

Divine Healing Primer

Welcome to Harvest Community Church

Series: Divine Healing

Text: Isaiah 53:4-5

- 1) Many Christians associate Divine Healing as being distinctly New Testament. Divine Healing is a promise given to God's people in both the Old and New **Covenant**. **Exodus 15:22-26** Verse 26 is often referred to as the Old Testament Divine Healing covenant. In this covenant God promises that He will keep His people free from disease. This promise comes with a condition of their diligent **obedience** to His voice and by doing what is right in the sight of God.

The Hebrew words used for diseases and heals are regularly used for physical sickness and bodily healing, this is not only a **spiritual** concept. The covenant is made certain by the fact that God attaches His name to the promise. He is Yahweh- Raphe or 'the Lord who heals'. Jehovah – Raphe, His very Name, declares that it is in His nature to be our **healer** when we obey His Word. The word raphe means to heal, **repair**, mend and restore health. The Word Raphe means "One who heals" and is the Hebrew word for doctor. The main idea is physical healing. God is our Great Physician.

While sin and disobedience are not always the **direct** causes of sickness, the fall into sin is the original and underlying cause of all disease. Those who seek healing will benefit by looking to Christ Jesus the **Deliverer**, Messiah, the Anointed One and our sin bearer for forgiveness as well as physical healing.

- 2) Healing, repentance and humility **Numbers 12:1-16** There are certain instances when God would allow sickness in response to disobedience and **rebellion** against those He has placed in authority. This is not just something that happens under the Old Covenant. **1 Corinthians 11:27-31** There are several great lessons to learn from this passage about healing.

- Miriam received healing through Moses **intercession**. Intercessory prayer is simply our seeking God on behalf of someone else. Intercessory prayer is not some kind of mystical praying that only a few people can do. Intercessory prayer is effective because of our relationship with God. **Numbers 12:13** Notice that what made Moses so effective in prayer was his **humility**. He still loved even when his best intentions were challenged.
- There are times that healing is **delayed** for a season simply because God is teaching a lesson to the one who is sick and to those who are watching. There is always a purpose when God delays. Miriam was made to **wait** for her healing so that she had a significant amount of time to deal with her attitude. We prefer the immediacy of miracles yet, God knows that there are times that what we are learning takes time to have affect.

We need to make sure we do not confuse the two different ways God works in the area of sickness.

Miracles are **instantaneous**, then there are times that healing can be **progressive**.

- There is also something to learn from the fact that the whole camp could not move **forward** until Miriam was restored. There are some things more important than forward progress.
 - Repentance will not **earn** healing but, as with Miriam, it may clear the way for God's grace to be revealed more fully.
- 3) The **focus** of Divine Healing is Christ. **Numbers 21:4-9, John 3:14-16** The plague of fiery serpents sent upon God's people was a self-inflicted punishment in response to their murmuring and **complaining**. The serpents were a poisonous plague sent by God on His people who spoke against Him, His provision and His leader. For them the food of angel's **manna** wasn't good enough. Daily these people walked and literally lived on the miracles of God and it wasn't enough. They grew familiar with the miraculous and forgot that it was truly a blessing.
- When they **repented**, God relented. God prescribed the bronze serpent to which any might look to in faith and be healed. Jesus clearly identifies Himself with the bronze serpent with His being hung on the cross. Our healing both spiritual and physical comes from looking to the healing work of Christ on the cross. By His stripes we are healed.
- 4) The impact of sharing the **hope** of healing. **2 Kings 5:1-15** Naaman the Syrian general was a good man and his leprosy was not the result of his wrong doing. This passage gives us some great insight into God's healing process when sick people are innocent of known disobedience.
- The door to Naaman's healing was opened by a **servant**. Healing often does not come until we realize that we have the honor of serving others. We do well when we witness of both Jesus saving and healing power.
 - God knows what to deal with in each person; many times there is **more** going on than just the healing of sickness. Remember God is concerned about the complete person. Many times God will require us to do unusual things to minister and receive healing. Naaman needed not only to be healed but to know God. Before he could know God, his pride had to get out of the way. He showed up in all of his general power. Elisha did not even go to him, he sent direction through a servant (**messenger**). Then he was told to wash seven times in the Jordan. He had to go out of his way again in an unfamiliar place in a land that he felt was inferior to his own. He had to repeatedly do something he felt silly doing. His reluctance to **follow** instruction almost cost him his healing. Healing often awaits obedient action. **Luke 17:12-19** Healing isn't always immediate sometimes you have to walk out what Jesus said was yours. They were healed on the way.
 - Divine Healing is a **sign** for unbelievers that there is a God and that He loves them. **2 Kings 5:8 & 15** The purpose of signs and wonders, miracles and healings are so unbelievers can be sure that there is a God and that He is the God of Abraham, Isaac and Jacob.

