
LAYING ON OF HANDS

Kenneth E. Hagin



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Chapter 1

THE DOCTRINE OF CHRIST

"Twenty-five years ago, God spoke to me about a ministry of laying on of hands," a Pentecostal minister said to me. "But you know," he continued, "I backed off from it. Even though God used me in it, some of the brethren didn't understand it, and I didn't want to make a doctrine out of it."

"You didn't have to, " I said. "Jesus made a doctrine out of it."

HEBREWS 6:1,2

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

2 Of THE DOCTRINE of baptisms, and OF LAYING ON OF HANDS, and of resurrection of the dead, and of eternal judgment.

"Laying on of hands" is one of the six fundamental principles of the doctrine of the Lord Jesus Christ listed in Hebrews 6:1-2.

1. Repentance.

What would you think if I were to say, "I do not believe in the doctrine of repentance"? You would be ready to withdraw fellowship from me.

2. Faith Toward God.

The Bible says, "*By grace are ye saved through faith: and that not of yourselves: it is the gift of God: Not of works, lest any man should boast*" (Eph. 2:8-9).

What if I were to say, "I don't much believe in faith"? You would say, "We can't be saved without it."

Something's wrong with him. We'd better watch that fellow."

3. Doctrine of Baptisms.

Notice this is in the plural. There are three baptisms spoken of in the New Testament. First, there is the New Birth. When one is born again, he or she is baptized by the Holy Spirit into the Body of Christ.

Second, there is water baptism, which is an outward sign of an inward grace. Third, there is the baptism in the Holy Spirit with the Bible evidence of speaking in other tongues.

If I were to say, "I don't much believe in the New Birth, water baptism, or the baptism in the Holy Spirit," you'd be ready to quit me right now, and I wouldn't blame you.

4. Laying on of Hands.

(We will examine this doctrine later.)

5. Resurrection of the Dead.

Notice it does not say "the" resurrection. It says, "and of resurrection of the dead." Had it said "the resurrection," there would be just one doctrine and one resurrection; but there is more than one resurrection, so it says "resurrection of the dead."

This includes the first resurrection, the second resurrection, and all other resurrections. It includes the fact that the dead in Christ shall be raised first; then we who are alive and remain at the coming of Christ are caught up, too (this is the rapture of the saints).

You would be certain something was wrong with me if I were to say, "I don't think the dead will ever be resurrected."

6. Eternal Judgment

Again, it is not "the" doctrine of "the" eternal judgment; it is simply doctrine "of eternal judgment."

This is because there is more than one judgment, and all are involved in this doctrine.

How would you feel toward me if I were to say, "I don't go along with this judgment business. I don't think there's going to be any judgment"? You would say, "There's something wrong with

that fellow. He's not solid. He doesn't believe the fundamental principles of the doctrine of Christ."

No matter what else we believe, we must believe the fundamentals. I can fellowship with anybody who believes the fundamentals.

Chapter 2

THE DOCTRINE OF LAYING ON OF HANDS

The Bible has a great deal to say about the doctrine of "laying on of hands." Therefore, it is surprising to me that some Christians see no significance at all in this scriptural ordinance and doctrine. Some regard it with something like astonishment. Others regard it with fear. But the laying on of hands is one of the half dozen fundamental principles of the doctrine of the Lord Jesus Christ!

I have even heard Full Gospel ministers say, "I don't much go along with that." To deny one of the fundamental principles of the doctrine of Jesus Christ is a serious matter.

Actually, laying on of hands is a theme that runs through the entire Bible. Here are three examples from the Old Testament:

EXODUS 29:10,15,19

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

We read here that the *imperfections* of the worshippers were transferred by faith to the sacrifice—and the sacrifice was a type of Christ. The *perfections* of the sacrifice were received by faith by the man who laid hands on the sacrifice. It was God's power that effected the two-way transmission.

The Bible tells us that Joshua had the same spirit of wisdom that Moses had, because Moses had laid his hands upon him. This infers that whatever Moses had was transferred to Joshua by the laying on of hands.

DEUTERONOMY 34:9

9 And Joshua the son of Nun was full of the spirit of wisdom; FOR MOSES HAD LAID HIS HANDS UPON HIM:

and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

So today, through the ordinance of laying on of hands, God's power is transmitted by faith through the minister to the seeker.

