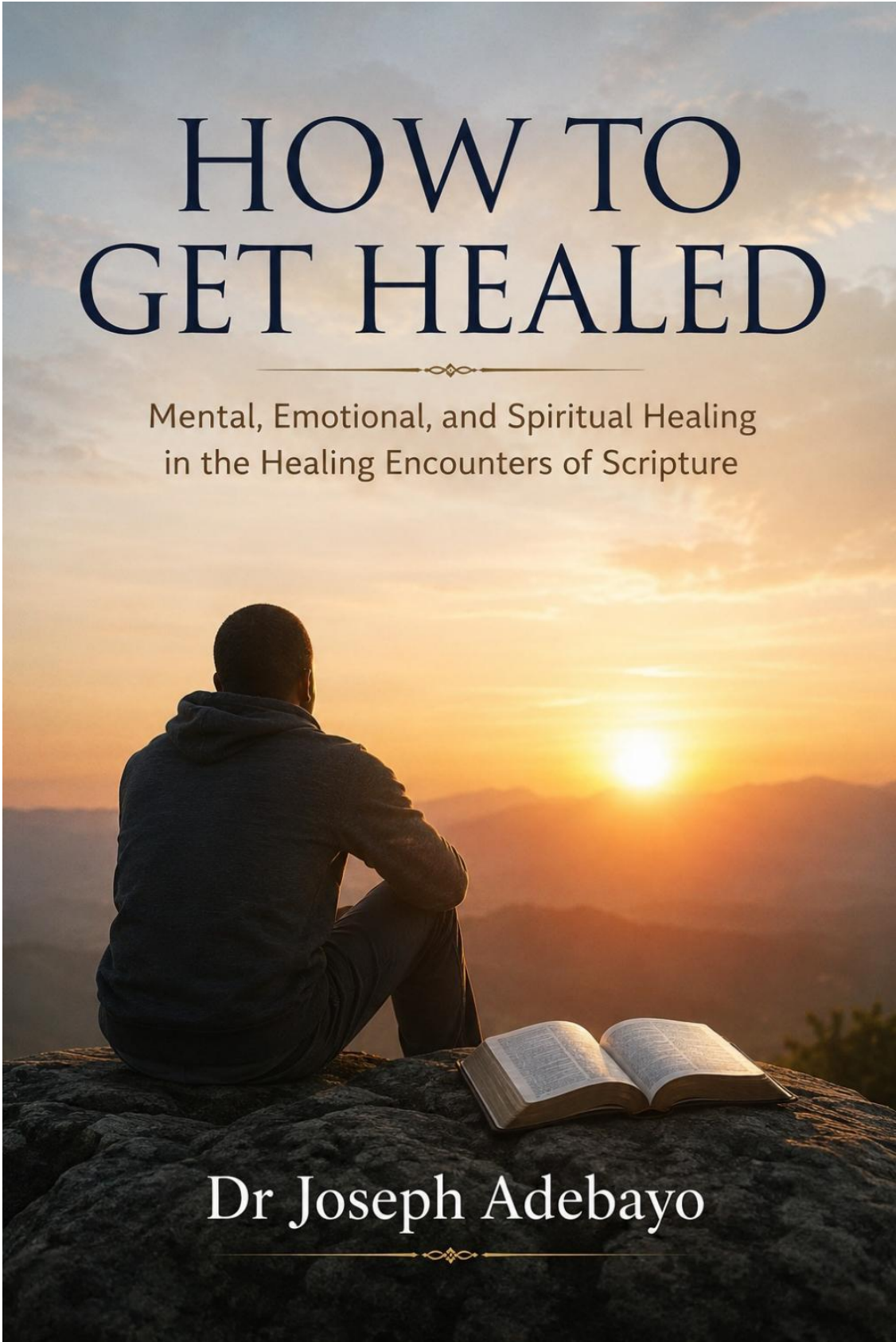


HOW TO GET HEALED

The background of the entire cover is a photograph of a person sitting on a dark, rocky outcrop. The person is seen from behind, wearing a dark hoodie and pants, looking out over a vast landscape towards a bright sunset. The sun is a large, glowing orb on the horizon, casting a warm orange and yellow light across the sky and the distant hills. An open book lies on the rock in front of the person, its pages illuminated by the sunset light. The overall mood is peaceful and contemplative.

Mental, Emotional, and Spiritual Healing
in the Healing Encounters of Scripture

Dr Joseph Adebayo

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2026

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For inquiries, contact the author.

This is a teaser/ sample of the E-book How to Get
Healed By **DR. JOSEPH ADEBAYO**

This is a teaser/ sample of the E-book The Power of Prayer By **DR. JOSEPH ADEBAYO**

INTRODUCTION

The God Who Heals



There is a name of God that many believers have never fully reckoned with.

