

**30 Bible Reasons Why**

**CHRIST  
HEALS  
TODAY**

**by Gordon Lindsay**

## Thirty Bible Reasons Why Christ Heals Today

The book *Thirty Bible Reasons Why Christ Heals Today* has been prepared for a specific purpose—to build faith for healing. Most Christians believe that God has power to heal and does heal at times. But they are often vague on the Bible reasons why God heals. As a result, when sickness strikes, they may have no strong faith for deliverance. Real faith must be based, not on the experience of someone else, nor upon feelings, nor even what God can do, *but it must be based on what God has promised to do.*

This volume in a limited space has presented a wealth of Bible information on the reason why Christ heals today. It is a book that every Christian should have on hand for emergencies. We believe it is just the thing to hand to the person who has need of healing, but who knows little about the subject. We recommend that a supply of these booklets be kept on hand to give to the sick.

In these pages we show that divine healing, or rather divine health, was a promise to believers in Old Testament days; also, that God revealed Himself to His people in one of His covenant names as Jehovah-Rapha, **“I am the Lord that healeth thee;”** that God declared sickness to be a curse, and healing a blessing; that the promise of healing was also given to believers in the New Testament; that it was included in the Great Commission; that the elders of the Church were commanded to pray for the sick; that special gifts of healing were given to the Church.

More than this, Matthew 8:16-17 interprets Isaiah's prophecy (Isa. 53:4) as including healing in Christ's atonement—**“And with his stripes we are healed.”** That God's nature is against sickness and disease and that Christ is the healer while Satan is the defiler. Again and again, Satan is referred to as directly or indirectly causing disease (Job 2:7) and that Christ was revealed to destroy the works of the devil.

As the afflicted person meditates on and considers these great truths, God has given concerning healing, his faith will grow and grow until it reaches the point at which he can not only say, “Christ is the healer,” but “Christ is my healer!”

*Thirty Bible Reasons  
Why Christ Heals  
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## Chapter I

# *God's Covenant of Healing*

### 1. Divine Healing a Statute and an Ordinance

And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them. (Exod. 15:24-25).

The book of Exodus tells of God's redeeming His people after they had suffered long years of affliction in Egyptian bondage. A lamb which was the type of Christ, was killed, roasted, and eaten by each household. The blood was placed on the lintels of the door and the death angel, upon seeing the blood, passed over and did not touch that home. It was a night to remember—a night of redemption.

The children of Israel in departing from Egypt passed through the Red Sea. When they reached the other side, they sang the glorious song of redemption. Pharaoh, a type of Satan, and his hosts had perished in the returning waters of the sea.

But no sooner had the children of Israel sung their redemption song than God purposed to give them the covenant of healing, which, as we shall see, was an essential part of their redemption. But first He led them on a three-day journey through the wilderness, during which the people had no water. Burning with thirst, they came to the waters of Marah. But the waters of the oasis proved to be bitter, and they could not drink of them. Israel murmured, and the whole multitude feared that they were about to perish with thirst.

Then Moses cried to the Lord. God would have us to cry to Him in our need. When Hezekiah was about to die, he turned his face to the wall and **"wept sore."** Then God said to him, **"I**

**have heard thy prayer, I have seen thy tears: behold, I will heal thee ... and I will add unto thy days fifteen years" (II Kings 20:5-6).**

God answered Moses' prayer by showing him a "tree." Why a tree? Because a tree signifies the cross. As the Scofield Bible says, "The 'tree' is the cross (Gal. 3:13) which became sweet to Christ as the expression of the Father's will (John 18:11). Thus we see that at the very beginning, divine healing is portrayed as associated with the atonement. Healing is God's will for His people.

There at Marah, God **"made for them a statute and an ordinance, and there he proved them."** Divine healing was not to be a temporary expedient to which Israel might resort until some other means of healing was developed. The promise was given as "a statute and an ordinance." Just as water baptism or the Lord's Supper is an ordinance given to the church, and any substitution is sacrilege, so divine healing was to be an ordinance for the people of God. There should be no substitution. It was, in fact, more than an ordinance; it was to be a covenant of healing. The conditions and benefits of this covenant we shall now note.

## **2. God Made a Covenant of Healing With His People**

**And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. (Exod. 15:26).**

It is remarkable that the Lord so quickly after He had redeemed His people and brought them up out of Egypt should give them a covenant of healing. It clearly shows the importance God attaches to healing. He wants His people to be well and strong, not sickly nor invalids. He knew that men could be of little service to Him unless they had well, healthy bodies. Some have regarded divine healing as something secular, unworthy to be included in spiritual matters. But that is not God's viewpoint.

The human body is a part of man; it is holy, and God has made full provision that it might have health. There is, as it should be, a direct relation between the health of the believer's body and the health of his soul, as is clearly shown in the apostle John's words:

**Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. (III John 2).**

With every promise that God gives, there are of necessity certain requirements. There are unconditional covenants that God may give to a nation as a whole, but as far as the individual is concerned, God's blessings can only be appropriated when specific conditions are met. Let us notice the four conditions which God laid down to the children of Israel which are involved in this notable covenant of healing.

1. **"If thou wilt diligently hearken to the voice of the Lord thy God,"**
2. **"And wilt do that which is right in his sight,"**
3. **"And wilt give ear to his commandments,"**
4. **"And keep all his statutes—"**

Then the promise—**"I will put none of these diseases upon thee, which I have brought upon the Egyptians, for I am the Lord that healeth thee."**

The whole plan of healing assumes therefore a right condition of the heart, a purpose to serve the Lord with the whole mind, and soul, and spirit. And no one should think he can secure, or at least retain his healing on cheaper terms. Nevertheless, the promise is there for whosoever will. Disease was for Israel's oppressors and for those who chose to live in spiritual darkness. The plagues came on Pharaoh's house only because he hardened his heart against the Lord.

Note this one point: The promise emphasized immunity from sickness, rather than giving assurance of healing. **"I will put (or permit) none of these diseases upon thee."**

Nevertheless, for those who need healing, the Lord graciously provides that according to His covenant name—"Jehovah-Rapha" meaning **"I am the Lord that healeth thee."** There are seven compound names in which God reveals His redemptive relationship to His people. For example, one of these names is Jehovah-Jireh, meaning **"The Lord will provide a sacrifice"** (Gen. 22:13-14). At Marah the Lord revealed Himself as the healer of the body through the name Jehovah- Rapha. That God should reveal one of His covenant names meaning **"I am the Lord that healeth thee,"** is an irrefutable proof that divine healing is the privilege of God's children.

### **3. Christ as Jehovah-Rapha Healed His People in Old Testament Days**

**Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. (I Cor. 10:1).**

From this we see that Christ was actually the One who fed the children of Israel and led them in the wilderness. He, therefore, was the One who healed them. It was Christ who healed Miriam after she had committed the sin of opposing Moses' authority. It was He who healed the children of Israel after they murmured against Moses and were bitten by the fiery serpents. The prophet placed a brazen serpent upon a pole and all who were bitten but who looked upon the serpent were healed (Numbers 21:7-9). The brazen serpent, Jesus explained, was actually a type of Himself (John 3:14-16) in His becoming sin who knew no sin (II Cor. 5:21) that He might heal both soul and body of the sinsick who looked to Him. All who look shall live.