- 5) Miracles or Medicine? **2 Kings 20:1-11** Hezekiah's healing began when he became aware of his **need** for healing. God's people get sick and they will die of something at some point. If this were not the case then people would live forever in bodily form. However, the need for healing does not have to be a death sentence. Here are things we learn from this.
- Even though Hezekiah received a word from God that he would die, he refused to **accept** that word as final. All too often we just accept as fate as our lot in life.
 - Fervent **honest** prayer is always appropriate when dealing with terminal illness. The fact that he wept showed that life mattered to Hezekiah. He was honest in reminding God of all he had done.
 - By applying the lump of figs (prescribed by the prophet Isaiah) we learn that God will work through a **combination** of prayer and medicine. To us a lump of figs seems silly, in reality so do many of the treatments we give with our modern techniques. God alone heals but He does so through miracles, natural means and medicine. No one should be criticized for a lack of faith when they use medicine or seek medical help.
- 6) Affliction and **total** recovery. **Job 42:10-13** It is important to understand that Job's sickness was only a part of the greater adversity that he was going through. Job's life serves as a reminder that there are times God allows things to happen that we do not understand. There are several things we can learn from Job's life.
- Sickness and adversity do not **originate** with God, but with Satan.
Job 1:9-22, 2:1-10
 - The Bible does not shy away from the fact that God **permitted** what happened in Job's life. **Job 42:11**
 - God not only healed Job, He **restored** all of his losses. The Hebrew word for recovery not only includes the idea of restoration and reparation, but driving back of evil.
 - Many times what happens to us is for the teaching and benefit of **others**.
Job 42:10
- 7) We have a **promise** of divinely protected health. **Psalms 91:9-10** This passage promises protection from sickness as a blessing of the redeemed life. The word plague refers to something inflicted by God on those who do evil or as the natural result of evil in the land. Plagues of locust and bugs and disease (pestilence) were and are common around the world. The Lord is described as an abiding **defense** against disease. The promise comes with the **condition** upon us making the Lord our refuge and habitation. God is not to just be a refuge and shelter we go to in times of trouble, He is to be our **dwelling** place or our habitation where we inhabit and live. Trusting God, living in Him and for Him is a way of life. The word for dwelling place in the Hebrew describes the relationship people have when they come together to live in marriage.
- 8) Healing is only one **benefit** of God's saving grace. **Psalms 103:1-8** God's healing is just as important to God as forgiving our sins and redeeming our life from eternal destruction. He showers us with loving kindness, tender mercies; He loves to leave us satisfied with good things and to renew our strength. He gives us justice when we are oppressed and is slow to anger when we blow it. God not only forgives He heals and is complete in His provision for our life.

- 9) Healing was prophesied through Christ's atonement for our sins. **Isaiah 53:4-5** Isaiah clearly teaches that bodily healing is included in the **atonement** work of Christ. Atonement is reparation or a payment of a debt. In the case of Christ, His death on the cross was a payment for the sin of all mankind. Through His work on the cross, He was reversing all that sin had brought into the world including physical sickness and disease. The words griefs and sorrows specifically mean physical, emotional and demonic affliction.

Matthew 8:16-17

The words borne and carried refer to Jesus work on the cross in the same way that He carried our sins. **1 Peter 2:24**

It is important to understand that salvation and healing are not automatically appropriated to anyone; each of these must be received by **faith**. Christ's work on the cross makes both possible, simple faith on our part makes it possible to receive.

- 10) Jesus had an **extensive** healing ministry while He was on earth. **Matthew 4:23-24** Jesus came preaching the Kingdom of Heaven. His ministry consisted of teaching, making disciples, healing the sick and casting out demons. Healing and deliverance are really two sides of the same coin. Both sickness and demons bring torment. Healing not only relieves the symptoms of sickness, it brings peace and **freedom**. Some people believe that Jesus only healed so that He could reveal His divinity, however, it is clear that Jesus healed because He had **compassion** for people. **Matthew 9:36-37, 14:14**

Jesus also made it clear that healing was a crucial part of the commission and **mission** of His disciples. **Mark 16:17-18**

- 11) The provision of Divine Healing must rest on **solid** Biblical grounds. **Matthew 8:16-17** Knowing from what source God's great mercy is derived is important. It is evident from this text and from Isaiah 53, it is more than a loving gesture of God's goodness and character. These scriptures are clear evidence that Divine Healing is provided for in the atoning work of Christ on the cross. Isaiah is clear that the servant of Yahweh would bear sickness in the same way that He would bear sins. He bore "our" iniquities and "our" diseases; the word "our" implies **all** of us. If all of us have a divine Savior, then all of us have a divine Healer.

