David healed from an eye disease
David is now 18 and wears glasses: that one runs in the family
In the 300s the most explicit cause of conversion to Christianity was exorcism and miracles.

Here are some examples.
Origen of Alexandria had witnessed Christians casting demons and healing the sick.
Cyprian, Bishop of Carthage, said that Christians were sometimes healed in his own day during baptism.
In the 350’s Athanasius wrote the story of Saint Anthony (an Egyptian hermit)
Athanasius responding to skeptics
“if you don’t believe it, come and see it for yourself”
Saint Quadratus of Athens
(one of the first Christian apologists)

Writing in the early 2\textsuperscript{nd} century said that some of the people that Jesus raised from the dead were still alive in his own life time
Tertullian, early Christian theologian, polemicist, and moralist

Writing in the later second to early 3rd century, named prominent pagans grateful to Christians because they were cured from evil spirits through Christians
Hope is patience with the lamp lit.

"You can judge the quality of their faith from the way they behave. Discipline is an index to doctrine."

The more you mow us down, the more numerous we grow; the blood of Christians is seed.

The blood of the martyrs is the seed (of the church).

You cannot parcel out freedom in pieces because freedom is all or nothing.

Christians are made, not born.
Irenaeus: early church father and apologist

Listed all sorts of miracles taking place in his day, similar to miracles in the gospels and Acts.

He said that as a result of these miracles, many pagans converted to Christianity.
Saint Augustine, Bishop of Hippo, also talks about miracles (5th century)

- There was a time he thought miracles were not happening much.
- He went on to say that clearly lots of people still got healed. Knew of a blind man who was publicly healed.
- He started a depository of documents recording miracles in his diocese of Hippo. In two years he had collected more that 70 testimonies of miracles including someone being raised from the dead. *City of God 22:8*
- And there was a nearby shrine that had kept record longer and they had a much larger collection of miracles.
Augustine had a tooth pain so severe that he could not even talk. His friends prayed for him. And he was instantly healed.
Augustine of Hippo

• He also tells of another friend by the name of Innocent, who was an official
• Innocent had anal fistula
• So Augustine and others gather around on the night before the surgery to pray for him
• The morning of the surgery, the doctors found only completely healthy tissue
First bishop of Arbil

• First bishop of Arbil / Erbil (name not mentioned) was converted through witnessing a Syrian evangelist raising someone from the dead in the year 99

• This was reported in the Chronicles of Arbil
The Middle Ages (5th to 15th century)

• In the medieval period people depended especially on relics (like fragments of bones from saints) for healing
• The idea was related to the fact that when a corpse was thrown on top of Elisha’s bones, the corpse came to life
• And people were often healed—this shows that God is more interested in our hearts than in our formulas
Gregory of Tours (France), another church father

• Reported that at a church festival both a disabled man and a blind man were healed (November 579)

• Gregory also noted a rural healer who went to a young man who was deaf and mute from a fever, the healer put some consecrated oil on him and he was healed.
Augustine of Canterbury: the “missionary apostle of England”
Other missionaries with miracles associated to their ministry

- Columba (Irish missionary to the Scots)
- Willibrord was a missionary to Denmark
- Saint Boniface missionary to Germany
- The conversion of Georgia (central Asia, not the US) was attributed to a Christian foreign slave girl who prayed for the healing of the nation’s queen mother
This continued throughout history

For example in Burma (now Myanmar) there were miracles associated to Qo Thah Byu’s ministry in the 1800s
There was also regular healing that occurred during the medieval period

- Tenard, an oblate in France, was paralyzed for 3 years and was healed after a vision
- Around 1100 Bernard of Clairvaux is said to have placed a boy’s withered hand on the hand of a dead saint and the boy’s hand was healed
- Healing was also associated with Saint Francis of Assissi
- The 9th century East Syrian Bishop Thomas of Marga talks about a missionary in Asia in the generation right before him, named Elijah, who performed healings and some exorcism
Reformers reacted against the excess of the medieval period such as the use of relics

