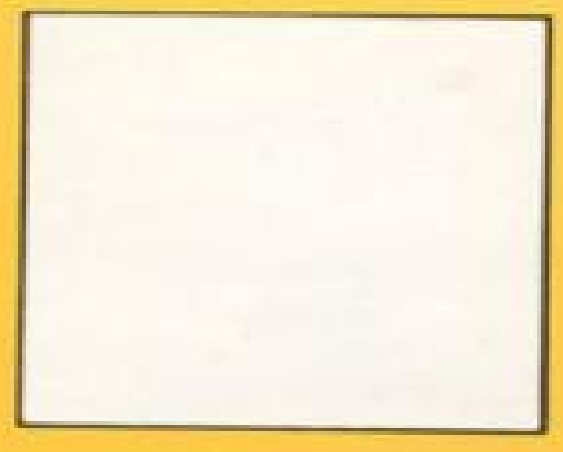
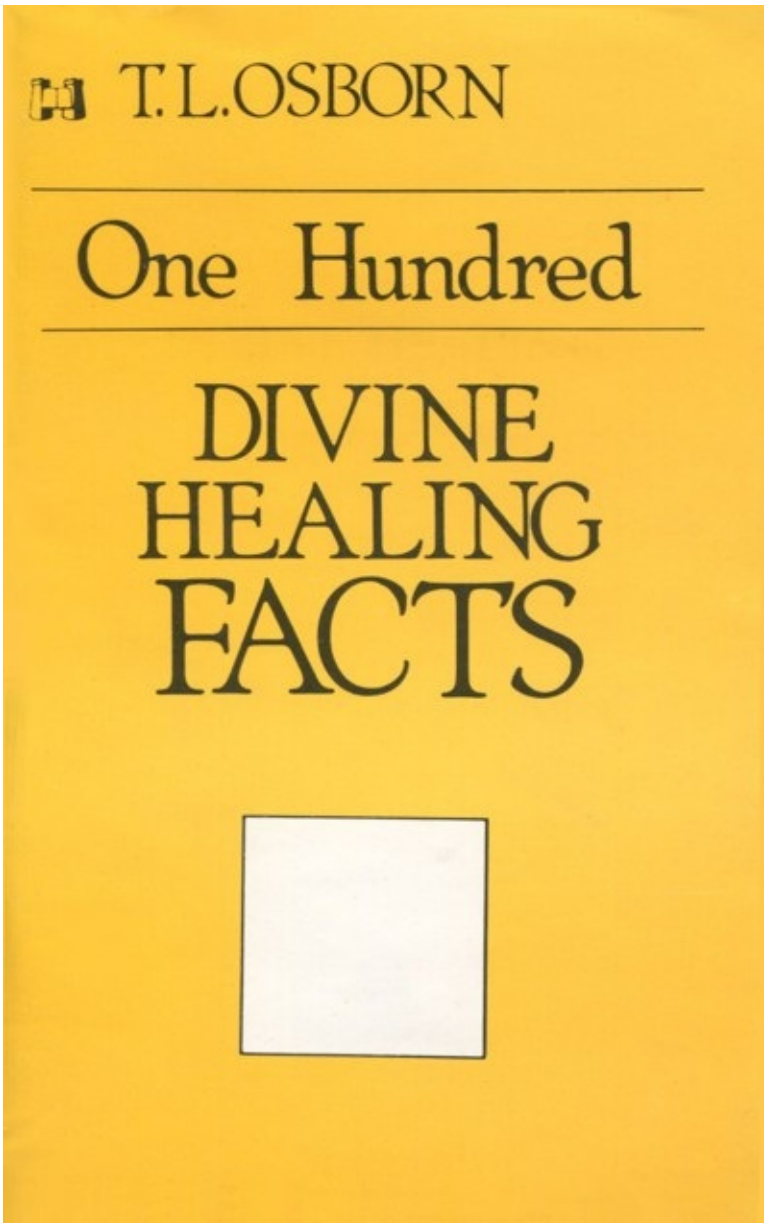
T. L. OSBORN

One Hundred

DIVINE HEALING FACTS





100 Divine Healing

Facts

by

T. L. Osborn

HARRISON HOUSE

Tulsa, Oklahoma

Bible quotations in this book have been personalized to encourage individual application. They are derived from *King James Version* unless otherwise noted.

