

LESSON PLAN FOR THE HEALING SERIES
SERIES NO. 205

<u>LESSON NO.</u>	<u>TITLE</u>
1	Divine Healing in the Old Testament
2	Divine Healing in the New Testament
3	Does God Heal Every Time?
4	God Approves of Taking Medicine
5	Divine Healing in the Atonement
6	Twenty-Four Objections to Divine Healing Answered
7	Judging: The Two Methods
8	Analyzing Religious Articles on Divine Healing

Most of the above lessons will take at least two sessions to complete. When you are teaching these lessons be sure and flow with the speed of the class. Some classes will need extra time for questions and answers. Others may fully understand and you can progress rapidly. Don't worry about having to complete any one lesson in just one class period if extra, relevant, discussions arise.

Remember.... your only purpose in teaching the Word of God to others is to help them to become strong disciples of Jesus Christ and to share His Spirit and Truth with them.

LESSON 1: DIVINE HEALING IN THE OLD TESTAMENT

1. Gen. 16:1 through 21:8
Case: Sarah Barren
Cause: Unknown - Lord Prevented
Correction: God intervened, Isaac a son of promise from God.
Conclusion: Healing, Child Born
2. Gen. 19:1-11,29
Case: Blindness of the Sodomites
Cause: Homosexuality connected with evil to Angels visiting Lot
Correction: None given
Conclusion: Sodom & Gomorrah Destroyed
3. Gen. 20:1-7,14 17-18
Case: Philistine Women Barren
Cause: Sarah taken by Abimelech
Correction: Prayer
Conclusion: Healing
4. Gen. 25:19-26
Case: Rebekah Barren
Cause: Unknown
Correction: Prayer
Conclusion: Healing
5. Gen. 27:1-2,41 31:38 35:27-29
Case: Isaac Blind (Grown dull, weak)
Cause: Old Age
Correction: None listed
Conclusion: Lived at least 20 yrs more
6. Gen. 29:31 30:1,22-24
Case: Rachel Barren
Cause: Possibly Jacob's hatred of Leah
Correction: Prayer
Conclusion: Healing
7. Gen. 47:27-31 48:1 49:33 Heb. 9:27
Case: Jacob sick & dies (Klaw-law / tired, worn, weary)
Cause: old age/47:28 = 147 years old
Correction: none, his days fulfilled
Conclusion: Died
8. Ex. 32:1-6 32:7-35
Case: Children of Israel with Plague
Cause: Sin, Idolatry, mis-use of tongue
Correction: Prayer, atonement, consecration
Conclusion: 3,000 killed by sword
9. Lev. 10:1-9
Case: Two sons of Aaron killed by Fire
Cause: Disobedience-offered strange fire against God's Will
Correction: None, judgment
Conclusion: Death

DIVINE HEALING IN THE OLD TESTAMENT (continued)

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| 10. | Num. 11:1-3 | Case: God's people destroyed by Fire
Cause: Mis-use of the tongue, complained
Correction: Moses prayed
Conclusion: Fire stopped |
| 11. | Num. 11:1-35 | Case: People smote with plague
Cause: Lust for food & misuse of Tongue
Correction: None listed, Judgment
Conclusion: Many died |
| 12. | Num. 12:1-16 | Case: Miriam with Leprosy
Cause: Pride, misuse of the Tongue
Correction: Prayer, 7 days of punishment
Conclusion: Healing |
| 13. | Num. 13:16
Num. 13:26-33
Num. 14: 37 | Case: Plague on the Ten Spies
Cause: Unbelief & Misuse of Tongue
Correction: Judgment, couldn't enter Promised Land
Conclusion: Death of 10 spies & all 20 yrs and up the next 40 yrs |
| 14. | Num. 16:1-31 | Case: Korah & his men die a premature death
Cause: Pride and Misuse of Tongue
Correction: None, judgment
Conclusion: Death to Korah and followers |
| 15. | Num. 16:1-14
16:29-35 | Case: Premature death to 250 men (fire)
Cause: Pride and Misuse of tongue
Correction: None, judgment
Conclusion: Death to 250 men by fire |
| 16. | Num. 16:41-50 | Case: Plague among the people
Cause: Murmuring against Moses & Aaron
Correction: Atonement & Judgment
Conclusion: 14,700 killed, plague removed |
| 17. | Num. 21:4-9
John 3:14 | Case: Death by Fiery Serpents
Cause: Discouragement, Misused tongue, idolatry
Correction: Confessed sin, Prayer, Faith (looked to the Brass Serpent)
Conclusion: Many died, all healed that obeyed |
| 18. | Num. 25:1-15 | Case: Plague in Israel
Cause: Idolatry and Adultery
Correction: Judgment & Atonement
Conclusion: 24,000 killed, Plague Stopped |

DIVINE HEALING IN THE OLD TESTAMENT (continued)

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| 19. | I Sam. 1:2-28 | Case: Hannah barren
Cause: Lord had shut her womb
Correction: Prayer, Humble attitude
Conclusion: Healing, Child Born |
| 20. | I Sam. 2:30
4:15-18; 3:13 | Case: Eli's Blindness
Cause: Old age (Heavy man) 98 years old
Correction: None
Conclusion: Death, shock from Sons' sin & deaths |
| 21. | I Sam. 5:1-6:21 | Case: Philistines with Emerods (Tumors)
Cause: Removing the Ark of God from Israel
Correction: Trespass offering & returning of Ark
Conclusion: Some died, the rest healed |
| 22. | I Sam. 6:9-21 | Case: Plague in Beth-she-mesh
Cause: Looking in to the Ark of God
Correction: Judgment on the disobedient
Conclusion: 50,070 killed |
| 23. | I Sam. 30:11-16 | Case: Egyptian Servant sick
Cause: Not given
Correction: Food and care
Conclusion: Restored, Spirit came to him |
| 24. | II Sam. 12:9-23 | Case: Sickness & Death of David's Child
Cause: Adultery & Murder
Correction: prayer and fasting attempted
Conclusion: Child Died as Judgment for David's sin |
| 25. | II Sam. 24:1-25 | Case: Pestilence & Plague upon Israel
Cause: David sinned in numbering Israel (I Chron. 21:1)
Correction: confession, prayer, atonement
Conclusion: 70,000 killed, plague stopped |
| 26. | I Kings 13:4-6 | Case: Jeroboam's hand withered
Cause: Tried to attack the man of God
Correction: Prayer
Conclusion: Hand healed |
| 27. | I Kings 14:4 | Case: Ahijah's blindness
Cause: Old age
Correction: none given
Conclusion: none given |

DIVINE HEALING IN THE OLD TESTAMENT (continued)

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| 28. | I Kings 14:1-18 | Case: Abijah's sickness
Cause: Parent's sins, Father's idolatry
Correction: None-Judgment from God
Conclusion: Child died |
| 29. | I Kings 15:23,24
2 Chron. 16:1-14
Jer. 17:5-13 | Case: Asa's foot disease
Cause: Not given/possibly for trusting Syrians for help
Correction: Sought physicians help instead of God
Conclusion: Died |
| 30. | I Kings 17:8-24 | Case: Sickness of Widow's Son
Cause: Not given/possibly Mother's sin?. V. 18
Correction: Prayer by Elijah
Conclusion: Child died, resurrected & healed |
| 31. | II Kings 1:1-18 | Case: Ahaziah's Disease
Cause: Fell from second story
Correction: Trust in Baalzebub, god of flies
Conclusion: Death, judgment by God |
| 32. | II Kings 4:8-17 | Case: Shunammite Woman Barren
Cause: Not given
Correction: Prophecy by Elisha
Conclusion: Child Born |
| 33. | II Kings 4:18-37 | Case: Sickness & death of Shunammite's Son
Cause: Not given. Fell from sunstroke
Correction: Faith, Prayer & Power of God through Elisha
Conclusion: Resurrected & Healed |
| 34. | II Kings 5:1-19 | Case: Namaan's Leprosy
Cause: Not given-possibly Idolatry. (Leprosy is a curse)
Correction: Faith in man of God & Obedience to His word.
Conclusion: Healing |
| 35. | II Kings 5:20-27 | Case: Gehazi's Leprosy
Cause: Greed, lying & disobedience
Correction: None, a curse was placed upon him by Elisha
Conclusion: Not healed of leprosy. |

DIVINE HEALING IN THE OLD TESTAMENT (continued)

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| 36. | II Kings 6:13-23 | Case: Syrian Army Blinded (surrounded Elisha & his servant)
Cause: Prayer of Elisha
Correction: Prayer of Elisha
Conclusion: Eyes opened |
| 37. | II Kings 8:7-15 | Case: Benhadad's Sickness (King of Syria)
Cause: Not given
Correction: Would have been healed if he had not been murdered
Conclusion: Murdered according to prophecy |
| 38. | II Kings 9:14-29 | Case: Joram's sickness (Jehoram) (King of Israel)
Cause: Wounded in Battle
Correction: None given
Conclusion: Killed by Jeru |
| 39. | II Kings 13:14-20 | Case: Elisha's sickness (Heb: Klaw taw) Worn, tired, weak
Cause: Not given, possibly old age, near 100
Correction: Not given, but if old age, no correction
Conclusion: Death |
| 40. | II Kings 13:21 | Case: Dead Israelite being buried
Cause: Possibly death from battle, but not given
Correction: Touched the bones of Elisha
Conclusion: Resurrected & Healed |
| 41. | II Chron.26:16-21 | Case: Uzziah's Leprosy
Cause: Pride, took Priesthood authority, anger
Correction: None, because of Judgment
Conclusion: No healing, became a leper |
| 42. | II Chron.21:12-20 | Case: Jehoram's Bowel Trouble
Cause: Many sins, idolatry
Correction: None, because of judgment
Conclusion: Death |
| 43. | II Chron. 21:11-15 | Case: Plague in Israel
Cause: Many sins
Correction: None, Because of judgment
Conclusion: Many died? |

DIVINE HEALING IN THE OLD TESTAMENT (continued)

44. II Chron. 30:18-20 **Case:** Spiritual & Physical sickness of Israel
Cause: Broke the law by eating the Passover unworthily
Correction: Prayer/Confession
Conclusion: People healed
45. II Chron. 32:24-31 **Case:** Hezekiah's Sickness
II Kings 20:3-6 **Cause:** Pride and unthankfulness
Isa. 38:2-3 **Correction:** Prayer & Humiliation
Conclusion: Healed & 15 years added to his life
46. Job 3:25,26 **Case:** Job's boils
Job 1:6-22 **Cause:** Fear, Satan, Ignorance, Bad Confession
Job 2:1-10
Job 42:6-17 **Correction:** Prayer & Repentance
James 5:11 **Conclusion:** Healing & Prosperity
47. Ezek. 24:15-27 **Case:** Sickness & Death of Ezekiel's wife
Cause: Unknown (Possible sign to Israel)
Correction: None
Conclusion: Death
48. Dan. 8:27 **Case:** Daniel's Sickness (Heb: Klaw-law)Worn, Weak
Dan. 10:2,3 **Cause:** Long fasting possible? Not really given
Correction: Ate, rested
Conclusion: Rose up
49. **Causes of the 48 cases of sickness and disease in the Old Testament.**

unknown (11), willing misuse of the tongue (11), rebellion (7), old age (4), idolatry, drunkenness, disobedience, lust, pride, unbelief, discouragement, adultery, jealousy, murder, violence, sin of parents, many sins (2), sin, Satan, eating the Passover unworthily, sunstroke
50. **Remedy stated for the correction of sickness and disease in the Old Testament.**

None (22), Prayer (20), Faith (5), prophecy, obedience, Word of God, Atonement, Discipline, Confession of Sin, Humility, Rest, Food Fasting.