Naaman, an ignorant heathen who came to Elisha, had faith that God would heal him, and dipping seven times in the river Jordan, was cleansed of his leprosy.



Surely then since Christ healed the sick in Old Testament days, He will heal today. Some have said that although God healed in those days, we are now living under a different covenant, and therefore the promise does not apply to us. But all the promises of God are **“Yea, and in him Amen”** (II Cor. 1:20).

If, during Old Testament days, healing was considered a blessing and sickness a curse, it would be strange indeed if as some claim today, God would send sickness as a blessing, and healing as a curse! If in the olden days Satan put the boils on Job (Job 2:17) and God healed him from the boils (Job 42:10) but today God sends sickness as a blessing, then it would appear that God is now doing what the devil used to do, and the devil is doing what God used to do. But enough—**“Jesus is the same yesterday, and today, and forever”** (Heb. 13:8). Christ is still the healer, and Satan the defiler.

#### **4. Christ Not Only Healed in Old Testament Days, But Promised His People Divine Health**

We have seen how the Lord promised His redeemed people that if they obeyed His laws He would not permit the diseases which afflicted the Egyptians to come upon them. Lest the children of Israel fail to catch the full meaning of the covenant of healing, the Lord repeated the promise in slightly different words:

**And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. (Exodus 23:25).**

Yet again, the promise is repeated, **“In the mouth of two or three witnesses every word may be established”** (Matt. 18:16). In the book of Deuteronomy which is a summary of the law of God, the truth of God's promise of divine health is reiterated:

**And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that**

**hate thee. (Deut. 7:15).**

The remarkable thing about this covenant of health is that although Israel fell short of God's law in many ways, yet for a considerable season they did appropriate and live under the blessings of the promise. There are exceptions when they murmured against Moses and judgment came upon them, but on the whole, for a long period while they were in the wilderness the children of Israel were immune to sickness. Thus the Psalmist could say:

**He brought them forth also with silver and gold; and there was not one feeble person among their tribes. (Psa. 105:37).**

## **Examples of Individuals Enjoying Divine Health**

The Scripture affords us a further insight into the wonderful blessings of the covenant of healing by giving us the testimony of two citizens of the nation Israel who lived during this time. One of these was the leader, Moses. He had reached the advanced age of 120. In the natural, we should suppose Moses to have arrived at a state of senility and decrepitude. But not so. We find that he experienced a remarkable physical preservation; so that in a real sense he retained the vitality of youth until the day he died:

**And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. (Deut. 34:7).**

Lest it be thought that the experience of Moses, because of his position as leader of Israel, might be unique, the testimony of another man Caleb, is given. Caleb was one of the twelve spies who was sent out to search out the land, and one of those who brought back a good report. It might not be beside the point to note that Caleb's blessings in a considerable measure, resulted because he brought back a good account. **"A good report maketh the bones fat"** (Prov. 15:30). Caleb had put in some

strenuous years as one of the officers of the army of Israel, but at 85 years of age, he had a remarkable testimony. Read Josh. 14:10-11.

Now if the Lord so blessed His people under the Old Covenant, giving them divine health, how much more will He do it under the New and better Covenant of grace!

### **5. Christ Healed in Old Testament Days Because Sickness Was a Curse, and Christ Has Redeemed His People From the Curse**

**Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. (Gal. 3:13).**

The Lord's purpose in bringing salvation to His people was to redeem them from the curse, and give them blessing instead.

Now what is a curse—sickness or healing? When God gave the covenant of healing to Israel, He charged them that they would be recipients of its blessing only if they were obedient to His word. If Israel should disobey His statutes the inevitable result would be sickness and disease.

That sickness is a curse is clearly revealed in the 28th chapter of Deuteronomy. In the list of plagues which were to come upon the disobedient, it is not too difficult to recognize them as representative of the major kinds of diseases today.

- |                    |                 |
|--------------------|-----------------|
| 1. Blindness       | 7. Inflammation |
| 2. Botch           | 8. Itch         |
| 3. Consumption     | 9. Madness      |
| 4. Emerods         | 10. Scab        |
| 5. Extreme burning | 11. Pestilence  |
| 6. Fever           |                 |

But that is not all. The Scripture further states:

**Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of and they shall cleave unto thee. Also every sickness, and every plague which is not written in the book of this law, them will the Lord bring upon thee until thou be destroyed. (Deut. 28:60-61).**

It is as clear as words can possibly make it that sickness is a curse which has been brought into the world by sin. But since Christ died to remove the curse, we may if we will be obedient to God, claim the promise of healing and health.

## Chapter II

# *Healing in the New Testament*

### 6. Christ Showed His Will Concerning the Healing of the Sick by His Ministry While on Earth

A distinguishing feature of Christ's ministry was His healing services in which multitudes of people were delivered from all manner of diseases and sicknesses. He healed the leper, the paralytic, the blind, the deaf, the bed-ridden, the palsied. His early ministry in Galilee is introduced with these words:

**And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were lunatick, and those that had the palsy; and he healed them. (Matt. 4:23-24).**

No sickness could stand before Him, whether it was a fever, an infirm spirit, or a legion of demons which possessed the lunatic. The cripple walked at His command. Even the dead responded to His words, as in the case of the son of the widow of Nain, when He said, **"Young man, I say unto thee, Arise, and he arose"** (Luke 7:14). The multitude was so moved that the people glorified God saying, **"We have seen strange things today."**

But the Lord was not satisfied with the limited number that He could personally reach. He had come to minister to the whole world. Therefore, He called His disciples to Him and **"gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease"** (Matt. 10:1). Giving them a commission to preach the gospel and heal the sick, He said: **"And as ye go, preach, saying, The kingdom**

**of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give"** (Matt. 10:7-8).

Soon after this He gave also a similar charge to the Seventy. He told them to go forth two by two into every city where He was to come and to **"heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you"** (Luke 10:9).

And they had results, for they returned again with joy saying, **"Even the devils are subject unto us through thy name"** (Luke 10:17).

When once the disciples failed and could not cast out an epileptic spirit, Jesus did not excuse the failure by saying it was not God's will. He cast out the demon of epilepsy, proving for all time that nothing can stand in the way of healing, except unbelief.

And when Jesus returned to heaven, His disciples took up the torch of faith and carried on the same ministry.

## **7. Christ Heals Today Because He Gave the Promise of Healing in the Great Commission**

With the ministry of Christ drawing to a close, the Lord told His disciples that He must go to Jerusalem to be crucified and to give His life a ransom for many. He told them that after His death He would rise again and that the ministry which He had begun, they were to continue without interruption. Just before His ascension to heaven, Christ delivered to the disciples His Great Commission. This command included several important provisions, one of which was divine healing.

**Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. (Mark 16:15-18).**

Among the signs to follow true believers was the casting out of devils and the healing of the sick. This is so clear that there could not be the slightest doubt about the matter, were it not that a tradition arose that this Commission given to the apostles was valid only for the first century.

However, that there should be no doubt in the matter, the Lord emphasized that the same command that He had given to the apostles was to be taught to all disciples everywhere and that He would be with them, as they continued to be faithful to Him, right on down to the end of the age.

**All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations... to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world (age). (Matt. 28:18-20).**

Thus did the Lord make it as clear as it is possible for words to do, that the promise of healing was to be in effect right down to the very end of the age. "All things" "unto the end" means that the promise is for us today.

#### **8. After Christ Left the Earth, His Healing Ministry Was Carried on by the New Testament Church**

**As my Father hath sent me, even so send I you. (John 20:21).**

After Christ's death and resurrection, the Early Church faithfully carried on the ministry of healing as He ordained in the Great Commission. Mark declares that **"they preached everywhere, the Lord working with them, confirming the word with signs following"** (Mark 16:20).

Within a few days after Pentecost, Peter and John on their way to the temple to pray met a man who had been lame from his mother's womb (Acts 3:1-2). Peter commanded him to rise up and walk. Immediately he received strength and leaped and walked. This miracle had the result of some 5,000 accepting Christ as their Saviour (Acts 4:4).

The revival grew, and it was reported that **“by the hands of the apostles were many signs and wonders wrought among the people”** (Acts 5:12), even so that the shadow of Peter resulted in healing of many as he passed by. People from all around about brought their sick to be healed, and faith was so high that **“they were healed everyone.”**

**There came also a multitude out of the cities around about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one. (Acts 5:16).**

Philip went down to Samaria and had a mighty revival, insomuch that unclean spirits—**“crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city”** (Acts 8:7-8).

Paul the apostle, after his conversion, became the great New Testament missionary. Years later he declared he had fully preached the gospel by means of mighty signs and wonders.

**Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. (Romans 15:19).**

The writer of Hebrews, records that the apostolic ministry **“was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will”** (Heb. 2:3-4).

When the apostles completed their labors, this did not mark the end of divine healing. As we shall notice, the ministry of healing was made an ordinance in the church. God made provision for all ages, that His people, if they should become ill, might receive deliverance. He is still the God, Jehovah-Rapha—**“I am the Lord that healeth thee.”**

## **9. Christ Heals Today Because the Ordinance of Divine Healing Was Given to the Church**



Although Christ gave the Great Commission to believers with its inclusion of divine healing, lest anyone should misunderstand, the Lord set an ordinance for its practice in the church. Just as He gave a statute and an ordinance for it to the church in the wilderness, so God gave a command authorizing the ministry of healing in the church of the New Testament. We find it in the familiar passage of James 5:14-16:

**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.**

Here is a clear command for the church to practice the ministry of healing. Nor is there the slightest hint that this command for praying for the sick was ever revoked. And in the fulfillment of His promise He is just as faithful today as in the days of yore.

**The prayer of faith shall save the sick, and the Lord shall raise him up.**

## **10. Christ Heals Because He Has Given Gifts of Healing to the New Testament Church**

**And to another the gifts of healing. (I Cor. 12:9).**

No greater proof is needed concerning God's will for healing than the fact that He has given special gifts of healing to the church. While He has granted the privilege to any believer to minister to the sick—"they shall lay hands on the sick, and they shall recover"—He has given certain individuals special "gifts of healing." The plural indicates that the "gifts" differ from one another and are for the purpose of healing the different types of afflictions. Christ **"healeth all thy diseases."**

There are some who contend that "gifts of healing" as well as others spiritual gifts, have been withdrawn from the church,

but Paul refuted such a notion when he said to the Corinthians, **“Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ”** (1 Cor. 1:6-8).

It is clear from this that Paul considered the operation of gifts of healing, a confirmation of the testimony of Christ, and that it was God’s will that this confirmation should continue even unto the coming of the Lord Jesus Christ. Since Christ has not yet come, gifts of healing are still in operation.

### **11. Christ Heals the Sick Today Because He Has Promised to Give Whatever We Ask in His Name**

Aside from the direct promises of divine healing, the Lord has given us many broad promises which must include healing. An example of many is John 14:13-14:

**And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.**

Therefore, if we ask for healing in Christ’s name, shall we not receive? Those who came to Jesus while He walked on earth, and besought Him for deliverance, did they go away empty-handed? Wherever there was faith, there was healing. Thus Jesus gave the great faith promise of Mark 11:22-24:

**And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.**

Could any promise be stronger than this? When you ask for healing, **“believe that ye receive them, and ye shall have.”** The Lord emphasized that every one who asks in faith receives:

**Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth: and he that seeketh findeth; and to him that knocketh it shall be opened. (Matt. 7:7-8).**

The Bible contains promise after promise in which the believer who abides in Christ is given assurance that he will not ask in vain. He may ask what he will, and this includes healing.

**If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. (John 15:7).**

Therefore, if there were not a single direct promise of healing—though there are many—we could claim healing on the basis of these promises.



### Chapter III

## *Divine Healing A Fulfillment of Prophecy*

### 12. Christ Heals Because Divine Healing Is in the Atonement

Isaiah the prophet, looking forward to the Messiah, declared, **“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted”** (Isa. 53:4). The Spirit of God interpreted this prophecy in an unmistakable way in Matthew 8. Jesus had just healed Peter’s mother-in-law. Then as evening came, a large multitude brought their sick to be delivered; Jesus healed them for the reason given in the following verses:

**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. (Matt. 8:16-17).**

Thus we clearly see that Christ healed because He bore the sickness and diseases of the human race on the Cross. This is not a human interpretation (as it might be considered if someone other than the Holy Spirit had so interpreted the passage in Isaiah), but one given by none other than God Himself. The following verse in Isaiah, moreover, carries out the same thought when it declares, **“And with his stripes we are healed.”**

It is plainly evident, therefore, that divine healing is in the atonement of Christ, and becomes a part of the Christian’s inheritance as much as pardon from sin. It is for this reason that Jesus could speak of healing as the “children’s bread.” Incidentally, every blessing that the child of God receives, comes through the atonement and obedience to God’s word.

### **13. Christ's Healing a Fulfillment of Prophecy**

We have seen that Christ's healing of the sick is a fulfillment of Isaiah 53, wherein He took upon Himself our infirmities and our diseases. There are other Scriptures which show that Christ's healing of the sick was a fulfillment of prophecy. Among these are the words of Jesus in Luke 4:18-19:

**The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.**

It is significant that Jesus in His sermon should refer to Naaman the Syrian, who received healing, while the lepers of Israel of that day died of their leprosy. And He spoke of many widows of Israel in the day of Elijah, but to none of them was the prophet sent except to a woman of Sidon who was a Gentile. Although Christ's ministry was a fulfillment of prophecy, it could accomplish nothing where there was no faith. And thus it was in Nazareth. **"And he could there do no mighty work, save that he laid his hands upon a few sick folk and healed them"** (Mark 6:5).

