accurate remedies for various diseases. To separate this function from his or her priestly activities or to disclaim the authenticity of this as a valid service of a religious person is to seriously detract from a priest's acceptability and recognition with a traditional African. This appears to be what happened with Western mission-founded churches.[197]

Mainline churches themselves have expressed the need for the incorporation of divine healing in their ethos.[198] A typical example is the special consultation of the Presbyterian Church of Ghana organised as early as 1963 dealing with the Ibadan Report on "The

---

[195] Kofi Appiah-Kubi, *Man Curses, God heals: Religious and Medical Practice Among the Akans of Ghana* (Allnheld New Jersey: Osmun Publishers, 1981), 16.

[196] Ekenneh J. Anyanwu, "The Church's Healing Ministry in the Light of African Understanding of Health and Healing" in Justin S. Ukpong et. al. (ed.), *Evangelization in Africa in the Third Millennium: Challenges and Prospects* (Port Harcourt: CIWA Press, 1992), 73-74.

[197] Emmanuel Y. Lartey, "Healing: Tradition and Pentecostalism in African Today", *International Review of Mission,* (LXX) 1986, 75.

[198] Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana,* 238.

Holy Spirit and the Christian Community", which among other things recommended that:

a. The consultation wishes to see the New Testament ministry of healing through prayer restored within the congregations of the Church…

b. The ministry of healing through prayer should never be isolated from other and care of other Christians. God can use all these means to give healing.[199]

However, for a long time they had no pragmatic antidote to the problem. One can conjecture that mainlines churches just did not have the clues for the implantation of this ministry. It is the Charismatic who have shown the way.[200] Thus the concern of the Charismatic Movements for divine healing, which has been translated into practical reality, has in a way met this need within the churches. No wonder more and more mainline churches are giving recognition to healing centres, and some minister/priests refer cases to them or invite them to minister in their churches.[201]

Perry Stone emphasizes that "the idea certain gifts of healings ceased after the death of John, the last apostle is commonly taught from pulpits in certain churches throughout North America. This theory is man-made interpretation based on ideas of liberal theologians and is not in agreement with true church history. The early fathers and bishops of the first centuries wrote about the continuation of miracles manifesting among believers in the church".[202]

Below are examples of places and occasions where "gifts of healings" took place according to Stone.

---

[199] Ibid.

[200] Ibid.

[201] Ibid.

[202] Perry Stone, *The Meal that Heals* (Florida: Charisma House Book Group, 2008), 9.

ISBN: 9798569068067

For numberless demoniacs throughout the world and in your city, many of our Christian men exorcizing them in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed, and do heal rendering helpless and driving the possessing devils out of men, though they could not be cured by all the other exorcist and those who used incantations and drugs.[203]

Those who are in truth His disciples, receiving grace from Him, do in His name perform miracles … and truly out devils … Others still, heal the sick by laying their hands upon them and they are made whole. Yea, moreover, as I have said, the dead have been raised up, and remained among for us many years.[204]

And some give evidence of having received through their faith a marvellous power by the cures which they perform, invoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of His history. For by these means we too have seen many persons freed from grievous calamities, and … other ills, which could be cured neither by men or devils.[205]

Clement mentions in A.D. 275 that there were "men who have received the gift of healing from God, confidently, to the glory of God."[206] In A. D. 429, Theodore of Mopsueste said, "Many heathen

---

[203] Justin Martyr, A. D. 165 *The Second Apology of Justin for the Christians Addressed to the Roman Senate*, "Names of God and of Christ, their meaning and power," Christian Classics Ethereal Library, http:/www.ccel.org/ccel/schaff/anf01.viii.iii.vi.html (accessed May 28, 2008).

[204] Irenaeus, A. D. 200 *Against Heresies*: Book II, Further exposure of the wicked and blasphemous doctrines of the heretics," Christian Classics Ethereal Library, http:/www.ccel. org/ccel/schaff/anf01.ix.iii.html (accessed May 28, 2008).

[205] Origen, A. D. 250 *Contra Celsus, Book III*, chapter 24, New Advent.org, http://www.newadvent.org/father/04163.htm (accessed May 28, 2008).

[206] Clement, Two Epistles on Virginity: First Epistle, "Rules for Visits, Exorcisms, and How People Are to Assist the Sick, and to Walk in All Things Without Offence," New Advent.org, http://www.newadvent.org/fathers/0803.htm (accessed May 28, 2008).

amongst us are being healed by Christians from whatsoever sickness they have, so abundant are the miracles in our midst."[207]

"Gifts of healings began with Abraham and continued through the New Testament and into the first several centuries of the church, because healing is a part of God's name, His nature, and His covenant. We still can have healings today because Hebrews 13:8 says is the same yesterday, today, and forever.

