


# The unchanging gospel in a changing world: A theological framework for divine healing today

**Author:**Sonny E. Zaluchu<sup>1</sup> **Affiliation:**

<sup>1</sup>Faculty of Theology, Sekolah Tinggi Teologi Baptis Indonesia, Semarang, Indonesia

**Corresponding author:**

Sonny Zaluchu,  
sonnyzaluchu@stbi.ac.id

**Dates:**

Received: 29 Aug. 2025  
Accepted: 24 Nov. 2025  
Published: 14 Jan. 2026

**How to cite this article:**

Zaluchu, S.E., 2026, 'The unchanging gospel in a changing world: A theological framework for divine healing today', *Verbum et Ecclesia* 47(1), a3640. <https://doi.org/10.4102/ve.v47i1.3640>

**Copyright:**

© 2026. The Author.  
Licensee: AOSIS. This work is licensed under the Creative Commons Attribution 4.0 International (CC BY 4.0) license (<https://creativecommons.org/licenses/by/4.0/>).

**Read online:**

Scan this QR code with your smart phone or mobile device to read online.

Divine healing remains a vital yet contested theme in Christian theology, particularly amid rapid technological advances and increasing secularisation. This study employs a qualitative literature review, using hermeneutical and comparative approaches, to explore divine healing from a Gospel perspective. The findings indicate that divine healing is not only a spiritual phenomenon but also a response to the existential needs of believers in contemporary society. Despite scepticism and marginalisation, it continues to shape religious identity, foster community solidarity and nurture spiritual resilience, especially in Pentecostal contexts, which emerged in the early 20th century with an emphasis on the Holy Spirit's power, and Charismatic contexts, which later developed with a similar focus on spiritual gifts. Challenges posed by scientific rationalism and secular worldviews are addressed through responsible pastoral care, contextual theological education and integration with medical science and digital technology. The study is limited to a literature review without empirical data, thereby encouraging future interdisciplinary research that bridges faith and science to deepen understanding of divine healing today.

**Intradisciplinary and/or interdisciplinary implications:** This study highlights the need to integrate theological reflection with pastoral practice to address challenges in divine healing. It calls for dialogue between theology, medical science and digital technology to promote a holistic healing approach. By adopting interdisciplinary perspectives, it deepens understanding of faith healing, especially in Pentecostal and Charismatic contexts. The study urges contextual theological education to help believers engage scepticism and secularisation critically. It also encourages empirical research and interfaith dialogue to enhance spiritual resilience and ethical healing ministry, supporting the church's mission in a pluralistic, technological world.

**Keywords:** divine healing; the Gospel; Pentecostalism; secularisation; faith and science.

## Introduction

In this fast-paced information age, where secularisation and Christianity are increasingly competing, the issue of divine healing is worth examining. Advances in medical technology and science have shaped the rationality and empiricism of modern society, leading to a shift in spiritual experiences to an increasingly private sphere. This includes the acceptance of divine healing in the public sphere. This phenomenon has created scepticism and is even considered a relic of ancient beliefs that are no longer relevant (Vondey 2020). In fact, for the Christian community, divine healing remains an integral part of faith and religious experience, particularly as a manifestation of God's work in a world in need of healing. Empirical studies demonstrate that belief in divine healing is not limited to developing countries but also persists in highly rational and secular Western societies (Glassman 2018; Hvidt 2011).

One of the main problems in contemporary society is the low level of belief in divine healing. This is influenced by the dominance of medical science, secularisation and the development of rationalistic views that demand empirical evidence for every phenomenon. For example, Swan (2020) emphasises that the medical community and medical ethics reject the practice of healing by faith as a substitute for medical treatment, especially in the case of children. This practice is considered dangerous because it lacks scientific evidence and often contradicts established medical standards. Similarly, Peters (2008) shares the opinion that divine healing cannot replace medical intervention, and health professionals often criticise the neglect of medical treatment for religious reasons. In addition, differences in views between Christian denominations – between those that emphasise charismatic experiences and those that are more rational – add to the complexity of accepting divine healing (eds. Bigham & Maddox 2013). As a result, Christians themselves have come to doubt the relevance and validity of

divine healing so that experiences of faith that should enrich spiritual life have instead been marginalised in public discourse.