Nevertheless, to those who believe Jesus is **"the same yesterday, and today, and forever"** (Heb. 13:8), He still ministers His healing power to the needy, according to the words of Isaiah's prophecy written twenty-six centuries ago.

### **14. Christ Healed to Fulfill the Scriptural Type**

Jesus said, **"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life"** (John 3:14-15). Here Christ recognized that the brazen serpent that Moses raised in the wilderness was a type of Himself. The children of Israel had broken the law of God, so the fiery serpents were biting the people and many were dying. At the command of the Lord, Moses raised up the brazen serpent. True to the promise, whoever looked at the serpent was

healed of the poisoning and did not die (Nu. 21:5-9).

This type of Christ, the brazen serpent, resulted in the healing of the children of Israel. Would it not be strange if the type had the power to heal, and *the One to whom the type looked forward, even Christ, did not have that power, or did not choose to use that power to heal His people?*

Notice also in the types of Leviticus 14 and 15 that sickness was healed through atonement; that is, certain sacrifices were made in connection with the cleansing and healing of disease. So Christ, being the fulfillment of these types, cleanses the sick person not only of his sins, but of his sickness, by reason of His sacrifice and atonement.

### **15. Jesus Healed to Prove His Mission**

Christ revealed His mission to the Jews, that He was their Messiah, even the Son of God (John 10:36). But many were slow in accepting His claims. Thereupon, Jesus said, **“If I do not the works of my Father, believe me not.”** Then He added, **“But if I do, though ye believe me not, believe the works: that ye may know, and believe, that the Father is in me, and I in him”** (John 10:37-38). It was the miracles that Jesus did that convinced Nicodemus, a ruler of the Jews, that God was with Him (John 3:2). It was the healing of his son that caused the nobleman to believe (John 4:53). The blind man, after he received his sight, was quickly convinced, when Jesus told him that He was the Son of God (John 9:35-38).

The widow at Zarephath was persuaded that Elijah was a true man of God when he restored to life her child (I Kings 17:24). In the Great Commission the healing of the sick, as well as the manifestation of other important signs, was to be considered one of the proofs to the world of the identity of true believers (Mark 16:17-18).

Some believe that Jesus performed the miracles to prove only to the generation of His day that He was the Son of God and that such proof is not needed any more. But is it not a fact that today there are many million more of unbelievers than there

were in the days of Christ? One must be uninformed indeed not to realize that the ugly spectre of unbelief with its denial of the inspiration of the Scriptures has raised its head higher now than ever before in history. Whole nations have forgotten God. The need for the power of the supernatural to prove the claims of Christ is certainly as great today as it ever was.

When His forerunner, John the Baptist, had some doubts regarding the mission of Christ, he sent messengers to Him saying, **“Art thou he that should come or do we look for another?”**

How did the Lord answer this question? Did He send back to John a series of arguments as to why He must be the Messiah? No. He merely told the messengers to remain in His midst while He was ministering to the sick.

**And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. (Luke 7:21).**

Then after the healing session was over, He said to the messengers,

**Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me. (Luke 7:22-23).**

Every healing that takes place is one more proof that Jesus is the Son of God with power.

## **16. Christ Heals Because He Is the Same Yesterday, Today, and Forever**

**Jesus Christ is the same yesterday, and to day, and forever. (Heb. 13:8).**

Men change; things change; circumstances change. But the eternal God does not change. His power has never waned. If God healed the sick yesterday, He can and will do so today, and as long as there are any sick who meet the simple conditions of



faith.

It takes two to make a covenant. Man may break it, but not God. God charged the people of Isaiah's day of changing the ordinance and breaking the everlasting covenant. For this reason a curse had come upon them.

**The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. (Isa. 24-5-6).**

Later in Malachi's day when God spoke of the curse that had come upon the people because they had withheld their tithes and offerings, He declared that they were the ones who had changed, not He. **"For I am the Lord, I change not"** (Mal. 3:6). Jesus said, **"Heaven and earth shall pass away: but my words shall not pass away"** (Luke 21:33).

Can unbelief do away with the promise? Paul asks the question, **"For what if some did not believe? shall their unbelief make the faith of God without effect?"** (Rom. 3:3). The answer he gave was **"God forbid: yea, let God be true, but every man a liar"** (Verse 4).

It is true that man by his tradition can make the word of God of none effect (Matt. 15:6), but only for himself. He cannot change God's Word or God's promise. These are still valid for those who believe. We can shut off ourselves from the blessing, but we cannot change the promise. The Jews did not believe that the blind man had been healed. However, that did not change the fact that he had received his sight (John 9:1-25).

The Sadducees did not believe in the supernatural nor in miracles nor the resurrection, but that did not prevent Christ's raising from the dead.

There are those who believe in the miracles of yesterday, but not of today. Gideon, nonetheless, could not believe in a religion good for yesterday but not for today. When the angel said, **"The**

**Lord is with thee, thou mighty man of valor,”** Gideon protested saying:

**Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. (Judges 6:13).**

Gideon was not satisfied with God’s miracles of yesterday. He wanted to know why there were no miracles for his day. The Pharisees believed in God’s power in the long ago but refused to accept the miracles of their day. Likewise there are those who believe in the miracles of the days of the apostles, but not in the miracles of today. But as it was written long ago, God is not the GREAT I WAS; He is “THE GREAT I AM.” His Word never changes. He is the same today.

#### **17. Christ Heals Because the Nature of God Is Against Disease**

**And God said, Let there be light... and God saw the light, that it was good. (Gen. 1:3, 4).**

Those who claim that God places sickness upon people are ignorant of the nature of God. God created light and saw that it was good. He created other things—always they were good. It is inconceivable that God would create a foul-reeking cancer. Common sense must tell us that it is the product of an enemy of mankind, of one devoted to evil. A cancer is malevolent chaos. It is made of living cells that have become insane, which seek to destroy the very body in which they live.

Can sickness be of God? The Bible settles it by saying, that it comes from Satan (Job 2:7; Acts 10:38). Consider for a moment a few of the malignant diseases that fasten themselves on the human body. Consider the pitiful and unsightly appearance of a waterhead baby. Think of those poor human beings that suffer from multiple sclerosis. Watch their pitiful attempts to speak or to move their muscles which are shrunken and misshapen. Consider the family that must live year after

year with a malformed or imbecilic child. See the helpless epileptic as he falls unprotected to the ground, or the wasting body of one in the last stages of cancer. The list is endless. Is God responsible for these evil diseases? God forbid! Disease has the earmark of Satan, the author of evil. Christ is the healer; Satan is the defiler.

Christ heals because it is His nature to heal, to restore, to set men free from the bondage of suffering and sickness. The nature of God is to destroy the evil results of Satan. That is why He heals today.

