

Free Report #2

Three New Testament Examples That Prove Healing is in the Abrahamic Covenant and that Gentile Christians are Included in it Now.

Case #1

In Luke 13:16, Jesus healed a woman who had a bowed over back. She had been in this condition for eighteen years. He said her problem was a demon, a spirit of infirmity.

The word infirmity translates a Greek word that combines two Greek words, the Greek negative plus the Greek word for strength. The combination word, infirmity, then literally means the absence of strength or no strength. In other words, this demon had the ability to sap the strength from a person. In this woman's case, he sapped the strength from her back so that she could not lift up herself. Then, Jesus said that this demon came from Satan because he was the one who had her bound all this time.

Her affliction isn't what grabs us in this passage. It isn't her healing that grabs us in this passage. It is the reason Jesus gave concerning why He healed her. That reason is the fact that she is a member of The Abrahamic Seed Group. Look closely at some things from this startling Scripture.

Look at the word translated ought in verse 16. Ought translates the impersonal Greek verb DEI which means, "Given the circumstances surrounding a case, that which follows is a logical necessity." The force of this will become apparent to you in just a moment as we look at the circumstances that surround the case of this woman. What are these circumstances?

Her circumstances were twofold. First, she was Abraham's seed. She was in that special, historical group known as The Abrahamic Seed Group. So What? This is paramount because we can prove to any open minded intelligent person that healing, prosperity and family well-being, in addition to salvation, is guaranteed to every member of The Abrahamic Seed Group by the Abrahamic covenant. (See this author's book, What Are Abraham's Blessings Anyway?)

Therefore, no member of this group should have the devil, demons or sickness dominating their lives for eighteen minutes, let alone eighteen years. Yet, second, this is what her circumstances were. She was dominated by the devil; his strength sapping spirit demon and the sickness he produced (her bowed over back.) This was the set of circumstances that Jesus faced that day.

Now, given this set of circumstances, our word DEI, ought, comes to bear. This word, remember, means that what follows in response to a given set of circumstances, is not only logical but also necessary. Consequently, His healing of that woman must be viewed in the context of this definition. Why?

Since healing is guaranteed (in the Abrahamic covenant) to the members of The Abrahamic Seed Group, and since Jesus was the one who made the Abrahamic covenant to start with, then he must logically do something about an infraction of it. Logically, he must heal her to keep his word with her.

Furthermore, He absolutely must heal her. He had no choice. Our word DEI, or ought, gave Him no choice. It was necessary that He heal her. Had it not been necessary that He heal her, another word would have been used here. However, this word, DEI, takes away all choice in the matter. He had to heal this woman. Why? Because of one reason, she was a member of The Abrahamic Seed Group. In other words, her inclusion in the Abrahamic covenant was the reason Jesus gave concerning why He healed her.

What does this have to do with me? If you are a Christian, you are now a member of The Abrahamic Seed Group by the new birth and grafting and are also included in the Abrahamic provision of healing. A final interesting thought: this woman didn't even have to ask Jesus to heal her simply because of whom she was. She was a member of The Abrahamic Seed Group. So also are you dear Christian.

Case #2

There are Sixty Promises in the Abrahamic covenant. The key term in these Sixty Promises is Bless. Bless translates a Hebrew word that means the beneficial endowment of God's power to produce well being in every area of a person's life. In our book, *What Are Abraham's Blessings Anyway?* we prove over and over that healing, prosperity and family well-being are contained in this word when used in conjunction with the Abrahamic covenant. In other words, bless is a synonym for healing, prosperity and family well being.

In thirteen of the Sixty Promises in the Abrahamic covenant, God included us Gentile Christians. I shall cite one of the thirteen here. In Genesis 22:18, we find Abrahamic Promise #60. It states, "In thy seed shall all the nations of the earth be blessed." In Galatians 3, Paul states that the Seed is Christ. "Nations" here, means Gentiles or "ethnic groups." Bless, remember, contains healing, prosperity and family well being. Therefore, Genesis 22:18 will read, "In thy seed (who is Christ) shall all nations (Gentiles or ethnic groups) of the earth be blessed (have healing, prosperity and family well being.)" You, Gentile Christian, are now included in this. For the complete explanation and proof of the above two paragraphs, see this author's book, *What Are Abraham's Blessings, Anyway?*

Now, in Acts 3, the first healing after Jesus returned to heaven took place. Peter and John used Jesus' name to heal the man at the beautiful gate of the temple. Why did Jesus' name work to heal this man?

The answer to this question is found in Acts 3:25. Peter gives (in his own words) the reason why Jesus' name healed the man. He said to the people listening to his voice, "You are the children of the prophets, and of the covenant that God made with our

fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed."

