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FAITH AND HEALING

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Abstract

Faith healing is based entirely on scientific data, which implies that some individuals fervently think it works. Based on Psychological studies, healing by faith has good effects and can work. Psychology associates faith healing with the placebo phenomenon. A placebo effect might occur when a person anticipates recovery as a result of faith healing, that anticipation might result in a prophecy that can be self-fulfilling, and it can have a significant link between faith and healing. This study article sought to demonstrate the importance of faith and prayer in healing practices. While the perspective of faith healing varies from that of medicinal science, its use is not inconsistent with normal medicinal care. It is based on the concept that all healing essentially belongs to God, who operates by spiritually set rules to invigorate the body's inherent recovery process. Healing with God is achievable via faith and prayers, culminating in spiritual flowing to the afflicted as well as the contemporary medical intervention. Empirical data backs up this notion. Healing by faith encourages the notion of curing the entire person and pushes the physician and clinician to increase their conscience of the unidentified variables which function over mainstream clinical expectations of patient rehabilitation. Having faith and believing might likely aid in the working of body immunity, which could further explain faith healing. However, not everybody has a positive encounter in faith healing. Healing by faith is nevertheless remarkable despite the lack of substantial scientific supporting evidence; therefore this article aims to explore all the aspects of faith healing as well as its theological basis.

Keywords: *Faith and Healing, contemporary healthcare, Placebo effect, self-fulfilling, Self-ful*

Faith healing is the action of praying and making rituals such as laying of hands that faithfulls believe to evoke heavenly involvement in spiritual and physiological healing, particularly in Christians (Graham, 2005). Believers claim that religious faith may heal sickness and incapacity utilizing prayer or other rituals, which can encourage divine presence and power following their faith. Faith healing is an important aspect of Christian religious doctrine (Levin, 2009). Religious confidence in divine action does not depend on factual proof of the healing of faith. The proof for faith healing is pragmatic it is not based on credible scientific evidence. Faith healing has been practised for hundreds of years and among all civilizations (Thacore, 1978). It might have garnered prominence because it is generally inexpensive and performed out of the goodness of uqo gqpg."cpf 'lu'pqv'bo qkxcvfg 'd{ 'kpuvgf "qh'htq"o qpgvct{ 'dgpghk0

Although it may not be as prevalent now due to the advancement of effective medication, it remains prevalent among individuals who have strong religious convictions (Peprah, 2018).

Over time, beliefs that a variety of approaches, including supplication, supernatural involvement, or the services of a religious leader, may cure disease, resulting in faith and healing, have been prevalent. There's ~~has~~ been an assertion that religion can heal a wide range of human ailments and injuries. Many approaches usually referred to as faith healing ~~have~~ resulted in cures. Prayers, a pilgrimage to a holy site, or even a deep belief in a superior being can all be part of it (Barret, 2000). Faith healing could be categorized as a religious, spiritual, or mystical issue, and belief in faith healing can also be defined as superstition in certain circumstances (Wallis, 1996). Almost every scientific researcher and philosopher disregards healing by faith as pseudo-science, according to the American Cancer Society, current factual data do not substantiate assertions that faith healing may truly treat physiological diseases (Wall, 2011). In some instances when faith healing was chosen over medical care for major injuries or diseases, it resulted in death, incapacity, and other unfavourable results." Several young kids who might have lived if their parents had used hospital attention instead of relying on faith healing have ended up dead (Asser, 1998), comparable findings are also found in adults (Peters, 2007).

Most individuals believe that the Scripture, particularly the New Testament, teaches faith healing and how to apply it. A study found that a large percentage of American Christians think that saying a Prayer could heal somebody, even though science indicates the patient has an irreversible condition (Wall, 2011). The growing enthusiasm in unconventional treatment towards the close of the twentieth century sparked concern about the link of faith to health amongst sociologists (Gundersen, 2000). Employing scientific research to investigate the efficiency of faith healing methods is contentious, and there is minimal evidence of curative efficacy of faith healing techniques including praying. Nonetheless, numerous research reports show that the majority of individuals have a significant belief in the efficacy of faith healing techniques (Peprah, 2018). The majority of research participants in those studies believe that faith healing techniques are extremely helpful for treating, controlling, and avoiding illnesses. The majority of respondents in those studies stated that they had been successfully healed of their medical issues, including infectious and non-infectious illnesses, as a result of the faith-healing approach (King, 1994).

Most Christians perceive that faith healing is a Religious conviction that God heals individuals via the influence of the Holy Ghost, and it frequently includes the laying on of hands, among other religious rites (Levin, 2009). Healing is frequently connected with the work of certain people in the Scriptures, such as Jesus, Elijah, and Paul among other apostles. Cherry (2014), a Christian doctor, sees faith healing as a treatment route wherein God employs both the ordinary and miraculous means to cure. Healing has also been defined as a virtue that comes with embracing Christ's atonement upon the crucifixion. Graves (2011) a Pentecostal theologian sees bodily restoration as a tangible manifestation of redemption. According to portions of the four gospel accounts, Jesus treated bodily illnesses that were incurable by contemporary medicine during that time. Because the findings are unattainable or numerically unlikely, Jesus' healing deeds are regarded as extraordinary and amazing. One instance in instance; is a female who had the flow of blood for 12 years, and who had endured suffering tremendously and numerous healers were unable to heal her, she had spent all that she had seeking help, and was not cured but instead became worse. Jesus told her "Daughter, thy faith has healed you. Peace be with you! Be free of your disease" (Mark 5:26-34) and she was healed of her ailment. At least twice more in the gospel according to Mark and Luke, Jesus acknowledged the individual's faith as the means of healing.