### **18. Christ Heals Because of His Compassion**

One of the basic reasons for which Christ heals the sick is His compassion. In connection with one of the first healings of Christ it is mentioned that the Lord, looking upon the afflicted one, was moved with compassion. The leper had come to Christ, kneeled down before Him, and besought Him to make him whole. Then Jesus, *moved with compassion*, put forth His hand and touched him, and said unto him, **"I will; be thou clean"** (Mark 1:41). It was the first human touch that the leper had felt for a long time. This was an example of Christ's mercy and compassion for those oppressed by the enemy.

When the multitude came with their afflicted ones to Christ, He **"was moved with compassion toward them, and he healed their sick"** (Matt. 14:14). Again, two blind men sitting by the wayside heard that Jesus was passing by, and they cried out saying, **"Have mercy on us, O Lord, thou son of David."** After they made their request the Lord **"had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him"** (Matt. 20:34).

When Christ saw the multitudes with so many sick that He could not possibly reach them all, He had compassion on them and commissioned the Twelve to go forth and also heal the sick (Matt. 9:35; 10:1).

The whole plan of redemption was inspired, not because suffering mankind had any right to it or merited it, but because

God in His mercy had compassion on the world and through that compassion, all who will obey Him may obtain salvation and healing.

### **19. Christ Heals Because Divine Healing Is “The Children’s Bread”**

Another reason that Christ heals is because healing is the children’s bread. Christ, speaking to the heathen woman who came to Him for deliverance for her daughter, said, **“Let the children first be filled: for it is not meet to take *the children’s bread*, and to cast it unto the dogs”** (Mark 7:27). He was, of course, even in this apparent rebuff, seeking to get the woman on healing ground. But the point is, that when one becomes a child of God, he then has a right to be a partaker of the children’s bread, which we see in the instance before us, includes healing for the body.

A father may of necessity discipline his child, but usually he will not send him to bed hungry. Certainly unless his offense is grave indeed, he may have his portion of bread and water. So the child of the Lord may err and fall under the chastening hand of God. Affliction may come upon him, but when that person yields his will to the Lord, He will certainly not withhold the bread of healing from His child. Divine healing is not a luxury to be enjoyed by the favored few, but the child of God by virtue of his position, redeemed through the merits of the Crucified One, has a right to that which has been fully purchased and which, most assuredly will be freely given.

### **20. Christ Heals That He Might Destroy the Works of the Devil**

**How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. (Acts 10:38).**

**For this purpose the Son of God was manifested, that he might destroy the works of the devil. (I John 3:8).**

Luke, the writer of the book of Acts, declares that Jesus

went about doing good and healing all that were oppressed of the devil. And John taking up the thought added that this was the very purpose for which Christ was manifested on the earth.

The Scriptures are explicit concerning sickness and disease being associated with the works of the devil. It was Satan who smote Job with sore boils. The woman who was a daughter of Abraham had been bound by Satan with a spirit of infirmity for eighteen years (Luke 13:10-17). When Jesus ministered to Peter's mother-in-law who was sick with a burning fever, He rebuked the fever, indicating that it was a resisting spirit.

The fact is, that the Bible associates demon oppression or possession with many kinds of sickness. There are deaf and dumb spirits; there are spirits that cause blindness. Mentioned above was **"the spirit of infirmity"** that caused a woman to be bowed over for 18 years.

The Scripture speaks of foul spirits, unclean spirits, evil spirits, seducing spirits, and others. Although some names are perhaps interchangeable, each spirit seems to have some particular method of afflicting the human body. Of course, not all disease is demon oppression; nevertheless, indirectly Satan is responsible for all sickness.

There are more powerful spirits such as epileptic spirits which can cause a person to fall unconscious to the earth. Such seizures are caused by spirits exercising demonic power. The disciples were unable to cast out a powerful epileptic spirit although when Christ came on the scene, He compelled the spirit to go.

It is clearly the Bible's teaching that sickness is caused either directly or indirectly by Satan. Christ heals today because it is His mission to destroy the works of the devil. In fact Christ considered His healing ministry an attestation of His divine mission. He said to the Pharisees:

**But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. (Matt. 12:28).**

**21. Common Sense Teaches Us That Healing Is the Will of**

## **God**

**And Jesus put forth his hand and touched him, saying, I will; be thou clean. (Matt. 8:3).**

One of the strangest contradictions of human nature is the notion held by some that it is not God's will to heal all believers. They are not referring to sinners who may be in rebellion against God, but to saints, those who have lived a good, acceptable, Christian life. The argument is that God has mysterious ways His wonders to perform, that He may send an illness on a person to work out some unknown purpose in his life, that God may on occasion even put a Christian in a wheel chair in order to sanctify him.

All of these speculations are contrary to general observation, not to speak of what the Scriptures teach. God does not send sickness to bless His people. Deuteronomy 28 shows that disease is a curse. God says to His people, **"Go work today in my vineyard."** A person in bed with a fever cannot do any useful work. Instead he requires the services of someone to take care of him. An invalid is not sanctified by being in a wheel chair; instead, the condition often results in the person's becoming cantankerous, and even more so in the case of the one to whom has fallen the unhappy lot of taking care of him. Common sense shows sickness is not a blessing; it is the work of the devil; it is a curse.

While the person because of wrong teaching may maintain that sickness is the will of God and has been sent for a mysterious and wise purpose, his own conscience tells him otherwise. For if he really believed that his sickness were the will of God, *he would not take measures to be relieved of his illness*. But as everyone knows, the sick person, if he is in his right mind, will without fail seek every medical means available to be cured of his illness, even to the point that it costs his life savings. The utter inconsistency of the doctrine of "invalidism" is obvious to anyone who stops to think.

On the other hand, when miracles of healing take place,

people glorify God. So it was in the days of Christ:

**... And he healed them. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel. (Matt. 15:30-31).**

If one follows through the Scriptures, he will see that again and again in the gospel story it was at the time that the people saw the miracles that they gave God the glory. It is interesting to observe that when Lazarus was ill the Lord declared that his sickness was for the glory of God. It is significant *that God received no glory until after Lazarus was healed*. Indeed, the delay in the healing caused the Jews to question the Lord for not healing him—implying that Jesus could have delivered him but chose not to (John 11:37). It was not until after Lazarus was raised from the dead that God received glory (John 11:40, 45).

## **22. If Christ Is Ever to Heal, It Must Be Now**

The argument that Christ heals but not at the present time is puzzling indeed. When is healing to take place? In heaven? Hardly. **“When that which is perfect is come, then that which is in part shall be done away”** (I Cor. 13:10). At the time of the resurrection, we shall receive incorruptible bodies like unto Christ’s. **“For this corruptible must put on incorruption, and this mortal must put on immortality”** (I Cor. 15:53). No more healing will be needed.

Even during the Millennium, apparently the sickness curse will be largely removed. It appears that the curse will be lifted even from the natural creation. Longevity will be greatly increased, so that there will not be **“an old man that hath not filled his days”** (Isa. 65:20). Isaiah 35 speaks of this Millennial age. It infers that sickness and disease will largely disappear from the earth if it is not altogether removed:

**Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in**

**the desert. (Isa. 35:5-6).**

These things being so, it is obviously a mistake to talk of divine healing's being reserved for another time. If there is to be healing for God's people, it must be now. There will be no cripples in heaven.

