

Jan 5: 14, 15



SUBJECT: Divine Healing
Oil of Healing

D 12/24

D 7/63

(GP)

James 5: 14, 15

Mark 6: 13

OIL OF HEALING

Th tvt

"elders" ΠΡΕΣΒΥΤΕΡΟΣ dignity of the office
ΕΠΙΣΚΟΠΟΣ duty of the office
ΠΟΛΥΧΗΝ loving nature of the office
plural

"shall say" = "shall heal" in Matt. 9: 22; Mark 5: 23; John 11: 12
"th I will say this" makes the meaning certain

"and .. nisi" ΚΑΙ not ΚΑΙ (ΚΑΙ ΕΙΤΙ) "even if; though"
John 8: 14; 10: 33; 11: 25

Some think: refers to illness caused by sin; ^{the cases not diagnosed}
but sin forgiven ^{was caused by sin}
but this applied only to illnesses not caused by sin

"anointing with oil"

Ellicott - symbolic anointing

American Commentary - medicinal

Expositors Bible - one way one page "... .."
another way next page "... .."

Summary of many commentaries:

1. An aid to faith

Easier to believe when visible means are used.

Twice Jesus used spittle to heal blindness (John 9: 6; Mark 8: 23). Spittle
believed to be beneficial to sight. Once (Mark 7: 23) healed deaf man

See Isa. 38: 21

2. A means of healing

Isa. 1: 6; Ps. 10: 34

Dion Cassius, Strabo, a mixture of oil and wine were used for the
melancholy with it attached to the wing of Asclepius, gallies applied ritually, evidence
for this, physicians bottled their oil in oil in the last return illness of
Cicero removed rubbing with oil in the case of fevers and some
other ailments.

3. But "the prayer, faith shall heal the sick." Not the oil,

III. Does God always heal?

No.

Th. but can heal

" " has healed

" " does heal

" " may not heal; may take his servant's name.

6. Moses refused. Gen. 3:23-27; 24:4-6

but healed

6. Paul refused, with compromising grace II Cor. 12:9-10

9. the apostles themselves And no indiscriminate power

of healing. Phil. 2:27; II Tim. 4:20 No power to

cancel the sentence of death pronounced on the whole

human race. To pray for others from this sentence is not

quite the prescription.

Living, praying, asking in the presence, will of God

These numerical apostolic days: Acts 5:1-11 full died for living!
nature, dignity & unity of the spirit world I Cor. 11:27-30 sick, dead, ^{not} full supply
& Jesus - demons

IV. What is to be the Christian's attitude toward sickness?

1. Admit its presence.
of. 5:20-21
© O.W. Prof. 7 vic. The words + members? are church. No other felt
demonstrates step to. vacant. O.W. Prof. 7 vic. It up, not dead. No pain?
But partly inspired. No 4, blue all over.

2. Ask why its cause.
Natural neglect? failure to observe health rules? health?
Spiritual chastisement? Job. 12:6
Manifest in words? Job? John 9:7
9:76

3. Tell it to God in prayer
Means of healing God has provided: Medication (from the copying)
Can pray for the physician, doctors, & for us. The beloved physician (Luke 10)
y. Acts 28:8 Paul's doctor. 28:9 Luke's departure
28:9 Luke's departure

Submission: "My will be done" Living, remaining, suffering with us
at the President, reports on the U.S. health

9/12/24
9/2/65

The Expositor's Bible Vol VI, p. 634

"It is altogether beside the mark to suggest that the elders were summoned as people who were specially skilled in medicine. Of that there is not only no hint, but the context excludes the idea. Of that were in the ~~writer's~~ mind, why does he not say at once, 'Let him call for the physicians?' The case is one in which medicine has already done all that it can, or in which it can do nothing at all."



Does God Heal the Body?

by Thomas R. Edgar

Everyone faces sickness at some time or another. But some believers today say that sickness is a result of sin, and that God heals those who have enough faith. What does the Bible say about this?

"Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:13-16). This Scripture passage ought to be enough to convince anyone that God can and does heal; however, there is some confusion regarding the present-day implications of divine healing.

There are examples in the Bible of people who were healed. For instance, Hezekiah, when he learned that his sickness was unto death, prayed that the Lord would not take him, and the Lord spared him (see II Kings 20:1-11). In the New Testament there are also

examples of healing, particularly in the Book of the Acts. But does God heal everyone? No, obviously He does not heal the entire world. The Bible gives no indication anywhere that God is going to heal everyone. Someone might ask a more specific question, Does God heal all believers? The Bible gives the same answer—no.

Healing in the Atonement?

We all know believers who are sick or who have been sick. But does this include *spiritual* believers? Some say that a person's sickness is always due to his own individual sin. They confuse the issue of individual sin with the fact that sickness and death, in addition to all the trouble on earth, result from man's fall. Many who hold this view say that there was healing in the Atonement—that when Christ died on the cross, He not only died for sin but He also took care of sickness and physical affliction. They conclude, therefore, that since there is healing in the Atonement, Christians will not be sick if they are spiritual. They feel that all sickness is a result of sin in the life of the believer.

Think of Job, who lived long before the Church began on the Day of Pentecost. Job 1:1 states that Job "feared God, and eschewed [hated] evil." Yet Job was soon to be grievously sick. He had boils from head to foot, but it was not due to his sin. It was because he had been living righteously—God could rely upon Job to give a testimony. God used Job's afflictions to prove something both to the Devil and to all who read the Book of Job. This is the reason for his afflictions. God

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produces a testimony in the trials that His people are able to endure.

In II Corinthians 12:7, the Apostle Paul talked about some sickness that he had: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." He added in verses 8 and 9, "For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness." Three times Paul asked for this affliction to leave, but God refused for Paul's own good. In this case God's purpose was apparently not for a testimony, as in Job's sickness, but to accomplish something beneficial in Paul's life.

Another passage is John 9. While Peter, James, John and the Lord were walking along one day, they saw a man who was blind from his birth. The disciples asked, "Who did sin, this man, or his parents?" (v. 2). They were thinking in the same way that many do today who say that when someone is sick or has some bodily affliction it is a result of his sin. But Jesus said, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in Him" (v. 3). In other words, here is another instance of bodily affliction for testimony. The sickness was there for God's glory.

A passage that is often used to support the idea that every Christian should be physically healed is Matthew 8:16,17: "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 quotation is from Isaiah 53:4. As a result some think that Isaiah 53 speaks of the Lord's atoning death as taking care of sickness. The passage deserves examination. Isaiah 53:3 speaks of the Lord: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." This is a prophet of Israel prophesying of Israel's reaction to Jesus Christ. Gentiles have reacted in some of these same ways as well, but Isaiah is referring specifically to Israel.

Verse 4 reads, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted." Notice that I am quoting the King James Version, which uses the words

"griefs," and "sorrows," not "sicknesses." This is a valid translation of the Hebrew words used in this verse. In the Old Testament context, the passage is not talking about sickness. Notice the statements in verses 5-7: "He was wounded for our transgressions, he was bruised for our iniquities . . . All we like sheep have gone astray . . . He was oppressed, and He was afflicted." The passage refers to *sin* and the *atonement for sin*. Even if physical healing were the issue in this Isaiah passage, it is specifically related to the nation of Israel.

Note also that Matthew 8:16,17 does not mention Christ's death on the cross. Matthew was describing Christ's miraculous ministry to Israel while on earth, healing people physically who were right in front of Him. There is no reference to the Atonement. Matthew used the quotation from the Old Testament to refer to the miracles of healing performed directly by Christ, not to some healing accomplished at the cross.