DIVINE HEALING IN THE OLD TESTAMENT (continued)

51. Old Testament Scriptures on the Doctrine of Divine Healing.

- a. Ex. 15:26
- b. Ex. 23:25,26
- c. Deut. 7:11-15
- d. Deut. 28:1-14
- e. Deut. 28:15-68
- f. Psalms. 89:34
- g. Psalms. 91:5-7,10-11,14-16
- h. Psalms. 103:2-4
- i. Psalms. 107:19-20
- j. Psalms. 119:89
- k. Proverbs. 3:1-8
- l. Proverbs. 4:20-22
- m. Proverbs. 26:2
- n. Isaiah. 35:3-6
- o. Isaiah. 53:4,5
- p. Isaiah. 61:1
- q. Jeremiah. 1:12
- r. Jeremiah. 17:14
- s. Ezekiel. 34:1-16
- t. Malachi 4:2

LESSON 2: DIVINE HEALING IN THE GOSPELS
JESUS CHRIST AND DIVINE HEALING

Matt. 4:23,24	Matt. 21:14
Matt. 8:1-4	Mark 3:10
Matt. 8:5-13	Mark 6:3-6
Matt. 8:14-15	Mark 6:13
Matt. 8:16-17	Mark 7:31-37
Matt. 9:1-7	Mark 8:22-25
Matt. 9:20-22	Mark 16:17-18
Matt. 9:27-31	Luke 4:18
Matt. 9:35	Luke 5:15
Matt. 10:1	Luke 7:21
Matt. 10:8	Luke 13:11-16
Matt. 11:1-5	Luke 14:2-4
Matt. 12:10-13	Luke 17:11-19
Matt. 14:14	Luke 22:47-51
Matt. 14:34-36	John 4:46-54
Matt. 15:29-31	John 5:4-9
Matt. 19:2	John 9:1-7
Matt. 20:30-34	

DIVINE HEALING IN THE NEW TESTAMENT CHURCH

Acts 3:1-10,16	Acts 14:8-10
Acts 4:7-10	Acts 14:19,20
Acts 4:23-30	Acts 19:11,12
Acts 5:12-16	Acts 28:3-6
Acts 5:28	Acts 28:8-9
Acts 8:7	James 5:14-16
Acts 9:32-42	1 Pet. 2:24

LESSON 3: DOES GOD HEAL EVERYTIME?

- A. DOES GOD HEAL EVERYTIME?
 B. IS IT GOD'S WILL TO HEAL TODAY?

Prophecy	Fulfillment	Confirmation

- C. IF GOD STILL FORGIVES SIN, HE ALSO HEALS!

Ex. 15:26 Ex. 23:25-26 II Chron. 7:14 Psa. 103:2,3 & 107:19,20 Pro. 4:20-22 Isa. 35:3-6 Isa. 53:4,5 Isa. 61:1 Jer. 17:14 Ezek. 34:1-4,16 Matt. 4:23,24	Matt. 8:16,17 Matt. 9:2-7 Matt. 10:1,8 - John 20:23 Luke 4:18 John 5:8,9,13,14 I Cor. 11:20-30 Heb. 4:12 James 5:14-16 I Pet. 2:24 III John 2
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- D. WHERE DOES SICKNESS & DISEASE COME FROM?

1. Matt. 12:22-28
2. Acts 10:38
- 3.

Jew
 Luke 13:11-16

Roman
 Matt. 8:5-13

Greek
 Matt. 15:21-28

- a. Gal. 3:29
- b. Gal. 3:7
- c. Gal. 3:9
- d. Rom. 2:28,29
- e. Phil. 3:3
4. I John 3:8 & Heb. 2:14

- E. HOW DID GOD HEAL IN THE OLD TESTAMENT? IN THE NEW TESTAMENT?

- F. WHAT ARE YOU LOOKING FOR IN GOD'S WORD?

- G. COMMON LOGIC FOUND IN THE "CHURCH" TODAY!

- H. DOES GOD HEAL EVERYTIME? DOES GOD _____ EVERYTIME?

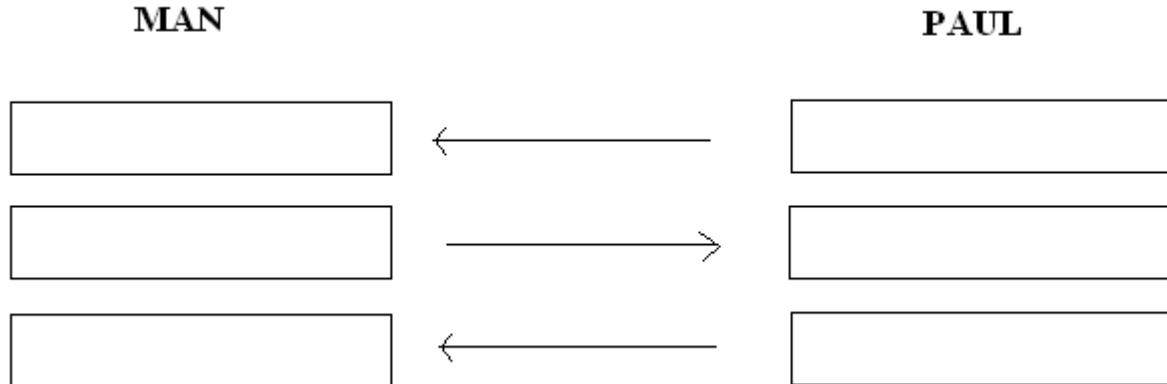
DOES GOD _____ EVERYTIME? DOES GOD _____ EVERYTIME?

LESSON 4: GOD APPROVES OF YOU TAKING MEDICINE:

QUESTION: What happens to those people that ask for prayer for sickness and disease, but seemingly nothing happens physically after the prayer is offered?

ANSWER: God simply approves of that person taking medicine. Let's see the proof?

Acts 14:7-10



Pro. 2:1-9	Pro. 5:1,2
Pro. 3:1-8	Pro. 4:20-22
Pro. 4:1-5,10	

MY SON, GIVE ATTENTION TO MY WORDS. HOW?

- 1.
- 2.
- 3.

WHY?

1. For my Words are _____ to those that _____ them. (Heb. 11:6 Seek)
2. For my words are _____ to all their flesh. (Physical Life)

HEALTH = _____ = _____

THEREFORE MY WORDS ARE _____ to all of your flesh.

Compare with John 6:63 and Matthew 8:8.

Pro. 3:8 - It (my word) shall be HEALTH to thy navel and marrow to thy bones.

Pro. 12:18 - The tongue (speech, language) of the wise is HEALTH. (Matt. 7:24, Wise)

Pro. 16:24 - Pleasant words are as an honeycomb, sweet to the soul, and HEALTH to the bones.

LESSON 4: GOD APPROVES OF YOU TAKING MEDICINE (continued)

REVIEW

Rom. 10:8-10 Confession is made INTO salvation

Pro. 6:2 Thou are taken with the words of thy mouth (Imprisoned)

Pro. 18:20,21 A man's spirit is going to be satisfied by the fruit of his lips.

REMEMBER, YOU WILL BECOME WHAT YOU CONFESS OUT OF YOUR OWN MOUTH!

THIS IS WHY WE RECOMMEND GOD'S PINK PILLS (HIS WORD) BECAUSE HE APPROVES OF YOU TAKING "HIS" MEDICINE!

Testimonies:

1. Woman in Georgia with Cancer.
2. Woman who took the pink pills home to her sister. (rheumatoid arthritis healing)
3. Crane operator with fainting spells.
4. Leigh Ann Reid with tooth problem.
5. Factory worker with migraine headaches.
6. Teacher in Christian School with Mental Retarded Children.
7. Another teacher who tried first teacher's methods.
8. Evangelist-teacher & his wife with migraine headaches.

SCRIPTURES THAT CAN BE USED FOR VARIOUS PROBLEMS:

1. Ezek. 16:6 - Stop the flowing of blood.
2. Psa. 34:20 - No broken bones.
3. Psa. 91:5 - Protection
4. Psa. 91:6 - Pestilence that walks in darkness.
5. Psa. 91:7 - Protection in battle.
6. Psa. 91:10 & 3 John 2 - Divine Health.
7. Psa. 127:2 & Pro. 3:24 - Sleep
8. Psa. 121:8 & Psa. 91:11 - Travel
9. Psa. 113:9 - Having children.
10. Isa. 43:2 - Floods, Burns
11. Mark 16:18 - Snake bite, Deadly Drink.
12. II Tim. 1:7 – Fear

PERSONAL TESTIMONIES BY BOB REID

1. Back problem.
2. Heart Attack.
3. Sickness in West Indies.

LESSON 5: GOD DIVINE HEALING IN THE ATONEMENT

I. THE FALL AND THE RESULTING CURSE.

- A. God's command to man. Gen. 2:16,17
- B. Man's Temptation. Gen. 3:1-5
- C. The Fall. Gen. 3:6
- D. The Curse (Judgment) Gen. 3:16-19

II. CONFIRMATION OF THE CURSE

- A. Deut. 28:15-68
- B. Lev. 26:14-46
- C. Lam. 2:17
- D. Dan. 9:11
- E. Mal. 2:2

III. SICKNESS AND DISEASE IN THE OLD TESTAMENT AS A RESULT OF THE CURSE

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| A. Gen. 16:1 - 21:8 | L. Num. 21:5 | W. 2 Kings 5:20-27 |
| B. Gen. 25:19-26 | M. Num. 25:1-15 | X. 2 Kings 8:10-15 |
| C. Gen. 27:1-2,41 | N. I Sam. 4:15 | Y. 2 Chron.21:12-20 |
| D. Gen. 29:31; 30:1 | O. I Sam. 30:11-16 | Z. 2 Chron.21:11-15 |
| E. Ex. 32:1-6 | P. I Kings 14:4 | |
| F. Lev. 10:1-9 | Q. I Kings 15:23,24 | |
| G. Num. 11:1-3 | R. I Kings 17:8-24 | |
| H. Num. 11:4-35 | S. 2 Kings 1:1-18 | |
| I. Num. 13:26-33 | T. 2 Kings 4:1-17 | |
| J. Num. 16:1-14 | U. 2 Kings 4:18-37 | |
| K. Num. 16:41-42 | V. 2 Kings 5:1-19 | |

IV. THE SEVEN REDEMPTIVE NAMES OF JEHOVAH GOD OF THE OLD TESTAMENT.

- A. JEHOVAH-SHAMMA: (Ezek. 48:35) The Lord is there, or present.
- B. JEHOVAH-SHALOM: (Jud. 6:23,24) The Lord our Peace.
- C. JEHOVAH-RA-AH: (Psa. 23:1) The Lord is my Shepherd.
- D. JEHOVAH-JIREH: (Gen. 22:14) The Lord will provide.
- E. JEHOVAH-NISSI: (Ex. 17:15) The Lord is our Banner, or Victor.
- F. JEHOVAH-TSIDKENU: (Jer. 23:6) The Lord our Righteousness.
- G. JEHOVAH-RAPHA: (Ex. 15:26) I am the Lord, thy Physician, or that healeth thee.

