

# THE BIBLICAL TEACHING & RECORD REGARDING HEALING<sup>1</sup>

Since all kinds of groups and people including members of false cults, false religions, etc., claim to be able to heal people, **if we are going to recognize true healers, and the hand of God as opposed to other sources for alleged healings, we are going to have to go to the only source of absolute truth—the Bible**, to find out how to recognize true healing from false healing, and those who possess the true gift of healing, from those who are counterfeit.

**THE OLD TESTAMENT RECORD.** Ex. 4:11; Dt. 32:39; Job. 5:17-18; Isa. 45:7; Lam. 3:37-38.

“What testimonies! By His own declaration, God assumes ultimate responsibility for health or sickness, for life or death... *From the time of Abraham (about 2200 B.C.) until the time of Isaiah (about 750 B.C.), ONLY 20 SPECIFIC HEALING INCIDENTS APPEAR IN THE OLD TESTAMENT RECORD:* five in the time of Job and Abraham, five in the time of Moses, two in the time of Samuel, and eight from the time of David until Isaiah. Then from about 750 B.C. onward, no recorded healings through men occurred until the time of Christ!<sup>2</sup> (See chart in appendix “*The Old Testament Healing Record*” for complete listing).

“**AFFLICTED BY GOD.** God physically afflicted people on numerous occasions. This aspect of God’s justice often escapes our attention. People quickly seek healing, but conveniently ignore God’s judgment. For example, God brought a crushing blow to the Egyptians when they refused to let the Jews return to Palestine (Exodus 12:29-30). Literally thousands of firstborn people and cattle lost their lives as a punishment for a nation’s disobedience. God is not always easy on His own people, either. Nadab and Abihu, the sons of Aaron... (Lev. 10:1-2) ...Ezekiel became a widower in the midst of his prophetic ministry... (Ezekiel 24:16-18).

1) “**SIN-RELATED SICKNESS.** Some physical affliction came because of personal sin, although the person afflicted was not always the sinner. Surprisingly, when affliction was most appropriate, God occasionally withheld it. After Aaron led the nation into idolatrous worship, for example, the Lord smote the people, but not Aaron (Exodus 32:35)... On other occasions the one who sinned received God’s physical chastisement. Miriam...(Num. 12:1-15)... and Korah (Num. 16:1-50)... Even a person who did not sin sometimes became the subject of God’s affliction. The most prominent example involves the child born out of David and Bathsheba’s immoral relationship (2 Samuel 12:1-23).

2) “**UNEXPLAINABLE SICKNESS.** The Old Testament contains many cases of unaccountable illness. They seemingly have nothing to do with sin or even a known disease...Mephibosheth ...(2 Sam. 4:4)...the death of the Shunammite’s son (2 Kings 4:18-37)... Daniel turned ill more than once after receiving prophetic visions (Daniel 7:28; 8:27).

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<sup>1</sup> Compiled by Mike Edwards, Goroka, Papua New Guinea, ca. 2000 (rev. 2018, Madison, Ohio). Virtually all the material contained in this outline has been taken from the best single book dealing with biblical healing that I have ever found: “*The Healing Promise*”, by Richard Mayhue (Harvest House: Eugene, Oregon, 1994). The information contained in the footnotes in the back of the book alone, are worth the price of the book. I know of no other book that covers this topic in such a thorough and biblical way.

<sup>2</sup> “John Wimber and Kevin Springer, *Power Healing* (San Francisco, CA: Harper & Row, 1987), 244. Appendix C, ‘*Healing in the Old Testament*,’ this source needs to be used with great caution and careful study lest one be left with erroneous impressions. Of the 75 texts cited, only 15 deal with a particular incident of physical healing. Most deal with spiritual, national, or millennial restoration, not physical healing. It is a bit ironic, considering the book’s emphasis, that three of the texts listed contain the message that ‘there is no healing’ (Jeremiah 46:11; 51:8-9; Hosea 5:13). Surprisingly, the list does not include six of the 20 Old Testament occurrences of specific healing (Genesis 21:1-2; 29:31; 30:22; Numbers 25:1-9; 1 Samuel 1:19-20; 2 Samuel 24:1-17; and Job 42).” (Mayhue, references, p. 273)

3) “**SATAN INVOLVED**. Only the well-known Old Testament episode of Satan afflicting Job indicates that Satan could be an agent for sickness (Job chapters 1 and 2).