- 12) It is important for us to understand God is **willing** to heal. **Mark 1:40-44** In this scripture, Jesus declares His willingness to heal. Some insist that we should preface any request for healing with "if it is your will". We do not pray for Salvation with an **if**. Faith does not begin with a question it starts with certainty. The leper was certain that Jesus was **able**, he was not so sure about His will. Jesus response was immediate and settled any questions the leper had. "I am willing be cleansed". We can be certain about the things that God has made provision for. Many times "if it is your will" is often an expression of **fear** and makes a provision to blame God if healing does not happen. Faith trusts the sovereignty of God. This is true trust in Messiah as Lord. The sovereignty of God is not an excuse but a matter of trust.

Many times in scripture God equates healing with forgiveness and cleansing. It is important to understand that healing is not just for Christians but also for those who have yet to experience Salvation. Healing is a means of showing people God's love and compassion. Healing reveals our need not only for a Healer but for a Savior.

- 13) The place of persistent faith. **Mark 5:24-34** This woman was at a desperate place in her life. There are really only two ways to respond when you find yourself in desperation; resignation or persistence. This woman chose faith over despair and tenacity over quitting, life over death.

If she could just get to Jesus and touch Him, He did not even have to touch her. It is important to remember that our desperation and our persistent trust touches the heart of God. She knew if she could touch Jesus she would be healed. Someone needs to hear this, Jesus is not untouchable or unapproachable.

Jesus was willing to delay His mission to heal Jairus' daughter in order to assure this woman of healing and salvation. Jesus was just as willing to heal the "unclean" woman as He was to raise a young girl from the dead. This woman did not have to earn her healing. This story illustrates the need to be bold in what we believe and to not be deterred by circumstances or people's opinions.

- 14) We can cultivate a climate of faith for healing. **Mark 9:17-29** The work of deliverance is just as much an act of healing as is curing diseases. In this passage, Jesus teaches us that believing is the condition for answered prayer and for healing. It is important to understand that faith is a gift of the Spirit as well as a decision of the heart. Like this father, we can ask for help when we find ourselves struggling with unbelief.

When we believe, all things are possible. The word possible is the same word found in **Matthew 19:26** It means dynamic, strong, mighty powerful. It is the same root word used to describe the power that comes on those who are filled with the Holy Spirit. The inherent idea is that of having the ability to act and the power to accomplish.

Where the atmosphere of unbelief prevails we should seek a different setting. Even Jesus ability to work miracles was reduced where unbelief prevailed. **Matthew 13:58** prayer and praise provide an atmosphere of faith in God. One of the obstacles to faith's victory, one of the reasons for the disciple's inability to deal with the demon was that some things only happen with prayer and fasting.

- Some (not all) affliction is demonically imposed. Not all sickness is a spirit. Sickness is both a tool of the devil and a result of a fallen decaying world. To address all sickness as a spirit is like trying to heal someone of diabetes by removing a parasite. Sickness is not the same as a demon possession although, both demons and sickness must respond to the Name of Jesus. There are demons that inflict sickness this is called a spirit of infirmity. **Luke 13:10-13 (NKJV, AMP, NLT)** The word "infirmity" means a condition of weakness, powerlessness or incapacity that manifests itself in sickness or disability and ultimately death.

- Some **kinds** of demonic bondage do not respond to exorcism, but only to fervent prayer. Prayer and praise provide the climate of faith that brings deliverance. Changing the atmosphere is important. We know if you make the climate uninhabitable certain diseases and pestilence cannot thrive. We must turn the atmosphere from acidic to alkaline.

15) Healing is for the spirit, soul and body. **Luke 8:27-36** The Bible tells us that the demon possessed man was healed. This is the Greek word **sozo**, it means to heal, save, make well or whole. Throughout Luke chapter 8, this word is used to describe a whole range of Jesus healing power.

- The demoniac of the Gadarene's was **delivered** from the powers that countermanded his own rational mind and physical actions.
- The woman with the issue of blood was told that her faith had made her **well**.
- In Verse 50 after being told that the little girl had died Jesus declares, "only believe and she will be made well". Death is an issue of being made **whole**
- In the parable of the sower, the word saved is significant. **Luke 8:12** Satan steals the **word** so that we are not made sozo. Our Savior is concerned about every part of our life. His desire is to **heal** us completely because sin distorted completely.
 - a. He desires to restore our relationship with the **Father**.
 - b. Our broken personalities and bondages.
 - c. Our physical health
 - d. Our rescue from **death** itself at the Resurrection.

