

**HEALTH**  
**Positive Confession**  
**Dr. George O. Wood**

We're looking tonight at the theme the positive confession teaching: help or heresy. This evening we especially focus on the theme of health. Two weeks from tonight we will look at the positive confession teaching and the subject of wealth.

I want to take some moments in introduction and perhaps a longer introduction than usual to reflect a little bit as a pastor. And as a person who has had some personal experiences of observation with the positive confession teaching. After I have this time of personal observation we will look at the major teachings of the positive confession movement in respect to health and look at what the scriptures are saying in respect to those emphasis.

I want to kind of set the stage in sharing with you where I am as a pastor. Some of what I'm going to say has been contained in various vignettes here and there in a sermon or testimony that I have shared with you. But since I have not made an attempt to give a comprehensive teaching or statement on the positive confession movement I have not therefore drawn these together under one umbrella. Let me launch out with that in mind.

First of all when the positive confession movement began to emerge I had a strong personal reaction to what I felt to be an over emphasis upon biblical truth to history that biblical truth and draw it out of balance. The Holy Spirit dealt sharply with my own heart to say how dare you criticize the positive confession movement for it's emphasis upon healing for in the church you pastor you and the elders don't even pray for the sick in accordance with James 5:14-15. Do you have prayer and anointing with oil for the sick in your services? Do you make this a matter of emphasis? Are you expecting God to heal people? Or are you simply going through the motions of letting a biblical doctrine lay there and not practice it? It's time before you ever say a word on the positive confession movement that you yourself and that the church which you pastor begin to take my word seriously about healing."

It was at that time, I guess 2½ years ago that we began to close all Sunday morning services with an opportunity for those who were sick to come forward and be prayed for. And as well to incorporate as never before a calling upon the sick and a laying on of hands and anointing with oil. We have seen the Lord indeed heal the sick during this time.

When there is a neglect in the body an emphasis will arise to attempt to cure that neglect. One of the things that we have been doing as a body was not focusing upon the ministry healing power of Jesus. We set out to correct that, to repent of that, and to change that. I believe in the days ahead we will see many, many more manifestations of the healing power of Jesus Christ.

Another experience I've had with the positive confession movement is that in the beginning stages of that movement when my own wife was ill and it turned out she had an iritis condition in the eye but the doctors were afraid it was a tumor in the brain that was causing a floating sort of sensation and a blocking of vision so that there was not peripheral vision of the eye. She'd had a test that rendered her low for days. She was not able to raise her head for days. I took a minister friend whom I didn't realize was getting into the positive confession thing to pray for her. He spent his time attempting to get her to find some sin in her life that she had not confessed. Needless to say he left her sicker than he found her. That resulted in condemnation.

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I see that kind of condemnation placed upon people that are ill. There's sin in your life or you haven't had faith.

Another thing that I've experienced as a pastor is on occasion I am called to minister to the terminally ill. Sometimes in ministering to the person and their family, if they have come under the impact of positive confession teaching everyone is afraid to talk about what's going on. So the person who has an obvious tumor that is visible manifestations is afraid to say, "I'm sick. I'm ill." Because to say it is to potentially rob them of the healing. Instead of that family having the opportunity to have real ministry to one another and prepare for a home going if that is going to happen, people right up till the last breath are really in effect doing the denial thing: "I'm not sick. I'm well. Everything's going to be all right." You cannot believe the havoc and the psychological and spiritual trauma that is visited upon families that have to work themselves through that kind of thing.

I might add to that that sometimes people who have a potentially fatal illness because of positive confession teaching attempt to confess it away rather than have it surgically dealt with. And die. Needlessly. Because they believe if they only confess and they've rooted out all the sin in their life, she confessed her healing, she denied that she was sick. But she died. So we have to wrestle with the guilt that comes upon people, upon the tragedy that may come into their life. And when people are saying things that there is no evidence for many times they may be playing a game which then becomes very difficult then to work through other God appointed emotions.

When I was a child I had the glorious opportunity to observe a movement called the Latter Rain movement. It hit in the Midwest, headquartered in Tulsa, Oklahoma. Sometimes if you wait long enough in the church about every 30 or 40 years a major wave comes along which has some good to it but that leaves behind tremendous imbalance. The Latter Rain movement was a movement which attempted to come as a revival movement to dead Pentecostal churches. A lot of Pentecostal churches are dead. There is nothing worse than a dead Pentecostal church. The movement came along initially as a breath of fresh air to bring revival and to awaken the church to the gifts of the Spirit.