However, it should be understood that when Jesus related the story of the Good Samaritan in the gospel according to Luke, he advocated the use of the medicinal aid of that era (medications of ointment and vinegar), by telling the parable of the good samaritan who tied up a wounded man's injuries, putting on ointment and vinegar as a physician would. Jesus then instructed the unbelieving Pharisee of the law, who had provoked the parable by the query, "Who is my neighbour?" to go and do the same in embracing those he would never usually interact with. Healing is referred to as a sign in the gospel accounts to show Jesus' power and to encourage people to trust in him as the Messiah. When requested for various sorts of miracles, Jesus denied some but delivered others based on the motivation of the request. According to certain theology scholars, Jesus always cured everyone who was there during his teachings. He occasionally assessed if they had faith in him to heal them. Deeds of curing or resurrection were 4 of the 7 remarkable miracles done in the Fourth Gospel that showed Jesus was the son of God.

Faith healing, according to researchers and physicians, defies empirical support or scientific justification as one of the factors employed to determine if medical research is legitimate and fiscally justifiable. According to an assessment of studies on supplication prayers, it is stated that although some of the findings of particular studies show a favourable effect of supplication prayers, on healing an overwhelming number of results do not (King, 1994). Scientific research relates faith healing to a placebo effect or the act of a self-fulfilling prophecy (Kukla, 1994). Aside from placebos and self-fulfilling prophecies, there aren't many psychological inputs to faith healing (Miller, 2006). A self-fulfilling prophecy is a concept that turns out to be actual because we believe it will or believe that it is true. Beliefs have such a strong effect on our lives results that believing something frequently places us in settings or surroundings in which the ending we desire might become a reality. This is evident in a variety of societal and psychological situations. There is indeed a lot of data that validates self-fulfilling prophecies, the majority of the data originates mostly from the placebo effect, something which has been proven in several scientific studies, with the findings showing that individuals who took the placebo showed improvements in health or wellbeing even without real medicine (Justman, 2013). According to this, believing in something strengthens our immunity, which aids in our recovery (Moerman, 2002). This demonstrates how misinformed individuals who completely rely upon faith healing are, it is probable that they have never known about self-fulfilling prophecy or the placebo effect and are entirely unaware of it. They are also duped in that many persons who conduct faith healing are aware that it is spiritually based. It is also possible that persons who are healed by faith healing on a minor condition and recover would recover with no medication at all (Peprah, 2018).

Christian principles are ingrained in religious medical institutions, just as they are in Christianity. Private religious medical institutions play a vital role in providing healthcare to medically underprivileged, diversified, and impoverished people and have unquestionably been established as one of the world's core components of health care (Mangone, 2021). Numerous hospitals across the world, notably in Kenya, are associated with the church, such as the Maua Methodist Hospital in Meru and many Catholic hospitals around the nation, all of which openly state their religious origins and affiliations. Despite their affiliation with religious institutions, these hospitals do not function primarily based on faith healing but practical modern medicine (Mangone, 2021). This indicates that it is important for Christians to seek medical attention even though they are encouraged to have faith in healing as per the teaching of Jesus Christ. Nevertheless, Religious authors who accept faith healing do not all think that someone's faith immediately results in the intended recovery. Keefauver (1999) warns regarding letting excitement for faith healing creates unrealistic expectations. Simply believing firmly sufficient, often sufficiently, or strongly adequate would not enhance or speed up the healing process. Many who proactively lay hands upon others and pray for their recovery are typically mindful that healing does not often occur quickly and may necessitate medical intervention (Levin, 2009). Some other faith healers argue that it may come later, and it may not occur in this life, the fact is that recovery may occur in eternity rather than time.

Faith healing techniques are applied in the detection, protection, and cure of a wide range of health conditions and go back to ancient times in many nations. More crucially, in previous years, there has been an increase in the use of faith healing solutions for therapeutic reasons and health improvement, notably in Africa (Peprah, 2018). Faith healers are often professing Christians from missionary or African autonomous churches, or traditional healers in the sort of spiritualists who primarily cure via prayer, laying hands on patients, and offering holy water and medicinal plants (Blackett 1989). Holistic healers, contrary to faith healers, do not seek supernatural involvement and rather believe in spiritual forces. Faith healers believe that their curative ability is given to them by God via euphoric experiences and mystical interaction with the holy or ancestral spirit (Rankoana, 2014). The increased use of faith healing solutions might be due in part to a growing understanding of the entire process of healing. Faith healers see health and illness by the unification of soul, physical body, and spirituality, primarily within the framework of clan and society, while healing individuals. This means that healers address the whole individual in addition to treating bodily, psychological, spiritual, and societal problems. The faith healing method extends beyond a condition of total bodily, psychological, and societal health, rather than just the absence of sickness or disability (Graham,2005).

