

Spring Session, 2015
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Lesson 5:

Healing School

Lesson 5: The Gospel of Healing - Part 2

Central Truth: The scriptures are clear that God provided both forgiveness for our sin as well as healing for our bodies in the redemption of Jesus Christ.

Romans 1:16

16 For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

In our last lesson, we spent considerable time looking at this verse. Our focus was to see that, while we have traditionally regarded this verse to apply particularly to *spiritual* salvation, it applies equally well to the salvation of our bodies in regard to healing.

There were three primary truths we gleaned from this verse:

1. Paul declared that the gospel is the **POWER** of God.
2. He declared that it is the power of God unto **SALVATION**.
3. It is the power of God unto salvation for everyone who **BELIEVES**.

First, we saw that the gospel is anointed with **POWER** (Greek: *dunamis*) to save, both spiritually and physically. This we will see even more clearly today.

Secondly, we saw that the Greek word translated **SALVATION**, *soteria*, is defined as including healing as well as forgiveness of sin:

C.I. Scofield's commentary on the Greek and Hebrew words translated salvation is very helpful:

"The Hebrew and Greek words for 'salvation' imply the ideas of deliverance, safety, preservation, HEALING and soundness: 'Salvation' is the great inclusive word of the gospel, gathering into itself all the redemptive acts and process: as justification, redemption, grace, propitiation, imputation, forgiveness, sanctification and glorification..."

Additionally we saw that the Greek verb *sozo*, commonly translated “saved” is frequently used to describe those who are healed as well as those who are saved in a spiritual sense (Mark 5:34, Mark 10:52, James 5:14-15, Romans 10:9-10).

Lastly, we saw from the scriptures that when men and women placed their faith in God’s provision for their bodies, acting on what they BELIEVED, the power of God was released to “save” them in a physical sense, and they were *healed*.

Examples:

- **Mark 5:25-34** - Woman healed of the flow of blood
- **Mark 10:46-52** - The healing of blind Bartimaeus
- **James 5:14-15** - The promise that the “prayer of faith” would *save* the sick.

As we said last week, for one to have faith for healing, there **MUST** be a gospel promise of healing to serve as a foundation for that faith (Romans 10:17).

Faith begins where the will of God is known, and we have no grounds to believe God for anything He hasn’t promised or declared as ours.

In this lesson we will examine the GOSPEL OF HEALING itself and the power it possesses to *save* the sick.

Acts 14:5-10

5 And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them, 6 they became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region. 7 And THEY WERE PREACHING THE GOSPEL THERE.

8 And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked. 9 THIS MAN HEARD PAUL SPEAKING. Paul, observing him intently and SEEING THAT HE HAD FAITH TO BE HEALED, 10 said with a loud voice, "STAND UP STRAIGHT ON YOUR FEET!" And HE LEAPED AND WALKED.

We have done with this and other stories about the miracles of the apostles that we have done with the stories of the miracles of Jesus - attributed them to some special powers that they alone possessed.

In fact, in some of the older King James Versions of this passage the heading says, “Paul healeth a cripple.”

Actually, Paul did nothing of the sort!

Certainly, Paul had his part to play, as did the one who was healed. In fact, as we will see from the story, they each did three things:

Paul:

1. PREACHED THE GOSPEL. Remember, the gospel is “the power of God to save.”
2. PAUL SAW THAT THE MAN HAD FAITH TO BE HEALED.
3. PAUL TOLD THE MAN TO STAND UPRIGHT ON HIS FEET.

The crippled man:

1. HE HEARD PAUL SPEAK
2. HE HAD FAITH TO BE HEALED (Romans 10:17, “Faith comes by hearing, and hearing by the Word of God).
3. HE LEFT AND WALKED.

Let’s first look at Paul’s contribution to the man’s healing:

1. Paul preached the gospel, which as we said is the power of God unto salvation.

We have maintained time and again that the gospel is God’s power to save *physically* as well as *spiritually*; to heal as well as to regenerate the sin-darkened spirit.

THIS PASSAGE IRREFUTABLY PROVES THIS!

We do not see Paul minister any special healing anointing to the man or even lay hands on him. He simply preached the gospel, which is God’s power to save, heal, and deliver!

2. Paul perceived or saw that the man had faith to be healed.

This is not necessarily some kind of deep spiritual discernment on Paul’s part.

Faith is visible on the face!

When one's heart connects with the promised realities of the gospel, it produces faith and generates a tangible and obvious excitement.

No doubt the man's face was lit up like a Christmas tree!