The Author

14th Printing

Over 162,000 in Print

100 Divine Healing Facts

ISBN 0-89274-299-2

Copyright © 1983 by T.L. Osborn P. O. Box 10

Tulsa, Oklahoma 74102

Published by **Harrison House, Inc.**

P. O. Box 35035

Tulsa, Oklahoma 74153

Printed in the United States of America.

All Rights Reserved under International Copyright Law.

Contents and / or cover may not be reproduced in whole or in part in any form without the express written consent of the Publisher.

Acknowledgment

In presenting *100 Divine Healing Facts*, we are indebted to the resourceful writings of F. F. Bosworth, from which several of the thoughts expressed have been gleaned.

His faith literature has brought healing within the grasp of many thousands who could not have recovered without knowing the truths which it contains.

By reading his book, *Christ the Healer,* you can get in just a few hours what took Rev. Bosworth thirty years of hard work in a healing ministry all over the United States and Canada to learn. I urge every Christian, pastor, teacher, and evangelist to obtain a copy of this masterpiece in 5

faith building and read it repeatedly.

—T. L. Osborn

6

Introduction

Many believe that God sometimes heals the sick, but they have no personal knowledge of Jesus as our indwelling healer. They know nothing about the many facts which prove that *physical health is part of salvation.*

They see others healed, but they question whether healing is God's will for them. They are waiting for a *special revelation of the will of God* concerning their case. In the meantime, they are doing all within the power of human skill to get well with the use of natural means, whether it is God's will for them to be healed or not.

If it is not God's will for you to be well, it would be wrong for you to seek recovery 7

even through **natural means.**

If it is God's will for you to be well, then it is only logical that the best way of recovery is by **divine means.**

The Bible reveals the will of God in regard to the **healing of the body** as clearly as it reveals the will of God in regard to **regeneration of the spirit.** God need not give any special revelation of His will when He has plainly given His revealed will in His word. He has definitely promised to heal you.

God's promises to heal are as much a revelation of His will to heal as His

promises to save are a revelation of His will to save.

A careful study of the scriptures by an unprejudiced person will clearly show that God is both the savior and the healer of His people— that it is always His will to save and to heal all those who believe on Him. In evidence of this, we present these **100 facts.**

8

100 Divine Healing Facts

1

1. Sickness is no more natural than sin.

God made all things *very good.1*

Therefore, we should not look for the remedy of sin or sickness in the natural, but from God who created us happy, strong, healthy, and to fellowship with Him.

2. Both sin and sickness came into the world through the fall of the human race. Therefore, we must look for the healing of both in the savior of the human race.

3. When God called His children out of Egypt, He made a covenant of healing with them.2 Throughout their history, we find them in sickness and in pestilence, turning to God in 9

repentance and confession; and, always, when their sins were forgiven, their sicknesses were healed.

4. God healed those who were bitten by fiery serpents as they looked at a brazen serpent on a pole, which is a type of Calvary.3 If everyone who looked at the brazen serpent was healed then, it is logical that everyone who looks at Jesus now can be healed.

5. Jesus said: *As Moses lifted up the serpent in the wilderness, even so* (for the same purpose) *must the Son of man be lifted up.4*

6. The people had sinned against God then. Humankind has sinned against God today.

7. The poisonous serpent's bite resulted in death then. Sin results in death today.5

8. The people cried to God then, and He 10

heard their cry and provided a remedy— *the serpent lifted up.* Those who cry to God today discover that God has heard their cry and has provided them a remedy — *Christ lifted up.*

9. The remedy was for *everyone that is bitten* then. The remedy is for *whoever believes* today.6

10. In their remedy they received both forgiveness for their sins and healing for their bodies. In Christ, we receive both forgiveness for our sins and healing for our sick bodies.