But they got out of balance. They became personality oriented. They began to focus upon a new spiritual manifestation of oil in the palm of the hands. So if you went to a service and oil miraculously appeared in the palm of your hands you were one of those upon whom the oil of the Spirit was being poured forth. My dad is a little bit skeptical. He went to one of these meetings where he knew the minister who was proclaiming this position. When the minister says, "All those who want to check this out are welcome to stand in line." Dad stood in line and sure enough legitimate oil on the man's hands. A miraculous manifestation of God's presence. But they began to emphasize it and emphasize it and somehow you hadn't been in yet unless you had oil on your hands. Some people began going out in the colder weather, putting Vaseline on their hands, getting in the service and with the clapping and the anointing and the rubbing of hands oil would appear on their hands. People did everything to get the oil on their hands.

Then they had all kinds of gifts being given to people in addition to the gifts of the Spirit. Why should we limit the gifts to the gifts in the scripture – there's the gift of crocheting and the gift of making chocolate cakes. People literally were given these gifts. One pastor's wife came to church crocheting all the time. The deacon board asked her husband to stop her crocheting

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during the service – it's distracting. He said God gave the gift. How am I to stop the gift from God?

This sounds stupid, silly. It was out of balance and it ceased to have any kind of impact.

So I go back that far. And I remember there's been other kinds of things that have occurred that have brought people into imbalance. But have had a worthy motive in the initiation. That is to call God's people back to renewal.

Another personal observation I have is that I sense as I listen to some of the proponents of the Positive Confession teaching movement a sense of anger resonating. Ridicule toward people who believing in scripture may differ with them. I believe when we reason from the scripture we ought always to be charitable with other people. Not assume that a person who holds a different position with us from the scripture that he is therefore back slidden, cold, unregenerate or whatever. We need to be charitable in our attitude toward one another. I would like to be irenic rather than polemic. You can contend for the faith irenicly. A formal term which means peacefully. There are irenic apologists and there are polemic apologists. Polemic means warful, battling, pugnacious apologists.

I'm concerned over the anger and the ridicule that he heaped upon people.

I'm also on the positive side as I look at the positive confession movement, aware that healings do occur more frequently when faith is emphasized. When you emphasize faith and when you emphasize healing you are going to see more people healed. And you are going to see more things that occur in the arena of faith. Let's thank God for that.

And let's thank God also that a lot of old line people who have been in the church for years have sort of taken a perverse kind of joy in their psychosomatic illnesses.

We must avoid correcting imbalance with imbalance. If we're neglecting healing the solution is not to so push out on the other extreme that we lack balance. And we should not attempt if we differ from the positive confession movement which I do, to correct what's going on by denying or by in hindering in any way someone's faith or my own faith to reach out and believe God for a miracle, for a miracle, for faith to be operative.

Let me get into the didactic, the teaching part of the message.

There are three major positions that the positive confession people have in respect to health. These three are the foundations of their teaching.

First, God will, they say, perfect health and complete healing for every believer.

That's God's will. If you are not experiencing perfect health and complete healing in your life you therefore are not experiencing the complete will of God for you. The text that is used very frequently is 3 John 2 "I pray that you may enjoy good health and that all may go well with you even as your soul is getting along well."

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The second major view of the positive confession people in respect to heal this that God has obligated himself to heal every sickness for those who have faith unless the sickness has come upon you because you have broken God's health laws.

Like for example, if you do nothing but eat chocolate doughnuts and you get sick, don't blame God. You're responsible to have some common sense here. But we're talking about sickness that is not caused by some stupid deliberate violation of health laws. Such sickness is not God's will. Because God heals. God is obligated to heal every illness I those who have faith.

This leads to the third major confession of the positive confession teaching which is failure to be healed is not God's fault but the lack of faith.

If you are not healed it's because you have not had faith. Therefore the importance of claiming healing and confessing healing comes in because that manifests to God that you have faith.