V. THE O. T. MEANING TO THE WORD SALVATION. (Strong's Concordance Numbers)

- A. 3444 - Deliverance, Aid, Victory, Prosperity, Health
- B. 3468 - Liberty, Deliverance, Prosperity
- C. 8668 - Deliverance, Help, Safety, Salvation, Victory

This word Salvation, with the above meanings is found 114 times in the Old Testament.

VI. DIVINE HEALING IN THE OLD TESTAMENT BY JEHOVAH-RAPHA.

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|-----------------------|---------------------------|
| A. Gen. 18:10, 21:1-8 | H. I Sam. 30:11-16 |
| B. Gen. 25:21-26 | I. 2 Kings 4:8-17 |
| C. Gen. 30:22-24 | J. 2 Kings 5:1-19 |
| D. Num. 11:1-3 | K. 2 Chron.30:18-20 |
| E. Num. 12:1-10 | L. 2 Chron.32:25-31 |
| F. Num. 21:9 | M. Job. 3:25,26 & 42:6-17 |
| G. I Sam. 1:17-28 | N. Dan. 8:27 & 10:2-3 |

LESSON 5: DIVINE HEALING IN THE ATONEMENT (continued)

VII. THE BASIS ON WHICH JEHOVAH-RAPHA HEALED IN THE OLD TESTAMENT.

- A. Ex. 12:2-13 - Blood for protection, Flesh for strength, health. Type of Christ.
- B. Lev. 14:18-20 - Sin and Disease was cleansed by making an atonement. Type of Christ.
- C. Lev. 23:27,28 & Lev. 25:9 - A Day of Atonement. However, no mercy shown or offered until the blood of the atonement was sprinkled on the mercy seat. (Lev. 16:14,15)
- D. Lev. 15:2,15,19,30 - Atonement made for sickness of a man or woman. Type of Christ.
- E. 2 Chron. 30:13-20 - 765 years after the Passover was instituted, the Lord healed the people when they kept the Passover. (Atonement, a type of Christ)
- F. Num. 21:4-9 - A type of Christ in the serpent of brass. (See John 3:14) Lifted up, or made an atonement for.
- G. Job 33:24,25 - Healing of Job based on a ransom (redemption, atonement).
- H. Ps. 103:2,3 - God asks us not to forget all His benefits (blessings). Sin and Sickness both to be removed as a blessing and benefit.

VIII. THE GREAT REDEMPTION, SUBSTITUTION AND ATONEMENT CHAPTER OF GOD'S PLAN AND PROMISE.

A. ISA. 53:1-12

- 1. V. 4 - Surely He (Jesus)
- 2. V. 4 - Hath (Past Tense) Rom. 4:17 - God calleth those things that be not as though they were.
- 3. V. 4 - Born (Lift up, bear away, remove to a distance) See Lev. 16:21,22 Scapegoat.
- 4. V. 4 - Carried (be burdensome)
 - a. Both words born and carried are the same words (nasa and sabal) as the words used in verses 11 & 12 referring to the sin problem. Therefore the meaning cannot be changed between the work of Christ lifting, carrying, or being burdened by sickness and disease and lifting, carrying, or being burdened by sin. Both words mean substitution, or substitutionary bearing.
- 5. V. 4 - Grievs (Choli) Pains, sickness, diseases. Same as used in Deut. 7:15. Deut 28:61, Kings 17:17, 2 Kings 1:2 & 8:8 and 2 Chron.16:12 & 21:15.
- 6. V. 4 - Sorrows (Makob) Pain, sickness. Same as Job 14:22 & 33:19
- 7. V. 5 - Talks of the sin problem just as V. 4 talked of the sickness problem.
- 8. V. 5 - Notice the sin problem is PAST TENSE just as the sickness problem in V. 4.

LESSON 5: DIVINE HEALING IN THE ATONEMENT (continued)

9. V. 6 - The Lord hath (past tense) laid on him the iniquity of us all (hath made the iniquity of us all to meet ON him).

NOTE: Dr. Young (Young's Concordance) says this should read "Jehovah hath caused to meet on Him the punishment of us all." Since Sin & Sickness is a part of the curse, then it would stand to reason that the REMOVAL of Sickness must also then be a part of the Atonement.

IX. STATEMENTS, PRECEPTS AND LAWS REGARDING JESUS CHRIST AS THE COMPLETION OF JEHOVAH GOD'S PLAN, WILL AND EXPRESSED IMAGE.

- A. God is not a respecter of persons. He could not heal in O.T. and then withhold in N.T. Deut. 10:17, I Sam. 14:14, 2 Chron. 19:7, Job 34:19 are all O.T. promises that God was not a respecter of persons. Acts 10:34, Rom. 2:11, Gal. 2:6, Eph. 6:9, Col. 3:25 and I Pet. 1:17 continue this fact of God. James 2:2-7 further tells us that if we are a respecter of persons we are guilty of sin. If God healed ANY ONE PERSON in the O.T., and failed to do the same for those in the N.T., then He is guilty of SIN, because He is extending a blessing to one person and not offering it to another.
- B. Jesus Christ is the mediator of a BETTER COVENANT built on BETTER PROMISES. (Heb. 8:6) It would be a LIE by God to tell me about healing in the O.T., then tell me He doesn't do it in the N.T. and then have his Holy Spirit write that we now have a better covenant built on better promises. Such logic would be rejected by any 10 year old boy, just as a boy would reject the lie of Santa Claus, Easter Bunny, etc. (Heb. 9:15 & 12:24 - Mediator) (Mediator: Go-between, Reconciler, Intercessor) If Jesus did not provide as MUCH as JEHOVAH did in the O.T. then He (Jesus) is a liar as a representative and mediator of JEHOVAH.
- C. John 8:58,59 - Jesus said, "Before Abraham was, I AM." (Eternal, with JEHOVAH) Now, not only was Jesus a mediator for JEHOVAH, He also says that He was with JEHOVAH before Abraham came into existence. This makes Jesus doubly guilty in the fact that He was a witness to the healing of JEHOVAH in the O.T. and then "sold" the N.T. people short to boot.
- D. Mal. 3:6 - JEHOVAH said, "I the Lord (JEHOVAH) change not. Now it would appear that JEHOVAH heals in the O.T., doesn't have it for the N.T. and then lies about the fact that He doesn't change. Can this be your God?

LESSON 5: DIVINE HEALING IN THE ATONEMENT (continued)

- E. Heb. 13:8 - The Holy Spirit pens the statement that "Jesus Christ, the same yesterday (O.T.) today (Gospels) and forever (N.T.) and therefore also is in on the biggest hoax ever passed on to man that God does in fact change, by lifting the second greatest blessing that man could have (healing) from His "New Testament" Church. The Old Testament would have been better?

ANSWERABLE QUESTIONS CONCERNING THE PROBLEM OF DIVINE HEALING IN THE ATONEMENT

1. Jesus simply healed while he was on earth to prove that he was the Messiah!
ANS: He healed because
 - (1) He was moved with compassion Matt.9:35-36 14 times.
 - (2) His mission was to heal as well as to forgive sin. (Matt.9:2-7)
 - (3) It was prophesied that he would. Isa. 53:4,5. Matt. 8:16-17
 - (4) The Father commissioned Him to heal, deliver, etc. (Luke 4:18, Isa.61:1)
 - (5) Confirm NT covenant (Dan 9:27, Rom 15:8, Gal 3:17)
2. Matt. 8:16,17 cannot refer to the Atonement, because since Christ had not yet been crucified, this would be making Christ live an Atoning Life.
ANS: He also forgave sin before He went to the Cross (Matt. 9:2-7)
3. Matt. 8:16,17 says He did that to fulfill scripture. Therefore, Healing is not for anyone beyond that point.
ANS: That is recorded in the early part of His ministry. He continued to heal right up until He surrendered. Jesus also continued to heal in the Book of Acts and still gave permission via the Holy Spirit in James 5:14-16, along with the forgiveness of sins as well.
4. The healing ministry of Jesus Christ was never intended to be distributed universally.
ANS: Then Christ lied to His Disciples in John 14:12,13 and He then is NOT the same yesterday, today and forever as declared in Heb. 13:8 written years after His death.
5. I still don't believe that healing is in the Atonement because of the large numbers of good Christians that are sick.
ANS: Well, if God gave deliverance from every curse of the fall and of sin, and sickness is not included in that deliverance, then Christ gave NO DELIVERANCE AT ALL! Deut. 28:1-14 & Lev. 26:1-13.
6. Jesus only went to the Cross for the spirit part of man.
ANS: It is not hard to figure out that Christ took His Spirit, soul and body ALL to the Cross and as a result man was redeemed in all three areas.
7. I don't think that sickness and disease was a curse of the law.
ANS: Well Gal. 3:13 says that Christ delivered us from the curse of the law. Deut. 28:15-62 gives you a list of those curses. Notice that sickness and disease IS listed along with other items. Thus:
 - 1)IF, Christ redeemed us from the curse...and
 - 2)Sickness was a curse...
 - 3)Christ therefore redeemed us from sickness.

LESSON 5: DIVINE HEALING IN THE ATONEMENT (continued)

8. I believe that God has a solid plan of forgiving sin that did not include healing.
ANS: In Romans 3 God set forth Christ to be a propitiation, that He might be just and the Justifier of them which believe in Jesus. Therefore, if it were not for the Atonement God would be UNJUST in Justifying the SINNER. Likewise He would be UNJUST in healing the sick without first redeeming them from the sickness. The FACT that God EVER HEALED ANYONE is the BEST proof that divine healing was provided for in the Atonement.
9. I don't think that Healing is for all. Therefore it couldn't be in the Atonement.
ANS: If Divine Healing was not provided for ALL in redemption, how DID ALL in the whole multitude obtain from Christ the healing that God DID NOT provide?
10. I believe that Divine Healing WILL BE instituted in the millennium after the Rapture.
ANS: If the body were not included in redemption, how can there be a resurrection of the body?
11. I believe that we will be free from sickness and disease in Heaven.
ANS: So do I! However, if we haven't been redeemed from sickness and disease here on earth, then how will God redeem us from it in Heaven? Scriptures please?
12. I believe that man's redemption here on earth is just spiritual.
ANS: If man's future destiny is to be both spiritual and physical (body), shouldn't his redemption be both spiritual and physical.
13. Heb. 9:27 tells us that it is appointed unto man once to die. Therefore, Divine Healing is not in the Atonement.
ANS: Don't confuse Death with Divine Healing. All will die in the earthly physical body and immediately be in the presence of Christ in a spiritual body. The thing you must remember is that if sickness and disease came through the first Adam, wouldn't you think that perhaps the second Adam (God in the flesh) would be capable of delivering us away from that curse? Or does the first Adam have some power in his rejection of God's Plan that the second Adam was not capable of? This kind of reasoning is blasphemy against the work of Jesus Christ!
14. I believe that God saves us from our sins, but not from sickness and disease until after the Rapture.
ANS: According to Psa. 103:2,3 the Lord instructs us not to FORGET ALL HIS BENEFITS! Are you now saying that since Jesus was beaten, nailed and pierced, that God is asking us to FORGET some of His benefits? Was the sacrifice of bulls and goats more effective than the blood and beaten body of Jesus Christ? Heb. 10:4
15. I believe, that Jesus Christ only healed to make himself known as the Messiah.
ANS: That's strange, in Matt. 12:15,16 He tells the people NOT to make Him known!
16. I firmly believe that Divine Healing was in the O.T. and the Gospels. But now God expects us to believe in Him and Trust Him regardless of what comes. Jn. 16:7
ANS: Sounds good, but is that scriptural? Jesus said that it was expedient (profitable) for us that He go away. My question to you is...How could this be true if His going away would stop His previous ministry to all the sick?
17. I think we should learn to suffer with sickness and disease for the Glory of God!
ANS: I'll agree with you if you can show me that Doctrine, Pattern or Biblical illustration. If you really believe that, however, be consistent. Don't take anymore medicine, pills, or go see the Doctor ever again. That is, don't try to take away the suffering that God wants you to have by turning to man for help.