4) “**SAINTS WERE SICK**. Believers were not immune to physical infirmities. Isaac (Genesis 27:1) and Jacob (Genesis 48:1) became sick and later died. Job was severely smitten with boils (Job 2:7).

“**HEALED BY GOD**. God not only afflicted but He also healed. And no one can accuse the Lord of having one favorite healing technique. The means of healing varied widely and numbered almost as many as the actual healings themselves. Healing methods ranged from God’s direct intervention, to human prayer, to some of the most bizarre methods imaginable... Miriam (Num. 12:13-15)... Nebuchadnezzar... (Daniel 4:28-37) ...Naaman (Numbers 21:4-9). *Certainly no Old Testament norm emerged as a healing method that God consistently favored.*

- 1) “**GOD HEALED UNBELIEVERS**. It was not necessary for a person to have a saving relationship with God to be healed ...the Syrian general (2 Kings 5:1-14) and a Babylonian king (Daniel 4:28-37). God sovereignly healed whomever He wanted.
- 2) “**GOD RESTORED LIFE**. In the entire Old Testament, only three people received restoration to life from the dead. The widow’s son at Zarephath was healed through the hand of Elijah (1 Kings 17:17-24). Elisha raised the Shunammite’s son (2 Kings 4:18-37). The third instance remains unforgettable...the man touched the bones of Elisha (and) revived and stood up on his feet (2 Kings 13:20-21).

**SUMMING UP THE OLD TESTAMENT RECORD:** “Saints suffered... God afflicted... Healing methods varied widely... Unbelievers recovered... Sinners went physically unpunished... The innocent were struck down... Satan proved insignificant... Resurrections were rare... Faith requirements are never directly mentioned...

“*So what can we conclude from these facts?* Basically this: God’s special interventions during the 2,000-plus years starting with Job and Abraham...and ending with Christ fall shockingly short of most people’s expectations. The Old Testament gives infinitesimal attention to healing in comparison to everything else addressed from Genesis to Malachi. God afflicted more than He healed. His healings were few and far between. And when God did choose to heal, His methods defied predictability.... If we set aside the highly unusual, one-of-a-kind circumstances, out of the 20 incidents of Old Testament healing, we are left with eight healings...

1. Genesis 20:17--Abraham prayed for Abimelech’s household.
2. Genesis 21:1--the Lord took note of Sarah.
3. Genesis 29:31--God opened Leah’s womb.
4. Genesis 30:22--God remembered Rachel.
5. 1 Samuel 1:12-16--Hannah prayed for herself.
6. 1 Kings 13:6--The man of God prayed for Jeroboam.
7. 2 Kings 20:3--Hezekiah prayed for himself.
8. 2 Chronicles 30:18--Hezekiah prayed for Israel.

“... **On three of the above occasions, God healed without any human prompting. Twice God answered the prayer of the afflicted. Three times God healed in response to someone else’s prayer.**

**THE GOSPEL RECORD.** “At no other time in human history have so many people been healed from such a multitude of diseases in so short a time as during Christ’s three-year public ministry... (Mt. 9:33 cf. Mk. 2:12; Lk. 10:24; Jn. 9:32).

(For a complete listing of every healing mentioned in the Gospels, see the chart in the appendix: “*The Healing Ministry of God Through Jesus.*” This list is taken from Richard Mayhue, “*The Healing Promise,*” pp. 96-97)

**PURPOSE OF CHRIST’S HEALINGS:** “Various reasons existed for Christ’s healing ministry, **all of which contributed to the authentication of the person of Jesus as the true Messiah.** Christ never performed healing miracles merely for their physical benefit, as we can see from these New Testament passages. Healing miracles were...