What this does to people who have genuine faith that have been prayed for and anointed with oil and yet have not been healed. What this does to them is devastating. As one lady with MS shared with me "Because of this teaching I have not only had to bear the pain of my illness, the physical pain of my illness, but I have had to bear the spiritual pain as well that I am responsible for the condition I am in. Yet I have searched my life and I know I have faith God will heal me."

Those are the three anchor pens of he positive confession theology in respect to healing. It seems to be that in looking at them that there are three errors that they make in regard to the teaching which they represent.

The first error they make is wrongly interpreting some key Bible passages.

We call this exegesis – to know what the text is saying. To look at the plain meaning of the text. It's always the obligation of the person who is studying to understand the scripture to ask first of all when this word came what did it mean to the writer? What did it mean to the hearer? What did God mean it to mean in the setting in which it first emerged? The plain meaning of the text.

Once we've arrived at the plain meaning we can arrive then at an understanding of how to apply that meaning.

Major passages – what am I talking about? Galatians 3:10 "For all who rely on the works of the law are under a curse for it is written 'Cursed by everyone who does not abide by all things written in the book of the law and do them.'" Verse 13 "Christ redeemed us from the curse of the law having become a curse for us."

Positive confession teaching uses these verses and says that Christ has redeemed us from every curse imposed by the law. Of course in their referring back to Deuteronomy 27 and 28 which laid down a series of curses upon God's people if they were disobedient to him. And what the positive confession people are saying is if under the gospel you become obedient to Christ the curse of the law will have no effect upon you. You are free from the curse of the law.

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One of the curses of the law was that illness would come upon you as a result of being disobedient to God. Now, since Christ has set us free from the curse of the law, illness is not to be a part of our experience as believers.

That sounds logical. If God has freed us from the curse of the law then we ought not to be experiencing that curse.

However if you turn to Deuteronomy 27 and 28 and read what the curses were you can immediately see the inherent, illogical inconsistency of this view. Deuteronomy 28:21-22 curses that would come upon a disobedient person under the law. “If you’re disobedient the Lord will make the pestilence cleave to you until he has consumed you off the land which you are entering to take possession of it. The Lord will smite you with consumption and with fever and inflammation.”

At that point the positive confession people pretty much quit reading. If you’re under the curse, then you’re under consumption, fever, inflammation. And no more in Christ because he has removed the curse.

But go on to verse 22 “Fiery heat, drought, blasting and mildew.” Mildew is also part of the curse. If part of the curse that Christians are delivered from physical infirmity according to Deuteronomy 28:21 then since mildew occurs in the same sentence we ought also be free from the curse of mildew.

The mistake they make is not reading Galatians 3 which is not talking about Deuteronomy 27 and 28. But it’s talking about the contrast between works and faith. What Paul is plainly saying is, the plain meaning of the text in Galatians 3, is that all those who attempt to live in relationship with God on the basis of obedience to the law are still under the curse of the law. All who live in the gospel and who live by faith in the grace of Jesus Christ are not under the curse but have been set free from that curse. That’s what Paul is saying – nothing less, nothing more.

Another text, which is very difficult to deal with but is one, which is a main appeal to the positive confession teaching is Isaiah 53:4-5. It is used twice in the New Testament. I want to take all three times in occurs. It’s speaking in regard to the Messianic role of the suffering servant verse 4 “*Surely he was born our grief [illness] and carried our sorrows yet we did esteem him smitten by God and afflicted. When he was wounded for our transgressions, he was bruised for our iniquity. Upon him was the chastisement that made us whole and with his stripes we are healed.*”

The plain meaning of the text, that is what would it have meant to Isaiah and the people to whom Isaiah gave it? Isaiah was prophesying that when Messiah would come he would bind up the sin sick wounds of the people. The stress of that passage. And by the way, Hebrews were great for parallelism. That is they’d give one line that would say one thing, come back in the same line and re-say it only using different words. All through the psalms and the prophets you will find this function of parallelism. So “He was wounded for our transgressions.” “He was bruised for our iniquity.” Two ways of saying the same thing. “Upon him was the chastisement that made us whole. With his stripes we are healed.” Two ways of saying the same thing.

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Isaiah here fundamentally is talking about the atonement, the at-one-ment, that the Messiah, the suffering servant Jesus would have when he came to have when he came to heal the sin sick soul.