LESSON 5: DIVINE HEALING IN THE ATONEMENT (continued)

18. If Divine Healing was to be in the Atonement, why couldn't the Disciples heal (Mark 9:14).
ANS: Jesus clearly taught that this happened as a result of UNBELIEF on the part of the Disciples, just as the healings fail to happen today for the same reason.
19. Divine Healing only appears in the Book of Acts just at the beginning to show that Jesus was resurrected.
ANS: Jesus didn't need that! Over 500 people saw him after he came out of the grave. You missed the main point however in the fact that in Acts 28 (30 years after Jesus Ascended) Paul is still in the healing business.
20. God's plan is to forgive sin and not to heal bodies.
ANS: If God is NOT as willing to show the mercy of healing to His own worshippers as he is to show mercy of forgiveness to His enemies (sinners), then he is more willing to show mercy to the Devil's children than His own.
21. God gives doctor's wisdom.
ANS: Doctors are not commissioned by God. No scriptural evidence.
Luke (the physician) could have been ministering in divine healing. Physician means healer. Jesus is the Great Physician. Today's medicine stems largely from witchcraft.

UNANSWERED QUESTIONS REGARDING THE ATONEMENT THAT JESUS CHRIST ESTABLISHED FOREVER.

1. If Divine Healing is not in the Atonement then why does God trick us by putting healing in Matt. 4:23,24 to show it co-equal with the teaching and preaching of Jesus Christ.
2. If Divine Healing is not in the Atonement then why did Jesus go about teaching and preaching the GOSPEL OF THE KINGDOM and at the same time tie healing in with that GOSPEL by Healing all manner of sickness and all manner of disease among the people?
3. Why does a leper question Jesus to see if it is His will to heal (Matt. 8:2) and then to have Jesus say it IS HIS WILL TO HEAL?
4. Why is it that Jesus said that He came not to do His OWN WILL, but the WILL OF HIS FATHER, and yet Jesus was not supposed to heal "everyone", or "all", because His Father had changed Doctrines, Principles and Precepts? Yet Jesus said it was his will to heal. Could it be that Jesus and His Heavenly Father did not have the same will? (Doing the Father's will: Matt. 6:10, 7:21, 12:50, 26:39 plus Mark, Luke & John)
5. If Divine Healing is not in the Atonement then why does Jesus tell the Centurion that it is HIS WILL to come and heal his servant? (Matt. 8:7)
6. If Divine Healing is not in the Atonement then why does Jesus heal Peter's Mother-in-Law? This is a respecter of persons if He does it for one of His boy's relatives. Matt. 8:14,15
7. If Divine Healing is not in the Atonement then why does Jesus "heal all that were sick" in Matt. 8:16?
8. If Divine Healing is not in the Atonement then why does Matthew say that Jesus healed to fulfill prophecy? (Isa. 53:4,5) It is also prophesied that He would forgive their sins. Matt. 8:17.
9. If Divine Healing is not in the Atonement then why does Jesus insist on forgiving sins and healing bodies in the same person, at the same time? What kind of deception is Jesus trying to put over on us by doing both at the same time and then dropping the healing for "all" and "everyone" later on?
Matt. 9:2-7

LESSON 5: DIVINE HEALING IN THE ATONEMENT (continued)

10. Why does Jesus allow people to come up and touch His body and get healed if it is not going to be included in the Atonement at the Cross. Wouldn't you suspect (question) someone like that who would heal in the O.T., heal in the Gospels (while on earth) and then take it away from "all" and "everybody" later on? (Matt. 9:20-22)
11. If Divine Healing is not in the Atonement which was provided for us by Jesus Christ, then why does Jesus ask the blind men if they believe that He (Jesus) can do the healing? (Matt. 9:27-29) It would appear that Jesus was really deceiving people by constantly healing the people and letting them place faith in Him when He was about to stop that kind of approach after the Cross
12. If Divine Healing is not in the Atonement then why does the Holy spirit speak through Matthew for the second time and show that Jesus Christ was preaching and teaching the GOSPEL OF THE KINGDOM OF GOD (The Good News) and at the same time was healing EVERY SICKNESS AND EVERY DISEASE AMONG THE PEOPLE. Who was the Gospel for? When did the Gospel start? When did it stop? What did it include? If it did not include Divine Healing then I would say that God the Father, Jesus the Son, and the Holy Spirit plus the "true" word of God are all liars, deceivers and misrepresenting their case. This, however, was what Jesus accused Satan of doing! (John 8:44) (Matt. 9:35)
13. If Divine Healing is not going to be in the Atonement, then why does Jesus pass it along to the twelve when He sends them out to preach the Gospel? (Matt. 10:1). What kind of Disciples is Jesus trying to build by passing along this "deception" to them? How will God go about announcing to all these people that healing will no longer appear after Jesus goes to the Cross? What scriptures or logic will God have to use to shut down this wild-fire healing program that is only good while His Son is on earth?
14. If Divine Healing is not in the Atonement why does Jesus Command the Disciples to heal the sick? What is Jesus trying to prove with this? That He and His Father are respecters of persons? (Matt. 10:5,8)
15. If Divine Healing is not in the Atonement that Jesus is going to provide, then why does Jesus tell the Disciples of John to go back to prison and tell him about the healings to verify His Sonship and Messiahship? (Matt. 11:1-5) Wouldn't it be better to use something else more "stable" in God's program like the forgiveness of sin?
16. If Divine Healing was not to be in the Atonement then why did Jesus heal in Matt. 12:10 when the challenge from the Pharisees and people in the synagogue was not whether "he could heal" but should it be done on the Sabbath. It would appear that Jesus was "flouting" His ability to heal instead of a normal blessing from God for all!
17. If Divine Healing was not to be in the Atonement, then why does Jesus have a "respector of persons" compassion to heal the sick? Matt. 14:14. Some compassion! If Jesus is going to rid himself of that same compassion in the New Testament Church after His ascension.
18. If Divine Healing is not in the Atonement, then why does Jesus permit people to bring sick people to Him for healing? Matt. 14:35. Why does He allow them to identify the healing of sickness and disease with Him only to drop it after He is beaten, spit-upon, nailed to the Cross and His side pierced with a Sword? What mysterious reasons does God have for dropping a healing commitment that He has had for 4,000 years in the O.T., and three and one-half years under His Own Representative and Son? Book, Chapter and Verse?

LESSON 5: DIVINE HEALING IN THE ATONEMENT (continued)

19. Why does Jesus permit people to Glorify God for healings that will no longer be available for the masses, multitudes and believers in Him after the Cross? (Matt. 15:29-31)
20. Why does Jesus continue to heal when the multitudes follow Him? (Matt. 19:2) Shouldn't Jesus somewhere along the line announce that this blessing and benefit isn't going to last? That His Father has a new "twist" for letting His FAITHFUL FOLLOWERS SUFFER?
21. If Divine Healing is not going to be in the Atonement, then why does Jesus take Divine Healing into His Father's House (Temple, Synagogues)? Matt. 21:14. Wouldn't it be better if you were going to drop a blessing not to identify it with a previous witness and testimony of that blessing (The house of God)?
22. If people in the O.T. were healed by identifying with the types of Atonement, then why does God allow the people during the time of Jesus to identify with Him also, and then cut off those that will identify with Jesus after the cross from the healing benefits?
23. If Divine Healing was not going to be in the Atonement, why did God EVER heal anybody at all?
24. If Divine Healing was not going to be in the Atonement, why did God "waste" so much time and space in the Bible telling man all about it?
25. If Divine Healing is not in the Atonement why does the word Salvation and Saved have healing and health in the meanings?
26. If Divine Healing is not in the Atonement why does God allow Himself to be known as JEHOVAH-RAPHA? This is His make-up and character. If He has discontinued to be JEHOVAH-RAPHA it is then logical that He has also ceased to be JEHOVAH-TSIDKENU our righteousness.
27. If Divine Healing was not going to be in the Atonement, then why does Jesus marvel at the unbelief of the people in His hometown to get healed? It shouldn't surprise him at all. It will be the same position that His New Testament Church will be taking after His Crucifixion! (Mark 6:5,6)
28. If Divine Healing was not going to be in the Atonement, then why does Jesus allow His Disciples to "anoint with oil" to heal people, then stop healing for the New Testament Church, and then turn around through the Holy Spirit and tell the New Testament Church to keep anointing with Oil to heal? (James 5:14-15)
29. If Divine Healing was not going to be in the Atonement, then why does the Holy Spirit ALLOW Mark to write that the people said that Jesus "hath done all things well" in healing the deaf man (Mark 7:31-37) and then remove healing from the Cross so that Jesus no longer does things "well", by withholding healing for all.
30. If Divine Healing was not going to be in the Atonement, then why does Jesus Christ AFTER the Cross tell the Disciples that one of the signs that would follow them was the laying of hands on the sick and that they would recover? (Mark 16:18) On which ones were they to lay hands? Who would God respect the most to heal? On just what basis were they to lay hands? What right? What fact? Just the words of Jesus without any other proof? By what right did Jesus have to say that the sick would recover? By what guarantee could He say that? Would God back that statement up? If so, How?
31. If Divine Healing is not going to be in the Atonement, then where does Jesus get the "guts" to read about it, in the synagogue, and then make the statement that He, Jesus came to fulfill it? Luke 4:18-20?