According to Donald Stamp,[208] God desires to heal as part of His plan. He explains that God's will concerning healing is revealed in four main ways throughout His written Word. (1) God's own pronouncement, or direct statement. In Exodus 15:26, God promised health and healing for His people if they remained faithful to his covenant.

(2) Jesus' ministry. As God's Son in human form, Jesus was and is the exact representation of God's nature and character (Heb 1:3). In his earthly ministry (Mt 4:23-24; 8:14-16; Ac 10:38), Jesus revealed God's will in action (Jn 6:38; 14:10), proving that it is in God's heart and nature to heal all who are sick, trouble or oppressed by the devil.

(3) The provision of Christ's atonement (Isa 53:4-5; 1Pt 2:24). Jesus' death was more than enough to provide complete freedom and restoration for the whole person – spirit, soul and body. Satan uses sin and sickness as tools to destroy us, but God provides forgiveness and healing in order to restore our relationship with him and make us whole –spiritually and physically (Ps 103:3; Jas 5:14-16).

(4) The ongoing ministry of the church. Jesus commissioned and empowered his twelve disciples to heal the sick as part of their efforts

---

[207]Theodore of Mopsueste, *Christlieb: Modern Doubt*, 321, in Adoniram Judson Gordon, The Ministry of Healing (Whitefish, MT: Kissinger Publishing, 2006), 62.

[208] Donald Stamp and J. Wesley Adams, *Fire Bible: Global Study Edition New International Version*, (Springfield, Life Publishers Internal, 2009), 1696-97

ISBN: 9798569068067

to spread the message of God's kingdom Lk 9:1-2. Later, he sent out seventy of his faithful followers to do the same (Lk 10:1; 8-9, 19). After Jesus returned to heaven and sent the Holy Spirit to empower his followers for service (Ac 2), the early church continued the healing ministry of Jesus as part of the ongoing effort to spread the message about Jesus (Ac 3:1-10; 4:30; 5:16).

Conclusion

We have argued that *charismata hamatoon* "gifts of healings" as every good gift from God, is mediated to us by virtue of Christ's work on the cross. For that matter, it is for the present day Christian as well since healings began with Abraham and continued through the New Testament and into the first centuries of the church since healing is a part of God's name, His nature, and His covenant. The early fathers and bishops of the first centuries wrote about the continuation of healings manifesting among believers in the church. The church is called to pray for the sick to be healed and to come against physical suffering.[209] God is concerned about the physical dimensions of life, about physical suffering, and about the world he created.

[209] William W. Robert P. Menzies, *Spirit and Power Foundations of Pentecostal Experience* (Grand Rapids: Zondervan Publishing House, 2000), 168. There are actually three ways biblically that God is pictured as healing people in our age. (1) There is the providential intervention of God and out of his unfathomable grace. In many instances, no human instrumentality can be discerned; God just breaks in. (2) Healing is listed in the catalog of charismatic gifts (1Co 12:9). God does seem to give a special ministry in praying effectively for the sick to some within the circle of faith. (3) In answer to the prayer of faith of elders, in the routine gathering together of believers, God is often pleased to intervene. This is an act of obedience, mixed with faith (Jas 5:13-16).

Sources

—— *Dickson Teacher's Bible.* Kansas: Africa International Missions, 2011.

Adams J. W. et al., *Survey of the New Testament*. Springfield: Resource and Development Ministries, 2005.

Anyanwu, Ekenneh J. "The Church's Healing Ministry in the Light of African Understanding of Health and Healing" in Justin S. Ukpong et. al. (ed.), *Evangelization in Africa in the Third Millennium: Challenges and Prospects* (Port Harcourt: CIWA Press, 1992), 73-74.

Asante, Emmanuel. *God the Spirit.* Accra: Sub-Saharan Publishers, 2005.

Bittlinger, Arnold. *Gifts and Graces*. Grand Rapids: Wm. B. Eerdmans, 1967.

Blair, J. Allen. *Living Wisely: A Devotional Study of the First Epistle to the Corinthians*. Neptune: Loizeaux Brothers, 1969.

Blomberg, Craig L. *Holy Spirit, Gifts of*, *Baker's Evangelical Dictionary of Biblical*

Boa, Kenneth. *The Gifts of the Spirit*", *Bible.org*, 2007, http://www.bible.org/page.php?

Bruce, F. F. et al., *The International Bible Commentary with New International Version*. Grand Rapids: Zondervan Publishing House, 1979.