As far as I know, all churches practice the laying on of hands to some extent. The most common practice is laying hands on those who are being ordained and separated unto the ministry. Something mighty occurs when men of faith lay hands in the Name of the Lord upon those who, in faith, receive the impartation.

There is scriptural precedent for it.

ACTS 13:2,3

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

The doctrine of laying on of hands does not end with the ordination of ministers, however, as so many denominations believe. That is only one facet of laying on of hands.

Some churches do go further and believe in laying hands on those being installed in certain church offices.

Again, there is scriptural precedent for this. In Acts 6, seven men were selected to wait on tables, thus freeing the apostles to give themselves continually to prayer and the ministry of the Word. The apostles laid their hands on the seven, who were called deacons ("helpers" in the Greek).

Laying on of hands is not limited to ordinations, however. In nearly every instance in the Acts of the Apostles where people were filled with the Holy Spirit, they received *by the laying on of hands*. (Exceptions were the two spontaneous outpourings of the Spirit in Acts 2 and 10.)

For example, in Acts 8:17, Peter and John laid their hands on Philip's Samaritan converts, and they received the Holy Spirit. In Acts 19:6, Paul laid hands on the disciples at Ephesus, and "they spake with tongues, and prophesied."

Of course people can be filled with the Spirit in other ways, but the laying on of hands is one scriptural method.

Chapter 3

EMPTY HANDS ON EMPTY HEADS

I realize that there is an unprofitable kind of laying on of hands. There are two extremes of it in the church world.

One extreme is a mere ritual. There are churches that have a ritual of laying hands on people to confirm them. According to some church creeds, one receives the Holy Spirit at this time. But this is a mere ritual and formality, and nothing happens.

On the other hand, there have been extremes even in Full Gospel circles. People have had hands laid on them for nearly everything you could mention—and some you couldn't.

A California woman went to somebody's meeting, hands were laid on her, she was prophesied over, and she supposedly was given "the gift of casting out permanent waves." I told her if she could have gotten the gift of putting them *in*, she would have had something!

Several years ago, a man came to me after a service and said, "Brother Hagin, could you help me?"

I said, "I'll be glad to if I can."

He told me he was in a certain meeting, and somebody had laid hands on him and had given him the gift of healing, the gift of the Word of Knowledge, and two or three other spiritual gifts.

He said, "I can see that these things are manifested through your ministry. Maybe you could tell me how to operate them. I know I've got them, because that fellow said I did."

I said, "How long has it been since hands were laid on you?"

"Well," he said, "over six months ago."

I said, "Has there ever been any kind of manifestation?"

"Not that I know of," he replied.

I said, "I'd forget it if I were you. You don't have anything. If it's there, it would rise to the surface."

In another place I preached, a woman sat in the second pew, right in front of the pulpit, and rocked just like she was in a rocking chair all through my sermon.

I thought the poor dear was afflicted with some kind of serious physical ailment.

Afterwards I asked the pastor, "What's wrong with that woman?" People were looking at her. She was distracting from

the message.

"Oh," the pastor said, "Brother Hagin, that's a sad case. There's nothing wrong with her physically. She's not a member here. She does come to church some, and I've been intending to talk to her about it, but I just haven't had time. She attended some meeting somewhere, and somebody laid hands on her and gave her 'the gift of rocking.'"

Several nights later she came up to me after the service accompanied by a woman who had told her there is nothing in the Bible about "the gift of rocking."

She said, "Brother Hagin, explain my gift to this woman."

Well, I thought that would be a good opportunity for the pastor to talk to her! I said, "I'm on my way out of the building. You go to the pastor of this church. He's a man of God and knows the Bible quite well. He'll be glad to help you."

Afterwards, the pastor said, "You dog!"

I said, "Well, you *said* you wanted to talk to her, so I arranged it. Were you able to help her?"

He said, "Certainly not. Nobody could help her."

"Well, what did she tell you? What is the purpose of this so-called gift?"

"She said that God had given it to her so the pastor and the guest speaker could tell when things were in the Spirit. If she's rocking when we're singing, testifying, or preaching, everything is in the Spirit."

I know this sounds ridiculous, but it is true; I'm not making it up.

I call all of these examples *laying empty hands on empty heads*.