Rejection of divine healing is also reinforced by medical narratives that place illness and healing entirely within the realm of science. Meanwhile, within church communities, there is polarisation between groups that continue to uphold the doctrine of divine healing and those that consider it symbolic or merely a spiritual metaphor (Kenyon 1940:10–12). This difference persists to this day and has not only impacted perspectives on illness and healing but has also influenced spirituality, social relations and church ministry in modern society (Bosworth 2000 [1924]:15–17). Argumentatively, scepticism towards divine healing often stems from a positivistic paradigm that ignores the metaphysical dimension, as discussed in Polkinghorne (2005), which emphasises that science and theology can complement each other without conflict. This reinforces the argument that divine healing is not antithetical to science but rather a complement that offers a holistic dimension, thereby enriching scientific discussions about health and spirituality.

Previous studies have consistently shown that divine healing cannot be separated from its social, cultural and spiritual context, in which divine healing practices often serve to reconstruct religious identity, especially amid a crisis of trust in religious or medical institutions (Perkins & Poloma 1992). Although access to modern medical treatment is becoming increasingly widespread, faith healing remains a popular choice among various segments of society. However, tensions persist between medical authorities, who are sceptical of faith-healing practices, and the public's belief in faith healing's spiritual effectiveness. The study of Cabrita (2015:557–592) deepens this understanding through an analysis of divine healing within the context of the Christian Apostolic Catholic Church in Zion, Transvaal, South Africa, in the early 20th century, under the leadership of John Alexander Dowie. This group firmly rejected medical assistance and affirmed God's power as the sole source of healing. The religious narrative they lived by even formed a new collective identity, namely the 'Adam' race, which asserted spiritual supremacy over biological categories. As a result, the interaction between medical and religious narratives created a new dynamic in the meaning of health and disease, even encouraging the emergence of anti-medical attitudes. Meanwhile, Hvidt's research (2011) highlights the tension at the level of individual belief, where patients' faith in miracles or divine healing often clashes with the modern medical perspective that demands empirical evidence. This situation reveals a gap in understanding between subjective religious experiences and rational medical approaches, as well as the limited amount of interdisciplinary research capable of bridging the dialogue between the two.

Based on the above explanation, the primary objective of this paper is to reconstruct and reaffirm the importance of divine healing in the Gospel from both theological and practical perspectives. This study seeks to present a more

comprehensive understanding of divine healing, not only as a supernatural phenomenon but also as an expression of faith that is contextual and relevant in facing the challenges of secularisation, the crisis of trust and the spiritual needs of modern society, especially where artificial intelligence (AI)-based technology has become increasingly involved in the public sphere. Thus, this paper is expected to enrich Christian theological discourse and provide a reflective foundation for the church and contemporary society in interpreting the role of divine healing in changing times.

## Research methods and design

This study employs a literature review method to critically and systematically analyse the theme of divine healing, drawing on both classical and contemporary theological sources (Hum 2013; Winchester & Salji 2016). This literature review method is reinforced by a hermeneutical-analytical framework, which allows for the contextual interpretation of biblical texts, as recommended by Thiselton (2009), to avoid subjective bias and enhance scientific validity. This approach makes the research more argumentative, as it enables cross-source comparisons to construct a coherent narrative. The primary sources referenced include both classical and contemporary theological works, as well as articles published in international scientific journals on divine healing, secularisation and the development of science. The selection of literature is based on the relevance of the content, the authority of the author and their contribution to the development of theological and practical understanding of divine healing. A comparative approach is used to distinguish divine healing from other forms of healing and to highlight its uniqueness and significance in the Christian faith tradition. Contextual analysis is also carried out by considering contemporary challenges. The analysis in this study is systematically divided into four main discussion steps. Initially, the meaning of divine healing is explained, followed by a discussion of its theological dimensions. The next step is a discussion of its significance in the digital age, ending with the challenges and relevance of divine healing in the modern era.

