

## Healing in Jesus' Name

by Michael Andrew Friend,

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### Jesus as Healer

Jesus died in our stead on the cross to redeem us from sin with its death and disease. It was necessary that He share in our humanity, so that by His death He would destroy Satan who held the power of death over humanity. Heb. 2:14, John 3:14-16, Phil. 2:5-11. Having been "reconciled to him (God) through the death of his Son, how much more, having been reconciled, shall we be saved through his life!" Rom. 5:10

His resurrection from the dead as conqueror of death was prophesied by Isaiah (53:7-12) and others in scripture. The words of One raised from the dead Who foretold His own resurrection are simply to be believed and heeded, for He has the "words of eternal life." John 6:68. "Because I live, you also will live," Jesus had promised His disciples, stressing the vital importance of His resurrection. John 14:19. Jesus had said His resurrection would be a sign of His authority. John 2:18-22, Rom. 1:4. After His resurrection, Christ said, "All authority in heaven and on earth has been given to me." Matt. 28:18

In the context of discussing His resurrection, scripture also declares of Jesus, "For as the Father has life in himself, so he has granted the Son to have life in himself. And he has given him authority to judge because he is the Son of Man." John 5:26, 27. A righteous judge reaches a decision and by the authority vested in him adjusts relationships and circumstances to make them right. Jesus, as the all-powerful and just judge, can justly release prisoners (sinners) from the bondage of death and disease in His mercy because He personally bore the prisoners' guilt. By His death on the Cross as substitute for the prisoners, Jesus has authority to release them from the prison-house of the sins that separated them from life as God has life. He can release them from the "law of sin and death," and transfer them into His kingdom of life where the prevailing law is the "law of the Spirit of life in Christ Jesus." Rom. 8:2 (King James Version). Also Heb. 7:16 (Jesus' "indestructible life" is the power of His priesthood.)

As the author of life (Acts 3:15, or "Prince of life" in the King

James Version), Jesus grants life and healing to those who acknowledge His authority and seek by faith their remedy in His court of grace. Dan. 7:26 ("But the court shall be seated..." New KJV.) "But where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord." Rom. 5:20, 21. This scripture contrasts the cause of death with the way back to life, but it is important to our topic because scripture often connects death with disease, as well as life with healing. See Isa. 53:4, 5, 10, 11 (resurrection life discussed after healing), Mark 3:1-5 ("to save life" equated with healing), 5:23, 35-42, John 5:9, 21, 24-29, John 11 (resurrection life teaching in connection with Jesus' raising of Lazarus who died of a sickness), Acts 3:6-26 with 4:1-31, 10:37-43, Rev. 22:2. See also the prophecies of the Good Shepherd as healer (Ez. 34, 2 Sam. 24 esp. verse 17, Jer. 23:1-6, 30:17) in conjunction with Jesus' declaration that as the Good Shepherd He came that "they may have life" (John 10:10), as well as the declaration of scripture that the power of both healing and resurrection are in the Person of the Holy Spirit (Matt. 12:22, 28, Acts 10:38, Rom. 1:4, 8:10, 11, Heb. 9:14, 1 Pet. 3:18). Jesus is also described as the Word of life (1 John 1:1) who "preached the word" and healed (Mark 2:1-12) and "drove out the spirits with a word and healed all the sick." Matt. 8:16. See also Ps. 107:20. The life in Christ Jesus, life as the Father has life, conquers death, as well as death's lesser kinsman and servant, disease.

The resurrected Christ reigns in full authority as the "Prince of life," a term that implies a kingdom of life where his presence and authority are acknowledged and welcomed. Jesus is the Prince Who imparts life, Who came that we "may have life, and have it to the full." John 10:10. Jesus said He was the "resurrection and the life" (John 11:25), and proved His claim by raising Lazarus who died of a sickness. The scriptural concept of life is so closely tied to Jesus as a Person that He is said to be our life, the communal life of believers. Col. 3:4. See also John 17:3 -- to know the Father and Jesus is eternal life. Healing in His name is a loving demonstration of His statement that, "I am the way and the truth and the life. No one comes to the Father (and His throne of grace and favor, Heb. 4:16) except through me." John 14:6.

We can see in the following that healing in Jesus' name is an evidence of His authority, His royal status as the Prince or King Who reigns in God's kingdom of life.

To the evangelists sent to proclaim salvation in His name, Jesus stressed that He, the Word of life, be preached in power and authority, saying, "Heal the sick who are there and tell them, "The kingdom of God is near you." Luke 10:9. In healing the man who was blind and mute, Jesus explained, "if I drive out demons

by the Spirit of God, then the kingdom of God has come upon you."  
Matt. 12:28

"But that you may know that the Son of Man has authority on earth to forgive sins...He (Jesus) said to the paralytic, 'I tell you, get up, take your mat and go home.'" Mark 2:10, 11

"...Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know." Acts 2:22

Peter spoke to the bedfast man of the power of his resurrected Savior, telling him, "Jesus Christ heals you. Get up and take care of your mat (bed).' Immediately Aeneas got up. All those who lived in Lydda and Sharon saw him and turned to the Lord." Acts 9,34, 35. In the Wuest translation, this scripture begins, "Jesus Christ is healing you right now..."