I am not going to be frightened out of a New Testament practice, however, because of fanaticism, nor am I going to be frozen out because of formality.

The real is not done away with because of excesses. I am going to practice the New Testament doctrine of laying on of hands, and I am going to produce New Testament results.

We need to study the New Testament carefully to see how Jesus and the apostles practiced this doctrine.

Chapter 4

THE EXAMPLE OF JESUS AND THE APOSTLES

Jesus Christ Himself freely employed laying on of hands in healing people. In Mark 6, we see Jesus in His hometown of Nazareth:

MARK 6:5

5 And he could there do no mighty work, save that HE LAID HIS HANDS UPON A FEW SICK FOLK, AND HEALED THEM.

Notice this text is speaking of the Lord Jesus Christ Himself—the Son of God. It doesn't say He *wouldn't* do mighty works in Nazareth; it says He *couldn't*. It seems, therefore, that the laying on of hands will work when nothing else will! The few who were healed that day were healed by the laying on of Jesus' hands.

Another example of Jesus' laying hands on someone is found in Matthew 8:15. The Bible says when Jesus entered Peter's house, He found Peter's mother-in-law sick with a fever. "*And he touched her hand, and the fever left her: and she arose, and ministered unto them.*"

MARK 8:22-25

22 And he cameth to Bethsaida; and they bring a blind man unto him, AND BESOUGHT HIM TO TOUCH HIM.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, AND PUT HIS HANDS UPON HIM, he asked if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that HE PUT HIS HANDS AGAIN UPON HIS EYES, and made him look up; and he was restored, and saw every man clearly.

Praise God, the blind man was healed by the laying on of Jesus' hands. Some will say, "Jesus prayed for that blind man twice." I do not know that He prayed for him *at all*, for the Bible does not say He prayed. The Bible says *He laid hands on him twice!* Therefore, it is scripturally correct to lay your hands a second time on a sick person, if necessary. It is good to know what Jesus did in certain circumstances. Then we will know what to do.

MARK 7:32,33,35

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to PUT HIS HAND UPON HIM.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue....

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

In the above two cases, notice that groups of people brought the blind man and the deaf man to Jesus. These people, as well as the sick themselves, believed in the laying on of hands—and they got results.

If you want the laying on of hands to work for you, you've got to believe in it. You see, without faith, the laying on of hands is a mere piece of ritual, and nothing happens.

In the case of the deaf man, the Scriptures do not say that the people asked Jesus to heal the man, although that is inferred. It says they asked Him to put His hands on him.

MARK 5:22,23

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, 23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and LAY THY HANDS ON HER, that she may be healed; and she shall live.

Jairus believed in the laying on of hands. He didn't say, "Come and *pray* for her." He didn't even say, "Come and *heal* her." He said, "*Come and lay thy hands on her that she may be healed.*"

This man believed his daughter would be healed when hands were laid on her.

We know from Scripture that the child had died before Jesus reached Jairus' house, but the 41st verse says, "*And he took the damsel by the hand*" In other words, Jesus touched her; He took her by the hand. She was raised from the dead and was healed.

So Jesus laid hands on sick people—and he definitely exhorted believers to lay hands on the sick, too. Jesus said in Mark 16:18, "*they shall lay hands on the sick, and they shall recover.*"

Who shall lay hands on the sick? No, it's not the preacher. The answer is in the 15th verse, where Jesus declared, "*Go ye into*

all the world, and preach the gospel to every creature" One of the signs that shall follow those who believe is, "they shall lay hands on the sick, and they shall recover."

People still preach repentance and water baptism.

Nobody objects to that. Well, why not preach *all* of The Great Commission? Why stop with just part of it? Why not preach the laying on of hands? Laying on of hands is part of The Great Commission, too!

The disciples obviously took Jesus seriously. Acts 5:12 says, "*And by the hands of the apostles were many signs and wonders wrought among the people*" By the *hands* of the apostles!

Paul practiced the laying on of hands, too. In Acts 28:8,9 we find Paul shipwrecked on an island. The father of the ruler of the island was ill, so Paul went to his house "*and prayed, and laid his hands on him, and healed him.*" The man was healed by the laying on of hands.

Then the Bible tells us that the islanders brought their sick to Paul, and Paul ministered to them.