11. There were no exceptions then—their remedy was for *everyone that is bitten.*

There are no exceptions today—our remedy is for *whoever believes.*

12. Everyone was commanded to individually look at the remedy then.

11

Everyone is commanded to individually believe on Christ today.

13. They did not need to beg nor make an offering to God then. There was only one condition: *When they look.* We do not need to beg nor make an offering to Christ today. There is only one condition: *Whoever believes.*

14. They were not told to look to Moses, but rather to the remedy then. We are not told to look to the preacher, but to Christ today.

15. They were not to look to the symptoms of their snakebites then, but rather to their remedy. We are not to look to the symptoms of our sins and diseases today, but to our remedy, Christ.

16. *Everyone that is bitten, when he or she looks upon it, shall live* was the promise to all then, without exception. *Whoever believes in him* 12

should not perish, but have everlasting life is the promise to all today, without

exception.

17. Since their curse was removed by the lifting up of the "type" of Christ, our curse was certainly removed by Christ Himself.7

18. The "type" of Christ could not mean more then to those Israelites, than Christ means to us today. Surely they, through only a "type" of Christ, could not receive more blessings which we cannot receive today through Christ Himself.

19. God promises protection for our bodies as well as for our spirits, if we live in Him.8 In the New Testament, John wishes *above all things that you may prosper and be in health, even as your soul prospers.9* Both scriptures show that God's will is that we be as healthy in our bodies as we are in our 13

spirits. It is never God's will for our spirits to be sick. It is never God's will for our bodies to be sick.

20. Asa died in his sickness because he *sought not the Lord, but to the physicians;10* while Hezekiah lived because he sought not to the physicians, but to the Lord.11

21. The removal of our diseases is included in Christ's redemptive work, along with the removal of our sins.12

The word *bore* implies substitution (suffering for), not sympathy (suffering with). If Christ has *borne* our sicknesses, why should we bear them?

22. Christ fulfilled Isaiah's words: *He healed all that were sick.*13

23. Sickness is revealed as coming directly from Satan.14 So *Satan went forth and smote Job with sore boils from the sole of his foot to his crown.*

14

Job maintained steadfast faith as he cried out to God for deliverance, and he was healed.15

24. Christ declared that the infirm woman was bound by Satan and ought to be loosed. He cast out the *spirit of infirmity,* and she was healed.16

25. A devil which possessed a man was the cause of his being both blind and dumb. When the devil was cast out, he could both see and talk.17

26. A demon was the cause of a boy being deaf and dumb and also the cause of his convulsions. When the demon was cast out, the boy was healed.18

27. It is written: *Jesus of Nazareth went about doing good, and healing all that were oppressed of the devil.* 19 This scripture shows that sickness is Satan's oppression.

28. We are told: *The Son of God was manifested, that he might destroy the works of the devil.20*

15

Sickness is part of Satan's works.

Christ, in His earthly ministry, always treated sin, diseases, and devils the same. They were all hateful in His sight. He rebuked them all. He was manifested to destroy them all.

29. He does not want the *works of the devil* to continue in our physical bodies. He was manifested to destroy them. He does not want a cancer, a plague, a curse, *the works of the devil,* to exist in His own members. *Know you not that your bodies are the members of Christ?21*

30. Jesus said, *The Son of man is not come to destroy human lives*, but to save them.22

Sickness destroys; therefore, it is not from God. Christ came to *save* us (Greek: *sozo,* meaning to deliver us, to save and preserve us, to heal us, to give us life, to make us whole), but never to *destroy* us.

16

31. Jesus said: *The thief* (speaking of Satan) *comes not, but to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.23*

32. Satan is a killer; his diseases are the destroyers of life. His sicknesses are the

thieves of happiness, health, money, time, and effort. Christ came to give us abundant life in our spirits and in our bodies.