- Matthew 8:17 A preview fulfillment of the messianic prophecy in Isaiah 53:4.
- Matthew 9:6 To let people know that Christ had the authority to forgive sins (cf. Mk. 2:10; Lk.5:24).
- Matthew 11:2-19 To authenticate the messianic ministry for John the Baptist, who was in prison (cf. Isa 35; see also Luke 7:18-23).
- Matthew 12:15-21 A preview fulfillment of the messianic prophecy in Isaiah 42:1-4.
- John 9:3 To let people see the works of God on display in Christ.
- John 11:4 For the glory of God through Christ.
- John 20:30-31 To call people to believe that Jesus is the Christ.
- Acts 2:22 God’s authentication of Christ. (All above, Ibid, p. 98)

### **“CHARACTERISTICS OF CHRIST’S HEALINGS.**

1) “**HEALING HAD PURPOSE.** Although Jesus did many miracles, He did not perform them indiscriminately... nor did He perform signs on request (Matthew 12:38-40), nor did He use His powers to avoid the cross (Matthew 26:52-53). Our Lord’s miracles always accomplished the purposes documented above.” (Ibid)

2) “**HEALING WAS IMMEDIATE.** With three exceptions, all of Christ’s healings were instantaneous (Mt. 9:22-26; Lk. 17:11-19; John 9:1-7). No recuperative period was needed... There were no relapses or misunderstandings about being healed... Also, the three delays in healing involved *minutes* only, and the men involved were *totally* healed...

3) “**HEALINGS WERE ABUNDANT.**

4) “**HEALING IN ABSENTIA.** *Healing did not require Jesus’ physical presence.* He merely thought or spoke the word, and healing was accomplished. A centurion’s slave (Matthew 8:5-13), a Canaanite’s daughter (Matthew 15:21-28), and the son of an official in Capernaum (John 4:49-53) received their healings apart from Jesus’ presence.” (Ibid, pp. 99-100)

5) “**HEALING METHODS VARIED.** (Christ touched, spoke, used spittle, plugged ears, & anointed with clay)

6) “**JESUS APPROVED OF DOCTORS.** Jesus recognized the normal means of physical healing--a doctor and medicine. Not once did He demean the medical profession... (Matt. 9:12). He approvingly told of the Samaritan who used oil, wine, and bandages to help the abandoned Jew (Luke 10:30-37).

- 7) “**HEALING FOR GOD’S GLORY**. Although sickness can result directly from personal sin, as evidenced in the Old Testament, nowhere in the Gospel accounts is sickness attributed directly to personal sin. However, Scripture states twice that sickness occurred so that God could be glorified... (John 9:3 & 11:4) (pp. 100-101)
- 8) “**CHRIST’S MINISTRY WAS UNIQUE**. Scripture states emphatically that in previous history there had never been a healing ministry like Christ’s... (Matt. 9:32-33).
- 9) “**JESUS SHUNNED ACCLAIM**. Jesus went out of His way to avoid public approval or reward for His healing miracles... Luke 10:20... Christ never sought fame and fortune through healing. For a while He drew large crowds who heard His kingdom message, but later they crucified Him in spite of all the miracles.
- 10) “**HEALINGS WERE UNDENIABLE**. The spectator reaction to Christ’s healings proved phenomenal. Everyone, including His enemies, stood amazed, astounded, and unable to deny or discredit the miracles. In fact, one of the most incredible statements affirming Christ’s ministry came from the unbelieving Pharisees and priests: *‘Therefore the chief priests and the Pharisees convened a council, and were saying, “What are we doing? For this man is performing many signs. If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation’* (John 11:47-48).”
- 11) “**REACTIONS WERE WIDESPREAD**. Christ’s healings brought widespread reaction. Mark 1:45...Even though he remained in unpopulated areas, people came to Him from *everywhere*.
- 12) “**CHRIST’ HEALING DID NOT NECESSARILY SAVE**. Christ’s miracles could not be denied (John 3:2), *but they did not necessarily lead to faith*... (Luke 10:12-15).
- 13) “**FAITH WAS NOT NECESSARY**. *An expression of a personal faith was NOT a necessary requirement for healing.* (Lazarus (Jn. 11), Jairus’ daughter (Mt. 9), & the widow’s son (Lk. 7) *were all dead and incapable of displaying faith.* Yet they arose from the dead. Furthermore, wherever Jesus healed the multitudes it can be assumed that most, if not all, eventually rejected Christ and His gospel. In Luke 17, when Jesus healed ten lepers, only ‘one of them...turned back, glorifying God with a loud voice, and he fell on his face at His feet, giving thanks to Him’ (vv. 15-16). Note Jesus’ response: ‘Were there not ten cleansed? But the nine--where are they? Was no one found who turned back to give glory to God, except this foreigner?’”
- 14) “**ANOTHER’S FAITH HONORED**. At times Christ healed when someone other than the one afflicted displayed his faith. Note especially Matthew 17:19-20... (Christ) informed them that they lacked faith. The parallel passage in Mark 9:28-29 adds that prayer would have been successful. *Thus anyone who claims that a person can remain unhealed because of his or her own lack of faith needs to be corrected and warned. In this case the deficient faith belonged to the would-be healers.*
- 15) “**HEALINGS WERE NOT PREARRANGED**. Jesus healed from the beginning of His ministry (Matthew 4:23-25) to the end (John 11:1-44). Often He initiated the interaction and approached the person, as He did the lame man at the pool of Bethesda (John 5:1-9). Furthermore, Jesus always healed during the normal course of His daily ministry... (Mt. 9:27-29...