Obviously Paul ministered by the laying on of hands.

ACTS 19:11,12

11 And God wrought special miracles BY THE HANDS OF PAUL:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Here, not only the sick were healed, but the demonized were delivered as cloths Paul had laid his hands on were laid upon their bodies.

When we talk about anointed cloths, however, we do not mean cloths anointed with *oil*. These cloths were anointed with the same *power* Paul was anointed with.

"And God wrought special miracles by the hands of Paul." Paul laid his hands upon the cloths. God uses men's hands. He works by men's hands.

Some will say, "The apostles could do that, but it is not for us today."

It seems to me that intelligent people should have caught on to that worn-out lie by now. Jesus didn't say these signs would follow just the apostles. To say that we cannot lay hands on the

sick today is to say that one of the fundamental principles of the doctrine of Christ has been done away with.

And if laying on of hands for healing has been done away with, no intelligent person would have a right to believe in the doctrine of repentance.

But I'm not going to take anything away from the doctrine of Christ. I believe all of it. I am a follower of Christ. I am a stickler for the doctrine of Christ. And one of the doctrines is laying on of hands.

Chapter 5

THESE SIGNS SHALL FOLLOW

Jesus did not say these signs shall follow just the apostles, the preachers, or the teachers. He said, "*These signs shall follow them that believe . . .*"

When I was a Baptist boy, I knew nothing about divine healing, for I had never heard it preached. I just knew what Mark 11:22-24 says about faith and prayer.

My body was almost totally paralyzed. I had a serious organic heart condition and an incurable blood disease. The doctors said I had to die, but I prayed the prayer of faith for myself and was healed. I came off that deathbed as a Baptist boy who preached faith and healing.

I gave my testimony everywhere I went. I laid hands on everybody I could find who wanted hands laid on them, and I anointed them with oil. I saw people healed. I stood alone. I didn't know anybody else who believed in divine healing, but it never bothered me.

I stood on the Word of God and said, "Come hell or high water, I'm standing on it. Nobody's going to move me off of it. If nobody but me goes to heaven, *I'm* going there!"

One day a Presbyterian woman told me her Pentecostal mother-in-law was coming for a visit.

"You'll be interested in meeting Grandma," she said, "because she believes like you do. She believes in divine healing."

She told me how her mother-in-law got people healed while visiting them in their homes and laying hands on them. She was 82. What a healing ministry this elderly Pentecostal woman had!

I never was so thrilled in my life to finally meet somebody who

had enough sense to believe the Bible! I knew she was arriving on a certain day, so I went over late that afternoon. It was about 1935—the middle of the Depression—and those folks were sitting in rockers on their front porch, enjoying the cool of the day.

After I was introduced, I said to this dear old lady, "Grandma, tell me your story."

"Well," she said, "we came out here to Texas many, many years ago (about 1865). My Dad settled up some land; you could get it for little or nothing. It was 40 miles to the nearest school, so I didn't go. I didn't get any education.

"I grew up, married a neighbor boy whose folks also owned a lot of land, and we had our family. I still didn't know how to read or write, but I sent our children to school. They were all grown when some people came along and started what they called a brush arbor meeting. They put up some posts, strung some wires from post to post, and put brush on top of it. I got saved and baptized with the Holy Ghost.

"And you know, when I got baptized with the Holy Ghost and spoke with other tongues, God taught me to read the Bible. I can read the Bible and never make a mistake, but it's all I can read. I can't read anything else.

"Then we moved to town. My husband and the boys would go out to work the farm in the daytime, and I'd be left alone. I got to asking the Lord, 'Lord, is there something I can do?' I couldn't sing in the church, because I didn't have any voice for music. I couldn't teach a Sunday School class because they used a quarterly, and I couldn't read the quarterly.

"One day I was at home praying and reading the Bible from Mark here, and I read, '*these signs shall follow them that believe ... they shall lay hands on the sick, and they shall recover.*' And I thought, *It doesn't take any education to lay hands on folks.*

"It says believers will lay hands on the sick, so I just went through the neighborhood and inquired about any sick folk I could find. I would spend from 9 in the morning until 3 in the afternoon every day visiting sick people and reading the Bible to them on the subject of healing. Usually they had never heard about it.

"After reading to them about three days, I would say, 'Now would you like for me to lay hands on you?'