LESSON 5: DIVINE HEALING IN THE ATONEMENT (continued)

32. If Divine Healing was not to be in the Atonement, it is clear that both the Father and the Son lost control of their respective ministry by letting "great multitudes" come and get healed when neither Father nor Son was going to let it continue. Luke 5:15
33. If Divine Healing was not going to be included in the Atonement of Jesus Christ it is clearly seen that the woman healed BECAUSE she was a daughter of Abraham, had a better position than we do today as a Son of God, with Christ as our Elder Brother. (Luke 13:11-16) The Glory then should be given to Abraham, not God or Christ!
34. If Divine Healing was not to be in the Atonement, then on what basis does Christ tell person after person that it is "their Faith" that has made them whole? Faith in what or whom? If it was just simply faith in Christ, then we could today still have faith in Christ who has not changed and still get the healing even though it wasn't in the Cross, right?
35. If Divine Healing was not to be in the Atonement, then why does Jesus go around asking people if they, the people, want to be healed? (John 5:5-9) If it is a matter of the people willing to be healed, on what basis then does God take away this part of man's will?
36. If Divine Healing is not to be in the Atonement, why does Jesus insist that He is doing the works of the Father? Hasn't the works of the Father in the O.T. given Divine Healing to millions (children of Israel)? After the cross does God lose some of His works? Is Jesus incapable, from His position at the right hand of the Father, to continue His works which were nothing more than the works of the Father? What other good works and blessings did God stop after the Cross?
37. If Divine Healing was not to be in the Atonement, by what means then does Peter and John heal the lame man at the temple gate? (Acts 3:1-10)
38. If Divine Healing is not in the Atonement, why, after the Cross, does Peter say that the man was healed by Faith in the Name of Jesus Christ? How could God permit healing to go on in the name of Jesus Christ? It would appear then that "anybody" could get healing if he just believed? If it was Jesus then that did the works of his Father (who healed in the O.T.) and Jesus went about healing while he was on the earth and then gave the command to His Disciples to do the same, it would stand to reason that it would be possible to "have faith in Him today" and receive the same benefits. If so, it would mean that this kind of healing would have had to be approved by God, through Jesus, at the Cross, or a very important part of the Atonement. (Acts 3:16)
39. If Divine Healing was not to be carried over in to the Atonement work of Jesus Christ, why then does Peter defend the healing of the crippled man at the gate by saying it was through Jesus Christ and that there is SALVATION in no other, for there is none other name under heaven given among men, whereby we must be SAVED? Note the 7 Greek meanings applied to SALVATION and SAVED in the N.T. mean Cure, Preserve, Rescue, Save, Deliver, Protect, Heal, Make Whole and Health. Acts 4:10-12.
40. If Divine Healing is not in the Atonement, then why does the entire body of believers in Acts 4:23-30 join together in ONE ACCORD to ask the Lord to heal in the name of Jesus Christ? By what right does this N.T. Body ask that of God? Are they asking God to become a Respector of Persons and heal some, or a few, when it is not God's will to heal "all" or "everyone"?
41. If Divine Healing was not in the Atonement then how could the Apostles be in ONE ACCORD in Acts 5:12-16 and still go against God's plan by healing EVERYONE? If healing was not for the N.T. Church why are believers laying the sick on the streets hoping that the shadow of Peter passing over them might bring them healing? What is there faith in? Shadows? Peter? Or could it be the Lord Jesus Christ?

LESSON 5: DIVINE HEALING IN THE ATONEMENT (continued)

42. If Divine Healing is not in the Atonement then why does one of the most successful recorded evangelistic meetings in the Bible begin with Divine Healing? Why would the Apostle Philip start with the healing of bodies if it was not for them, or all, or not a part of the FINISHED work of Jesus on the Cross? (Acts 8:5-24) It would seem that Simon was deceived into error but the scripture fails to point out the BIG Deception by Philip that healing was not in the Cross!
43. If Divine Healing was not in the Atonement then how does the crippled man at Lystra (Acts 14:7-10) build up his faith enough to be healed, from a Gospel that does not include healing in the Cross? Could it be that this faith was not of God? Or that Paul's perception was not of God? Or that maybe God was just trying to win the lost by healing one or two people to show He likes them?

LESSON 6: 24 OBJECTIONS TO DIVINE HEALING ANSWERED

1. Question: How come so many Christians are sick so much of the time if Divine Healing is supposed to be for all the followers of Christ?
 1. How do you know that they are truly Christians? Do you know their heart? Thoughts? Motivations? Do you absolutely know that they are completely cleansed from sin by the Blood of Jesus Christ? 2 Co. 10:18
 2. It is also possible that they are Christians but still do not know that Divine Healing is for us in the Atonement. (85% of Christians are not spirited-filled?)
 3. Many Christians "mentally assent" to the doctrine of Divine Healing but do not really BELIEVE it according to Biblical Belief. Heb. 4:2
 4. Proof of unbelief in the area of Divine Healing comes from most of these people in the fact that they immediately turn to doctors and medicine rather than stand in faith, the trial of their faith, the fight of their faith, in Jesus Christ for their healing.
 5. Again, the problem is not with God, or Christ, or the Cross, or the Word of the Godhead, but with individuals themselves as already proven by our study of Divine Healing.
2. Question: I know of many wonderful, born-again, Spirit-filled, Christians that never got their healing. This alone should prove that it isn't the Lord's will to heal everyone.
 1. Same reasoning as in No. 1 of Question #1.
 2. Again, we must remember that it is not the experience or testimony of "Christians" that sets the TRUTH and DOCTRINES of God, but rather what God has declared and what Christ has fulfilled at the Cross. Rom. 3:3-4
 3. Jesus said in John 8:32, "You shall know the TRUTH, and the TRUTH shall make you free." Jesus never said that the experiences of people determines truth. He never said that the actions or statements of "Christians" would set or make the Truth. If all of the "Christians" in the world would make the statement that Divine Healing is not in the Atonement, it still WOULD NOT CHANGE THE FACT THAT IT IS! Rom. 3:3.
 4. The ONLY and FINAL PROOF that Divine Healing is in the Atonement must rest in the WORD OF GOD and never the theology or word of man.
3. Question: Everyone Jesus prayed for was instantly healed. Many today teach a gradual recovery. If God was still in the healing business, wouldn't He still do it instantly?
 1. Now this question sounds reasonable and honest. However the assumption IS NOT TRUE! Mark 6:5-6 and Matt. 13:58 shows that Jesus was UNABLE to heal people in His hometown and He explained why... it was because of THEIR UNBELIEF and Jesus MARVELLED at such unbelief.
 2. The Bible also does NOT try to show examples of EVERY level of faith but shows mainly the perfect will of God in willing that none should perish (2 Pet. 3:9) and many examples of people missing the provisions of the cross completely. It doesn't attempt to show the millions of "little" or "small" faith positions in between.
 3. Also some of the work of Jesus and His Disciples comes under the heading of "GIFTS OF HEALINGS" from I Cor. 12:9, a list of Supernatural Gifts that are all IMMEDIATE in their manifestations but divided by the Holy spirit as HE WILLS, thus showing that such manifestations are not necessarily connected to the faith of man, the receiver. I Cor. 12:11.

24 OBJECTIONS TO DIVINE HEALING (continued)

4. The great Heroes of faith in the Bible are listed in Heb. 11. All walked out their faith. Abraham was the Father of Faith. He walked in faith with God for 25 years waiting for the promise of a son. So must we walk in faith, if results are instant or future.
4. Question: It seems that now Evangelists tell us that we need faith in order to be healed. Jesus and Paul just went around healing sick people anywhere and at anytime.
 1. Eleven times in the Gospels Jesus informed those that were healed that it was THEIR FAITH that got them healed. In those cases it was not Jesus or GIFTS OF HEALINGS, but their own faith that brought about the healing.
 2. These kinds of healing were always to support the Gospel message of the Spirit of Christ simply because Christ had not yet died on the Cross and taken sin out of our consciences. After the Cross not only could a person be truly BORN AGAIN, but also now, free of sin, the Holy Spirit Baptism could be received and thus a New Testament Church person was now to stand in his pure God Faith for all of the provisions of the Cross. Christians were not to be running around and seeking instantaneous anything but were to merely ask, seek and knock to the father, through Jesus Christ, along with the Holy Spirit and according to the Word of God and we would have ALL OF OUR NEEDS MET BY FAITH and not signs and wonders. The unsaved and non-believers would need those to be pointed to the truth of the Kingdom of God and its Gospel.
 3. As we covered in Question #3, Jesus couldn't heal any and every time he pleased, as it took faith on the part of the people in most cases. Matt. 13:58; Mark 6:5
 4. Our whole LIFE in, through and by Jesus Christ is a life of FAITH. The Complete Bible teaches that truth above all other truths. To fail to grasp that truth at the beginning of our walk with Him, is to fail God on every hand in our own lives and then fail to share that message with others, therefore NOT producing Disciples for Him. Heb. 11:6
5. Question: People today are trying to teach that it is the Devil that send sickness. According to the Bible it was God that put sickness and disease on certain people.
 1. In Matt. 15:22 we find a daughter that has been demonized by Satan. Jesus cast it out. Matt. 12:25 Jesus teaches against a city or house or kingdom being divided against itself. Now, if Jesus is casting out a demon that has been placed in the daughter by His Father, then Jesus is opposed to His Father and their Kingdom is divided and cannot stand by Jesus' own words. This is impossible, therefore it was Satan that possessed the daughter WITHOUT God doing it. That is why Jesus opposed the demon and not his Father.
 2. In Luke 13:16 Jesus healed a woman that He said had been bound by Satan for 18 years. Not His Father but Satan.
 3. Acts 10:38 tells us that God anointed Jesus who went about doing GOOD; and healing all that were OPPRESSED OF THE DEVIL, for God was with Him, Jesus. No divided Kingdom here! I Jn. 3:8 Heb. 2:14
 4. Remember this problem this way: God is the Law Maker (Governor) Man is the Law Breaker and Satan becomes the Warden of the Prison of sin and rebellion and takes the sinner at his (Satan's) own will. (2 Tim. 2:36) Christ then becomes the Way Out of this Prison or the Deliverer. Many times in the O.T. it is stated that God "permits" various things on the people and this is true. But these curses were announced ALWAYS in advance of the curse coming and God left the people to make choice by their own wills. Once they rebel, it is Satan that has the rebels' permission to carry out the curses.