33. We are promised the life of Jesus in *our mortal flesh.24*

34. We are taught that the Spirit's work is to quicken our *mortal* bodies in this life.25

35. Satan's work is to *kill.* Christ's work is to *give life.*

36. Satan is bad. God is good. Bad things come from Satan. Good things come from God.

17

37. Sickness is, therefore, from Satan.

Health is, therefore, from God.

38. All authority and power over all devils and diseases was given to every disciple of Christ.26 Since Jesus said, *If you continue in my word, then are you my disciples indeed,27* these scriptures apply to you today, that is, *if you continue in* (act on) His word.

39. The right to pray and receive the answer is given to every believer.28 *If you shall ask anything in my name, I will do it.* This logically includes asking for healing, if we are sick.

40. *Everyone that asks receives.29* That promise is for you. It includes everyone who is sick.

41. The ministry of healing was given to *the seventy,* who represent the future workers of the church.30

18

42. It was given to all *them that believe* the gospel, them that act on the gospel, or the practicers or doers of the word.31

43. It is committed to *the elders* of the church.32

44. It is bestowed upon the whole church as one of its ministries and gifts, until Jesus comes.33

45. Jesus never commissioned anyone to preach the gospel without including healing for the sick. He said, *Whatever city you enter, heal the sick that are there.34* That command still applies to the ministry today.

46. Jesus said that He would continue His same works through believers while He is with the Father. *Verily, verily, I say to you, the person that believes on me, the works that I do shall he or she do also; and greater works than these shall they do; because I go to my father.35* This certainly includes healing 19

the sick.

47. In connection with the Lord's Supper, the cup is taken *in remembrance* of His blood which was shed for *the remission of our sins.36* The bread is eaten *in remembrance* of His body on which were laid our diseases and the stripes by which *we are healed.37*

48. Jesus said that certain teachers were *making the word of God of no effect through* (their) *tradition.38* Human ideas and theories have for centuries hindered the healing part of the gospel from being proclaimed and acted upon as it was by the early church.

49. One tradition is that God wills some of His children to suffer sickness and that, therefore, many who are prayed for are not healed because it is not His will to heal them. When Jesus healed 20

the demon-possessed boy whom the disciples *could not* heal,39 He proved that it is God's will to heal even those who fail to receive healing; furthermore, He assigned the failure to the disciples to cure the boy, not to God's will, but to the disciples'

unbelief.40

50. The failure of many to be healed today when prayed for is never because it is not God's will to heal them.

51. If sickness is the will of God, then every physician would be a lawbreaker, every trained nurse a defier of the Almighty, and every hospital a house of

rebellion instead of a house of mercy.

52. Since Christ came to do the Father's will, the fact that He *healed them all* is proof that it is God's will that all be 21

healed.

53. If it is not God's will for all to be healed, how did *everyone* in the multitudes obtain from Christ what was not God's will for some of them to receive? The gospel says, *He healed them all.*

54. If it is not God's will for all to be healed, why do the scriptures state: *With his stripes, we are healed* and *by whose stripes, you were healed?41* How could *we* and *you* be declared healed, if it is God's will for some of us to be sick?

55. Christ never refused those who sought His healing. Repeatedly, the Gospels tell us that He healed them all. Christ the healer has never changed.

56. Only one person in the entire Bible 22

ever asked for healing by saying, *If it be your will.* That was the poor leper to whom Jesus immediately responded, *I will; be clean.42*

57. Another tradition is that we can glorify God more by being patient in our sickness than by being healed. If sickness glorifies God more than healing, then any attempt to get well by natural or divine means would be an effort to rob God of the glory that we should want Him to receive.

58. If sickness glorifies God, then we should rather be sick than well.

59. If sickness glorifies God, Jesus robbed His Father of all the glory that He possibly could by healing *everyone*,43

and the Holy Spirit continued doing the same throughout the Acts of the Apostles.