3. Paul told the man to stand upright on His feet.

In other words, Paul prompted the man to act on what he believed. As we have seen, the gospel's saving power is only activated when we believe, which means *acting on* or *responding to* what we hear.

Let's take a closer look at what the crippled man did:

1. He heard Paul speak.

QUESTION: What was it that he Paul speaking?

ANSWER: The gospel, which is God's power unto salvation (which includes healing).

2. He had faith to be healed.

THIS IS HUGE!

Why? BECAUSE FOR THE MAN TO HAVE HAD FAITH TO BE HEALED, PAUL HAD TO BE PREACHING A HEALING GOSPEL!

Romans 10:17,

17 So then faith comes by hearing, and hearing by the word of God (or the gospel).

Faith for healing does not come by hearing about the anti-christ and the mark of the beast! It comes by hearing the good news of God's redemptive provision for our bodies.

We will examine this healing gospel momentarily.

3. He leapt and walked

Were we referring to spiritual salvation, it might have read, "He believed and was baptized."

The point is, the man **ACTED** on what he **BELIEVED** and **HE WAS SAVED!**

This is the exact same process one follows to experience the regeneration of the heart in the new birth, which is *spiritual* salvation:

- We hear the gospel
- We believe the gospel, and
- We respond to the gospel!

Had Jesus been there, you could imagine He would have said, “Your faith has saved you!” as he did to the woman healed of the issue of blood and to Blind Bartimaeus.

This man was not healed by some special agency of the apostle Paul that is now lost to us in this dispensation. **HE WAS HEALED BY HEARING AND BELIEVING THE GOSPEL!**

One last thing to note from this passage:

The man had faith to be healed, yet still sat there a cripple until he acted on what he believed.

STORY: Tom Slinker, “When the Lord told me I had faith to be healed, I didn’t know that.”

I wondered if that could be true, as I understood faith, and then I remembered this man to whom Paul preached. He heard and had faith, but was still sitting there a cripple until someone prompted him to act! He didn’t know he had faith to be healed until someone helped him.

So, for the latter part of this lesson, let’s take a look at the gospel of healing itself.

Isaiah 53:1-5

1 Who has believed our report?

And to whom has the arm of the Lord been revealed?

2 For He shall grow up before Him as a tender plant,

And as a root out of dry ground.

He has no form or comeliness;

And when we see Him,

There is no beauty that we should desire Him.

3 He is despised and rejected by men,

A Man of sorrows and acquainted with grief.

And we hid, as it were, our faces from Him;

He was despised, and we did not esteem Him.

4 Surely He has borne our griefs

And carried our sorrows;

Yet we esteemed Him stricken,

Smitten by God, and afflicted.

5 But He was wounded for our transgressions,

He was bruised for our iniquities;

The chastisement for our peace was upon Him,

And by His stripes we are healed.

This passage is a prophetic depiction of Jesus on the cross, hundreds of years before the event actually occurred.

Here we see the Suffering Servant of God, paying the penalty for the sins of the world.

Very typically, when discussing bodily healing in the atonement, we will appeal to **verse 5**:

5 But He was wounded for our transgressions,

He was bruised for our iniquities;

The chastisement for our peace was upon Him,

And BY HIS STRIPES WE ARE HEALED.

Certainly, we can see healing in this verse.

The Hebrew word translated “healed” here is *rapha*, which should be familiar enough to us, since we saw in an earlier lesson that God named Himself, Jehovah-Rapha, the Lord our Healer!

So certainly, this would suggest healing in the atonement of Christ if we saw no other proofs.

This verse is also alluded to in Peter’s writings:

1 Peter 2:24

24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness — BY WHOSE STRIPES YOU WERE HEALED.

Peter, looking back to the cross, says we *were* healed, while Isaiah, looking forward into time says we *are* healed.

Remember, every benefit the Old Testament saints enjoyed they enjoyed on the basis of a promissory note of what Christ *would* provide in the redemption.

So, even Isaiah here is saying that it is through this sacrifice on the cross that we have healing.

The Greek word translated “healed” in **1 Peter 2:24** is *iaomai*, and is one of the most common words used of physical healing.

Some theologians want to spiritualize this to mean that we are healed *spiritually*, but if God only intended us to understand this as some kind of spiritual restoration, why would He use a word so commonly associated with *physical* healing and rarely used for *spiritual* restoration?

This would be misleading at best.

While this word *could* refer to a spiritual restoration, that would be a *secondary* meaning, not a *primary* one. Almost all the uses for this word in the New Testament, especially in the ministry of Jesus, are in reference *bodily* healing.

