



Divine Healing: What The Bible Says

When questions of doctrine arise, who are we to believe? Are we to live by the words of men and women or tradition of a church or denomination? Are we to base our beliefs on experience or human logic? Or are we to build our doctrine on the Word of God - the Holy Bible?

In all spiritual matters our foundation must be firmly placed on God's unchanging Word. "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim 3:16).

Critics of divine healing set forth their reasons for denying God's plan to heal and give divine health, but the Bible clearly refutes each of these faulty arguments.

1) Man says healing was only for the times of Jesus to establish His authority as the Son of God. The Bible's answer is that God has made covenants with His people throughout the ages that included healing and divine health (Ex. 15:26; Lev. 26; Deut. 28; Mt. 8:17; I Peter 2:24; James 5:14).

2) Man says the days of healing are past. The Bible places no time limits on the commands given by Jesus to the first disciples. He told them to "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you..." (Mt. 28:19-20). "Go" in the Greek implies a continuous action which is true even 2,000 years later.

"All things whatsoever I have commanded you" simply means that no man or church has a right to limit, qualify or add to the original teachings and practices of Jesus and the apostles.

Known as the Great Commission, or the Christian's power of attorney, believers are commanded to "go ye unto all the world and preach the gospel." Mark 16:18 goes further to instruct Christians to "lay hands on the sick, and they shall recover." (The laying on of hands to bless and heal is recorded in both the Old and New Testaments.)

3) Man says that the sick were to be anointed with oil because there were curative powers in the warm oil used in the early church. The Bible sets forth a divine directive that includes anointing with

oil. The "anointing with oil" should be read in context: "Is any sick among you? Let him call for the elders of the church; 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..." (James 5:14-15).

4) Man says that healing is not important in the over-all plan of God. The Bible's central theme is the plan of salvation for a lost mankind. The first prophecy and promise of redemption from the works of the devil included healing (Gen. 3:15; Isa. 53:5; Mt. 8:16-17; I Peter 2:24). Thus it is apparent that healing is important to believers of all time.

5) Man says that if Paul wasn't healed of his "thorn in the flesh" then why should we expect healing? The Bible doesn't say what Paul's "thorn in the flesh" was. It may have been a physical infirmity or it could have been a torment of another source. To deny all the overwhelming evidence that God heals because there are those who are not healed would be like denying salvation because someone we had prayed for died without becoming a Christian. This is another example of the importance of basing our belief on the Bible rather than experiences, feelings, or emotions.

6) Man says that modern science makes healing unnecessary. The Bible says that heal-

ing is part and parcel of the believer's benefits and is promised to them by virtue of redemption (Mt. 7:7-11; 15:22-28; 17:20; 21:22; John 3:14-16; 14:12-15; 15:7; I John 3:8, 20-22).

7) Man says to look to Trophimus as an example of someone close to God who got sick (II Tim. 4:20). The Bible says that this trusted companion of Paul was made to stay behind. The King James says Trophimus was sick, but a closer look is needed. The Greek word translated to sick is asthenco meaning "weak," not necessarily diseased.

To use him as an example of another Christian not healed is not a valid use of the Word of God.

There are many more reasons man uses to deny God's power and willingness to heal. But for every such argument, God clearly and loudly proclaims from the pages of the Bible, "I am the Lord that healeth thee" (Ex. 15:26) and "I am the Lord, I change not" (Mal. 3:6).

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