• They were many relics around, and people were making money

• As Luther said: “One man claims to possess a feather from the wings of the angel Gabriel, and the Bishop of Mainz has a flame from Moses’s burning bush. And how does it come to pass that 18 apostles are buried in Germany when Christ chose only 12” (Bentley, Relics, p. 177)
Calvin, reacting against the medieval church said that Apostolic miracles have ceased, but he believed God still answers prayers for healing
• Before the Enlightenment, many Protestants (Puritans and early Baptists) continued to believe in miraculous healing
• Some Protestants eventually partly accepted the radical enlightenment
• Some however, like John Wesley, warned against skeptics—he said one can’t just dismiss evidence from miracles, either from the Bible or today
• Sometimes Protestants who did not believe that miracles could happen today, were surprised when miracles happened—so when they happened they called them “special providence”
the 17th century

• Many protestant reacted against deists
• In the 1600s, Presbyterian Richard Baxter reported many healings
• The Scottish covenanters reported many miracles
• In 1661 Valentine G greatrakes (an Irish Christian with a healing ministry) found that people he prayed for got healed of deafness and inability to walk.
France

- In 1690s, French Huguenot refugees claimed many miracles—many Jansenists were healed, one of them a 3-year old child blind since suffering small pox and healed in March 1727
- In July of 1727 Anne Augier was suddenly and publicly healed after 22 years of paralysis
- May 1728, Jeanne Stapart was cured after 11 years of blindness in her left eye as well as being cured of paralysis
- After this many medically documented healings took place, but French Jesuits suppressed the movement
- Still, John Wesley (mid 1700s) regarded the evidence of the early Jansenist healings as undeniable
The USA

• Mercy Wheeler was bedridden since 1726—but on May 25, 1743 she began to shake, then she got up and began to walk saying “bless the Lord Jesus who has healed me”

• People who did not believe in miracles back then said this must be "a special providence"

• The Boston Gazette declared that her healing was “well known and attested” (reported by Baylor scholar Thomas Kidd)

• July 25, 1769 Mary Read had been bedridden for three years—heard a voice saying rise and walk three times, and she was healed

• July 10, 1794, Mary Spaulding was instantly healed

• There were many others
John Wesley’s journal gives eye-witness accounts of healings

- Wesley’s brother Charles was very sick in bed, when a woman who was moved by a dream came to him and commanded in the name of Jesus of Nazareth arise—and he was healed.
- A doctor denounced the emotions in Wesley’s meetings, but he changed his mind after one of his own patients was healed there.
- Ann Brookes had a blind eye, she prayed for healing, and was healed.
The ministry of Johann Christoph Blumhardt (1805-80), Lutheran village pastor, Germany

- He was diagnosed with small pox but prayed through the night and was suddenly healed
- In 1843, his dying baby recovered after prayer as did his dying wife in 1844
- A seminal experience was a long time of prayer for a woman in his congregation who was demonized; the demon kept refusing to come out, but finally the demon confessed Jesus is victor and came out—it changed the spiritual climate of the whole area
- In 1846 a physician certified the healing of a previously incurable skin rash
- There was a woman whose hand was closed due to seizures; the doctor in Tubingen said it was incurable—she was cured her first service at Blumhardt’s church; the physician initially refused to believe she was the same woman
- In 1872 a young man clubbed a boy on the head, the doctors warned that the boy’s skull has been split open—the boy was expected to die within 2 hours, but Blumhardt prayed for him and the boy recovered and after that treated Blumhardt like a grandfather
Blumhardt viewed healings as a foretaste of the kingdom—the already, not yet concept

Kingdom at work now and in the future fully consumed

- Blumhart’s son Christoph continued his ministry in prophecy and healing into the 20th century
- Rudolf Bultmann thought that miracles in the NT were legends and said the same thing about Blumhardt—but Blumhardt’s accounts were recorded first hand by eye witnesses, they were not legends
- Consequently Karl Barth said that Bultmann was being uncritical; he rejected the accounts without thinking
- Barth accepted the ministry of Blumhardt
• Dorothea Trudel and her colleagues (in Männedorf Switzerland) prayed for people and many were healed
• A generation later a scholar noted that her cure were certified by well known physicians
• John G. Lake refers to her as “An Apostle of Healing”
By the late 19th century, more Christians were praying for healing—there was a movement that emphasized healing and holiness

• In most of the 19th century, Christians said that we should submit passively to suffering, but the late 19th century emphasized pursuing God actively and also praying for healing, and of course recognizing that suffering also is part of the Christian life