Obviously, you can see that Peter quoted Promise # Sixty here as the reason Jesus' name healed this man. In other words, here is another New Testament example of healing based upon the Abrahamic covenant. If healing isn't in this covenant for The Abrahamic Seed Group, then why did Peter cite it as the ground of this man's healing?

Several things grab us here. First, Jesus' name healed the man because He was the Seed of Promise # Sixty. Second, in Scripture, unless the context dictates otherwise, the expression, "the fathers," always pertains to Abraham and sometimes to Isaac and Jacob. Third, Peter here equates the entire Abrahamic covenant with Promise # Sixty. Fourth, "all nations or kindreds" include Gentile Christians. Are you getting this? You are included in the "blessing" of the Abrahamic covenant since you are part of the group known as "kindreds" or "nations" of the earth. "Blessing," you will remember, includes healing. This passage proves it. And you, all kindreds-nations are in the healing aspect of the Abrahamic covenant.

Case # 3

If you ever doubted that Abrahamic healing and prosperity are still in force in the New Testament, study very carefully Hebrews 6:10-20. This is the most amazing passage in the entire New Testament. It is a marvel of grammatical excellence. Here are some things gleaned from Greek grammar and syntax to help you understand it better.

(1) The "hope" in verse 11 and the "hope" in verse 18 are the same "hope" and both are synonyms with the expression "Abrahamic Covenant".

(2) The "promise(s)" in verses 12,15 and 17 are all the same "promise(s)" and are synonyms with "The Abrahamic Covenant".

(3) In addition, the "hope" in verses 11 and 18 and the "promise(s)" in verses 12,15 and 17 are used interchangeably. They are synonyms with each other and with "The Abrahamic Covenant".

(4) Also, the word "counsel" in verse 17 is used interchangeably with "hope" and "promise(s)" mentioned above.

So then, we have these four terms that are interchangeable: "hope", "promise(s)", "counsel" and "The Abrahamic Covenant".

But these are not the only expressions in this amazing passage, which are interchangeable with one another. There are three more that are interchangeable also. "Them whose faith and patience inherit the promises" in verse 12 is interchangeable with "the heirs of promise" in verse 17. And both of the above expressions are interchangeable with "who have fled for refuge" in verse 18.

In other words, the above three expressions apply to the same group of people: The Abrahamic Seed Group. "Them whose faith and patience inherit the promises" in verse 12, "the heirs of promise" in verse 17 and "who have fled for refuge" in verse 18 are descriptions of the same single group of people, The Abrahamic Seed Group.

What does all this mean? It means that your mind is about to be blown! Read verse 15 in Hebrews chapter 6. It simply states that Abraham obtained the promise. Obviously, the promise he obtained was the promise to be blessed in verse 14. Again, "bless" includes healing, prosperity and family well-being in addition to salvation. But this isn't all.

Now read verse 12 in Hebrews chapter 6. Obviously, there is a group of Jewish Christians who inherit the promise(s). Now, here is the clincher. The Greek text here shows us that the promise(s) they inherit are the same that Abraham obtained in verse 15 which was "bless."

Now, look at the word "inherit" again in verse 12. This is in the Greek present tense which means "continuous action in present time." This makes verse 11 declare that this group of Jewish Christians were "inheriting and keeping on keeping on inheriting" the same thing that Abraham obtained in verse 15. In other words, since Abraham obtained healing, prosperity and family well-being in verse 15, so do the Jewish Christians in verse 11. Furthermore, they do so continuously. This is exactly what the Greek syntax means.

Here, we have the healing, prosperity and family well-being provided in the Abrahamic covenant still operating continuously during the New Testament era for Jewish Christians! And you, dear Gentile Christian, are simply grafted into all of this.

Study this passage very carefully with these interchangeable expressions in mind and you will see for yourself that there can be no doubt that Abrahamic healing and prosperity are still very much in force in The New Testament. For a full yet simple study of this outstanding passage of scripture, study chapter three of our book, *The Unbroken Force of Abraham's Blessings*. In this chapter, we lay this thing wide open. We demonstrate beyond a doubt (from Greek syntax but explained in plain English) that Abrahamic healing and prosperity are very much in force during the New Testament era for every Christian.

Furthermore, in our book, *How To Exercise God's Megaton Power Now*, we demonstrate again the unbroken force of Abrahamic healing and prosperity during the New Testament era. We do this from Acts 3. This passage tells the story of the healing of the man at the gate Beautiful. In this scripture, Peter relates his healing to The Abrahamic Covenant. Read also Luke 13 about the woman Jesus healed and related her healing to the fact that she was a daughter of Abraham. Abrahamic Healing is still valid!