Another thing to remember is that if physical sickness were carried away in the Atonement in the same sense that my sins were carried away, then there are parallel aspects involved. As a believer, my sins were taken care of completely at the cross. Once I am saved my sins are forgiven completely and permanently. Therefore, I am not going to pay for my sins. Jesus

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Christ paid for them. If physical healing is accomplished in the Atonement, my sickness would be completely and permanently taken care of at the cross as well. If sicknesses in the everyday aspect, as I'm faced with it now, are taken care of in the Atonement then I should not be sick at all, in any way, at any time regardless of my actions. If I, a believer, am sick, it would have to be merely imaginary. This simply does not fit reality, since we know that we get sick. If there is physical healing in the Atonement, then the physical body should not die.

A valid parallel does exist. At the cross the believer's sins were paid for in the sense that he is forgiven. He will not pay the penalty for those sins. However, during this life he is still physically affected by both the presence and effects of sin. The believer is not removed physically from the affliction of sin until death or the Rapture. In the same way the believer is still subject to the physical results of sin involved in bodily afflictions. Ultimately, when he receives the resurrected body he will also be removed from bodily affliction.

What is Matthew saying in Matthew 8:16,17? The promised Messiah of Isaiah 53 who will heal the nation Israel spiritually, and physically, when He establishes His millennial kingdom has arrived. The healings of Matthew 8 are a foreview of the messianic kingdom and evidence that Jesus Christ is the Messiah, who has the power to establish this kingdom if the nation will receive Him: The miraculous healings by Jesus are specifically in view.

As far as the Atonement is concerned, in Isaiah 53:4, ultimately believers are going to be delivered from both the presence and the effects of sin. Thus we will be raised to leave all of these bodily afflictions behind.

The phrase in Isaiah 53:5 "with his stripes we are healed," also confuses people. But the word "healing" in this passage is the same word that is often used for being saved and delivered, both in the Old Testament and in the New Testament. Notice again the context. The whole verse is talking about sin. I Peter 2:24 refers this expression specifically to the forgiveness of sin. Probably all of us have spoken of someone as being "spiritually healed." People are certainly healed spiritually when they are saved from sin.

Thus neither Isaiah 53 nor Matthew 8:16,17 indicates that believers are to be free from sickness.

Gift of Healing?

We also need to keep in mind that God does the healing, not man. Many people who talk about divine healing really emphasize a healing meeting or an individual who claims the power or the gift of healing. They say that the gift of healing is given today.

One thing is certain from James 5:14. God does heal

Sickness should be brought to the Lord along with spiritual problems.

in answer to prayer. However, notice that there is nothing in this passage about any gift of healing. Apparently no healers are available, since rather than a "healer" only the elders are called for. This is a matter that is directly between God and the sick individual, with the help of other believers in prayer. Notice, too, that the main thing is not the anointing with oil. The oil is simply to acknowledge that the prayer on behalf of the sick person was in the name of the Lord. It is not the oil but the prayer of faith that saves the sick. This passage teaches that sickness should be brought to the Lord along with spiritual problems. God may well choose to answer the prayers for physical healing. Yet we must never overlook God's sovereign purposes. He does allow sicknesses and afflictions, and He always allows the ultimate physical affliction—death.

False Healers

There is a final word of warning for us today. Matthew 7:22 reads, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils [demons]? and in thy name have done many wonderful works [miracles]? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

This passage describes unbelievers who can perform miracles, which includes healing and casting out demons. They even do it in the Lord's name! We can see then that because someone performs a miracle or a healing is no evidence whatsoever that this is of the Lord. Healings of sorts are claimed to occur through witch doctors, Eskimo shamans, and other forms of witchcraft, atheists using hypnosis and various branches of psychology and religions.

When we study how Jesus and the apostles healed people, we notice several things. First, it was instantaneous. Second, they never missed. It did not matter whether the sick person had faith or not. They could heal anyone and no one was able to dispute it.

The biblical examples are unlike those instances where someone may come up front in a healing meeting, and if they are not healed they are told that it is their fault since they did not have enough "faith."

Does God heal the body? Yes, but He does not heal everyone, and He is not going to heal every believer, even if the believer is living a holy life. He may have some greater purpose in mind for the believer. God does heal in answer to prayer, but it must also be in accordance with His will. ■