• Influenced by Trudel, Blumhardt, and Otto Stockmayer, the Boston doctor, Charles Cullis, prayed for his bedridden patient (Lucy Reed Drake) to be healed of her brain tumor—in January 1870 she was healed and returned to work

• In 1873 Cullis as well as Presbyterian minister, William Boardman, traveled to Europe to learn from the examples of Trudel and Blumhardt
Many Methodists also became part of this healing ministry

- John Inskip who had been skeptical about healing, but then was healed
- In the 1860s Phoebe Palmer (influential in the American Methodist Church and the Holiness Movement) promoted belief in divine healing in holiness circles
Andrew Murray
(South African Dutch reformed minister)

• Lost his voice and could not preach—went to the healing home at Mannedorf, Switzerland and was healed
• He became a major proponent of divine healing and published about his healing in 1884
1876 Jennie Smith (from Clark County, Ohio) published a work about resigning herself to her sickness—then she began wondering about divine healing.

On April 23, 1878, Tuesday evening, some people began praying for her—after about 2 hours, she asked God to just do his will.

Then she got out of bed and walked around the room for the first time in 16 years.

She became an evangelist after that, preaching to men on the railroad until she died at the age of 82 in 1924.
• In 1880, Carrie Judd had been bedridden for 2 years—she was healed and she became an advocate for divine healing
• In 1882, Maggie Scott learned of Judd’s testimony and was healed herself
• Amanda Berry Smith (an African American evangelist) went to England, India and Africa—she was also a strong supporter of divine healing
Some of the leaders in the healing movement in the late 1800s

• A J Gordon (a Baptist minister for whom Gordon-Conwell seminary is named) produced a huge collection of healing testimonies throughout history

• A B. Simpson (founder of Christian and Missionary Alliance)
The healing movement was a respectable interdenominational evangelical movement

- It continued with figures like R A Torey (at Moody Bible Institute and Biola)
- Unfortunately, there were some extremists like John Alexander Dowie—in contrast to people like A J Gordon, Dowie was against doctors and said that you have to only have faith to be healed
- Many reacted against Dowie and those who carried on Dowie’s legacy were the early Pentecostals—God will heal through faith without medicine
- Other evangelicals reacted against early Pentecostals
- Most Pentecostals today have a more balanced view of healing
Many reacted against the extremes because of people who died from sickness

- Rowland Bingham (founder of SIM) affirmed many healings and prayed for the sick—but he reacted against the extremes
- A. B. Simpson originally taught not to use medicine either, then some of his missionaries died of malaria—after that C&MA allowed the use of quinine
Eventually that’s what happened to Pentecostals too

- Many miraculous healing were taking place, but 45 South African Pentecostal missionaries died of malaria because they refused to take quinine
- A leader of Pentecostal missionaries in Africa concluded “we can do more for the kingdom if we take quinine and stay alive”
- Pentecostal leader Donald Gee affirmed the spiritual commitment of those who were refusing medicine, but questioned their common sense
Many critics of divine healing said it was a feminine superstition—women were more likely to be sick and to be healed.

- A number of early women doctors were known for praying for the sick, like Dr. Jane Baker who was healed of breast cancer in 1892.
- Dr. Jenny Kidd Trout, who was the first woman officially licensed as a medical doctor in Canada, helped establish the women’s medical college at Queen’s University, but by 1891, she was an invalid—she recovered after prayer and after that began praying for the sick.
British Anglican James Moore Hickson had a ministry in the Anglican Church around the world in the 1920s

- When he was 14 he prayed for people and they were healed
- Anglican bishops around the world attested of healings of blindness, deafness and even a shrunken leg calf growing back within an hour
- In 1922, local newspapers in South Africa confirmed a number of the cures
- 1924, various newspapers in England reported healing through his ministry
Pelendo

- Congolese evangelical
- pictures from Mwanga Productions reenactment
September 7, 1930: Kuzuwa bled to death

- Pelendo reported: found dead
Pelendo prayed for her
She repeated the Amen after him!

- After this, the village served “the God who raised Kuzuwa”
With the reenactment actor, Dr. Weanzana Nupanga
William Duma
(Zulu South African evangelist)

- Said to have raised a girl from the dead
- Our friends Rodney and Eva Ragwan noted that their parents both witnessed miracles through Duma