24 OBJECTIONS TO DIVINE HEALING (continued)

6. **Question:** It must be the will of God for some people to be sick if He permits sickness to come upon them as divine discipline.
1. 2 Pet. 3:9 declares that God is not willing that any should perish. So sin, sickness and disease and poverty IS NOT and HAS NEVER been God's will. Jesus came to deliver us from the curse of the law. to reject God's Law was to bring the curse upon your own head by your own choice. Satan is the Father of Lies. (John 8:44) A lie is nothing more than a belief that is contrary to God's Truth. Once we yield ourselves to a lie, we are yielding ourselves to Satan, and place ourselves under His Kingdom and not God's.
 2. God's will is already settled by His O.T. Words, The Cross of Jesus, and the N.T. Words and no place does it state that it is God's will for anyone to be sick. It's not God's will for a person to sin, or reject His Word, but He created man with a free will and man can choose to do whatsoever he wills. But it is NOT GOD'S WILL if man sins, or becomes sick, or sinks into poverty.
7. **Question:** In the Old Testament we see 38 healings mentioned. In the N.T. 35 references are made to Divine Healing. However in the Book of Accts we see only 11 references. I believe that this shows that Divine Healing was coming to a close in the Apostolic Age.
1. In the Gospels we see many believing on Jesus Christ. In the Book of Acts we see 8,000 in two days receive Christ. But from Romans through the Book of Revelation we never find anymore people confessing Jesus Christ with their mouth and believing in their heart that God raised Him from the dead. Can we therefore conclude that NOBODY got saved after the Book of Acts?
 2. Absence of healing stories do not mean elimination of the Cross.
8. **Question:** Many men in the United States that have been great "healing men of God", have proven to be dishonest and of questionable character. This would tend to show me that the ministry of divine healing is not really genuine.
1. Again, God's truth is NOT based upon the life and character of men. God's TRUTH is based on the HOLINESS OF GOD, never man. To base anything of God's on the action or statements of men is total failure.
 2. There are few men in the world that believe in Divine Healing enough to take that message world-wide. This means that most of those that call themselves "Christians" are not (a) Spirit-filled or (b) do not have faith enough in the Word of God to proclaim the Healing message. This leaves millions of people that DON'T believe in Healing. Now out of these millions there are hundreds and thousands that backslide away from SALVATION and prove to be dishonest and of questionable character. Would you say that God's SALVATION PROGRAM is therefore not genuine? Judas (1) God picked (2) used in Divine Healing Ministry (3) betrayed Christ.
9. **Question:** In Matt. 7:21-23 we see people that had healing ministries that ended up in Hell. Again, doesn't this prove that the healing ministry is of the Devil?
1. Man never SAVED, FILLED, HEALED OR DELIVERED ANYBODY! It is either by the Cross of Jesus Christ and the Power of God or it isn't done. People can receive many blessings in the midst of false workers, or in places other than churches (bars, gambling houses, etc.) but this does not put God's approval on the false worker or place of sin. Acts 3:12

24 OBJECTIONS TO DIVINE HEALING (continued)

10. **Question:** According to my study in the Bible, if God is still in the Healing business, then I would also expect that His workers would also be going around and raising the dead.
1. This is true and His True Workers are still raising the dead all over the world.
 2. However, don't confuse Divine Healing in its intended form with the raising of the dead. Divine healing can come from a person's OWN FAITH in the Word and Work of Jesus Christ upon the Cross. The raising of the dead comes from the WORKING OF MIRACLES listed in I Cor. 12:10 which is DIVIDED TO MEN AS THE HOLY SPIRIT WILLS, thus having nothing to do with man's faith in the matter.
 3. Also a dead man cannot exercise faith in his own raising from the dead, while the true faith walk in Divine Healing is totally dependent on a person's own faith for His Healing.
11. **Question:** The Book of James was written to the Jews and therefore the reference in 5:14 would not apply to us today.
1. This is an old cry from those that do not want to believe in the total Work of the Cross of Jesus Christ. All of the books of the Bible were written to someone else and not one was ever addressed to you or your local church.
 2. However, all of the books were written by Holy Men of God moved by the Holy Spirit and written for all of His followers of all ages because in the Kingdom of God there is neither Jew nor Greek, but all sons and Daughters of the Living God.
 3. All teachings and Doctrines given by God throughout the Old and New Testament that are completed in the Cross of Jesus Christ are for us from the Cross to His Second Coming and cannot be divided as to this race or that, to this place or that, to this church or that, BUT TO THE CHURCH OF JESUS CHRIST SPREAD ABROAD IN ALL NATIONS. James 1:1;Rom.1:16;2:28-29;9:6-8;Gal.6:15-16, Eph. 2:13-15, Eph. 4:3-6
12. **Question:** If healing is for today, I think it should be done in private. Too many men want to show-off by praying for the sick in public.
1. 99% of all Bible healings were done in public places in full view of dozens or hundreds of people. God had nothing to hide.
 2. Agreed that many men "show-off" in that area, but that is never the will of God that they do such things. Men are always "showing off" in areas of SALVATION and the BAPTISM OF THE HOLY SPIRIT and these men will receive their just rewards at the return of Christ.
 3. The showing-off still does not stop the power of God from working in the lives of those that believe and want the true results from God.
13. **Question:** Jesus said that the illness and death of Lazarus was for the glory of God. I think this proves that some sickness must be for his Glory. John 11:1-14,v.40 is the glory of God when Lazarus is raised from the dead.
1. As explained before, God is not glorified by sickness and disease. The ONLY GLORY God gets out of any curse is the DELIVERANCE FROM THAT CURSE which demonstrates the Power and Glory of God to bring healing and salvation to a person under such a curse. King James and Hebrew/Greek wording sometimes seems to say such things but it would contradict the nature and person of the Godhead to say that about them.
 2. People can spend forever hunting down the seeming "exceptions" to God's Truth, but a study of His COMPLETE TRUTH will shut them down. Jn. 11:1-11 then v. 40 Glory not in Death - Resurrection from Death.

24 OBJECTIONS TO DIVINE HEALING (continued)

14. **Question:** How come if Jesus is still healing today that some people lose their healings. If God is all powerful, why don't they stay healed?
1. Jesus healed a man at the pool and told him not to sin anymore lest a greater evil come upon him. Here was a sickness directly associated with a specific sin. Jesus healed him but told him that the sickness would come back in a greater measure if he sinned again along that line.
 2. Jesus heals because of faith produced by the knowing of truth and using the will to exercise faith in that truth. To doubt at a later date could bring the same illness back on a person.
 3. There is no more mystery about a sickness coming back on a person that has been healed than there is for a Christian to go back into sin that Christ has delivered him from days, weeks or years before.
 4. It is the choice and faith of the person that establishes the fullness of God's salvation or healing, and not some sub-par healing produced by God.
15. **Question:** Job was a perfect man. Yet God allowed Satan to put boils on him. Doesn't this prove that even the best will suffer with sickness and disease in God's Will.
1. No! Most certainly not! No action by any man proves anything with God. His Word is His Action and Will and God cannot Deny Himself or His Word once spoken. Only man can deny God and reject His Word.
 2. Job 3:25,26 shows that Job had fear of things coming upon him. Fear is not Faith. Perfect love casts out all fear. Job was O.T. and still had sin in his conscience that could not be taken out by the blood of bulls or goats. Job was not guilty of sin (knowing truth but doing it not) but was ignorant of many things we know today.
 3. Starting with Adam and Eve, God showed a Complete Atonement by the slaying of animals to dress them in their skins, the Blood and Body of the animals having been shed, a type of Christ. We have no record of Job following through with such an atonement offering for himself.
 4. In Job 42:6 we find Job repenting because of his ignorance and lack of trust in God (still not a sin). Sin is to have the knowledge and then refuse to obey it. This happens to many today that are ignorant but still are not exercising faith in the area of protection from sickness and disease and thus the enemy is allowed (by their own will) to put this upon them. So it was with Job. Satan came to God and God had to let Satan do what he did because Job was full of fear instead of faith. Note that Job does not appear in Hebrews 11, the great Heroes of Faith.
16. **Question:** Most Bible Scholars agree that Paul was almost blind and couldn't get healed. Doesn't this prove that it isn't the will of God for all to be healed.
1. Not one of the "most Bible scholars" are men that stand on the truth of Divine Healing in the atonement and therefore exclude themselves on the basis of their own unbelief. Their argument is void.
 2. 2 Cor. 11:21 to the end of the chapter tells HOW Satan buffeted Paul. Not one mention of sickness or disease.
 3. When Paul stated that he had asked the Lord three times (2 Cor. 12:8) for deliverance and Jesus said that "My Grace is sufficient for thee", then it could not be sickness that Paul had, for Christ died for sickness. Christ did not die to deliver us from suffering for spreading His Gospel.

24 OBJECTIONS TO DIVINE HEALING (continued)

17. **Question:** Even Paul admitted that he had a thorn in the flesh. Most Bible scholars agree that this was a sickness in his flesh. Paul even asked God three times for healing but God told Him that His grace was sufficient. Doesn't this prove it isn't God's will to heal everyone every time?
1. See answer in #16.
 2. People work very hard to get out of the truth of God. They are forever trying to PULL God down to their level of unbelief. They spend their every effort to DISPROVE God and His Word. Their lives are lives of confusion, doubt and insecurity with God. They are usually spreaders of doubt and unbelief to others and bring general discord and disharmony to the Body of Christ.
 3. If such people would commit themselves to sit down and systematically study the Doctrines of God from Genesis to Revelation, they would become strong Disciples FOR CHRIST instead of AGAINST HIM. (1) 2 Cor. 12:5-11, (2) 2 Cor. 11:23-30, (3) Acts 9:15-16
18. **Question:** Paul wrote Timothy to not drink water any longer but to use a little wine for his stomach's sake. Doesn't this prove that even Paul recognized the value of using other remedies outside of the Divine Healing program? I Tim. 5:23
1. According to Dr. Charles Wesley Ewing in his book, "THE BIBLE AND ITS WINES", there are 13 Hebrew and Greek words that are carelessly translated "WINE". In both Hebrew and Greek there is no more than one word that means fermented wine. The word wine also is correctly translated as unfermented grape juice, grapes, cakes of raisins, winepress, drink-offering and mixed or spiced wine.
 2. Since the Bible teaches against the drinking of FERMENTED WINE we can assume that Paul was not guilty of telling Timothy to sin by transgressing God's Word.
 3. Ewing goes on to explain that in both Timothy's hometown of Lystra, and in the place of his ministry when Paul wrote him (Ephesus) that the water content WAS and IS today of high alkali make-up. Many travelers to those regions carried with them small grape-cakes, which when mixed with alkali water produces a grape water that could be drunk without upsetting the stomach, the acid of the grapes neutralizing the alkali. Paul cannot be "pushing" fermented wine.
19. **Question:** Paul had a person traveling with him (Trophimus) that was sick. Even Paul's prayers couldn't get him healed. Also Epaphroditus was very ill and Paul's prayers seemingly couldn't get him healed. Isn't this proof enough that it is the will of God for some to be sick, sometimes.
1. Trophimus (2Tim. 4:20) and Epaphroditus (Phil. 2:25-26) were sick and while no explanation is given for the first case the second one can be answered by reading Phil. 2:30, which shows he must have pushed his body beyond the limits to serve Paul which was to break natural laws with sickness to follow.
 2. When men break spiritual or physical laws they must suffer the results. It could be sin or simply ignorance and many times just food and rest will allow the body to repair itself. Using the above two men for examples to go against the Cross of Jesus Christ is again an attempt to raise the testimony of man above the sacrifice of Jesus. Such attempts are blasphemy, slanderous and a misrepresentation of the Kingdom of God.
 3. What would you do about Demas? Philemon 24; Col. 4:14; 2 Tim. 4:10. Isn't God's Salvation plan and Paul's prayers good enough to keep Demas from backsliding?