## Discussion

### Divine healing

Divine healing is deeply rooted in the Gospel narrative, as recorded in Matthew 4:23–24, Mark 1:32–34, Luke 4:18–19, John 9:1–7 and in the ministry of the apostles as seen in Acts 3:1–10. It can be understood that this practice is not merely a supernatural event but also a holistic manifestation of God's work of salvation in the world. That is why divine healing is defined as a process of physical, mental or spiritual restoration that is believed to occur through God's direct intervention, beyond natural mechanisms or medical intervention (Bosworth 2000 [1924]; Murray 2016 [1882]:1–3). Christian tradition places divine healing as a manifestation of God's power working through the faith of His people, prayer and spiritual ministry, as exemplified in the ministry of Jesus and the apostles (Murray 2016 [1882]:1–3).

The fundamental difference between divine healing and other forms of healing lies in their source and process. Natural healing occurs through the body's biological mechanisms without external intervention (Brown 2012), whereas medical recovery is achieved through scientific intervention, such as medication or therapy based on empirical knowledge and modern technology (Dein & Brown 2024; Vondey 2020). Divine healing rejects the reduction of illness and healing to only physical or psychological aspects and emphasises the presence of the spiritual dimension and God's active involvement in the healing process (Clark 2015:8–10).

The importance of divine healing in the lives of Christians lies not only in the results of healing itself but also in the process of faith, recognition of God's sovereignty and the experience of an intimate relationship with Him (Perkins & Poloma 1992). In the context of the early church and Pentecostal tradition, divine healing is often regarded as a sign of the presence of the Kingdom of God on earth and as confirmation of the Gospel's preaching, which aims to reach souls (Perkins & Poloma 1992; Vondey 2020). However, divine healing also has limitations that must be acknowledged. Not all requests for healing through prayer result in physical miracles. In many cases, God works in ways that do not always meet human expectations (Alsobrook 2014). Research by Hvidt (2011) emphasises that the absence of physical healing does not always indicate a lack of faith or God's intervention but can be part of the mystery of His will and the process of purifying one's faith. In other words, divine healing is entirely within God's sovereignty.

### Theological perspectives on divine healing

The theological meaning of divine healing is rooted in the belief that God is the source of true life and restoration, who is actively involved in human history through His work of salvation. In the Bible, divine healing is not merely a supernatural intervention in physical illness, but part of God's complete plan of salvation – encompassing the restoration of body, soul and spirit (Bosworth 2000 [1924]; Murray 2016 [1882]). During His ministry on earth, Jesus Christ consistently practised healing as a manifestation of God's compassion and a sign of the presence of the Kingdom of God (Lk 4:18; Mt 10:1). Thus, divine healing cannot be separated from the core of the Gospel, which is the good news of the complete restoration that God provides for His people.

God's intervention in divine healing affirms that healing is not solely the result of human effort but rather a gift given through faith and trust. Christian theology holds that faith is the key to receiving divine healing and other supernatural benefits. Jesus once said, 'Your faith has saved you' (Mk 5:34). Faith here is not merely intellectual belief, but total surrender to God's will. Jesus once said, 'Your faith has saved you' (Mk 5:34). Faith here is not merely intellectual belief, but total surrender to God's will and recognition of human limitations (Hagin 1997:5–7; Kenyon 1940:10–12). In practice, prayer and

anointing become means of faith, whereby believers surrender themselves to God and open themselves to the Holy Spirit to work freely within them.

The Holy Spirit plays a central role in the process of divine healing. The Holy Spirit is understood as the person of God who brings power, comfort and restoration to believers. In the Book of Acts, the Holy Spirit descended upon the disciples, enabling them to perform miracles of healing as part of their gospel ministry (Ac 3:6–8). The classic work of Hagin (1997:5–7) and supported by Clark (2015:8–10) emphasises that the anointing of the Holy Spirit is an essential element that distinguishes divine healing from other forms of healing. Through the presence of the Holy Spirit, it brings about spiritual and moral transformation in individuals and communities, extending beyond the act of healing itself. Thus, divine healing becomes a means of character building, spiritual growth and strengthening the community of faith.