### **23. Christ Heals So That His People Will Have Strength to Witness for Him**

We are called to be His witnesses. But a sick man is in no condition to witness. One must have a well body if he is to work effectively in the Lord's vineyard. What could the demon-possessed man in the tombs do for Christ when he was in that condition? Driven by a legion of raging demons, the man possessed superhuman strength and went among the tombs crying and cutting himself with stones. Tormented by the malevolent powers he tore the very clothes from off his body, and no man could tame him.

But after Christ set him free, his right mind returned to him. He sat at the feet of Jesus, clothed, and with full command of his reason, besought the Lord that He might be with him. But Jesus knew that there was need in his own country for his testimony. He said, **"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee"** (Mark 5:19). The man obeyed, and his testimony stirred the cities of Decapolis. **"And all men did marvel."**

Many of the most outstanding witnesses for Christ today are those who have received His healing.

### **24. Divine Healing, A Powerful Means to Win Souls for Christ**

One of the most subtle objections raised against divine healing is that man should minister to the soul rather than to seek the healing of the body. The objection is far from valid. The writer can say from personal experience that when miracles of healing occurred, they proved to be a most powerful means to win souls for Christ. And why should they not? When men see that Christ has power to heal the body, they know He has the



power also to heal the soul.

When Elijah called upon Israel to make her decision either for the God of Israel or for Baal, saying, **“How long halt ye between two opinions? if the Lord be God, follow him,”** we are told that, **“the people answered him not a word”** (I Kings 18:21). But when they witnessed the miracle of the fire consuming the sacrifice, **“they fell on their faces: and they said, The Lord, he is the God: the Lord, he is the God”** (Verse 39). When the widow’s son died, it brought only grief to her and even doubt concerning Elijah’s mission. But when the prophet raised him from the dead, she said, **“Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth”** (I Kings 17:20, 24).

When we first see Naaman, we find him a proud haughty heathen, but after he went through a humbling process, and received healing of his leprosy at the river Jordan, he was turned into another man who said, **“There is no God in all the land, but in Israel.”** That was his confession. More than that, he resolved to worship the only true God and made a vow saying that he would **“henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord”** (II Kings 5:15-17).

When Christ healed the man sick of the palsy he said, **“Son, thy sins be forgiven thee”** (Mark 2:1-12). Thus we see that in the ministry of Christ, healing of the body and forgiveness of sin went together. Instead of divine healing diverting attention from salvation of the soul, it is a direct means to the person’s heart.

A multitude of individuals testify to the powerful influence that the divine healing ministry has for evangelism. When the man born blind was given his sight, he accepted Christ at once saying, **“Lord, I believe.”** And he worshipped Him. When Dorcas was raised from the dead, many turned to the Lord.

It has truly been said that the Lord performs miracles not to set people to wondering but to believing (Acts 9:36-43). That divine healing diverts the minds from salvation is simply not

true. Rather, it prepares the folk to open their hearts to the Lord. Of course, the truths of salvation must be preached, but when people have witnessed the miracle-working power of God, it is easy to reach them. The truth is that the ministry of healing is a powerful means to win souls for Christ.

## Chapter IV

# ***Man's Restored Dominion Manifested in the Ministry of Healing***

### **25. God Gave Dominion to Man Over the Earth: Through Christ It Is Restored to the Believer**

**And God said, Let us make man in our own image, after our likeness: and let them have dominion... And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it.... (Gen. 1:26, 28).**

This dominion that God intended man to have was forfeited to Satan by Adam's disobedience in the Garden. At the time of Christ's temptation in the wilderness, the devil called the Lord's attention to the fact that legally he had been given dominion over the kingdoms of this world.

**And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. (Luke 4:6).**

So it was that man had become subject to Satan's oppression and dominion. Man had never been sick in the Garden of Eden. But now he was subject to sin and sickness and death. Satan had dominion over him. Christ's purpose in coming to the world was to destroy the works of Satan and to give back to man his rightful dominion that had been lost.

The restoration of man's dominion begins with his victory over sin. As Paul says, **"Sin shall not have dominion over you"** (Rom. 6:14). Spiritual death no longer has dominion over the believer because being dead with Christ, we shall **"live with him"** (Rom. 6:8-10).

Christ seized from Satan dominion over the very elements of

this world. He spoke to the winds and the waves, and they obeyed. He rebuked the fevers, and they subsided. He commanded the demons to come out, and they were exorcised. He spoke to the sick to become well, and they were made every whit whole.

So it is that Christ's redemption restores all and more that man has lost. This includes dominion over sin, over all sickness and disease. Therefore, He said to the disciples in the Great Commission, **"They shall lay hands on the sick, and they shall recover."** And ever since then believers have laid hands on the sick, and they have recovered.

## **26. Believers Are Members of the Body of Christ and Are Not to Be Defiled With Sickness**

**For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit... Now ye are the body of Christ, and members in particular. (I Cor. 12:13, 27).**

However one may think on the subject of healing, no professing Christian can envision Christ's physical body being subject to sickness. Who would charge that that sacred body could have reeked with a foul cancer? The very thought is repugnant. When Jesus said that Satan **"hath nothing in me,"** it includes disease. The entire Christian world is agreed that the body of Christ while on earth was free from disease.

But who now are the members of the body of Christ? The answer which no Christian contests is: It is those believers who trust in Him. Paul says we are the body of Christ and members in particular. This being so, how then can it be the will of God that the body of Christ bears disease today? The answer simply is that it is not His will.

It has been well said that Christ today has no hands on earth but our hands; no feet but our feet; no mouth except ours to witness His salvation. Our members are His members. We are of His bone and His flesh. It is not the will of God that these

members of Christ's body be contaminated with sickness. We cannot do His work when the body is fouled by disease.

But if this be true, why then are many Christians sick? The answer is that we are responsible for the care of our bodies. It is our province to claim the promise of God. It is the divine will that we should prosper and our body **"be in health, even as our soul prospereth."** It is God's will that it should not be defiled with sickness. Although disease is not a defilement in the moral sense, it is a defilement. Many diseases are communicable and may be carried to others. Even Miriam the prophetess when she was afflicted had to be shut away (Numbers 12:14). As members of the body of Christ on earth, we have the right, yea, even the duty to have them preserved free of disease.

## **27. Christ Heals Because He Came to Save the Whole Man**

**And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (I Thes. 5:23).**

Man is a trinity: he is body, soul, and spirit. That the soul and spirit are not identical is shown by the fact that they are divisible (Heb. 4:12). Through his spirit, man is capable of a God-consciousness. Because he is a soul he has self-consciousness. Because he has a body, he, through his senses has world-consciousness.