Clement, Two Epistles on Virginity: First Epistle, "Rules for Visits, Exorcisms, and How People Are to Assist the Sick, and to Walk in All Things Without Offence," New Advent.org, http://www.newadvent.org/fathers/0803.htm (accessed May 28, 2008).

Dickson, Roger E. *Biblical Researcher Library*. Kansas: Africa International Missions, 2012.

Enns, Peter and Strauss, Mark. *The Baker Illustrated Bible Dictionary*. Grand Rapids: Baker Publishing Group, 2013. Esvstudybible.org. accessed 20/10/18.

Ezekiel A. Ajibade. The Charismatics, Pentecostal Practices and African Initiatives in Christianity", Ogbomoso *Journal of Theology*: "Volume X111(2): (2008):167.

Glover, Christine Adjei. "All Nations University *Journal of Applied Thought*, Vol. 3 (2014): 210.

Green, Michael. *To Corinth with Love*. Hodder and Stoughton: Word Books Publisher, 1982.

Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine.* Leicester: Inter-Varsity Press, 1985.

H. C. Alleman, *New Testament Commentary*. Pennsylvania: The Muhlenberg Press, 1994.

Irenaeus, A. D. 200 *Against Heresies*: Book II, Further exposure of the wicked and blasphemous doctrines of the heretics," Christian Classics Ethereal Library, http:/www.ccel.org/ccel/schaff/anf01.ix.iii.html (accessed May 28, 2008).

Justin Martyr, A. D. 165 *The Second Apology of Justin for the Christians Addressed to the Roman Senate*, "Names of God and of Christ, their meaning and power,"

ISBN: 9798569068067

Christian Classics Ethereal Library, http:/www.ccel.org/ccel/schaff/anf01.viii.iii.vi.html (accessed May 28, 2008).

Kilgallen, John J. *First Corinthians: An Introduction and Study Guide*. New York: Paulist Press, 1987.

Kofi Appiah-Kubi, *Man Curses, God heals: Religious and Medical Practice Among the Akans of Ghana*. Allnheld New Jersey: Osmun Publishers, 1981.

Lartey, Emmanuel Y. "Healing: Tradition and Pentecostalism in African Today", *International Review of Mission,* (LXX) 1986, 75.

Lewis, Daniel J. *The Charismata: Spiritual Gifts*. Michigan: Diakonos, Inc, 1999.

MacArthur, John F. Jr. *Charismatic Chaos*. Grand Rapids: Oasis International Ltd, 1992.

MacArthur, John. *The MacArthur Bible Commentary.* Nashville: Thomas Nelson, 2005.

Menzies, William W. and Horton, Stanley M., *Bible Doctrines: A Pentecostal Perspective*, Springfield: Legion Press, 1993

Menzies, William W. Robert P. *Spirit and Power Foundations of Pentecostal Experience*. Grand Rapids: Zondervan Publishing House, 2000.

Miliard J Berquist, *Studies in First Corinthians.* Nashville: Convention Press, 1960.

Moffatt, James A. *New Translation.* New York: Harper & Bross, 1950.

Olagunju, Olugbenga "Exegesis of 1 Corinthians 12:1-11." *America Journal of Biblical Theology.* Vol 12 no 43 (2011):6.

Omenyo, Cephas Narh. *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana.* Accra: Boekencentrum Publishing House, 2006.

Origen, A. D. 250 *Contra Celsus, Book III*, chapter 24, New Advent.org, http://www.newadvent.org/father/04163.htm (accessed May 28, 2008).

page_id=440

Peter, C. Wagner. *The third Wave of the Holy Spirit*. Ann Arbor: Vine Books, 1988.

Prior, David. *The Message of 1 Corinthians.* Leicester: Intervarsity Press, 1985.

Stamp, Donald and Adams, J. Wesley. *Fire Bible: Global Study Edition New International Version*. Springfield, Life Publishers Internal, 2009.

Stone, Perry. *The Meal that Heals*. Florida: Charisma House Book Group, 2008.

Theodore of Mopsueste, *Christlieb: Modern Doubt*, 321, in Adoniram Judson Gordon, The Ministry of Healing. Whitefish, MT: Kissinger Publishing, 2006

Theology, Grand Rapids, 1996, http://bible.crosswalk.com/Dictionaries/BakersEvangelicalDictionary/bed.cgi?number=T347

Wilbur, Nelson, E. *Believe and Behave*. Nashville: A Division of Royal Publishers, 1979.

William MacDonald*, Believer's Bible Commentary.* Nashville: Thomas Nelson Publishers, 1995.