However when we open the New Testament, we find in Matthew 8:16-17, Isaiah 53:4 being applied to the physical healings which are accomplished under Jesus. When Jesus was healing the sick he brought to pass the scripture which is written “He took our infirmities and bore our diseases.” So in Jesus’ physical healing ministry we see that Isaiah’s prophecy had perhaps more meaning than perhaps even Isaiah himself saw it did. Because Jesus brings a physical manifestation to the spiritual promise.

When Peter uses this verse in describing its implication for Christians in 1 Peter 2:24-25, he says “He himself bore our sins in his body on the tree that we might die to sin and live to righteousness. By his wounds you have been healed, for you were straying like sheep but have not returned to the shepherd and guardian of your souls.”

In 1 Peter 2, Peter is not even discussing physical healing. In 1 Peter 2 as well as in all the book Peter is presenting a lifestyle that Christians are to adopt in the midst of suffering. Especially in the preceding verses in 1 Peter 2 he is talking about Christians who wrongly suffer. He’s saying to them when you suffer and you haven’t done any wrong then you’re actually following in Christ’s steps. He is your example. And he himself bore our sins in his body on the tree.

Peter’s quotation of Isaiah 53 does not relate to physical healing because that has not been Peter’s focus. It relates again to the spiritual healing that Christ has brought to our wounded souls which was the emphasis of Isaiah 53.

Why is all this important? It’s important because the positive confession people says Healing is in the atonement in such a way that it is guaranteed. It is as guaranteed as salvation. When you confess Jesus Christ as your savior and pray the prayer of faith God saves you. So also because by his stripes you are healed. When you confess your healing you’re healed. It’s guaranteed. It’s in the atonement. It is as sure a work for you as is your salvation.

The problem with that point of view is that the scripture itself does not explicitly ever teach us that. Is physical healing in the atonement? It is in the sense that all the benefits that Christ brings are wrapped up in his atonement. If however healing is in the same way in the atonement as salvation, it is surprising that never once in the New Testament when someone is sick do we find a teaching or an admonition: Healing is guaranteed you in the atonement so claim it! We never mind Paul writing to anyone of the early churches and saying, “If any among you is sick let him quote Isaiah 53:4-5 as a basis for his healing so that he no longer remains sick.” It’s not used as a kind of magic talisman to guarantee the healing.

Paul for example when writing to Timothy does not say to him, “By his stripes you are healed therefore you shouldn’t be sick any longer.” But he says, “Drink a little wine for your stomach’s sake and your infirmities.”

What I’m saying is how did the early Christians use Isaiah 53:4-5? The New Testament itself gives us an example. In Jesus’ healing ministry they said, Jesus’ healing occurred as a fulfillment of this verse. But in regard to their own life situation when Peter quotes the verse it is in a spiritual sin sickness context not a physical sickness context.

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Is healing in the atonement? Certainly it is. It is in the sense that Jesus came to reverse the curse of death. Ultimately in the resurrection of Jesus Christ he is going to unwind all of death and all the works of the devil are being destroyed. Christ is victor. But our healing is not complete until we stand in his presence. Any healing we experience along the way is simply a momentary suspension of the law of death which eventually is going to have its way. But God is going to bring us into total healing. Total healing.

But to say that healing is so locked in that God must give and to lock that teaching in from Isaiah 53 is putting more weight on that scripture than it can bear.

A third key text which the positive confession people use is Mark 11:22-24 and James 5:14-15.

Mark 11:22-24 is a scripture that relates to the mountain. If you have a mountain and you say to his mountain 'Be thou taken up and cast into the sea,' and do not go on doubting in your heart but believe that what you say will come to pass it will be done. James 5:14-15 "If any one of us is ill let him call for the elders of the church and let them pray and anoint with oil and pray the prayer of faith and the Lord will raise the sick person up and if he has committed sins they shall be forgiven him."

I think James has been greatly neglected in the church it's been neglected by two kinds of people. It's been neglected by the traditional and even the Pentecostal church, which hasn't practiced the laying on of hands and the anointing with oil. But the neglect has also been practiced by many positive confession people.

It's like the fund raising letter I received from a positive confession ministry that was asking me to send contributions. The letter had a prayer cloth in it. It told me that on the back of the prayer cloth write your prayer requests and send it to him, he would lay his hands on it, he would pray for it then send it back. Then keep it on your body 7 days and God will answer your prayer while you keep saying what you wrote on the cloth. *Say it!* Not once did that letter say, go to the elders of your local church and let them anoint you with oil and let them pray for you. Why didn't they say that?