You know, practically everybody I laid hands on got healed! The amazing thing about it is that most of the people I was laying

hands on were bedfast and given up to die by the doctors."

Here was a little uneducated woman who wasn't a minister of the Gospel—she had never even taught a Sunday School class—but she was laying hands on the sick and they were recovering.

Laying on of hands belongs to all of us.

Years later, preaching down in East Texas, I heard about a fellow who had a greater reputation for getting people healed than ministers of the Gospel in that part of the country.

I had always wanted to meet Brother F. He was an old-timer—one of the pioneers of the Pentecostal movement. Then my wife and I had the good fortune to hold a revival meeting in the church where he was a deacon. He wasn't a preacher; he was a farmer.

Dear old Brother F. was 72 at the time. He and his wife had asked to keep us in their home. I would sit there with him day after day and discuss things with him. I asked him to tell me his story.

He said, "We got saved in what they called the old Overton Tabernacle. It was the first Pentecostal or Full Gospel work East of the Trinity River in Texas. This was around 1906 or 1907.

"In those early days, we didn't have any organization in Pentecostal circles," he continued.

"When we were without a pastor, we didn't know where to get one. Ours was the only Pentecostal church in East Texas. We had no communication with any others, so we just had to pray for God to send us a pastor.

"During times when we were without a pastor, if some of the congregation got sick, they'd call for us deacons, because we were the leaders. I would go anoint them with oil and lay hands on them—and folks got healed.

"Well," he said, "there was a medical doctor in this area, and a number of patients he'd given up to die were healed through our prayers. Then his wife came down with cancer. He put her on the train and sent her to specialists in New York City, but they sent her home to die. They couldn't do anything for her.

"So the doctor—he was Presbyterian—invited my wife and me to come pray for her, because he knew our prayers got results. We shared Scripture with the doctor's wife, anointed her with oil, and she was completely healed of terminal cancer.

"From then on, when any of this doctor's patients got beyond

his aid, he would tell them, 'I'll tell you what I'd do if it was me. I'd call for the Pentecostal deacon and have him anoint me with oil and lay hands on me. My wife was healed of terminal cancer.'"

Brother F. said, "I got so busy going and visiting the sick that I had to get somebody else to run the farm. I was gone practically all the time!

"Brother Hagin, what's amazing about it is that the people I was laying hands on had been given up to die—they were bedfast—yet very seldom did they fail to get healed."

I said, "Now, Brother F., let's get this straight. Did God tell you to do that?"

"No."

"Do you have any kind of calling?"

"No," he said. "I never even felt called to be a deacon; the church just elected me."

"Do you have any kind of anointing?"

"No, no kind of anointing. I'm just a farmer. Just of a fifth grade education. But I believe the Bible. I read there, '*These signs shall follow them that believe. . . they shall lay hands on the sick, and they shall recover.*'"

About five years after Brother F. went home to be with the Lord, I referred to him in a meeting I was holding in East Texas, because those people still remembered him.

Afterwards, Pastor Goodwin told me he was taking prayer requests one night, and a young woman in his church said, "I want the church to pray. We've been married eight years now, and we don't have any children. I went to the doctor today, and he said I never would be able to have children—it is medically impossible. I want you all to pray for me."

Brother F.'s widow, now about 81, was in that service, Pastor Goodwin said. She went right to that young woman and said, "Young lady, you *can* have a baby and become a mother. The Bible said so." She began to read the Scripture where God promised, "*There shall nothing cast their young, nor be barren*" (Exodus 23:26). She laid hands on her and prayed.

A short time later, the young woman returned to her doctor. She said, "I want you to run tests. I think I'm pregnant."

He said, "I know better. It's no use. You can't be.

It's impossible."

This doctor, however, was the son of that old Presbyterian doctor. He had taken over his father's medical practice.

The young woman said, "Well Sister F. said I could!"

"Oh!" the doctor said. "If Sister F. said you could, *you can*. I was just a 12-year-old boy when dad had Brother and Sister F. come in and anoint mama with oil and lay hands on her, and she was healed of terminal cancer.

"As long as dad practiced with me, he said, 'Now when your patients get beyond your aid, always tell them about Brother F.'"