"And the prayer offered in faith will make the sick person well; the (resurrected) Lord will raise him up." James 5:15

"How God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him." Acts 10:38

### God's Promise of Healing

We see that Jesus healed by the Holy Spirit and would expect this good work to continue. Acts 10:38, Matt. 12:28. We know that by faith in Jesus we receive the Holy Spirit promised to Abraham and his heirs (spiritual descendants). "Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: 'Cursed is everyone who is hung on a tree.' He redeemed us in order that the blessing ("life forevermore," Psalm 133:3) given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit." Gal. 3:13, 14. See also Acts 2:33, Matt. 3:11-17, John 1:32-34. So we believe that healing is available today under the Abrahamic covenant which promised the Holy Spirit "whom he poured out on us generously (only) through Jesus Christ our Savior" (Titus 3:6), the Holy Spirit Who heals and is ours as children of Abraham by faith. Rom. 9:8, Gal. 3:7-9, 29

The Abrahamic covenant is an everlasting covenant (Gen.17:19, Gal. 3:15-18, 29), one in which God has promised to bless (give life to and prosper) Jesus and His seed. Gen.12:3, 22:17, Rom. 8:34-39, 9:5-8, 33, Gal. 3:29, Heb.6:13-15, Ps. 72:17. Professor Mccomiskey says, "There is no question that Paul understood the gospel to be related to the ancient promise given to Abraham... The promise is in force today as it was in the Old Testament (see

Rom. 4:1-8, 16-17; Gal. 3:6-9)." The Covenants of Promise, p. 76, Baker Book House, 1985

We see references to God's promise to Abraham in the context of healing by the prophet Isaiah. The "Suffering Servant" (Isa. 52:13, Jesus) -- the "man of sorrows" (Isa. 53:3) -- was to be a healer (Isa. 53:4, 5 with Matt. 8:17) and "restore" the surviving descendants of Abraham, as well as be a light to the Gentiles. Isa. 49:5, 6.

Within the Suffering Servant chapters of Isaiah that climax in chapter 53, see also the allusion in 42:1-7 to the Messiah's anointing with the Holy Spirit which can also be linked to the promise to Abraham and healing in the New Testament fulfillment of this prophecy. See Matt. 12:15-22, 28, Gen. 12:2, 3 and Gal. 3:14, also Ps. 2 with Matt. 3:16, 17, Luke 3:22, John 1:32-36. Within the Suffering Servant chapters of Isaiah, we also see a direct reference to Abraham and blessing in Isa. 51:2, which with verses 3 and 11 are linked to Zion, the place of comfort, restoration and joy, as well as strength. Isa. 52:1; see also verses 2, 7, 8. Psalm 133:3 tells us that Zion is the place of "blessing, even life forevermore." Psalm 2 tells us Zion is the place of the Son, the Anointed One, and "Blessed are all who take refuge in him." Zion is associated with God's provision to Abraham of a life-saving sacrificial lamb who died in the place of his son Isaac (Gen. 22), which is linked to Isaiah's prophecy in 53:7 that refers to the Suffering Servant as a "lamb to the slaughter." The New Testament declares that Jesus fulfilled this promise. John 1:29, Acts 8:26-39. "For no matter how many promises God has made, they are 'Yes' in Christ." 2 Cor. 1:20. King David was Abraham's descendant, and Zion is also the place of David's sacrifice (type of the Cross) that turned away disease (plague). See 2 Chr. 3:1 with 1 Chr. 21 and 2 Sam. 24. For additional references to David and healing, see his prayers for healing (Psalms 6, 30 and 38) and his recovery to enjoy a long life. 1 Chr. 29:28. See also Matt. 21:9, 14, 15. On Zion as associated with Abraham and David, see Fausset's Bible Enc. and Dict. on "Moriah." Abraham and Zion and redemption (type of the Cross) are also linked in Isa. 51 verses 2, 3, and 11.

Professor McComiskey states, "The servant concept is unequivocally tied to the Abrahamic promise by Isaiah. Peter did not distort the theology of the Old Testament when he connected the work of the servant to the promise." The Covenants of Promise, p. 31 citing Acts 3:25, 26 (Peter refers to the Abrahamic promise and Jesus as God's "servant" following the healing of the crippled beggar), Gen. 22:18, and Isa. 41-53 (Suffering Servant concept generally).