However, the theology of divine healing also acknowledges the mystery in how God works. Not all requests for healing are answered in ways that meet human expectations. In some cases, God chooses to work through processes, suffering or even death, as part of His greater plan (Alsobrook 2014; Bosworth 2000 [1924]). In this case, a theological attitude is needed that balances the expectation of miracles with surrender to God's sovereignty. Thus, divine healing is understood not only as a solution to physical problems but as part of a complete journey of faith in which God shapes, strengthens and expresses His love to His people. That is why, according to Hvidt (2011), the experience of divine healing is not merely physical. Still, it leads to a profound understanding of the mystery of suffering and God's love while also fostering spiritual resilience amid life's various crises.

Thus, the theological meaning of divine healing encompasses not only a miraculous aspect but also the formation of a transformative experience that leads to a personal recognition of God and His work, fosters growing faith and promotes community solidarity.

### The theology of divine healing in modern society

In the digital age, the significance of divine healing is increasingly evident as technology is used to share testimonies and spread the ministry. Churches use streaming and social media to expand their reach, as discussed by Zaluchu (2021), who shows that mediatisation has increased the impact of healing services in Africa. This makes divine healing more accessible and relevant to a broader audience. This digital adaptation can be seen as a form of inculturation, in which theology engages with contemporary culture. This reinforces the argument that divine healing remains transformative in the secular era, as evidenced by increased online participation. Charismatic and Pentecostal churches have played a central role in preserving and popularising the theology of divine healing amid modernity and technological

advances (Campbell & Connelly 2020). Since the beginning of the 20th century, according to Anderson (2004), both groups emphasise direct experience with God through manifestations of the Holy Spirit, including miraculous healing, as an integral part of the life of faith (Oblau 2011). Dein (2020) affirms that Pentecostal and Charismatic groups in the 20th century have developed special ministries, such as healing services, intercessory prayer, anointing with oil and faith seminars, aimed at building the congregation's trust in God's power amid the challenges of the times. In addition, Charismatic and Pentecostal churches now utilise mass media and digital technology – such as streaming broadcasts, podcasts and social media – to share testimonies of miracles and teachings on divine healing with a global audience (Kay 2017). Lundby and Evolvi (2021) explained that digital technology has become one of the triggers that have strengthened this movement. Campbell (2010) adds that the divine healing movement has become an integral part of the theological shift supported by digital media. Thus, the role of Charismatic and Pentecostal churches in maintaining divine healing theology is not only expressed through liturgical practices and special services such as ceremonies, rituals and prayers but also through innovative adaptations that incorporate technology and digital media. The integration of spiritual experiences, healing ministries and technology has strengthened the reach and relevance of divine healing theology in modern society, making it a dynamic part of contemporary faith life.

However, these efforts face significant challenges from the dominance of the modern scientific and rational paradigm. Contemporary society tends to demand empirical evidence and scientific explanations for every phenomenon, including those related to healing. Scepticism towards divine healing has grown stronger as medical technology has advanced, offering quick, measurable solutions to various diseases. Although Dein (2020) acknowledges that faith healing is one of the main characteristics of the Pentecostal tradition, but criticises that modern critical society can show scepticism, especially from the general public and the medical community. The potential for manipulation or failed healing, often displayed in public, can lead to a crisis of faith and a social crisis. That is why Wasti, Kanchan and Acharya (2015) emphasise that faith healing, when added as a complement or alternative to medical science, will not always be limited to arguments and debates but can also lead to a series of complications, medical emergencies and even death. Here, we see a complex conflict between divine healing and science.

In addition, the emergence of cases involving the abuse of divine healing practices – such as fraud, manipulation or false claims – has also triggered a crisis of confidence, both among congregations and the broader public (Perkins & Poloma 1992). Another challenge is the pressure of secularisation, where religious values are increasingly marginalised in the public sphere and replaced by pragmatic logic and individualism. Zuckerman (2011) provides a highly relevant example. The number of Americans choosing not to

belong to any religion has risen significantly. According to his observations, the trend towards disbelief is likely to continue as 'New Atheism' gains strength in the West. In agreement with this, Ager and Ager (2011) recognise that the emergence of functional secularism has framed the discourse of contemporary humanitarianism. Although functionally 'neutral' towards religion, in practice, this framing marginalises religious language, practices and experiences, both in global and local conceptualisations.