It appears early in the story of Israel, just after the people have come through the Red Sea. They are free from Egypt, but they are not yet whole. They are in the wilderness, and they are thirsty, and the first water they find is bitter, undrinkable. The people grumble. Moses cries out to God. God shows him a piece of wood, which he throws into the water, and the water becomes sweet. And then God speaks a name over Himself that He had not spoken before.

I am the Lord who heals you.

In Hebrew, *Jehovah Rapha*. The God who heals.

It is significant that God reveals this name in the context of bitter water made sweet. Before there is any sickness in the story, before there is any disease to be cured, God names Himself the healer. Because the first healing Israel needed was not physical. It was the healing of bitterness. The healing of a people who had been enslaved for four hundred years and carried the wounds of that bondage in their minds, their hearts and their spirits. The bitter water was a picture of the bitter soul. The God who could sweeten the one could sweeten the other.

This book is about that God. The God who heals. Not only the God who heals bodies, though He does that, but the God who heals minds, hearts and spirits. The God who has been, from the beginning, in the business of making bitter things sweet.

Why this book exists

Most of us carry something.

You may carry it well. You may have learned to function around it, to keep it from showing, to manage it so that the people around you do not see it. But it is there. A wound that has not healed. A grief that has not lifted. A shame that still whispers. A fear that still governs. A mind that will not rest. A heart that has grown hard in the places it was once soft. A spirit that feels far from God, even when you are doing all the right religious things.

This is the human condition. We are, all of us, carrying wounds. Some we received in childhood. Some we received from people who were supposed to love us. Some we inflicted on ourselves. Some came through no fault of anyone, simply through living in a broken world. We carry them into our marriages, our friendships, our work, our parenting, our prayers. They shape us in ways we do not always recognize.

And here is what the modern world offers us for these wounds. It offers us management. Cope better. Develop strategies. Reframe your thoughts. Take the medication, which sometimes genuinely helps and which I will never tell you to refuse. Build the habits. Set the boundaries. All of this has value. None of it, by itself, heals the deepest places.

Because the deepest places are not merely psychological. They are spiritual. And spiritual wounds require a spiritual healer.

This book turns to the One who has been healing the deepest places of human beings for as long as there have been human beings to heal. It turns to the Scriptures, to the encounters where God met broken people and made them whole. And it asks a particular question of each encounter. Not just *what happened*, but *what was in place when it happened*. What did the broken person bring? What did God do? What can we learn, from the pattern of these encounters, about how healing comes?

How to read this book

I want to be careful, at the very beginning, about something that has wounded many sincere believers.

This is not a formula book. I am not going to give you a five-step method that, if you follow it correctly, obligates God to heal you. That kind of teaching has done real damage. It has taught people that if they were not healed, they must have lacked faith, or harbored secret sin, or failed to follow the formula correctly. It has added guilt to suffering, which is a cruel thing to do to a person who is already in pain.

The Scriptures do not support the formula. For every person who was healed because of their great faith, there is another who was healed when they had no faith at all, simply because God was moved with compassion. The woman with the issue of blood reached out in faith and was commended for it. The widow of Nain did not even ask. Her dead son was carried past Jesus on the way to the grave, and Jesus, moved with compassion, raised him with no one having exercised any faith whatsoever. If healing were a formula, the widow of Nain would break it.

So what are we doing in this book, if not learning a formula?

We are learning postures. We are observing the conditions, the attitudes, the movements of the heart that appear, again and again, in the encounters where healing came. Longing. Faith. Humility. Persistence. Surrender. Obedience. Honesty. The willingness to be seen. The willingness to reach. These are not levers that force God's hand. They are postures that position

us to receive what God is always, by His nature, inclined to give. The God who named Himself Jehovah Rapha before there was any sickness to cure is a God who wants to heal. The postures do not change His willingness. They position us to receive it.

And there is mystery here that the book will not pretend to resolve. Some people are not healed, in this life, of the thing they prayed about. Paul prayed three times for his thorn to be removed, and it was not. He was given grace instead. Job lost everything and was eventually restored, but never received an explanation. The book of Job is four hundred pages of a man demanding to know why, and when God finally speaks, He does not answer the question. He gives Job something better than an answer. He gives Job Himself. The healing Job received was not the healing of an explanation. It was the healing of an encounter.

This is the honest biblical picture, and the book will hold it honestly. There are postures that position us for healing. There is also a God who heals sovereignly, in His own way and His own timing, sometimes through means we did not expect, sometimes through a grace that is better than the healing we asked for. We will hold both. We will not collapse the mystery into a formula, and we will not abandon the practical wisdom Scripture genuinely offers.