23

60. Paul says, *You are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.44*

61. Our bodies and our spirits are bought with a price. We are to glorify God in both.

62. We do not glorify God in our *spirit* by remaining in sin. We do not glorify God in our *body* by remaining sick.

63. John's Gospel is used to prove that sickness glorifies God;45 but God was not glorified in this case until Lazarus was raised up from the dead, the result of which was, *Many of the Jews believed on him.46*

64. Another tradition is that while God heals some, it is not His will to heal all. But Jesus, who came to do the Father's will, did *heal them all.*

65. If healing is not for all, why did Jesus 24

bear *our* sicknesses, *our* pains, and *our* diseases? If God wanted some of His children to suffer, then Jesus relieved us from bearing something which God wanted us to bear. But since Jesus came to do the *will of the Father,* and since He *has borne our diseases,* it must be God's will for all to be well.

66. If it is not God's will for all to be healed, then God's promises to heal are not for all. That would mean that faith does not come by hearing the word of God alone, but by getting a special revelation that God has favored you and wills to heal you.

67. If God's promises to heal are not for all, then we could not know what God's will is by reading His word alone. That means we would have to pray until He speaks directly to us about each case in particular. We 25

could not consider God's word as directed to us personally, but would have to close our Bibles and pray for a direct revelation from God to know if it is His will to heal each case.

68. God's word is His will. God's promises reveal His will. When we read of what He promises to do, we then know what it is His will to do.

69. Since it is written, *Faith comes by hearing the word of God,* then the best way to build faith in your heart that God is willing to heal you is for you to hear that part of God's word which promises you healing.

70. Faith for spiritual healing *comes by hearing* the gospel: *He bore our sins.*

Faith for physical healing *comes by hearing* the gospel: *He bore our sicknesses.*

26

71. We are to *preach the gospel* (that He bore our sins) *to every creature.* We are to *preach the gospel* (that He bore our sicknesses) *to every creature.*

72. Christ emphasized His promise, *If you shall ask anything in my name, I will do it,* by repeating it twice.47 He did not exclude healing from this promise.

Anything includes healing. This promise is for all.

73. If healing is not for all, Christ should have qualified His promise when He said, *Whatever you desire* (except healing) *when you pray, believe that you receive it, and you shall have it.48* But He did not. Healing, therefore, is included in the *whatever.* This promise is made to you.

74. If it is not God's will to heal all, His promise would not be dependable where Christ said, *If you live in me, and* 27

my words live in you, you shall ask what you will, and it shall be done to you.49

75. James says: *Is any sick among you? Call for the elders of the church; and let them pray over them, anointing them with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise them up.50* This promise is for all, including you, if you are sick.

76. If God today has abandoned healing in answer to prayer in favor of healing only by medical science, as modern theology speculates, that would mean that He requires us to use a less successful method during a better dispensation. He healed them all then, but today many diseases are incurable by medical science.

77. Paul tells us that God would have us *prepared to every good work,51 thoroughly furnished to all good works,52 that we may abound to every good work.53* A sick person 28

cannot measure up to these scriptures.

These conditions would be impossible if healing is not for all. Either healing is for all, or these scriptures do not apply to all.

78. Bodily healing in the New Testament was called a mercy, and it was God's mercy which always moved Him to heal all the sick. His promise is that He is *plenteous in mercy to all that call on Him.54* That includes you, today.

79. The correct translation of Isaiah 53:4

is: *Surely* (or certainly) *He has borne our sicknesses, and carried our pains.* To prove that our sicknesses were carried away by Christ, just like our sins were carried away, the same Hebrew verb for *borne* and *carried* is used to describe both.55

80. Christ was *made to be sin for us56* when He *bore our sins.57* He was *made a curse* 29

for us58 when He *bore our sicknesses.59*

81. Since Christ *bore our sins,* how many is it God's will to forgive? Answer: *Whoever believes.* Since Christ *bore our sicknesses,* how many is it God's will to heal? Answer: *He healed them all.*

82. Another tradition is that if we are righteous, we should expect sicknesses as a part of our life. They quote the scripture: *Many are the afflictions of the righteous,60* but this does not mean sicknesses as some would have us believe. It means trials, hardships, persecutions and temptations, but never sicknesses or physical disabilities.

