

## The Gifts of Healing (#28)

1 Corinthians 12: 9

**We now come to the "sign gifts," which are miracles, healing, tongues, and interpretation of tongues.** Three times Paul names this "sign gift" of "healing" in 1 Corinthians 12. It is mentioned in verses 9, 28, and 30. In all three instances the plural is used, "gifts of healings." **As there are different kinds of sickness (we can be sick in our bodies, we can be sick in our minds, and we can be sick in our souls) so there are different kinds of healing.**

**Sickness and healing is another of those areas where there has been a tremendous amount of misunderstanding.** And a great deal of our misunderstanding concerning "healing" has to do with what we have been told by other people instead of what we have been told by the Word of God.

**Listen to me carefully, all healing is divine healing.** There is no other kind. Man can operate, cut, saw, sew, prescribe, and diagnose, but only God can heal. **Therefore, we have every Scriptural right to look to heaven for healing.**

**We have the right because of what and who God is.** His very name is "Jehovah Rapha" (Raw-Faw), as seen in Exodus 15:26, "I am the Lord that healeth thee." We have the right because of the example and the ministry of our blessed Savior, as seen in Matthew 8:16-17, "When the evening was come, they brought unto him many that were possessed with demons; and he cast out the spirits with his word, and healed all that were sick, that it might be fulfilled which was spoken by Isaiah, the prophet, saying, He himself took our infirmities, and bore our sicknesses." We have the right because of the indwelling presence of the Holy Spirit, as seen in Romans 8:11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." **All three persons of the Godhead are pledged to this remembrance of our infirmities in saving, healing grace.**

**We have every Scriptural right to look to heaven for healing because of God's history of healing.** God healed Abimelech when Abraham prayed for him (Genesis 20:7). God healed Miriam when Moses prayed for her (Numbers 12:14). **God healed Hezekiah when the king turned his face to the wall and with bitter weeping asked God for length of days.** And we are told in Isaiah 38:4-5, "Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy

prayer, I have seen thy tears: behold, I will add unto thy days fifteen years." And Jesus healed the leper who in faith prayed to Him, as recorded in Matthew 8:2, "Lord, if thou wilt thou wilt, thou canst make me clean."

**You see, from a biblical standpoint, we have every right to look to heaven for healing. Why?** Because God heals! His name is "Jehovah Rapha" (Raw-Faw), "I am the Lord that healeth thee."

**When you study any great truth, please heed to this warning - Don't ever look to men for divine guidance!** For if you do, you will be forever deceived. If you want a word *from* God, then we must turn to the Word *of* God. **And the problem that we face today is the fact that most of us have built our doctrines and beliefs based on the words and traditions of men.**

**Listen to me carefully; it is a mistake to build a "church doctrine" on an Old Testament revelation.** And if you misunderstand Old Testament scripture, you can get it all straightened out in one simple formula - Jesus. He demonstrates spiritual reality and spiritual life. He is the exact representation of the nature of God, as seen in Colossians 1:15, 19, where we have been told that Jesus Christ "...is the image of the invisible God, the first born of all creation...For it pleased the Father that in him, should all fullness dwell."

**To understand a biblical principle, we must have a biblical foundation to build on.** Therefore, let me begin by asking the question - "Where did sickness come from in the first place?" To answer that question, look at Romans 5:12 where we have been told, "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned." **Now the Word of God makes it very clear that "death" entered the world by "sin."** Therefore, it is clear that disease, which is the beginning of death, entered into the world by "sin." **When disease has advanced beyond the power of nature, neither nature, nor the physician, nor even prayer, can save the sufferer unless God intervenes!** But, on what grounds do we have to seek God's intervention? The answer is found in Matthew 8:16-17 (as we have already seen), "When the evening was come, they brought unto him many that were possessed with demons; and he cast out the spirits with his word, and healed all that were sick, that it might be fulfilled which was spoken by Isaiah, the prophet, saying, He himself took our infirmities, and bore our sicknesses." The prophecy referred to here is found in Isaiah 53:4-5, which states, "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement for our peace was upon him, and with his stripes we are healed." Verse 4 says, "Surely he hath borne our griefs, and carried our sorrows." **The Greek in**

**Matthew is an exact translation of the Hebrew, and the same translation should have been made in both places. In the 53rd chapter, Isaiah fully states the doctrine of the atonement, or that the Messiah was to suffer for sin.**

**Some theologians have tried to rob these passages of their full power by teaching that the healing refers merely to spiritual healing. But that is not what the Bible says.** The word translated "griefs" in Isaiah 53:4 means "disease, grief, sickness." And the Greek word translated "infirmities" in Matthew 8:17 means "weakness, infirmity, sickness." The Hebrew word translated "borne" means "to lift, to carry away." And the Greek word translated "bore" means "to take up, to lift up, to carry away." **Therefore, a simple study will reveal that the prophecy given in Isaiah 53 was fulfilled in Matthew 8 in the finished work of Jesus Christ.**

**Therefore, the grounds upon which you and I come before God, to seek His intervention, and healing, is the Atonement of Jesus Christ. His finished work on Calvary.**

**Now, I understand that there are those who would tell us that healing is not in the Atonement. But why were types of the Atonement given in connection with bodily healing throughout the Old Testament, if that were true?** In Exodus 12, why were the Israelites required to eat the flesh of the Passover lamb for physical strength, unless we can receive physical life, or strength, from Christ, who, Paul says is "our Passover, sacrificed for us" in 1 Corinthians 5:7?