The three dimensions

The book is organized around three dimensions of healing, which correspond to three dimensions of the human person.

There is the **mind**, the realm of thought, reason, memory, perception, the inner narration that runs through our waking hours. Minds can be wounded. Minds can be tormented. Minds can be darkened by despair, fractured by trauma, captured by lies, driven to madness. Scripture has much to say about the healing of the mind, and Movement Two will explore it through encounters like the man among the tombs, Elijah under the broom tree, and the king who lost his reason.

There is the **heart**, the realm of emotion, of love and grief and shame and joy and fear. Hearts can be broken. Hearts can grow bitter. Hearts can be frozen by loss, poisoned by rejection, crushed by guilt. Scripture is full of the healing of hearts, and Movement Three will explore it through the woman at the well, the widow of Nain, Hannah in her bitterness, the woman who reached through the crowd, and Peter restored by the fire.

There is the **spirit**, the deepest realm, the part of us that touches God or stands estranged from Him. Spirits can be alienated. Spirits can be lost. Spirits can be in rebellion, or in exile, or simply asleep. The spiritual wound is the deepest of all, because it concerns our relationship with the One who made us. Movement Four will explore the healing of the spirit through Zacchaeus, the prodigal's father, Naaman in the Jordan, the healings in Acts, and the deepest encounter of all, Job.

These three dimensions are not truly separate. The human person is one. A wounded spirit affects the mind. A wounded mind affects the heart. A wounded heart affects the spirit. We

divide them for the purpose of study, the way a doctor studies the body system by system, knowing all the while that the patient is one living whole. The healing God offers is, finally, the healing of the whole person. But we will approach it dimension by dimension, because that is how we can learn from it most clearly.

A Word Before We Begin

If you have picked up this book, you are probably carrying something. Perhaps something you have prayed about for years. Perhaps something you have nearly given up on. Perhaps something you have never told anyone.

I want you to know, at the very beginning, that the God this book is about has not given up on you. He saw you reach for this book. He has seen every prayer you have prayed, including the ones that felt like they hit the ceiling and came back down. He has seen the wound you carry, the one no one else knows about. He named Himself the God who heals before there was any sickness in the world, because healing is not a reluctant favor He grants. It is His nature. It is who He is.

The encounters in this book are not museum pieces. They are not stories about what God used to do for other people a long time ago. They are windows into the unchanging character of a God who is the same yesterday, today and forever. What He did for the woman at the well, He does. What He did for the man among the tombs, He does. What He did for Job, He does.

He is still healing the brokenhearted. He is still binding up wounds. He is still making bitter water sweet.

Turn the page. The encounters are waiting. And the God of the encounters is waiting too.

CHAPTER ONE

The Deficit We Carry

“The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.”

— John 10:10 (NIV)



Before we can understand healing, we have to understand the wound.

This may seem obvious, but it is not. A great many people go through their entire lives without ever clearly naming what is wrong with them. They feel the symptoms, the anxiety, the sadness, the restlessness, the anger that flares too quickly, the emptiness that no achievement fills, but they never trace the symptoms back to the wound underneath. And what you cannot name, you cannot bring to God for healing. The first work of healing, in many cases, is simply the honest naming of the deficit.

This chapter is about that deficit. The gap. The wound underneath the symptoms. What healing actually addresses, when it goes deeper than the surface.

The life that was stolen

Jesus said something about the human condition that is worth sitting with. He said the thief comes to steal, to kill and to destroy, but that He had come so that we might have life, and have it to the full.

Notice the contrast. On one side, theft, death, destruction. On the other, full life. Abundant life. Life as it was meant to be.

The implication is that the life most people are living is not the full life. Something has been stolen. Something has been diminished. We are living, in many cases, on a fraction of the life we were designed for, and we have grown so accustomed to the fraction that we have forgotten there was ever supposed to be more.

This is the deficit. It is the gap between the life we were designed for and the life we are actually living. And the gap is not primarily about circumstances. You can have every external circumstance in order, the marriage, the career, the house, the health, and still carry the deficit. You can also be in difficult circumstances and have begun to recover the full life, because the full life is not finally about circumstances. It is about the condition of the inner person. The mind. The heart. The spirit.

Where the deficit comes from

The deficit has many sources, and it is worth naming the main ones, because naming the source is part of bringing it to God.

Some of the deficit comes from what was done to us. The child who was not loved well carries a deficit in the capacity to receive and give love. The person who was betrayed carries a deficit in the capacity to trust. The one who was abused carries wounds that shape their relationship with their own body, their own worth, their own safety in the world. These wounds were not their fault. They were inflicted. But they are real, and they shape the life, and they require healing.