83. It would be a contradiction to say, "Christ has borne our sicknesses, and with His stripes we are healed," but then add, "Many are the sicknesses of the righteous, which He requires us to 30

bear."

84. To prove this tradition, theologians quote, *But the God of all grace, who has called us to his eternal glory by Christ Jesus, after that you have suffered a while, make you perfect, establish, strengthen, and settle you.61* This suffering does not refer to suffering sickness, but to the many ways in which God's people have so often had to suffer for their testimony.62

85. Another tradition is that we are not to expect healing for certain afflictions.

People quote the scripture, *Is any among you afflicted? let him or her pray.63* This again does not refer to sickness, but to the same things pointed out in number 82.

86. Another tradition is that God chastises His children with sickness. The scripture is quoted, a part of which 31

says, *Whom the Lord loves he chastens.64*

God does chasten those whom He loves, but it does not say that He makes them sick. The word *chasten* here means "to instruct, train, discipline, teach, or educate," like a teacher "instructs" a pupil, or like a parent "trains and teaches" a child.

87. When a teacher "instructs" a student, various means of discipline may be employed, but never sickness. When a parent "trains" a child, there are many ways to chasten, but never by imposing a physical disease upon it.

For our heavenly Father to *chasten* us does not require that He lay a disease upon us. Our diseases were laid upon Christ. God could not require that we bear, as punishment, what Jesus has substantially borne for us. Christ's sacrifice freed us forever from the 32

curse of sin and disease which He bore on our behalf.

88. The most common tradition is the worn-out statement: The age of miracles is past. For this to be true, there would have to be a total absence of miracles. Even one miracle would prove that the age of miracles is not past.

89. If the age of miracles is past, no one could be born again because the new birth is the greatest miracle a person can experience.

90. If the age of miracles is past, as some claim, that would mean that all the technical evidence produced in hundreds of laboratories of the world, concerning innumerable cases of miraculous healings, is false and that God's promises to do such things are not for today.

91. Anyone who claims that the age of miracles is past denies the need, the privileges, and the benefits of prayer.

For God to hear and answer prayer, whether the petition is for a postage stamp or for the healing of a paralytic, is a miracle. If prayer brings an answer, that answer is a miracle. If there are no miracles, there is no reason for faith. If there are no miracles, prayer is mockery and only ignorance would cause anyone to either pray or expect an answer. God cannot answer prayer without a miracle. If we pray at all, we should expect that prayer to be answered. If that prayer is answered, God has done it; and if God has answered prayer, He has performed something supernatural. That is a miracle. To deny miracles today is to make a mockery of prayer today.

34

92. The age of miracles is not past because Jesus, the miracle-worker, has never changed: *Jesus Christ the same yesterday and today and forever.65*

93. When Jesus sent His disciples to preach the gospel, He told them: *These* (supernatural) *signs shall follow them that believe.* This was for *every creature,* for *all nations,* until *the end of the world.*

The end of the world has not yet come, so the age of miracles has not passed. Christ's commission has never been withdrawn or canceled.

94. Christ's promise for the spirit—that it shall be saved—is in His commission and is for all. His promise for the body—that it shall recover—is in His commission and is for all. To deny that one part of His commission is for today is to deny that the other part is for today. As long as Jesus'

35

commission is in effect, the unsaved can be healed spiritually and sick people can be healed physically by believing the gospel. Multiplied thousands of sincere people all over the world are receiving the benefits of both physical and spiritual healing through their simple faith in God's promises.