**In Leviticus 14:18, we read of the priest making atonement for the cleansing of the leper. Why was there an atonement for the leper's healing if healing is not in the Atonement of Christ?** The types in Leviticus 14 and 15 show us that it was invariably through atonement that sickness were healed.

**Again, Jesus tells us, in Luke 4:19, that He was anointed "to preach the acceptable year of the Lord," referring to the Old Testament year of Jubilee. This shows us that the year of Jubilee is strikingly typical of gospel blessings, for here Jesus Himself applies the year of Jubilee to the Gospel era.**

To better understand this truth, one must go all the way back to the book of Leviticus 25:9, where Israel was told, "Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet throughout all your land." **In other words, no blessing of the year of Jubilee was to be announced by the sounding of the trumpet**

**until the Day of Atonement. On this day a bullock was slain as a sin-offering, and the mercy seat sprinkled with blood.** No mercy was offered until the blood atonement sprinkled the mercy seat, because it would be a judgment seat if not sprinkled with blood. **This simply shows us that no mercy or blessing of the Gospel is offered to us apart from Christ's Atonement.**

**Through the Fall we lost everything. Jesus recovered it all through His Atonement.** It was on the Day of Atonement that God said, "Ye shall return every man to his possession," as seen in Leviticus 25:10, "And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." The order of the year of Jubilee is, first the *atonement*, then the *sounding of the trumpet* of the Jubilee, with the glad tidings "ye shall return every man to his possession." So, today, the order is the same; first, *Calvary*, then the *Gospel trumpet* that He "bore our sins" and "bore our sicknesses," etc., to be sounded "to every creature;" showing us that we may return "every man to his possession."

The Word of God clearly teaches that salvation, eternal life, and everything the believer possesses in Christ are ours because of His Atonement, as seen in 1Corinthians 3:21-23, "Therefore, let no man glory in men. For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; *all are yours*, and you are Christ's, and Christ is God's." **Child of God, whatever Satan stole from humanity in the Garden of Eden, Jesus Christ bought back at Calvary! Glory to God!**

**We now come to this most important question: If healing is in the Atonement, then why do we still have sickness? The answer to that question is a three-fold answer.**

**First of all, we must understand that all sickness is from the devil.** Luke 13 tells us that Jesus healed the woman who had an infirmity eighteen years, "and was bowed together and could in no way lift herself up." In defense of His healing her on the Sabbath Day, He says in Luke 13:11-16, "And ought not this woman, being a daughter of Abraham, whom *Satan hath bound*, lo, these eighteen years, be loosed from this bond on the Sabbath day?" In Peter's sermon to the household of Cornelius at Caesarea he says in Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil." **Ladies and gentlemen, according to the plain teaching of God's Word, it is undeniable that sickness in large measure is a part of the evil work of Satan.**

**I am aware that many of you have been told that sickness is from God, because He is chastising us. There are indeed many Scriptures that speak to us concerning God's chastisement.** We have been told in 1 Corinthians 11:30-32, "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." And then in Hebrews 12:3-13, "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto sons, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, of which all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence. Shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised by it. Wherefore, lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

**It is a scriptural fact that God does chastise His children. But may I remind you that we are His children.** As a loving Father, He loves us with a perfect love and devotion (Matthew 7:7-10).

Let me ask you this question - **What do you do when your children get sick?** You do everything you can do to get them well. Why? Because you love them and hurt for them when they are sick. Not one of us would look at one of our children and say, "Well, he has been disobedient, I think I will give him cancer, or maybe I will just poke out one of his eyes." **How stupid is that?** And yet, many of us believe that is what God does to His children.

**Secondly, we many times become sick because we have violated God's laws of health.** We do not eat right, we do not drink right, we do not breathe right, we do not sleep right, we do not exercise right; and then we wonder why we are sick.

**Thirdly, many of God's children are sick because they have never understood God's will concerning healing.** Nearly every one knows that God does heal *some*, but there is much in modern theology that keeps people from knowing what the Bible clearly teaches - that healing is provided for all. It is impossible to boldly claim by faith a blessing that we are not sure God offers, because the power of God can be claimed only where the will and Word of God is known.

**Listen to me very carefully, if it is God's will to heal only *some* of those who need healing, then *none* have any basis of faith unless they have a special revelation that they are among the favored ones.** May I remind you that we have been told in Acts 10:34 "...that God is no respecter of persons." And yet we pray for healing by adding this phrase, "If it be thy will."

Now, I know there are those who will say, "If healing is for everyone then we shall never die." **Why not? Divine healing goes no further than the promise of God.** And we have been told in Hebrews 9:27, "And it is appointed unto men once to die, but after this the judgment." But God says in Exodus 23:25-26, "I will take sickness away from the midst of thee...the number of thy days I will fulfill."

But what is "the number of thy days"? We have been told in Psalms 90:10, "The days of our years are threescore and ten." We have this request in Psalm 102:24, "Take me not away in the midst of my days." The question is asked in Ecclesiastes 7:17, "Why shouldst thou die before thy time?" **You see, it is God's will for us to live our lives to its fullest extent!** And then some one may ask, "Well, how is a man going to die, if that is the case?" Psalms 104:29 gives us the answer, "Thou takest away their breath, they die, and return to their dust."

**Please do not read something into the Bible that is not there, for we must not expect the old to stay physically young, but if the allotted span has not been spent we have the right to claim God's gift of health.** Child of God, God wants to give us His very best, in order that our lives may truly be described as, "joy unspeakable and full of glory."

If you are not saved, why not tonight?