Because you wouldn't have sent your offering if you had done that. So it's possible to neglect this scripture of all kinds of reasons. The problem with these tests in using them exclusively to demand things of God is when taking the scripture, one must take all of the scripture on a subject.

I meant to bring a yardstick tonight. The yardstick is a rule and the scripture is yardstick. Within that yardstick of scripture there are not only scriptures which incite us and inspire us to faith. But there are also scriptures, which tell us about enduring and about suffering and about going through deep valleys. So the scriptures cannot be broken. The problem with any mis-emphasis or wrong teaching is that it will only quote that part of God's word which unites or agrees with it's particular teaching position. But the balanced teaching of scripture will be the view that takes into account all of the scripture. Some people take the yardstick of scripture and break it in half and say, This is scripture. These 18 inches is scripture. But stretch it out so that 18 inches is 36 inches.

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It's what the devil did with Psalm 91, If you jump he'll give his angels charge over you. Jesus said, No, there's another 18 inches of scripture. Thou shalt not tempt the Lord your God. So Jesus took the whole of scripture. You can never set the scripture against itself. The scripture cannot be broken. The best interpreter of the scripture is the scripture. So that if the scriptures call us to faith and if there was nothing else in the scripture that ever talked about any kind of other event happening such as suffering then we'd have to say that the whole 36 inches of scriptures is a call to faith and a call to move mountains.

But if on the other hand scripture has some things to say to us about suffering and going through illness, about praying, Thy name be honored, thy kingdom come, Thy will be done on earth as it is in heaven, then we have to listen to that. And by the way, the positive confession people say the prayer, Thy will be done on earth as it is in heaven, is a guarantee that healing is ours because do you think anybody is sick in heaven. God's will in heaven is that everybody be well. Therefore His will on earth is that everybody be well. That is to misunderstand what Jesus says – Thy will be done. In the Garden of Gethsemane he says, "Remove this cup from me. Nevertheless not what I will be what thou wilt be done." You think there's any Gethsemanes in heaven. No. It would not be God's will for Jesus to suffer in heaven. But it was God's will for Jesus to suffer on earth. It was God's will for Jesus to have Gethsemane. It was God's will for Jesus to go to the cross. So when he prays Thy will be done on earth as it is in heaven, he is saying, May we have the same response to God's will for us on earth as we'll have to God's will for us in heaven. Not that the same will is equal in both places. But that the same response is demanded on earth as it is in heaven. There are no Calvary's in heaven that I know of. There are not Gethsemanes in heaven that I know of. But Jesus played to be released from God's will that involved a Gethsemane and Calvary.

Mark 11:22-24 has been particular abused by the name it and claim it view. Confess your healing. If you say to this mountain, Therefore go on saying it. You may not have the physical manifestation of your healing but say it. Note that in all the miracles of the gospels in Acts, no one is ever sent away confessing their healing that was not healing. No one was ever sent away being told verbally confess it even though you don't have the physical manifestation or the physical system. It doesn't bring any credibility to the gospel for me to be saying I'm healed when I'm blind as a bat. Nonsense.

Can I ever say something is true by faith when I haven't seen the manifestation? Sure there have been times when I've said in my heart this is going to come to pass and it has come to pass. But it isn't a matter of going around telling everybody and speaking it out in that way. Jesus never sent anybody away still sick, confession they were well when they were not. We ought to at least relieve people of the guilt of having to say they're well when they're sick. It is not an admission of *un* faith to say, "I'm sick."

Mark 11 and James 5 were meant to stimulate us to faith. We get to settled down in not having faith. They were never given to be isolated from the rest of God's word so that that becomes the totality of scripture for the scripture again is the yardstick.

I've given some key texts where I feel the positive confession people take the scripture beyond the boundaries that scripture allows. That's the first major mistake I think they make. They misinterpret key passages.

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The second mistake I believe they make is the selectivity of scripture.

I refer to this in regard to the yardstick. For example a man has three score years and ten. Therefore 70 years is a guarantee of life. Everybody's guaranteed 70 years. If he died before then, then he died out of faith. God's guaranteed you seventy years. Seventy healthy years.