Most agree that Christ's salvation saves the soul and spirit. But what about man's body? Clearly the physical body was never made to be eternal. It is a marvelous mechanism, the functions of which never cease to astonish and amaze those who study it. As the psalmist said, **"I am fearfully and wonderfully made"** (Psalms 139:14). Yet it is fragile, subject to corruption, and will return to dust when its purpose has been served. It will be superseded at the resurrection by a glorified, incorruptible body—a body which will be like unto that of Christ's.

Nevertheless, God in His abundant grace and lavishness has provided for the needs of even this temporary physical body. We

are to be **“sancitized wholly.”** Notice the word “wholly.” Our whole body, soul, and spirit are to **“be preserved blameless unto the coming of our Lord Jesus Christ.”** In other words, just as our soul and spirit are to be preserved blameless, so God intends that our body will be preserved, as long as we are on earth. If we are sick, if we are subject to a foul disease, we can hardly say our body is being preserved. That is why Christ has promised not only to heal His people but to give them divine health.

And to what purpose are we to be kept blameless, body, soul, and spirit? As the very Bride of Christ, we are to prepare ourselves for His coming. In Revelation 19:7, we are told of the marriage supper of the lamb and that **“his wife hath made herself ready.”**

That is why Paul enjoins our **“whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”**

## **28. Because Healing and Health Are Promised in the Psalms**

**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; Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. (Psa. 103:1-5).**

Psalms is the great devotion book of the Bible. Much of it is consolation and comfort for the believer when he experiences trials, sorrows, and tribulations, but is it intended that these infirmities and distresses include sickness and disease? We do know many Christians experience illness. And these psalms are consolation for the Christian regardless of the nature of the afflictions he may endure. That is as it should be, but do the psalms teach that a man has to be sick, or if so, does he have to remain in that condition?

The above verses written by David under the inspiration of

the Holy Spirit, declare otherwise.

We are told that the believer is to praise the Lord and to **"forget not all his benefits."** This was said for the very good reason that human nature being what it is, is apt to neglect some of these benefits—one of which includes the promise that God **"healeth all thy diseases."** This does not refer to spiritual healing, for that is included in the words, **"who forgiveth all thine iniquities."** The healing of diseases was something extra. Note that the promise was not for some diseases, but for **"all thy diseases."**

Other things are included too. Believers were not to receive healing only to have their bodies deteriorate into senility. The promise declares that God **"satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."** God would have our last days crowned with health and strength instead of the common infirmities of advancing age.

## **29. Christ Heals Because Healing Is Included in That Famous 91st Psalm of Divine Protection**

This 91st Psalm goes beyond the promise of healing. It includes much more. It is a sublime revelation of divine protection for the believer and his family. Nevertheless, the psalm opens with a frank statement that its blessings are for those who choose to dwell **"in the secret place of the most high."** The blessings are not for those who are satisfied with a casual and superficial profession of religion. Indeed such persons are usually unaware that there is such a thing as **"the secret place."** But there is, and Job hints of it when he says:

**There is a path which no fowl knoweth, and which the vulture's eye hath not seen: The lion's whelps have not trodden it, nor the fierce lion passed by it. (Job 28:7-8).**

First of all the believer in the secret place is granted protection from the snares of Satan. The devil with the shrewdness gained by his long experience sets traps for the people of God to cause them, if they are not wary, to stumble and to fall. But the man who dwells in the secret place of the

Most High may never be aware of some of the snares Satan has set for him, for God promised to deliver him **“from the snare of the fowler.”**

The dweller in the secret place is safe from agents of destruction.

**Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.**  
(Psa. 91:5-7)

Today with the development of nuclear and even bacteriological warfare, horrors have been prepared to ravage the earth, involving weapons more deadly than any that have ever been known before. But God has promised that though ten thousand shall fall at thy right hand, **“it shall not come nigh thee.”**

There is even divine protection against accidents. **“There shall no evil befall thee.”** But the promise is for those who dwell in the secret place. No permanent misfortune can befall those who dwell there.

What about sickness, disease, or the plague? More than healing is promised in this psalm. It emphasizes, **“Neither shall any plague come nigh thy dwelling.”** This is a promise that disease will not be allowed to strike a man’s family. Nor is there any need of fear for **“thou shalt not be afraid for the terror by night... nor for the pestilence that walketh in darkness.”**

Yea, the 91st Psalm-Christian is not on the defensive. He takes the offensive; he assumes the dominion which Satan usurped, but which God intended man to have. **“Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.”** This is a clear allusion to Satan who **“goes about as a roaring lion, seeking whom he may devour.”** Jesus, speaking to His disciples gave them **“power to tread on serpents and scorpions, and over all**



**power of the enemy: and nothing shall by any means hurt you” (Luke 10:19).**

The Lord gives His angels charge over the believer who is in the “secret place;” they will watch over him his safety and his good. Not that he will have immunity from trouble, but rather deliverance from trouble.

**He shall call me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. (Psa. 91:15).**

There is a warfare on, and the Christian who lives in the 91st Psalm may get some scars, but there will always be deliverance for him.

Finally there is the promise of long life, not endless mortal life, but as the scripture reads, **“with long life will I satisfy him, and show him my salvation.”** In other words he will be given time to complete his life's work. He will not be cut short in the midst of his days, but when his labors are over, God will take him from this world, where he will rest from his labors and receive his reward.

And yet—since we are so near to the time of the Coming of Christ, it may be we shall not see death, but like Enoch of old be translated, changed, caught up in the air to meet the Lord—so shall we ever be with the Lord.

### **30. PERSONAL EXPERIENCE**

The truth of divine healing has been long established. A thousand miracles could not make the promise any stronger. A thousand failures could not weaken it. And yet our personal experience has a place in the weight of evidence that overwhelmingly proves that Christ still heals today. Several times in our own family God has proved Himself to be the healer. My mother was healed of cancer; my wife was healed of tuberculosis. One of my sons was healed of blindness in one eye, after the school had sent a note home declaring that he was nearly stone blind in the left eye. My own personal experience of healing of ptomaine poisoning shortly after I began to preach

is as follows:

## **Personal Testimony of Healing**

Early in my ministry, in fact during my first revival campaign which was conducted in a tent in a small city of southern California, I was stricken with what turned out to be an almost fatal case of ptomaine poisoning. It undoubtedly resulted from something that I had eaten. My co-workers had gone somewhere for the day. It was about noon when severe pains began to seize me, and I lay down thinking that presently I would be better.

This I should not have done, for had I taken dominion over the thing at once in the Name of the Lord, no doubt I would have secured relief. Instead, in a very short time agonizing cramps began to strike me at brief intervals, leaving me without breath or strength to pray. I had made a mistake that many Christians make: instead of rebuking the enemy when he appears with the first symptom, people yield to the thing, and before they realize it Satan has secured a strong foothold.

When my brethren returned, they saw that I was very ill. They prayed for me; others prayed, but at that time I received no visible deliverance, and rather the cramps apparently increased. I have no desire to exaggerate, but the suffering I subsequently endured seemed as intense as it was possible for a human being to experience. Everyone knows how painful a brief cramp in the body can be, but these attacks were not for a moment, or an hour, or a day, but were to continue at intervals of a few moments over a period of two weeks.