16) “**HEALING BY THE DISCIPLES**. People other than Christ performed healings in the Gospel accounts... For example, Jesus Himself sent the disciples on their preaching and healing excursions (Matthew 10:1-15). Seventy others went out with a similar commission from the Lord to preach and heal (Luke 10:1-16). The evidence is stunning. Christ’s healings were--

- undeniable
- spectacular
- overwhelming
- abundant
- awesome
- instant
- authoritative
- without limitations
- total
- convincing

“No one before or since has even fractionally approached the power of Jesus Christ to heal. He remains forever unique. No one could possibly claim to have a healing ministry like Christ’s. However, God’s healing power did not stop with His Son but continued on through the apostles. The Acts and New Testament epistles tell that story next.” (All the above points & quotes, *ibid*, pp. 104-105).

**THE APOSTOLIC RECORD.** “The Lord Jesus Christ left His disciples with this expectation in the Upper Room: ‘Truly, truly, I say to you, he who believes in me, the works that I do shall he do also’ (John 14:12). He commissioned the twelve to preach the gospel accompanied by powerful works of God (Mark 16:14-18)... And Jesus kept the promise He had made in John 14:12. *Just as He Himself had been authenticated by miracles* (Acts 2:22), **so too were the apostles** (Hebrews 2:1-4)... *Over the approximately 30-year span of Acts, only 16 incidents of healing are recorded.* They follow the outward movement of the gospel from Jerusalem to Rome” (*Ibid*, p. 108). Mayhue divides the healings into two categories: a) *The healing ministry of God directly* (Acts 9:17-18 cf. 22:12-13; 14:19-20; 28:1-6), (and), b) *The healing ministry of God through men* (Acts 2:43; 3:1-10; 5:12-16; 6:8; 8:7; 9:32-35; 9:36-43; 14:3; 14:8-18; 19:11-12; 20:7-12; 28:7-8; 28:9)... (the first seven)... accompanied gospel preaching in Jerusalem, Judea, and Samaria (Acts 1-12). Only six healings...appear in all of Paul’s journeys (Acts 13-28). Since there appears to be little repetition of the same scenario, Acts 4:29-30 would come the closest to establishing any pattern of healing ministry. There the apostles preached the Word while God did the healing.... As we did with Jesus in the Gospels, let us look at the major features of God’s healings in the book of Acts.”(*Ibid*, pp. 107-109). (Note: See the chart in the appendix “The Healing Ministry in Acts” for a complete listing).

**IN THE BOOK OF ACTS.** (Note: All the following headings are taken verbatim from Mayhue):

1. “**HEALING TECHNIQUES VARIED.** “... (1) By command (Acts 3:6). (2) By being in the healer’s shadow (Acts 5:15). (3) By touching a cloth from the healer’s body (Acts 19:11-12). (4) By prayer and the laying on of hands (Acts 28:8-9).

2. “**HEALING WAS IMMEDIATE.** “...the healings were instantaneous, with no recuperative period required. *No one claimed their healing by faith, for they obviously had not received it yet if they were not healed on the spot (!).*

3. **“UNBELIEVERS WERE HEALED.** “As in Christ’s ministry, saving faith in Jesus Christ was not a necessary requirement for healing... ‘The multitudes... saw the signs which (Philip) was performing. For in the case of many who had unclean spirits, they were coming out of them shouting with a loud voice; and many who had been paralyzed and lame were healed (Acts 8:6-7). At the same time that unbelievers were being healed, saints such as Dorcas were ill (!) (Acts 9:36-43).
  