To address these challenges, Charismatic and Pentecostal churches have taken several strategic steps. Firstly, they emphasise the importance of integrity and transparency in healing ministries, prioritising the verification of testimonies and responsible pastoral counselling (Clark 2015:9–10). Secondly, the church builds constructive dialogue with the medical and scientific communities, for example, through joint seminars, collaborative research or consultations with Christian health workers, to bridge the gap between faith and science without compromising theological principles. Thirdly, contextual and critical theological education is provided to congregations, enabling them to distinguish between genuine faith and blind fanaticism and understand that God can work through both miracles and science. Fourthly, as found in Chitando and Biri's (2016) findings in Zimbabwe, Pentecostal churches have adapted to modern circumstances through liturgical innovation, collaboration with medical professionals, and the use of digital media to enhance the legitimacy of their healing services. This adaptation is crucial to ensure that the theology of divine healing remains relevant, accessible to all, open to criticism and in dialogue with society.

Efforts to maintain the practice of divine healing can be seen in the creative use of digital media technology. Many Charismatic and Pentecostal churches have developed prayer apps, virtual forums and online communities to support one another and share testimonies, on the one hand, and to reach out to the community, on the other (Zaluchu 2024). The use of social media to share real stories of healing and theological teachings has helped reach the younger generation, who are more familiar with technology and, at the same time, vulnerable to misinformation (Kay 2017). In addition, apologetic-based literature, digital content and scientific studies have been produced to address the doubts and critical questions of modern society. According to a study by Miller and Yamamori (2016), the digitization of healing services in various countries across Asia and Africa has significantly accelerated the growth of the Pentecostal movement. Live broadcasts of healing prayers through platforms such as YouTube and Zoom have not only expanded its global reach but also cultivated a sense of transnational community, thereby strengthening collective faith. This approach also allows for the integration of personal testimonies with empirical evidence, such as medical records before and after healing, which helps to refute accusations of secular scepticism. However, challenges remain, such as the risk of technology misuse for financial exploitation or the

spread of false information, which call for stricter ethical regulation and theological education among church leaders. Thus, digital technology is not only a tool for dissemination but also a catalyst for revitalising divine healing as an adaptive response to the secularisation of modern society.

## Conclusion

This study found that divine healing is not only rooted in biblical narratives and the works of Jesus Christ but also has a profound theological meaning – namely, as a manifestation of God’s love, power and presence during His people’s suffering. Divine healing is an integral part of the good news of the Gospel, not merely a physical miracle but also a sign of the restoration of relationships, faith and identity among God’s people. The discussion reveals that divine healing is distinct from natural or medical healing, as it encompasses faith, prayer and the work of the Holy Spirit. Its theological meaning demands a balanced attitude of faith, one that combines hope for miracles with surrender to God’s sovereignty. In the context of the Gospel, divine healing becomes an effective means of proclaiming the Gospel and an answer to humanity’s need for meaning, hope and transcendent experiences, particularly in a modern era marked by crises of faith. Amid advances in science and technology that often shift belief in God’s power, the church – especially Charismatic and Pentecostal groups – seeks to maintain the theology of divine healing through various innovative strategies. They promote responsible ministry, foster dialogue with the medical world and utilise digital technology to share testimonies and teachings of faith. The main challenges of scepticism, secularisation and the misuse of healing practices are addressed through contextual theological education, integrity in ministry and inclusive narratives that bridge faith and science. Thus, divine healing remains a relevant and significant aspect of modern society. The church is invited to continue to critically and creatively renew its understanding and practice of divine healing, so that it can be a witness to the love and power of God alive in an ever-changing world. The integration of faith, science and technology not only strengthens the congregation’s trust in God but also provides theological and practical solutions to the challenges of the times, so that the gospel remains good news that restores and liberates all aspects of human life.

These findings argue that divine healing is not a relic of the past but a dynamic response to secularisation, which is understood as a space where faith and science can engage in dialogue to build spiritual resilience. However, this study has several limitations that should be noted. Firstly, it is based entirely on a literature review without involving empirical field data or direct interviews with practitioners or recipients of divine healing practices. Secondly, the discussion primarily focuses on the theological and social perspectives of Charismatic and Pentecostal churches, leaving the views of other Christian denominations and interfaith perspectives unexplored. In addition, the integration of divine healing and medical science remains conceptually debated and has not been empirically tested.