Naturally my friends became disturbed over the fact that my condition did not improve. Kind neighbors who attended our meetings volunteered to take me into their home. But in spite of the best possible care, I showed no signs of improvement and steadily grew worse. I could eat nothing; the very thought of food increased my nausea. After a few days when they saw no sign of improvement, these good folk became alarmed and insisted that a physician be called. I thank the Lord for physician

friends, and they are able to do much to alleviate suffering, but we must testify that as God has revealed Himself as our Great Physician, we have always felt that we must lean upon Him alone. Besides, had we not been preaching to the people that Christ heals today, and now if I could not show these people that I trusted the Lord for myself, would not that part of our preaching have been in vain?

The family with whom I stayed was in a dilemma. They knew little of divine healing except what we had taught them. All evidence seemed to show that I was getting worse rapidly and that unless something were done, I would die on their hands. In such case and reasoned perhaps correctly, that they would be in trouble with the health authorities. To them there seemed no alternative. Either a physician must be called, or they dared not keep me in their home.

### **The Hospitality of Dr. John G. Lake**

Fortunately, Dr. John G. Lake who was at that time in San Diego, sent word for me to be brought to his home. (It was a large place, and a number of elderly people lived there.) I shall ever be grateful for his kindness and hospitality.

The ride of sixteen miles to San Diego was agonizing, although the driver was as careful as possible. Dr. Lake, who had prayed for tens of thousands and had seen multitudes delivered, prayed for me each evening. Nevertheless, it seemed that nothing could stay the progress of the affliction which had by that time reduced me to a condition of extreme misery and helplessness. In my mind though I hated to think of it came the recurring thought that death was approaching.

Gradually weakening in body and wracked with constant pain, I resigned myself to death; yet I pondered the reason for all that had happened to me. Why should I be cut off at the very beginning of my ministry? Why in a few hours' time must a telegram be sent to my mother with the word, "Your son passed away at such and such an hour." I thought of the grief that would come to her. I had wanted to preach the gospel of good tidings

more than anything else in the world. Now it appeared that my ministry would end with abruptness. Was this the will of God?

## **The Word of God Inspires Faith**

But God was to show Himself. First, through His Word was His will revealed. Mrs. Lake had been kind enough to give me some typed sermons by her husband on the subject of healing. As I read those messages, my attention was taken from my suffering to the power of the risen Christ. Even as I read I began to feel the moving of faith in my soul. Certain Scriptures were opened to me with much force and vividness. The words quoted by Peter in Acts 10:38 concerning Jesus **“who went about doing good, and healing all that were oppressed of the devil,”** left a deep impression upon me. Again in Luke 13, Jesus in healing the woman who was bowed over showed that the infirmity was caused directly by the binding power of Satan. It dawned upon me that it was not the will of God that I should die, but rather the will of the devil. It was he who would be pleased if he could end my ministry before it scarcely began.

Another Scripture came especially to my attention. It was Mark 11:22-24 and is yet today my favorite passage. The words, **“What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them,”** fascinated me. A wonderful light was dawning, and I began to understand the difference between passive and active faith. Here was a direct warrant for my immediate healing if I would dare accept it.

## **I Arise From My Bed**

I could wait no longer. An emergency bell was beside my bed, and I gave it a ring. A nurse in the household came and inquired of me what I wanted. I replied rather unceremoniously that I wanted my clothes so that I could get up. I do not remember her answer, except that she hesitated, perhaps not knowing whether I was in my right mind. But faith had been born in my soul, and I was insistent. “Come,” I said, “you have

been praying for my healing. Believe your prayers and bring my clothes.” Not knowing what further to answer, the lady decided to humor me and my clothes were brought. How I got into them I do not know, for I was very weak, and though the cramps had abated, they had not ceased. But my thoughts then were not upon my pains but upon the reality of the promise which towered before me at that moment as the Rock of Gibraltar. I knew that I was healed.

I had lost 25 pounds, and my clothes hung upon me loosely in grotesque fashion, but I gave no heed to this. As my feet touched the floor I began to praise the Lord for healing. During the first moments I seemed dizzy, and the floor appeared to reel under me, but I kept saying, “Praise the Lord, I am healed.” I went on into the next room praising the Lord for my deliverance. There were perhaps a half dozen people in the adjoining room, and as I entered all conversation ceased. None asked questions, but each looked at me as if he had seen a ghost. I afterwards learned that all those who were in the house, except the Lake family, expected me to die and were momentarily expecting the word.

At this instant I noticed that my cramps had vanished. New strength was returning to my body with every step, and as I neared the kitchen, I felt an unmistakable sensation of hunger. Soup was served, and I made a call for a second helping. When the personnel of the kitchen showed a reluctance to feed me further, I went outside. Not far away was a grocery store. The proprietor sold me such as I desired. I still remember one article of my purchase was a sack of fresh tomatoes. I ate until I was satisfied. I was healed. Yes, praise the Lord, I was healed!

I shall never forget how good life seemed to me at the time. It was wonderful to be up and around again. It seemed almost too good to be true. I never had less of gold and silver, and never did it seem to have less value to me. The joy of being alive and well seemed marvelous, and I felt not unlike one who had been reprieved from a death sentence.

In the following week, my brother-in-law, Rev. Leon D.

Hall, who was one of my co-workers, and I took down the tent, and we moved the piano and benches ourselves. Our neighbors who had attended the meeting witnessed what had happened and marveled at what God had done.

## **Divine Health—God's Will**

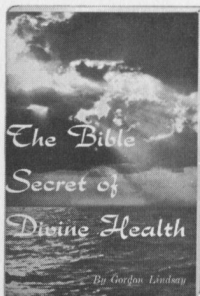
One thing that God showed me in my healing that I have never forgotten and which was one of the most valuable lessons of my entire life was this: if God could heal me after I had been so close to death, how much more could He deliver me and protect me from the affliction of the enemy. It was plain to me that God wished to fulfill His promise by keeping sickness and disease from me. To His glory I may say that God has protected both me and my family in the years since. Rare indeed has been the time that I have been unable to fulfill a preaching engagement. We have proven God to be the healer of all our diseases. And more than that, He has protected our family and kept the plague from our dwelling. His Word has not failed us, and we can fully recommend Christ the Healer to every home. More than this I praise God that in His graciousness and love I have lived to see the day in which we have witnessed the healings of the multitudes. We can truly say that Christ heals today!

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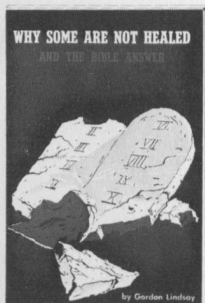
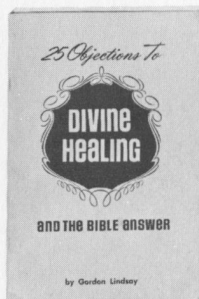


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