16) Jesus instructed His disciples to heal. That instruction is for us today as well. **Luke 10:8-11** Jesus' directions when He sent out the seventy disciples included healing the sick. As they did, they were to say that the **Kingdom** of God has come near to them. The preaching of the Gospel and the declaring of the Kingdom of God is to be done in the demonstration of the power of God. **Luke 9:1-2** The **authority** to heal has been given to disciples of Jesus Christ. We must be willing to exercise the privileges of being messengers and participants in the Kingdom of God. Part of sharing the goodness is that the Kingdom of God is coming in fullness and is here in part. The Holy Spirit delights to confirm the presence of the Kingdom by glorifying the King's power through the ministry of healing.

17) The reality of Divine **progressive** healing. **Luke 17: 11-14** The work of salvation is on-going in the life of the believer, this is called **sanctification**. We are saved at the moment we accept Christ as our Savior. The work of salvation is a daily experience as we live saved, whole and complete. **Philippians 2:12-13** The word for healing, sozo, is the same for salvation. There are times you will need to walk out your healing. There are some great lessons to take away from this parable.

- Not all healing is at the moment of prayer. **Instant** healings are often expected, where the story of the lepers illustrates, the healing "in process" over a period of time as they "went they were cleansed".

- Jesus directive to go to the priests reaffirms the directives of the law. It also indicates His approval of persons who have received healings to go and see their physicians for the confirmation of the healing.
- Their obedience to Jesus' command is important, as they went they were healed. When healing is not instantaneous, instead of doubting what God has told us we can continue to walk in obedience to His word, directions and commands.
- When we are healed, gratitude is an important part of our journey. Only one out of ten lepers came back to thank Jesus for what He had done.

18) Healing in the Name of Jesus. **Acts 3:1-16** Immediately after the Spirit's outpouring at Pentecost, many signs and wonders were done through the Apostles. When the lame man was healed, Peter declared that there were no unique human powers just faith in the name of Jesus. **John 14:13-14** The use of another person's name to declare legal rights is called the "power of attorney". This is a privileged power that Jesus has delegated to us in confronting the rule that Satan and sickness seek to sustain over humanity.

19) Wherever the disciples went healing was a normal part of their ministry. **Acts 28:7-9** When Paul was on Malta he was joined by Luke who was a physician. Critics of modern healing have come up with the theory that the healings mentioned were the work of Luke who used medical remedies. The theory is based on the use of the Greek word *therapeuo* or the Greek word for healing which some insist refers to medical healing. This word occurs 34 times in the New Testament and in 32 instances it clearly refers to Divine Healing.

As believers we are not opposed to medical treatment, nor do we believe that medicine or medical aid is wrong. It is not. God works through both prayer and medical therapy. God heals by many means; the prayer of faith, natural recuperative powers, medicine and miracles.

20) The Gifts of Healing. **1 Corinthians 12:9 & 28-29** In order that the church's mission might not be limited to the mere abilities we possess as humans, the Holy Spirit provides specially designed and distributed gifts. Among them are the gifts of healings. The clear intent is that the supernatural healing of the sick should be a permanent ministry established in the church alongside and aiding the work of evangelizing the world. The gifts of the Spirit are for today. They did not fade away with the Apostles. **Romans 11:29**

21) The New Testament Divine Healing Covenant **James 5:13-18** Just as Exodus 15:26 is known as the Old Testament Divine Healing Covenant, this is viewed as the NT Divine Healing Covenant. There are key lessons to learn from this passage.

- Regardless of we are going through, times of suffering or joy, our response is to be the same with a different approach. We are to turn to the Lord no matter what season of life we are in. **James 5:13**
- The sick are to call for the elders of the church, that is the pastoral leadership. **James 5:14-15**

- The elders are to anoint with oil. Oil here is not medicinal and it is not a superstitious exercise but a prophetic action declaring our dependence upon the Anointed One Jesus Christ, and the work of the Holy Spirit. It is clearly stated that the Lord, not the oil, will raise up the one who is sick. Many believe that this practice was meant to be a sacrament much like the receiving of Communion and Water Baptism are practiced today.
- When we pray the prayer of faith, it will save or sozo the sick. Not all sickness is the result of sin, but when God does heal sickness, He also forgives any sins. When we pray for each other we should also confess our sins to each other so that we may be completely healed. Remember, God is willing to physically heal but His purpose is to entirely save (Sozo)
- We are reminded that God wants to do extraordinary things through ordinary people.

James 5:16-18