4. **“FAITH OF THE AFFLICTED HONORED.** “*At times the faith of the afflicted was praised (Acts 3:16)... Yet at other times a personal faith was not necessarily required of the afflicted...(Acts 9:34).*
  
5. **“HEALINGS WERE UNDENIABLE.** “...Even the most vocal opponents of the gospel could not explain away the healings since they were so publicly spectacular (Acts 4:16-17).
  
6. **“SIN-RELATED SICKNESS.** “Sometimes God afflicted people because of personal sin...(Acts 5:5, 10; 9:8; 12:23; 13:4-12).
  
7. **“LIFE RESTORED.** “Two people were raised from the dead--Dorcas (Acts 9:36-43) and Eutychus (Acts 20:9-12). Add to these two the three Old Testament resuscitations plus the three in Christ’s ministry, and **only eight specifically named people were raised from the dead in all of Scripture** (not counting the onetime happening in Mt. 27:51-53).
  
8. **HEALING IN ABSENTIA.** “God worked so powerfully through Paul that cloths touched by him could bring healing without his presence (Acts 19:11-12).
  
9. **NONAPOSTOLIC HEALING.** “Rarely did someone other than the twelve heal. *The only possible exceptions involve Stephen (Acts 6:8), Philip (Acts 8:7), and Barnabas (Acts 14:3).*

**IN THE EPISTLES.** “While the Gospels indicate that the disciples would see God do great miracles through them, *just the opposite proves true in the epistles* (!). There is no biblical expectation that the post-apostolic generations of Christians would experience or perform the healing miracles of either Christ or His apostles.” (Ibid, p. 112)

1. **PURPOSE OF HEALING.** “God used signs, miracles, and wonders to authenticate the apostles and their ministry (Rom. 15:18-19; 2 Cor. 12:12; Heb. 2:4)... *If non-apostolic Christians through the centuries were supposed to perform such deeds, then they could not have served as the signs of apostleship* (see 2 Cor. 12:12). The signs by the apostles attested that their words had equal authority with those of Jesus Himself, for He had chosen them as His spokesmen (See Matthew 10:11-15, 20, 40; 1 Cor. 14:37). True signs could be counterfeited, but they would not fool God (Matt. 7:21-23). The church received continual warnings to be alert, to be on guard, and to be discerning (Acts 20:17-32; 2 Cor. 11:13-15).” (Ibid)
2. **THE DECLINE OF HEALING.** “**In the epistles, Paul’s frequency of healing declined with the passing of time.** (1) Gal. 4:13-14-*Paul was ill.*, (2) 2 Cor. 12:7-10-*Paul was possibly afflicted.*, (3) Phil. 2:25-30-*Epaphroditus was ill.*, (4) 1 Tim. 5:23-*Timothy was ill.*, (5) 2 Tim. 4:20-*Trophimus was ill.*

3. **MEDICINE APPROVED.** “Paul recognized and recommended medicine... (1 Tim. 5:23).

4. **SIN-RELATED SICKNESS.** James 5 will be discussed more thoroughly below. “In the meantime, please observe that this passage says nothing about healing which in any way resembles healing through the apostles.”

5. **THE DISAPPEARANCE OF HEALING.** “Healings became significantly less noticeable with the passing of time in the apostolic era. *Paul mentions nothing about future healing ministry in his last three epistles--1 and 2 Timothy and Titus.* In his other letters, Paul also mentions nothing about current healing except to the Corinthians (1 Cor. 12:9, 28, 30). *Neither 1 or 2 Peter say anything about healing, although Peter does alert his readers to the possibility of suffering (1 Pet. 4:19). Nor does John mention healing in his three epistles.* Interestingly, *not one of the non-apostolic epistles--Hebrews, James, and Jude--instruct the saints about future miraculous healing ministries.*

*Specific instructions from Christ to the church say absolutely nothing about physical healing either (Revelation chapters 2 and 3). In fact just the opposite happens: Jesus prepares the church at Smyrna for suffering and death (2:10), warns the church at Thyatira of God’s impending judgment involving sickness and death because of immorality and idolatry (2:22-23), and rebukes the Laodiceans for boasting in their physical health to the exclusion of spiritual well-being (3:17-18).” (Ibid, pp. 112-114)*