Hezekiah though should have died when he was I think 54. God told him he was going to die. He said, "God, I don't want to die, and he makes a deal with God. "Give me 15 more years." I believe he got those 15 more years out of God's will. For in those 15 more years a son was born to him named Manasseh and he managed to show Babylon all his wealth and sowed the seed for the dissolution and destruction of his own kingdom. Better off if he had died at 54 in God's will when God wanted him to die anyway.

What about Stephen? Did he live until he was 70? What about James in Acts 12? One of the inner three – Peter, James and John. Did he die before he was 70? Of course he died before he was 70. Was he out of God's will when he died as a martyr? No.

Epaphroditus feel ill and nearly died but in his case God had mercy on him. Philippians 2:26. But Trophimus Paul once left sick at Miletum. Positive confession people dislike Paul about as much as the super spiritual people at Corinth disliked him. They say here is an example of an apostle who didn't have faith. He had good ideas and his position on justification by faith was great but that Paul wasn't a perfect model for us either. Just because he didn't have faith for healing and left people sick doesn't mean he's got to become a pattern for us.

Then why does Paul say, "Follow me as I follow Christ." Why did God have him write scripture in the first place if he isn't somehow a pattern for us to work with? "I left Trophimus at Miletum ill." Didn't he pray for him? Sure he would have prayed for him. That would have been a practice of the church. Didn't miracles of healing happen through Paul yet Trophimus remains ill, 2 Timothy 4:20.

Timothy, your oft infirmities. Take a little wine for your stomach's sake. I kind of think Timothy had a habit of picking up oriental bugs traveling in near eastern cultures. Paul had a thorn in the flesh, which had the sting of a physical manifestation. Many people try to explain that away as something spiritual. But a thorn in your flesh is something that pierces. He says in Galatians 4:12-15 that when he first came to the Galatians he came to them because he was sick. That's how they got the gospel. Considering the fact that he came to them from the lowlands and many people got malaria there in those times and they turned to the high mountain valley area of Galatia to recover it makes sense that that's probably some kind of thing that Paul had picked up in the lowlands by the Mediterranean and he went up there to recover. It was that incident that led him to preach the gospel in the first place to the Galatians.

So what the positive confession people do is concentrate on Mark 11 and James 5 but neglect Philippians 2:26, 2 Timothy 4:20, 1 Timothy 5:23 and 2 Corinthians 12:7 and Galatians 4:12-15, not to mention Hebrews 11. Hebrews 11:32-35 and 35-38 show us two people who have faith.

A third text is not only a mis-interpretation of some key text and selectivity of scripture but a third mistake I think the positive confession movement and it's over emphasis is a mistake theologically. A failure to understand the relationship of this age and the age to come.

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In the Old Testament context, if you lived in Old Testament times and you were looking ahead to the future, you were looking ahead to a time of salvation when Messiah would reign. And he would reign on earth. Salvation was something holy future and would come in an era in which Messiah would reign. Jesus however brought the kingdom in a different way. Instead of totally moving all of the future into the present, the only moved part of the future into the present. He tells in his parable of the kingdom that the kingdom of God is within you. The final and complete kingdom of God is where there is no more death or dying or illness or disease or crying or pain, where the lion will lay down with the lamb. Where Messiah will reign in righteousness supreme. That's the total future.

What Jesus did in his coming is take if you will a handful of the future, grab it, and plant it in the present. The seed of the kingdom so that the kingdom of God is within you. God already is reigning with you. The start of that seed is the liberation of the gospel, which comes in our lives when we become owned by Jesus Christ, when we become his property. When eternal life is moved into us.

But we are people who live between the times. We live with eternal life now but eternal life is yet to come. We live with the forgiveness of sins but we know we need to continually struggle against the old man until we are perfected. I am justified. I am being sanctified. I shall be glorified. The future age involves me being all three. I'm not only justified and sanctified but glorified. My body will be effected by the work of Christ. But right now I am justified, I am being sanctified, I shall be glorified.

What the positive confession people are trying to do is to say God has moved practically the whole of the future into the present so that not only do you have the guarantee of the forgiveness of sins in the here and now. But you have the guarantee of the healing of all illnesses as well because in the future there won't be any, in the present there won't be any as well.