24 OBJECTIONS TO DIVINE HEALING (continued)

20. Question: In the Old Testament we find God telling Hezekiah to put a poultice on his sore. Doesn't this prove that God intended us to use medical resources to obtain healing?
1. If you will read carefully 2 Kings 20:1-7, you will see that God told Isaiah that He was going to heal Hezekiah and we see God healing throughout the O.T. without medicine. The poultice was merely a sign to Hezekiah just as anointing with oil today. There is no healing in the poultice or the oil, but through the power of God as a result of faith.
 2. Hezekiah asked for an additional sign and the Lord turned back the sundial 10 degrees.
21. Question: According to Jesus the whole had no need for a physician, but they that were sick. Didn't he put the seal of approval on Doctors by this statement? Lu. 5:31-32
1. Certainly not! Jesus merely used that as an example in His teaching. People that are well don't go to doctors was his example. He was calling the unrighteous to repentance, not the righteous. They're were many righteous men alive at the coming of Jesus but he came to call those still in sin and not serving the true God.
 2. There are two examples in the Bible of people who placed themselves in care of physicians and died or grew worse. See Job 13:4 2 Chron. 16:12 Mark 5:25-26 Luke 8:43
 3. Jesus came to offer SALVATION, HEALING AND LIFE FREE! Anyone that charges for these things could not be working with Christ and His Cross. Jesus told his Disciples, FREELY YE HAVE RECEIVED, FREELY GIVE! God's medicine costs no money, takes no insurance policies.
 4. Luke was not a medical doctor any more than Jesus was. Read Col. 4:14 and then Luke 4:23. Same Word: Healer/Curer
22. Question: Books today are being written to show that Christ did not die on the cross for our sickness and diseases and that this was not included in the Atonement, and that such a doctrine is false, and cannot be supported in the Old or New Testament.
1. These questions have already been settled by the complete study of Divine Healing from Genesis through Revelation. His Book, not men's.
 2. There are thousands of books trying to prove there is no Jesus, no Kingdom of God, no salvation...etc., all written by men. Books do not change God's Truth.
23. Question: Great Bible Scholars of the past have all rejected the doctrine of divine healing as being in the Atonement.
1. True. They also rejected the Baptism in the Holy Spirit plus dozens of other doctrines of God. They'll get a wonderful chance at His Second Coming to tell the Lord just how wrong He and His Word were.
24. Question: If healing is in the Atonement and some Christians are not healed, then the only conclusion to be drawn is that they must all really be sinners in the sight of God and therefore not able to receive the benefits of the Cross.
1. There are four reasons why Christians don't get the results of the Cross: (1) Pride (2) Unbelief (3) Fear (sin) or (4) Ignorance (not sin)

LESSON 7: JUDGING: THE TWO METHODS

1. There are two true facts regarding JUDGING:
 - A. We are not to judge the “heart” or motivation of a person. To do so is to usurp the authority and position of God.
 - B. We are to judge the words, speech, teaching, preaching and writings that man gives us as being from God. This part of judging has not been taught to the Body of Christ and as a result we have a world-wide generation of Christians that are under bondage and unnecessary obedience to various laws and regulations of religious systems that God never intended. These religious systems also have made a point to over-emphasize the “judge not” part, and likewise have neglected to teach the Truth as to God’s position on judging for the Christian.
2. Definition of the Word “Judge”: (only in the use as stated above)
 - A. Strong’s Concordance: To distinguish, decide, to try, condemn, punish.
 - B. Thayer’s Greek Lexicon: To separate, pick out, select, choose, to approve, to prefer, to be of opinion, deem, think, to determine, resolve, decree, to pronounce an opinion concerning right and wrong.
 - C. Vine’s: To separate, select, choose, to determine, to examine, investigate or question.
3. Scriptures covering the truth about not judging man’s heart motivation.
 - Matt. 7:1-5
 - Rom. 14:10-13
 - I Cor. 4:3-5
 - I Cor. 11:31
 - Col. 2:16
 - James 4:12
4. Scriptures covering the part of judging we’ve never been taught.
 - Luke 7:41-43
 - Luke 12:54-57
 - Luke 19:12-22
 - John 7:24
 - John 7:51
 - John 12:47-48
 - Acts 4:19-20
 - I Cor 2:15
 - I Cor 5:11-13
 - I Cor 6:1-5 – Dan 7:22 – Matt 19:28 – Luke 22:29-30
 - I Cor 10:15
 - I Cor 14:29

JUDGING: THE TWO METHODS (continued)

5. Examples of judging
 - Acts 17:1-11, 16:15
 - Rom 16:17-18
 - Gal 1:6-12
 - Pro 14:15
 - Pro 19:27
 - Pro 20:11
6. Examples of judging
 - Matt 5:20
 - Matt 7:6, 15-20
 - Matt 10:12, 13, 16-17
 - Matt 10:34
 - Matt 12:27
 - Matt 16:1-4, 6-12
 - Matt 21:28-31, 33-43
 - Matt 23:13-33
7. Heart judging by the Holy Spirit
 - Acts 5:1-11
 - Acts 8:18-25

LESSON 8: ANALYZING ARTICLES

SICKNESS AND HEALING: SOME KNOTS UNTIED

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Christian teaching on the subject of sickness and healing runs the entire spectrum from the presumptuous assertion that god will surely and infallibly heal every sickness right now if only the sick person has enough faith, to the flat denial of the existence of physical healing as a part of the ministry of the cross of Jesus Christ. In this pamphlet we want to explore the biblical concept of supernatural healing.

(1) What kinds of sicknesses does the Bible distinguish?

With respect to healing the Bible distinguishes at least four kinds of sickness. First, scripture recognizes that there is sickness unto death. "It is appointed unto men once to die..."(Heb. 9:27). "The days of our years are three-score years and ten; and if by reason of strength they be four-score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away" (Psa. 90:10). Human life comes to a physical end and that end is oftentimes the consequence of sickness or disease.

Secondly, scripture speaks of sickness which is unto chastening. Chastening is the term which we use to describe the way in which God through difficulties which he brings into our lives, brings us to conviction of particular sins. All Christians according to Hebrews 12:6 are partakers of chastening in one way or another. Indeed the absence of the experience of divine chastening is an indication that a person is not genuinely a child of God. That sickness is sometimes used as God's means of chastening is evident from I Cor. 11:30 where we read, "For this cause many are weak and sickly among you, and many sleep." There were Christians, in the church at Corinth who, because of sinful behavior, experienced physical sickness at the chastening hand of God (of also Psa. 32:2); (Psa. 119:71).

Thirdly, the scripture speaks of sickness which is unto the glory of God. Although this has been widely denied, there is no question but that the thorn in the flesh of which the apostle Paul speaks in II Cor. 12:7 was physical sickness. The Greek word which the Apostle uses to describe his condition is the identical word that is used in the famous healing passage in James 5:14 and 15. It is remarkable that some Bible expositors who believe wholeheartedly in anointing with oil for physical healing on the basis of James 5:14 and 15 seek to deny that Paul's thorn in the flesh was sickness in II Cor. 12:7ff. If James 5:14 and 15 speaks about physical healings (as it unquestionably does) then Paul's thorn in the flesh was a physical disease for which he asked healing. The point here is, Paul was not healed of the physical disease of which he speaks in II Cor. 12:7ff. God Said that His grace would be sufficient for him. We may therefore conclude that the sickness which the Apostle Paul bore in his body was sent to him not to cause his death, not to be a chastening of sin in his life, and not to be immediately miraculously healed, but rather to be the occasion for the display of the glory of God.

The fourth variety of disease about which the scripture speaks is that which God chooses to heal supernaturally and promptly. We have instances throughout the gospels where Jesus healed. We are told in Mark 16 that the power of the Holy Spirit is given to believers so that they may lay their hands on the sick and they shall recover. We may make reference to the passage in James 5 of which we have just spoken. Scripture abounds with references to immediate and supernatural healing.

ANALYZING ARTICLES (continued)

The point, however, which must be clearly made is that God is absolutely sovereign and free in the way in which he bestows sickness. he may send disease for the purpose of bringing death, He may send it for the chastening of sin in our lives. He may send it to be the occasion of the display of the sufficiency of His glory or grace, or He may send it to be the occasion of the display of His present healing power. The first thing that we need to do in times of sickness is to seek to determine the reason for that sickness. Indeed, because our spiritual welfare is always superior in importance to our physical welfare, it is far more important that we see, understand, and be thoroughly reconciled to what God is doing in our lives through sickness than it is that we be physically healed. The key to this important truth is in the word "reconciled." We must, in times of sickness, be thoroughly willing to accept and rejoice in God's way with us, knowing (on the basis of Romans 8:28) that he makes this sickness as well as everything else that he sends into our lives to work together for good for us for the sake of the Lord Jesus Christ. In order that we may be reconciled to the ways of God in times of sickness, it is important that we answer some additional questions.

(2) What is the origin of sickness?

The origin of sickness like the origin of sin and every trouble that comes upon the human race is to be found in the fall of our first parents, Adam and Eve, in the garden of Eden. We read in Gen. 3:17,18 and 19 that sorrow, pain, struggle and death, all the elements of the sickness and infirmity of the flesh are aspects of the curse of God upon the sin of Adam and Eve. Sickness like sin is no one's fault but our own (using the word "our" to embrace the human race across the whole span of history). We dare not shake our fist at heaven and blame God for our sicknesses anymore than we may blame Him and hold Him responsible for our sinfulness. It is vital with regard to sickness as well as with regard to sin that we confess that although God is absolutely sovereign in it, the responsibility for it lies upon us. Though God is in control, the fault and blame are ours. I emphasize this point so strongly because in a moment I am going to teach that it is God who always and in every instant sends, and sovereignly controls sickness. When I say that I want you to remember that the affirmation that God sovereignly sends and controls sickness is not to say that sickness is God's fault. The fault and blame are ours.

(3) Who sends sickness?

There are many that teach that Satan is the author and sender of sickness. This concept is quite contrary to the scriptures. Satan may be the instrument of sickness and distress as he was in the case of Job, but the scripture portrays Satan as being always under the sovereign control of God. That is the real point of the opening chapter of the Book of Job. Satan was able to do what God GAVE him to be able to do. Scripture affirms in Isa. 45:7 that it is God who forms the light and creates darkness, "I make peace, and create evil. I the Lord do all these things." god is as sovereignly in control in evil circumstances as he is in those that seem to us to be good. God is as sovereignly in control of everything that happens to us in sickness as he is in health. Romans 8:28 teaches us that God makes all things to work together for good to them that love him and that are called according to his purpose. This is true only and precisely because God is in absolute control of everything that occurs.

ANALYZING ARTICLES (continued)

In sickness, disease, or infirmity our first affirmation of faith is: God has done this, the God that does all things well. He has sent this which now besets me for my good. It is my responsibility to determine whether that good is that he will use this sickness to take me to heaven (which is surely good) or whether he will use this sickness to chasten and point out sin in my life, (surely a blessing) or whether he will use this sickness that in me he may glorify himself (what a privilege) or that he will use this sickness to display his present healing power (what a glorious experience). In any case I shall be reconciled to the working of God in sickness whenever and however I experience it because I know that though the blame for this, as well as every other distress, rests upon me as a part of the fallen human race, God has sent this to accomplish in me one of at least four glorious and blessed purposes. Praise His Holy Name!

(4) Who is the sovereign of healing?