95. Christ bore your sins so that you may be forgiven. **Eternal life is yours.**

Claim this blessing and confess it by faith; God will make it good in your life.

96. Christ bore your diseases so that you may be healed. **Divine health is yours.** Claim this blessing and confess it by faith; God will manifest it in your body.

97. Like all of Christ's redemptive gifts, healing must be received by simple 36

faith alone without natural means and, upon being received, must be consecrated for Christ's service and glory alone.

98. God is as willing to heal believers as He is to forgive UNbelievers.66 That is to say, if when you were unsaved, God was willing to forgive you, now that you are His child, He is willing to heal you. If He was merciful enough to forgive you when you were UNconverted, He is merciful enough to heal you now that you are in His family.

99. You must accept God's promise as true and believe that you are forgiven before you can experience the joy of spiritual healing. You must accept God's promise as true and believe that you are healed before you can experience the joy of physical healing.

37

100.

As *many* (sinners) *as received him were born of God.67* As *many* (sick) *as touched him were made whole.68*

When we preach that it is always God's will to heal, the question is immediately raised: "How then could we ever die?"

God's word says: *You take away their breath, they die, and return to their dust.69* The Bible says: *You shall come to your grave in a full age, like as a shock of corn comes in its season.70*

For us to come to our full age and for God to take away our breath does not require the aid of a disease. God's will for your death as His child is that, after living a fruitful life, fulfilling the number of your days, you simply stop breathing and fall asleep in Christ, to awaken on the other side and live with Him forever. So *shall* (you) *ever be with the Lord.71* Indeed, this is the blessed hope of the righteous.

38

Because you have set your love upon me, God says, *therefore will I deliver you: I will set you on high, because you have known my name. You shall call upon me, and I will answer you: I will be with you in trouble; I will deliver you, and honor you. With long life will I satisfy you, and show you my salvation.72*

39

Request a list of all the books, booklets and dynamic teaching cassette albums by T. L. Osborn and Daisy Osborn.