Some of the deficit comes from what we did. The choices we made that we wish we could undo. The relationships we damaged. The opportunities we wasted. The person we hurt who never forgave us, or whom we never managed to forgive. The guilt of our own failures settles into the inner person and produces its own kind of wound, the wound of self-condemnation, which can be as crippling as any wound inflicted from outside.

Some of the deficit comes simply from living in a broken world. We grieve people we have lost. We suffer illnesses and accidents. We absorb the general brokenness of a world that is not as it was meant to be. No one escapes this kind of wound. To be human is to accumulate it.

And underneath all of these, there is the deepest deficit, the spiritual one. The estrangement from God that the Scriptures say afflicts every human being apart from grace. We were made for communion with God, and we are, by nature, separated from that communion. This is the root deficit, the one underneath all the others. And it is the one the world cannot heal, because the world does not even recognize it as a deficit. The world treats the spiritual hunger as a psychological quirk, or a cultural habit, or a crutch for the weak. But it is none of these. It is the deepest hunger of the human person, and it can only be filled by the One we were made for.

The deficit and the symptoms

Here is something important about the deficit. It rarely announces itself directly. It speaks through symptoms.

The person who carries a deficit of love may not feel, consciously, *I was not loved well as a child*. They feel, instead, a desperate need for the approval of others, or a habit of sabotaging relationships before they can be abandoned, or an inability to believe they are truly wanted. The symptom is visible. The deficit underneath is hidden.

The person who carries a deficit of safety may not feel, consciously, *I have never felt safe*. They feel, instead, a constant low-grade anxiety, a need to control their environment, an inability to rest, a body that is always braced for the next blow. The symptom is visible. The deficit is hidden.

The person who carries the spiritual deficit, the estrangement from God, may not feel it as a spiritual matter at all. They feel a restlessness that no achievement satisfies. An emptiness at the center of a successful life. A sense that there must be something more, something they are

missing, something just out of reach. Augustine named this deficit sixteen centuries ago in one of the most famous sentences ever written about the human condition. He said to God, *You have made us for Yourself, and our heart is restless until it rests in You.* The restlessness is the symptom. The deficit is the heart that has not yet found its rest in God.

The work of healing begins with tracing the symptoms back to the deficit. This is uncomfortable work. It is much easier to manage symptoms than to face the wound underneath. But symptoms managed are not wounds healed. The symptom will keep returning, in new forms, until the deficit underneath is addressed. The anxiety medicated without the underlying wound healed will require ever more medication. The relationship pattern managed without the underlying deficit of love healed will repeat itself in the next relationship. The achievements piled up to fill the spiritual emptiness will never fill it, because the emptiness is not an achievement-shaped hole.

This is the end of the teaser/sample of the E-book Social media Guide For Ministry & Global Evangelism granting a sneak peek into 2 of the opening chapters of this amazing book.

If you enjoyed this teaser/sample, I encourage you to go on and make a purchase of the book which is also available on the same store in both e-book and audio formats.

ABOUT THE BOOK

*Healing is more than the removal of sickness.
It is the restoration of the whole person.*

In *How to Get Healed*, Dr Joseph Adebayo explores the healing encounters of Scripture to reveal God's concern for the mind, the heart, and the spirit. Through the stories of people such as the man among the tombs, Elijah, the woman at the well, Hannah, Peter, Zacchaeus, Naaman, and Job, this book invites readers to see healing as both an encounter with God and a journey toward wholeness.

With biblical insight, pastoral warmth, and honest reflection, the book examines wounded minds, broken hearts, spiritual distance, delayed answers, and the different ways healing may unfold. It encourages readers to seek God not merely for a cure, but for the deeper wholeness found in knowing the Healer Himself.

ABOUT THE AUTHOR

Archbishop Dr. Joseph Adebayo is an apostolic prophet, preacher, teacher, and church planter with a mandate to build a prophetic church, raise leaders, and equip believers for Kingdom impact.

Born into a royal family in Ijesha Land, Osun State, Nigeria, he gave his life to Christ in 1989 and entered full-time ministry in 1999.

He is the Founder and Presiding Archbishop of The Lord's Triumphant Ministries & Towers (Blessed Chapel) and the Founder of Triumphant Global Networks International. He is also a scholar with multiple degrees in ministry and leadership, including five doctoral degrees. Widely known as "The Unstoppable Oracle of God," he has ministered through churches, crusades, conferences, education, media, and international missions across Africa, Europe and beyond.

He is a spiritual father, mentor, author, and nation-builder, happily married and blessed with both biological and spiritual children.