Moreover, since faith healing is frequently accessible to prospective customers, a substantial percentage of people solicit the assistance of faith healers. Nevertheless, when it comes to other types of treatments, such as western medicine, patients frequently have to journey greater distances and endure lengthier wait periods to receive the necessary health care (Wall, 2011). Although faith healing solutions are inexpensive, inclinations to utilize them are driven by confidence, convenience and access, referrals from pertinent others, and belief in the supernatural cause of disease. Nevertheless, employing scientific research to investigate the efficacy of faith healing is contentious, as there is none or little proof of the curative value of faith healing techniques such as praying. Nonetheless, a large number of patients in many cultures turn to faith healing as a first option and trust in its efficacy (Thacore, 1978). Faith healers are sought after by patients all around the world for a variety of diseases, including psychosocial difficulties. Other faith healers, on the other hand, specialize in treating certain specific health issues and, in emergencies, direct patients to professional health care specialists for modern medical treatment (Gundersen, 2000).

Relying on a concept of God and the fundamental divine magnificence of God's creation, Christian Science argues that healing is attainable via prayer (Sutphin, 2018). The physical world as seen by humans is thought to be separate from divine reality (Paulson,

2017). Christian Scientists think that prayer may cure since it can convey the divine truth of healing into human awareness, they also claim that prayer does not modify the spiritual creation but rather provides a clearer perspective of it and that the outcome manifests in the human perception as healing, the human nature is conformed to more closely match with the spiritual truth (Myers, 2015).

It cannot be overstated how almost all scientists regard faith healing as pseudoscience. Some critics of the pseudoscience designation argue that because faith healing offers no scientific findings, it should be considered as a subject of faith that cannot be tested scientifically. Critics respond that assertions of medical treatments ought to be rigorously investigated since, while faith in the divine is not typically regarded to be within the scope of science, assertions of repeatable outcomes of faith healing are (Smith, 2011). Consequently, aside from the placebo effect and the self-fulfilling prophecy, critics of faith healing also believe that a real recovery or sudden healing could occur coincidentally with but unrelated to whatever the faith healer or patient did or said and that the patient might have recovered just as much even if they didn't do anything (Wallis, 1996). According to critics of faith healing, the patient may perceive a true decrease in ailments as a result of all of these conceivable instances, albeit in either of the instances had something supernatural or unexplained transpired; these instances, however, are restricted to the body's inherent capacities (Levin, 2009).

When faith healing is used forgetting other different methods of treatment, it may have a bad impact on public healthcare as it restricts or precludes accessibility to contemporary modern medical procedures (peters, 2007). Critics of faith healing have raised concerns about significant harm caused by fraudulently labelled "miraculous healing," in which patients mistakenly believe they are cured and discontinue or disengage from medication. The public health department's declared opinion is that "faith and prayer as treatment should not be used to impede access to established medical care, but to strengthen it" Choosing faith healing while dismissing mainstream medicine may and does result in unnecessary deaths (Asser, 1998).

Issues have been expressed about the persons who perform faith-healing, in addition to the affirmations of faith; patients are frequently subjected to a mixture of remedies, medicines, toxins in 'holy water', and other presumed therapeutic ingredients, which are sometimes toxic and cause medical issues (Rankoana, 2014). As a result, there has been an increase in fake faith healing, with some faith leaders arranging false healing and defrauding their congregations into paying them monetary incentives in exchange for recovery from their ailments. As a result, there is growing study attention and acknowledgement among scholars and medical professionals to investigate the efficacy of faith healing as either physical or psychological. Even though there has been an increase in studies on the correlation of faith and health around the world, the prevalence of faith healing religious institutions and centres around the world, as well as the overall perception of ailment and disorder aetiology in a religious framework, rationalize the necessities for additional faith and healing assessment. Additionally, the lack of understanding regarding faith healing beliefs and health views appears to hinder policies approval and execution in control of faith healing activities (Peprah, 2018).

In conclusion, faith healing is an important aspect of Christian life and it should not be disregarded due to the lack of a scientific backing of the same. It has been scientifically shown that a strong conviction and faith can induce a psychological effect of well-being as a result of a self-fulfilling prophecy or a placebo effect (Justman, 2013). Therefore in as much as contemporary medical care should not be overlooked in the favor of faith healing, it should be understood that believers as per the teachings of Jesus should have faith in healing. The incorporation of faith healing and contemporary medical care can therefore be perceived as the ultimate means of well-being by Christians. After all, numerous religious-based healthcare centres around the world rely on faith and healing as well as the use of contemporary medicine, and they consequently end up offering both physical and psychological health care to people at affordable prices (Mangone, 2021).

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