But the real gem of the healing gospel is **Isaiah 53:4**:

**4 Surely He has borne our griefs
And carried our sorrows;
Yet we esteemed Him stricken,
Smitten by God, and afflicted.**

This is another case of a verse losing its impact in the translation.

The Hebrew words translated as “griefs” and “sorrows” are the Hebrew words *choli* and *makob*, respectively, and should be translated literally as “sicknesses” and “pains.”

Some modern translations have this more literal rendering in the margin, while the *Holman Christian Standard Translation*, boldly and faithfully translates these words as they should be translated:

Isaiah 53:4 *Holman Christian Standard Translation*

**4 Yet He Himself bore our sicknesses,
and He carried our pains;
but we in turn regarded Him stricken,
struck down by God, and afflicted.**

STORY: Keith Moore tells the story of one translating committee that was divided over this issue.

Here is the way some of the literal translations render this verse:

Isaiah 53:4 *Young's Literal Translation*

4 Surely our sicknesses he hath borne, And our pains — he hath carried them, And we — we have esteemed him plagued, Smitten of God, and afflicted.

Isaiah 53:4 *Leeser's Translation*

4 But only our disease did he bear himself, and our pains he carried...

Isaiah 53:4 *Rotherham Emphasized Translation*

4 Surely our sicknesses he carried, and as for our pains he bare the burden of them...

All these translations are helpful to give us insight into the literal meaning of these words, but we have even a more authoritative assurance of the accuracy of this rendering than any one man or any one committee's opinion on the subject.

Matthew 8:16-17

**16 When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, 17 that it might be fulfilled which was spoken by Isaiah the prophet, saying:
"He Himself took our INFIRMITIES
And bore our SICKNESSES."**

Matthew's inspired commentary on Isaiah 53:4 puts an end to all reasonable argument as to the original intent of the meaning of these two Hebrew words, *choli* and *makob*.

NO SCHOLAR WOULD DEBATE THE FACT THAT MATTHEW IS QUOTING FROM ISAIAH 53:4, AND CLEARLY HERE THESE WORDS ARE USED TO REFER TO THE HEALING OF PHYSICAL INFIRMITIES AND SICKNESSES!

To avoid the implications of bodily healing being in the redemption of Jesus Christ, some theologians have argued that Jesus fulfilled this in the days of His *earthly* ministry, since Matthew applies this verse to His healing of the sick.

However, this is no argument at all, since ALL healing, as well as any and all other redemptive benefits, finds their origin in the cross where Jesus secured for us a full redemption.

Romans 8:32

32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

Again, this verse is simply revealing that the earthly healing ministry of Jesus was possible because of Calvary where He would pay the price to secure all these benefits.

Again, He healed on the basis of a promissory note of what God would make available fully through the cross.

There is one last internal proof that Jesus bore our sickness and pains (diseases) just as He did our sins and iniquities.

Notice **Isaiah 53:4** once again:

**4 Surely He has BORNE our griefs (sicknesses)
And CARRIED our sorrows (pains);
Yet we esteemed Him stricken,
Smitten by God, and afflicted.**

The two Hebrew verbs translated “borne” and “carried” are, respectively, *nasa* and *sabal*.

Nasa means “to lift up or carry” something, while *sabal* means “to bear or carry a burden.” Furthermore, they both imply the idea of “bearing something as a punishment or chastisement.”

What is particularly significant of these words, however, is that they are both used in this same redemptive chapter of Isaiah to refer to Christ bearing our *sins* and *iniquities!*

Isaiah 53:11

**11 He shall see the labor of His soul, and be satisfied.
By His knowledge My righteous Servant shall justify many,
For He shall bear (sabal) their iniquities.**

Isaiah 53:12

**12 Therefore I will divide Him a portion with the great,
And He shall divide the spoil with the strong,
Because He poured out His soul unto death,
And He was numbered with the transgressors,
And He bore (*nasa*) the sin of many,
And made intercession for the transgressors.**

No Bible scholar will deny that when Christ bore our sins and iniquities, He bore them *vicariously* for us, *in our stead*, so that *we could be free from the burden of them*.

Since these same two words, *nasa* and *sabal* are used in reference to Christ's bearing of our *sicknesses* as well as our sins, we must conclude, then, that the same MEDIATORIAL meaning must be applied to Christ's bearing of our sicknesses as to His bearing of our sins.

He bore our sickness and our diseases, then, as our substitute, vicariously, on our behalf, so that we could be free from the burden of them.

No other interpretation could be faithful to the obvious meaning of these words.

This is the gospel of healing!