Address: **OSBORN MINISTRIES**

Box 10

Tulsa, OK 74102 USA

Bible References

1. Ge. l:31

18. Mk. 9:17-27

37. I Co. 11:23-24

55. Is. 53:4,11-12

2. Ex. 15:26

19. Ac. 10:38

Is. 53:5

56. 2 Co. 5:21

Ex. 23:25

20. l Jn. 3:8

38. Mk. 7:13

57. l Pe. 2:24

3. Nu. 21:8

21. l Co. 6:15

39. Mk. 9:18

58. Ga. 3:13

4. Jn. 3:14-15

22. Lu. 9:56

40. Mt. 17:19-20

59. Mt. 8:17

Nu. 21:4-9

23. Jn. 10:10

41. Is. 53:5

60. Ps. 34:19

5. Ro. 6:23

24. 2 Co. 4:10-11

l Pe. 2:24

61. lPe.5:10

6. Jn. 3:16

25. Ro. 8:ll

42. Mk. 1:40-41

62. Ac.5:41

7. Ga. 3:13

26. Mt. 10:1

43. Lu. 4:40

2 Co. l2

8. Ps. 91

Mk. 16:17

44. I Co. 6:20

63. Ja. 5:13

9. 3 Jn. 2

27. Jn. 8:31

45. Jn. 11:4

64. He. 12:6-8

10. 2 Chr. 16

28. Jn. 14:13-14

46. Jn. 11:45

65. He. 13:8

11. Is. 38

29. Mt. 7:7-11

47. Jn. 14:12-14

66. Ro. 8:32

12. Is. 53

30. Lu. 10:1,9,19

48. Mk. 11:24

67. Jn. 1:12-13

13. Mt. 8:16-17

31. Mk. 16:17

49. Jn. l5:7

68. Mk.6:56

14. Job2:7

32. Ja. 5:14

50. Ja. 5:14-15

69. Ps. 104:29

15. Job 42:10,12

33. I Co. 12:9-10

51. 2 Ti. 2:21

70. Job 5:26

16. Lu. 13:16

34. Lu. 10:8-9

52. 2 Ti. 3:17

71. l Th. 4:17

17. Mt. 12:22

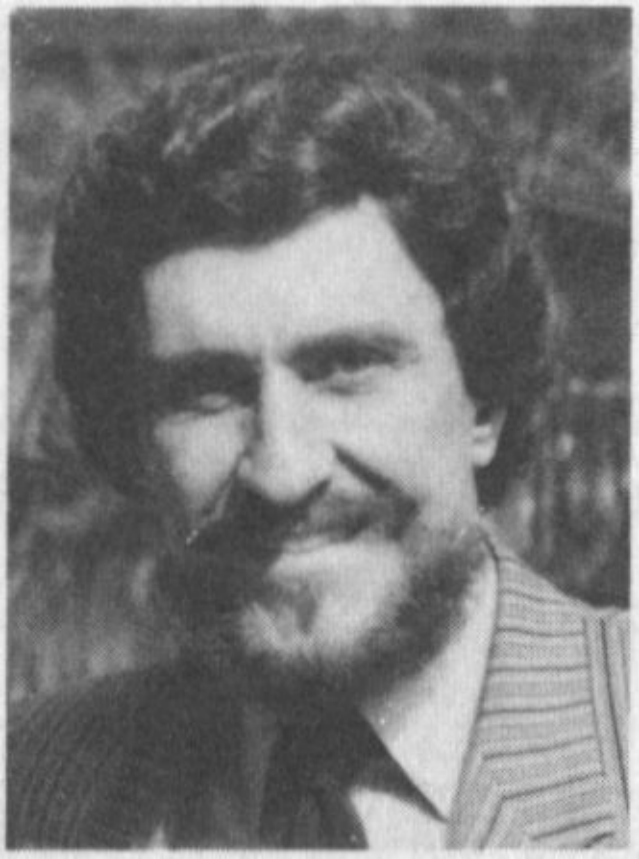
35. Jn. 14:12

53. 2 Co. 9:8

72. Ps. 91:14-16

36. I Co. 11:25

54. Ps. 86:5



The ministry of T. L. Osborn and Daisy Osborn has made an unprecedented impact on the world in our time. They are valued among the greatest soulwinners of this century.

As young missionaries, T. L.

and his wife, Daisy, determined to take the gospel of Jesus to the unreached multitudes. In the years since, they have pioneered many effective methods and tools which have enabled them and thousands of other Christian workers and national church leaders to accomplish this goal.

Early in their ministry overseas, when first confronted by immense crowds, the Osborns introduced the concept of successfully praying for the sick *en masse.* In one of those early crusades, 125 deaf mutes and 90 totally blind people were miraculously healed by the power of God.

They are both energetic and prolific writers. Their special series of 18 gospel tracts has been published in 132

languages and distributed at the rate of over a ton a day for many years. T. L. has authored several powerful books, including the living classic, *Healing the Sick.*

The Osborns have ministered in nearly seventy nations and their team effort in missions is unequalled as they preach the good news to the world: that *Jesus Christ is the same yesterday, today, and forever* (He. 13:8).

Many believe that God sometimes heals the sick, but they have no personal knowledge of Jesus as the indwelling, ever-present healer. They know nothing about the many facts which prove that physical health is part of everyone's salvation.

They see others healed, but they question whether healing is God's will for them. They are waiting for a special revelation of the will of God concerning their case.

GOD'S PROMISES TO HEAL— HIS WILL

A careful study of the scriptures will clearly show that God is both the savior and the healer of His people — that it is always His will to save and to heal all those who are willing to serve Him. In evidence of this, I present these 100 facts. **T.L. OSBORN**

Harrison House

Tulsa, Oklahoma

HH-299 *ISBN 0-89274-299-2*

Document Outline

- One Hundred Divine Healing Facts
  - Acknowledgment
  - Introduction
  - 100 Divine Healing Facts