(The doctors didn't want to tell them ahead of time about Brother F., because that would have cut their practice. You can hardly blame them for that.) After the tests were run, sure enough, she was pregnant.

When the time came for the baby to be born, the doctor said, "Well, you can't have the baby naturally; we'll have to take it by Caesarian section."

The mother-to-be said, "Well, Sister F. said I could!"

"Oh!" the doctor said. "That's different. If she said you could, *you can*."

Pastor Goodwin said, "This doctor contacted me and said, 'Now, when it comes time for that baby to be born, I want you and Sister F. there. I'm a medical man, and I know from the scientific standpoint that she can't have that baby by natural birth.'"

The time came. Pastor Goodwin and his wife were phoned, and they went to the woman's house. Sister F. had been staying with her for several days.

Brother Goodwin told me, "I just sat outside and prayed. That Presbyterian doctor came out of the house in ten minutes and stuck his head in the car window.

He was weeping. He said to me, 'Brother Goodwin, *God and Sister F. have done it again!* We've got a miracle in here—a beautiful baby boy!'"

Remember now, Sister F. had never preached a sermon in her life. She was not a preacher; she was a farm wife—but a believer. God's the same God now he was then. That was back in 1943 or so. He's the same now. He hasn't changed. And when

He can find somebody He can work with, God and man can do it again.

Who can lay hands on the sick? *Believers* can!

Chapter 6

METHODS

Laying on of hands can be done in two ways: First, any believer can lay hands upon a fellow believer as a point of contact to release faith and expect that person to be healed.

There are some people—neighbors and friends, for example—you can pray for whom no one else could. It also is scriptural for husbands and wives to lay hands on each other and for parents to lay hands on their children when they are sick, and expect them to be healed in the Name of Jesus.

Second, there is such a thing as *a ministry of laying on of hands*—a special anointing. As God wills, a person can be supernaturally anointed with healing power like Jesus or Paul.

When the person who has a ministry of laying on of hands lays hands on the sick in obedience to the spiritual Law of Contact and Transmission, his hands transmit God's healing power into the body of the sick person, effecting a healing and a cure.

At the close of my healing services, I lay hands on the sick with this tangible anointing of healing power.

The contact of my hands transmits God's healing power into people's bodies to undo that which Satan has wrought.

Why do I speak so boldly about it? Because Jesus Himself told me to be bold when He appeared to me in a vision in 1950. He told me the bolder I am about it, the more results I will have.

"Lay your hands upon them and pray," He instructed me. "If they will believe it and accept it, then the anointing will flow from your hands into their bodies and will drive out their sickness and their disease."

Jesus explained to me the reason He was able to heal only a few persons in Nazareth—and then only those with minor ailments—was because they would not believe He had the anointing to do so.

Jesus told me, "I want you to lay your hands also on believers to receive the Holy Spirit." He gave me the scriptural precedents of Acts 8:14,15;17-20.

Jesus plainly said, "I have given you that 'gift' of laying on of

hands to receive the Holy Spirit." (Peter called it a gift in Acts 8:20.)

He said, "I have given you a ministry of laying on of hands. You are going to have to give an account to Me....."

There welled up within my heart a love such as I have never known for those who criticize this type of ministry. I said, "Lord, I will pray for them, for they don't know or they would not say the things they do. I myself have said similar things, never realizing, as of course they do not. Forgive them, Lord."

"Go thy way, son," Jesus said. "Fulfill thy ministry and be thou faithful, for the time is short."

A Sinner's Prayer to Receive Jesus As Savior

Dear Heavenly Father ...

I come to you in the name of Jesus.

Your Word says, " ... *him that cometh to me I will in no wise cast out*" (John 6:37), So I know you won't cast me out, but you take me in, And I thank you for it.

You said in your Word, "*Whosoever shall call upon the name of the Lord shall be saved*" (Rom. 10:13).

I am calling on your name, So I know you have saved me now.

You also said, "*if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation*" (Romans 10:9-10).

I believe in my heart Jesus Christ is the Son of God. I believe that He was raised from the dead for my justification.

And I confess Him now as my Lord, Because your Word says, " . . . *with the heart man believeth unto righteousness . . .* " and I do believe with my heart, I have now become the righteousness of God in Christ (2 Cor. 5:21)... And I am saved!

Thank you, Lord!

Signed _____

Date _____

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