**SUMMARY OF WHAT THE BIBLE TEACHES REGARDING HEALING.** “The biblical evidence can be summarized this way: **Healing is noticeable in the Old Testament** (over a span of 2000 years), **overwhelming in the Gospels** (about three years), **occasional in Acts** (about 30 years), and **negligible in the epistles** (about 40 years). As the apostolic age ended, miraculous healing by direct human intervention ceased. And the healings reported by early church historians do not compare to the biblical record as to the miraculous quality of instant, total, and undeniable healing.” (Ibid, p. 114)

**AN EXPLANATION OF 1 PETER 2:24.** “The Bible does contain a healing promise. Many have misunderstood it. Look at 1 Peter 2:24 carefully... can you see it? ‘*By His wounds you were healed.*’ What does Peter mean?... Two foundational truths help get us off to a right start in understanding Peter and divine healing. *First*, every human being, when conceived, possesses a congenital spiritual defect--a sin disability that needs to be healed. *Second*, Peter addresses our need for spiritual restoration in 1 Peter 2:24 with his discussion of Christ’s provision of salvation’s healing... **First Peter 2:24 has everything to do with spiritual healing, which the Bible calls salvation. In fact, 1 Peter 2:18-25 means just the opposite of what most healing advocates teach.** Peter argues that since Christ physically and spiritually suffered for our spiritual healing (verses 21-24), then we should be willing to physically suffer in this life at the hands of men (verses 18-21) because we have already received God’s healing promise of eternal salvation (verses 24-25). Peter actually validates the divine purpose in human suffering rather than eliminates it... **Tragically, this wonderful truth of eternal salvation (our spiritual healing of which Peter writes) has been seriously mistaught by many people today.**” (Mayhue, pp. 18-20)

**“BUT GOD DOESN’T CHANGE, SO SHOULDN’T MIRACULOUS HEALINGS STILL BE THE NORM!” ANSWER: NO!** “One of today’s greatest threats to a correct interpretation of the Bible is assuming that any specific historical experience in Scripture is a valid, general expectation for today. This line of thinking... normally rests on such passages as Malachi 3:6, ‘*For I am the Lord, I change not,*’ or Hebrews 13:8, ‘*Jesus Christ the same yesterday, and to day, and forever.*’... (But) **First, God’s ability to do something is not the real issue.** God is able to do *all* things at *all* times in *any* way He chooses. **Second... it is wrong to reason that because God has done a certain thing in the past He will**

automatically do it for you or others today... Unless we can show by the authority of Scripture that it is God's will to do something, then to say He will do it and demand that He perform is to sinfully presume on God. Third...God has always warned about the counterfeit--false prophets (Dt. 13:1-5; 18:14-22), false apostles (2 Cor. 12:12), and even false believers (Mt. 7:13-23). **Jesus warned that neither exclamations such as 'Lord, Lord' nor experiences like miracles or exorcisms necessarily distinguish between the true and false (Mt. 7:21-23).** To generalize is to open the gate of error and deception.

**"IF WE WERE TO APPLY GENERALIZATION TO ALL BIBLICAL EXPERIENCES, WE WOULD COME TO SOME RATHER OBVIOUS WRONG CONCLUSIONS...** (just) because God supernaturally supplied food to the Jews in the wilderness (Ex. 16:1-21) and prevented their clothes and shoes from wearing out during their four-decade journey (Dt. 29:5), we would not expect God to feed and clothe us that way today. We are not expecting to be taken up to the third heaven as Paul was...*Nor do we believe that leprosy patients who dip seven times in a river will be cured* (2 Kings 5:1-14)."

**BEWARE, TOO, OF MAKING EXPERIENCE THE ULTIMATE DETERMINER OF TRUTH.** "This line of reasoning says that if I have an experience that is portrayed somewhere in Scripture, then it must be from God. This person uses experience to validate Scripture, rather than vice versa. First we need to go to the Bible and ask if the experience could possibly be from God?" (Ibid, p. 116). Remember that in the church at Corinth, they apparently had some who felt they were glorifying God in their tongue's speaking and didn't even realize (?) that they were saying '*Jesus is accursed*' (1 Cor. 12:3)... If an experience could come from God, then it needs to be tested by Scripture and other godly people. Jesus taught that fruit would be the test (Mt. 7:20). Paul said that prophets were to be tested by prophets (I Cor. 14:29 cf. I Thess. 5:21-22; 1 Jn. 4:1) (Ibid, pp. 113-114).