God is sovereign in the bestowing of miraculous and supernatural healing. We must affirm this over and against those who teach that the determining factor in whether a person gets healed is how much faith he has, whether he has rebuked Satan aright or whether he has fulfilled certain technical qualifications found in scripture. God is the sovereign of healing just as he is the sovereign of sickness. If God has determined that a particular sickness will be the instrument to take a person home to be with himself, then that is what he will do. (The history of King Hezekiah in Isa. 38 ought, however, to be remembered here. It teaches us that, when beset by a serious illness which men call fatal, we must not therefore conclude that God intends our death at this moment. Prayer for healing is always in place. God does answer prayer for healing. But God did in his sovereignty choose to take Hezekiah home fifteen years after his sore sickness and that is precisely what God did. The story of King Hezekiah and the remarkable answer to a prayer for healing is one of the scripture passages that guards us against taking a fatalistic view of the sovereignty of God.) If God chooses to send sickness to us for the purpose of chastening, he has a right to do that and will. And if God chooses to send sickness to demonstrate the sufficiency of his grace he has the right to do that as well. We have the biblical right and indeed command to pray for healing, but we pray for healing not only obediently to the command of scripture but also submissively to the sovereignty of God who has the right to choose how he will bless us through sickness: whether it be by death, by chastening, by the display of his grace or by the experience of physical healing.

(5) What is the source of healing?

The source of healing is the cross of Jesus Christ. We read in Isa. 53:4 and 5, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." We might very easily look upon the bearing of griefs and sorrows and healing of which this passage speaks as referring only to spiritual griefs and sorrows and their relief, were it not for the infallible commentary on the passage which the Lord Jesus Christ gives us in Matt. 8:16 and 17. There we read, "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." This commentary on scripture by the Lord Jesus is sufficient proof to establish the fact that healing streams from the cross of Jesus Christ as surely as does forgiveness and cleansing. This fact accounts for the appearance of the ministry

ANALYZING ARTICLES (continued)

of healing in connection with the preaching of the gospel in many places in scripture. For example, in Mark 16:15ff we read of Jesus giving his disciples the great commission and then telling them that wherever they go, as believers in him, they shall lay hands on the sick and they shall recover (v.18). Most of us are familiar with the words of Psa. 103:1ff where the Psalmist says, "Bless the Lord, O my soul: and all that is within me, bless his holy name; Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases..." The forgiveness of sin and the healing of disease are alike, blessings that come from faith in the crucified and risen Saviour. Of course, it is true that it is infinitely and eternally more important to be saved than to be physically healed. If we were asked to take our choice we would certainly prefer the washing away of our sins to the removal of our diseases and infirmities. But scripture does not put it in terms of a choice, and we dare not insult the Lord Jesus by a false and unbiblical sort of piety which prefers the great gift and despises the lesser. It is not biblical piety to say, "I'm just glad my soul is saved, I don't care what happens to my body." Scripture presents a Saviour who cares for both. It is our obligation to believe and proclaim the fullness of the gospel.

- (6) If the forgiveness of sins and the healing of the body are equally the promise of God on the basis of the cross and all Christians experience the forgiveness of sins, why don't all Christians experience physical healing?

The surprising answer to this question is that all Christians do experience physical healing. God is the one who heals all of our diseases and all of every Christian's diseases as surely as he forgives all of our sins. That fact will be revealed and demonstrated in the new heaven and the new earth when we will all have resurrection bodies from which every sin and infirmity has been removed and in which we shall enjoy perfect and undiminished health for eternity. That healing and eternal state of health is what Jesus has bought for us at the cross by his shed blood together with the everlasting righteousness in which we, as justified men made perfect shall reign with Jesus forever.

It is in this sense that healing belongs to every Christian without exception. God has sovereignly bestowed healing upon his people through the finished work of Jesus Christ at the cross, and in that same sovereignty he has chosen the timing in which he bestows it. That he chooses often to bestow healing now in this present life by miraculous means is attested by the biblical instances of supernatural healing, the assurances that scripture gives that the prayer of faith will heal and the Lord will raise them up (James 5:15). That God sometimes chooses to wait to bestow our healing until the new heaven and the new earth (for purposes only blessed to us) is attested by biblical passages that speak of sickness unto death, chastening or the display of the sufficiency of his grace. Under any circumstances, from a biblical perspective our healing is just around the corner. It will be but a moment, a twinkling of an eye and this life will be over and we will enter with Jesus upon an eternal and blessed experience of the new heaven and the new earth. There are then, in connection with sickness and healing, four basic things to be kept in mind, (1) God does heal. Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you. (2) When God answers "no" to healing in this present life, his purposes in answering "no" will turn out to be more blessed for us than a "yes" answer could possibly be. (3) For the Christian, God's "no" answer to the prayer for present physical healing is in reality not "no", but "wait". Every Christian will be healed in the new heaven and the new earth. (4) The new heaven and the new earth is only a moment away from a biblical time perspective. Healing for every believer is just around the corner.

ANALYZING ARTICLES (continued)

(7) What are the ministries of healing?

1. There are false healing ministries. I do not call them false because they do not lead to healing. The trouble is that they do, however, these false ministries of healing operate by claiming the power of Satan, or, through mediumistic means, the power of evil spirits. It is not that Satan or evil spirits have in and of themselves the power to heal diseases. It is rather that recourse through Satan and the demonic is sin and God curses the person who has such recourse to the powers of darkness by bestowing a healing which persuades the sinner that Satanic and demonic means can indeed help him. This brings blindness to the healing power of God, additional recourse to Satan and a whole spectrum of cursed results. Christians must be warned away from seeking healings at the hands of those who do not clearly testify to the saving power of Jesus Christ and him crucified (I John 4:1ff). A Christian who has, at any time in his life, experienced healing as a result of charms, spells, incantations or superstitious acts should renounce the "help" of Satan, repent of the sin of seeking it and claim the shed blood of Jesus Christ over the sin.

2. There are three broad categories in the biblical ministries of supernatural or miraculous healing.

First, we have already noted that believers are encouraged to pray for one another that they may be healed (Mark 16:18). Christian fathers and mothers should pray for the healing of their own diseases and one another's and those of their children with the laying on of hands, looking to God for supernatural healing.

Second (in order though not in importance) are gifts of healing mentioned in I Cor. 12 among the gifts of the Holy Spirit. God gives to his church some individuals through whom he bestows supernatural healing powers. We are to be grateful to God for those whom he bestows and utilize their ministry.

It ought to be that a person such as Kathryn Kuhlman, through whom such a healing gift has surely been given, should be unusual and unique. There ought to be those in every spirit-filled Bible-believing congregation of God's people who lay claim and exercise (under the leading of the Holy Spirit) gifts of healing.

Third, there is healing in connection with the ministry of the Pastor and Elders of the local congregation. It is of this that we read in James 5:16 and 17. God's people are to be taught that in cases of physical illness the Elders are to be called upon to anoint with oil and pray, expecting that God will bestow the gift of physical healing as surely as the Pastor and Elders are called upon to minister in situations of deep spiritual distress with the expectation that the prayer of faith will make a difference.

3. We must not neglect in our discussion of the ministries of healing, medical healing. Scripture never speaks against the practice of medicine. When King Asa in II Chron. 16:12 sought to the physicians rather than to the Lord for healing of his diseased feet, he is condemned not because he sought the physicians but that he sought them instead of seeking the Lord.

ANALYZING ARTICLES (continued)

The practice of medicine is a proper response to the primordial command that God gave Adam and Eve to subdue the earth, as much as is weed-control, pesticides, heat for the house in the winter or air-conditioning in the summer. There is no biblical ground for saying that Christians may not use medical means in times of sickness. However, that medical means must be used in subordination to seeking healing from God. Here is a suggested step by step procedure to follow when illness comes, that seeks always to subordinate the ability of physicians to the power of God.

Step 1 When you observe the outward symptoms of disease, ask for anointing by the Elders of the Church. When that is done, purposely set a reasonable time for God to work and for you to see his work before going another step. in that time, search your heart by the Word of God (Heb. 4:12). Ask yourself whether this sickness is unto chastening. If it is, what area of sin is God dealing with? How may I repent? Set a time of prayer and fasting to deal with anything that the Word of God exposes.

Step 2 If, after this procedure, there is no clear change, it is surely appropriate to seek medical diagnosis to know more exactly what to pray for and how to seek divine healing. Be honest with the doctor from the outset. Tell him that you are seeking diagnosis for the purpose of being able to pray precisely and that you are willing to pay for the diagnosis but that you are not yet ready to place yourself in his hands for treatment. Recognize that the doctor's diagnosis may possibly include hospitalization and tests. If you want him to diagnose, let him do it his way.

Step 3 On the basis of the doctor's diagnosis and if healing still has not been received, ask again to be anointed by the Elders of the Church and pray the prayer of faith for healing. Again, prayerfully set aside a reasonable time for God to work. During that time seek God in prayer as to whether or not the illness is one that is to be a display of the sufficiency of God's grace. Also, ask God to give you either peace or a clear lack thereof with respect to committing yourself to the doctor's hands for medical treatment. If the doctor objects that such an interval of time is losing vital time that might be used for treatment, your answer must be that God will not permit you to be destroyed as a result of seeking him.

Step 4 If healing still has not appeared and if God gives you peace about seeking medical treatment, commit yourself to the doctor's hands for that treatment, trusting that God is surely able to use him as His instrument. In preparation for medical treatment seek the Lord in prayer once again asking for his blessing upon it.

Note that in the above procedure there are three specific seasons of prayer for healing: One after the first anointing, another after the second anointing and the third after committing yourself to the care of the doctor for treatment. These may very well correspond to the three times the Apostle Paul sought the Lord in II Cor. 12. At any rate, having followed this procedure you may rest in the confidence that you have asked of God in faith and that his answer will be gracious. At the conclusion of these steps and the medical treatment, you will know what God intended in this sickness. If the result is terminal, you can be confident that God's gracious purpose is to use this sickness to take you home. If the result is an enduring and chronic distress you may be confident God will manifest his grace and be sufficient in it. If in the process

ANALYZING ARTICLES (continued)

of prayer for healing you discovered and dealt with certain areas of sin in your life, you may praise God for the fact that he used sickness in a blessed way for your spiritual life, and if the result of medical treatment and/or hospitalization is healing, though he bestowed the gift of healing through human and medical means.

TO THE READER OF THIS PAMPHLET WHO MAY BE ILL:

My Beloved Friend,

In the instance of writing pamphlets on other subjects it is sufficient simply to cover the material. But what I have been talking about in this pamphlet is much too close to your life for me to be content with that. I must address a word of exhortation to you. And that word is that there are many things that are worse than being sick.

It is worse to be lost than to be sick. I urge you if you have not trusted Jesus Christ as your Saviour to turn to him and trust him in accordance with the scriptures, receiving him as your Saviour this very day (I John 1:12).

It is worse to be bitter than to be sick. There are so many who, because they do not understand the things that we have tried to point out in this pamphlet, are bitter against their circumstances or against God because of sickness. Be reconciled to the ways of God in your life.

And again, it is worse to be deceived than to be sick. There are many who are miserable in their illness because they have concluded on the basis of false teaching that they are not healed because of failure to meet some technical requirement and God is simply keeping them waiting. This is not true as we have sought to show.

Finally, if God does not choose to heal you it is because he has chosen you for the special manifestation of his grace in a way that those who are healed or experience health may never know or understand in this life. Lift your hands now in praise to God for his mercy and his grace and glorify him for the fact that he has chosen to reveal himself sufficient for you in his faithfulness to you in sickness as surely as in health for the sake of the shed blood and righteousness of Jesus Christ.