To that end, further research is recommended to conduct empirical studies through observation, interviews or surveys of congregations, church leaders and Christian medical personnel to understand the dynamics of divine healing practices and perceptions firsthand. Future research should also adopt an interdisciplinary approach that incorporates theology, psychology, sociology and the health sciences and should explore cross-denominational and interfaith experiences to gain a more comprehensive understanding. Additionally, studies on the impact of digital technology use in divine healing services, as well as evaluations of the ethical and regulatory aspects of this practice, are critical. Thus, further research is expected to provide broader, deeper and more applicable contributions to the development of theology and the practice of divine healing in modern society.

## Acknowledgements

Thank you to Dr. Frans Pantan and Dr. Anggi Maringan for giving the author the opportunity to deliver a presentation about this research at the International Webinar organised by STT Bethel Indonesia Jakarta in early August 2025.

This article is based on research previously presented in abstract form at the 1st International Conference on Pentecostal Theology and Spirituality, held in Sekolah Tinggi Teologi Bethel, Indonesia, on 04–08 August 2025. The abstract has since been developed into a full article, which has been expanded and revised for journal publication. This re-publication is done with permission from the conference organisers.

## Competing interests

The author declares that no financial or personal relationships inappropriately influenced the writing of this article.

## CRedit authorship contribution

Sonny E. Zaluchu: Conceptualisation, Formal analysis, Funding acquisition, Investigation, Methodology, Writing – original draft, Writing – review & editing. The author confirms that this work is entirely their own, has reviewed the article, approved the final version for submission and publication and takes full responsibility for the integrity of its findings.

## Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

## Funding information

This research received no specific grant from any funding agency in the public, commercial or not-for-profit sectors.

## Data availability

The author confirms that the data supporting this study and its findings are available within the article and its listed references.

## Disclaimer

The views and opinions expressed in this article are those of the author and are the product of professional research. It does not necessarily reflect the official policy or position of any affiliated institution, funder, agency or that of the publisher. The author is responsible for this article's findings and content.