How then do we understand this dynamic tension between the fact that we live now and yet we live to come? We are dying but yet we shall be made alive. Paul has this dynamic tensions in Romans 8 when he talks about facing suffering and adversity. He says we know not. What a statement for a Christian leader. We know not how to pray, as we ought.

Then he turns right around and says, But we know that god is working God in all things.. there are times in this age times when we know not. I do not know why people are not healed. I would not be so callus as to suggest that everyone who is not healed has sin in their life or hasn't had faith. I think that's an affront. I think these people who teach this are wounding God's people physically. I'm sick of it. I'm tired of people having to bear that kind of reproach when it doesn't belong to them. And in the name of the hurting, the helpless and the innocent, I stand up in the name of God to protest!

We know not. That's why we ask the Spirit to pray through us when we come to the end. We don't know. But we know. We know what. God is working the good in all things. We live by that. I encourage you to see the two sides. I encourage you to pray for God to change the circumstances. And I encourage you to trust in God when he doesn't change the circumstances. We need to see more emphasis on healing. And we need to see more emphasis upon serving God no matter what.

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Let's take the whole of scripture. Let's take all 36 inches on the yardstick. Let's believe God. Let's be people who have faith in God. Not just faith in a particular thing, but faith in God no matter what.

Our Father, we come to you this evening and we yield our lives in a fresh way to you. We realize Lord that you have moved the kingdom into the present, even as the significant battle of WWII came on June 6<sup>th</sup> with D Day. We may speak of the way as having been won on that date. Yet from June 6, 1944 through May 8<sup>th</sup>, 1945 the worst casualties of the way occurred even though looking back we see that the war was won then on June 6<sup>th</sup>. So we see that at Calvary the war was won. The battle still goes on. VE – victory in Europe day victory in the kingdom day has not yet completely, fully and finally occurred. But the cross settled everything. That was the victory that did the enemy in. All the battles that the enemy is fighting now are losing battles. The tide has already turned. At Calvary and at the resurrection the battle turned. We will live to see the end of the conflict with Jesus Christ King of kings, Lord of lords. By the finger of God you cast out demons and you invaded the devil's territory in your life and you turned his kingdom inside out. You stole hell's gates and we march successful through the battle lines of the enemy because you are King of kings and Lord of lords. But we realize that there are casualties and there are conflicts. The flesh wars against the Spirit. The body falls into sickness and wars against health. We know that there is coming an age when all will be made new and creation itself is growing for the day of the liberation of the children of God. But in the now, in the present moment we intercede for our brothers and sisters. We do not understand all the mystery that's related to healing. But we would not let that deny us the prayer of faith. We believe that you to work in correspondence with faith. We ask that no one would ever be sick in our midst because of un-confessed sin in this body or because of the failure to trust you to do the abundant, the exceeding great beyond what we can ever imagine. God, remove unbelief from our heart. Take with it also the condemnation we heap upon people when we do not see prayers answered as we think they should be. God grant to us that with a great move of faith there would be a great move of compassion, that we would not point fingers at one another and try to discern as did the disciples, Who sinned? This man or his parents? That we would use our hands lifted upward in praise and in humble supplication to you. For those in this body who have been prayed for and have been anointed with oil, who have cleansed their life through waiting before you, who have opened their heart to you and are trusting yet for healing, we take this scripture, Greater is he who is in you than he that is in the world. We pray Lord for your help and your grace to be given to these people. That while they wait for you to move upon them with healing they would not simply pass the time in idleness nor in pessimism nor in depression but would serve you joyfully and completely and freely without condemnation until either they are completely healed or until we're in your presence forever and ever. Lord, because our faith is in you we're going through no matter what happens to us in life. We are going through and that's our positive confession. Greater is he who is in us than he who is in the world. Work out your perfect plan in our life. Thy kingdom come thy will be done. Encourage the faith hearted. Your scripture has told us that you a bruised reed you would not break and smoking flax you would not quench. Simple words meaning that a stick that has been bent you would not come along and break and a wick that's about to go out you don't treat with snuffing it out. But you attempt to strengthen the bruised reed. And you attempt to kindle the smoking flax.

**HEALTH**  
**Positive Confession**

Your mercy is so great. You would not visit us with your condemnation but with your gracious life. We honor you and praise you and we bring you glory. We worship you.

[end of tape]