## References

- Ager, A. & Ager, J., 2011, 'Faith and the discourse of secular humanitarianism', *Journal of Refugee Studies* 24(3), 456–472. <https://doi.org/10.1093/jrs/fer030>
- Alsobrook, D., 2014, *Divine energy of the holy spirit*, Xulonpress, Maitland, Florida.
- Anderson, A., 2004, *An introduction to Pentecostalism: Global charismatic Christianity*, Cambridge University Press, Cambridge.
- Bigham, J.W.L. & Maddox, R. (eds.), 2013, *The Cambridge companion to American methodism*, Cambridge University Press, Cambridge.
- Bosworth, F.F., 2000, *Christ the healer*, Chosen Books, Grand Rapids, MI.
- Brown, C., 2012, 'Patient belief in miraculous healing', in G.H. Twelftree (ed.), *The Cambridge companion to miracles*, pp. 241–256, Cambridge University Press, Cambridge.
- Cabrita, J., 2015, 'People of Adam: Divine Healing and Racial Cosmopolitanism in the Early Twentieth-Century Transvaal, South Africa', *Comparative Studies in Society and History* 57(2), 557–592. <https://doi.org/10.1017/S0010417515000134>
- Campbell, H., 2010, *When religion meets new media*, Routledge, London.
- Campbell, H.A. & Connelly, L., 2020, 'Religion and digital media', in V. Narayanan (ed.), *The Wiley Blackwell companion to religion and materiality*, pp. 471–486, Wiley, Hoboken, NJ.
- Chitando, E. & Biri, K., 2016, 'Walter Magaya's Prophetic Healing and Deliverance (Phd) ministries and Pentecostalism in Zimbabwe: A preliminary study with particular reference to Ecumenism', *Studia Historiae Ecclesiasticae* 42(2), 73–86. <https://doi.org/10.25159/2412-4265/829>
- Clark, R., 2015, *Healing power: 7 supernatural methods God uses for you to receive healing*, Destiny Image, Shippensburg, PA.
- Dein, S., 2020, 'Religious healing and mental health', *Mental Health, Religion & Culture* 23(8), 657–665. <https://doi.org/10.1080/13674676.2020.1834220>
- Dein, S. & Brown, C.G., 2024, 'Prayers for sickness: What do people pray for and how do they deal with unanswered prayer?', *F1000Research* 13, 156. <https://doi.org/10.12688/f1000research.145194.2>
- Glassman, L.W., 2018, "'In the Lord's Hands": Divine healing and embodiment in a fundamentalist Christian Church', *Sociology of Religion* 79(1), 35–57. <https://doi.org/10.1093/socrel/srx046>
- Hagin, K., 1997, *The healing anointing*, Faith Library Publications, Tulsa, OK.
- Hum, Y.C., 2013, *Literature reviews*, In Springer Verlag, pp. 11–45. [https://doi.org/10.1007/978-981-4451-66-6\\_2](https://doi.org/10.1007/978-981-4451-66-6_2)
- Hvidt, N.C., 2011, 'Patient belief in miraculous healing', in *The Cambridge companion to miracles*, pp. 309–329, Cambridge University Press, Cambridge.
- Kay, W.K., 2017, *Pentecostalism: A very short introduction*, Oxford University Press, Oxford.
- Kenyon, E.W., 1940, *Jesus the healer*, Kenyon's Gospel Publishing Society, Lynnwood, WA.
- Lundby, K. & Evolvi, G., 2021, 'Theoretical frameworks for approaching religion and new media', in H.A. Campbell & R. Tsuria (eds.), *Digital Religion*, 2nd ed., pp. 233–249, Routledge. <https://doi.org/10.4324/9780429295683-23>
- Miller, D.E. & Yamamori, T., 2016, *Pentecostalism global: The new face of Christian social engagement*, University of California Press, Berkeley, CA.
- Murray, A., 2016, *Divine healing*, Christian Classics Ethereal Library, Grand Rapids, MI.
- Oblau, G., 2011, 'Divine healing and the growth of practical Christianity in China', in C.G. Brown (ed.), *Global Pentecostal and charismatic healing*, pp. 307–325, Oxford University Press, Oxford.
- Perkins, H.W. & Poloma, M.M., 1992, 'The assemblies of God at the crossroads: Charisma and institutional dilemmas', *Sociological Analysis* 53(1), 113. <https://doi.org/10.2307/3711638>
- Peters, S.F., 2008, *When prayer fails, hastings center report*, Oxford University Press, New York, NY.
- Polkinghorne, J., 2005, *Exploring Reality: The Intertwining of Science and Religion*, Yale University Press.
- Swan, R., 2020, 'Faith-based medical neglect: For providers and policymakers', *Journal of Child & Adolescent Trauma* 13(3), 343–353. <https://doi.org/10.1007/s40653-020-00323-z>
- Thiselton, A.C., 2009, *Hermeneutics: An Introduction*, Eerdmans, Grand Rapids, MI.
- Vondey, W. (ed.), 2020, *The Routledge handbook of Pentecostal theology*, Routledge Handbooks in Theology, Routledge, Oxon, NY.
- Wasti, H., Kanchan, T. & Acharya, J., 2015, 'Faith healers, myths and deaths', *Medico-Legal Journal* 83(3), 136–138. <https://doi.org/10.1177/0025817215580908>
- Winchester, C.L. & Salji, M., 2016, 'Writing a literature review', *Journal of Clinical Urology* 9(5), 308–312. <https://doi.org/10.1177/2051415816650133>
- Zaluchu, S.E., 2021, 'The impact of mediatisation in the healing ministry of African preachers', *Verbum et Ecclesia* 42(1), a2198. <https://doi.org/10.4102/ve.v42i1.2198>
- Zaluchu, S.E., 2024, 'Digital religion, modern society and the construction of digital theology', *Transformation: An International Journal of Holistic Mission Studies* 41(4), 285–295. <https://doi.org/10.1177/02653788231223929>
- Zuckerman, P., 2011, *Faith no more why people reject religion*, Oxford University Press, Oxford.