For additional references to the Abrahamic promise and healing, see also Isa. 58:8, 14, Lev. 26:14-16, 25, 40-44, and the prophesied Good Shepherd Who would heal the house of Israel

(Abraham's descendants), Ez. 34, 2 Sam. 24 especially verse 17, Jer. 23:1-6, 30:17 John 10. The concept of blessing promised to Abraham (Gen. 12:2, 3) is associated in scripture with everlasting life (Ps. 133:3) as well as freedom from disease. See also Ex. 23:25, Deut. 7:12-15, Matt. 21:9, 14

Jesus appears to refer to the promise to Abraham in His healing of the "daughter of Abraham." Luke 13:16. See also Gen. 14:18; Melchizedek brings Abraham bread and wine after battle, indicative of the Communion and healing (1 Cor. 11). Melchizedek typifies Christ bringing us the "bread and the wine" of the Father's kingdom according to God's promise to Abraham. See Ps. 110:4, Heb. 5:6, 6:17-21

So we would fully expect Jesus, the Messiah, the Christ -- the One anointed with the Healing Holy Spirit of the Father -- to minister healing even today in His resurrected state. This is because Jesus came to fulfill God's promise in the Abrahamic covenant, an everlasting covenant that includes healing.

Jesus was the faithful witness (Rev. 1:5) Who came to do the Father's will (Hebrews 10:7) and glorify the Father on earth. John 17:1, 4, 10. When we see in scripture Jesus healing the sick, we know that we also see the Healing Father (Jehovah-rapha) fulfilling His promise to heal because we see the Father when we see Jesus. John 12:45, 14:9-11, Col. 1:15, Heb. 1:3

"The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his (suffering) servant Jesus... By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has given this complete healing to him, as you can all see." Acts 3:13, 16, 17. Jesus prayed that the Father be glorified when He the Son is glorified, so healing in Jesus' name glorifies both Father-God and His Son. John 17:1. See also John 14:12-14

"Then Jesus said, `Did I not tell you that if you believed, you would see the glory of God (in raising Lazarus who died of a sickness)?" John 11:40

As believers, we are the ambassadors of Jesus sent to continue the healing work of the Father in Jesus' name. Healing authority was delegated not only to apostles like Peter (Acts 3), but also to those described merely as evangelists (Philip, Acts 8:6, 21:8) or waiters on tables. Stephen and Philip, Acts 6. In His love and freedom, the Father not only blesses but makes His children a blessing, thus enabling them to participate in His kingdom of life. Gen. 12:2, 3 (Abrahamic covenant), Ps. 133:3 which equates blessing with eternal life.

"I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these,

because I am going to the Father. And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it." John 14:12-14. Jesus made us a kingdom and priests to serve God the Father and give Him glory (Rev. 1:5, 6), which includes blessing with healing prayer so that all can see the Father's love and faithfulness.

"And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well." Mark 16:17, 18. While there are special gifts associated with healing (gifts of faith, healing, miracles and the gift of knowledge, 1 Cor. 12:8-10), this command is directed simply to all who believe in Jesus.

### Faith in Jesus' Name and Righteousness

Healing flows from Jesus' life and righteousness and is in His name. The name "Jesus" means "Jehovah salvation." The kingdom of the Father and Christ is one kingdom of life and righteousness (Ep. 5:5, Rev. 11:5), the kingdom in which one would expect to be healed. "The good news of the kingdom of God and the name of Jesus Christ..." (Acts 8:12) is a lasting message of righteousness with salvation bursting forth to meet every need, including healing.

Early believers prayed, "Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus." Acts 4:29, 30. Jesus was the Father's "Suffering Servant" Who would bring healing according to the prophesy of Isaiah 53.

Peter said, "Men of Israel, why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk? The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his (righteous, suffering) servant Jesus..." Acts 3:12, 13, Isa. 53:11

The Old Testament foretold that the Promised one, the Messiah, would bring righteousness with healing. "But for you who revere my name, the sun of righteousness will rise with healing in its wings." Malachi 4:2. We see here a link between healing and Jesus, the "sun of righteousness." This link between healing and Jesus' righteousness was also foretold by Isaiah. See Isa. 53:4, 5, 11 with Matt. 8:16 and 1 Pet. 2:24, Isa. 51:5, 6 (in the Suffering Servant context), and Isa. 58:8.

Jeremiah spoke of Jesus as the "Lord our Righteousness" in the

context of His role as the Good Shepherd, whose duties were to include healing. Jer. 23:1-6, 2 Sam. 24:17, 21, Ez. 34:4, 15, 16, 23, John 10:10; see also Jer. 30:17 and James 5:14-16. Jesus (the Righteous one, Isa 53:11, 1 John 2:1) was sent by the Righteous Father (John 17:25) that we might have the righteousness of God given to us by faith in Jesus. Phil. 3:9, Rom. 3:21, 22, 4:13, 9:30, 1 Cor. 1:30, 2 Cor. 5:21, Gal. 3:6, Isa. 61:10, 11. This righteousness is present tense, so that Jesus' never-failing and everlasting righteousness (Isa. 51:6-8) and healing in His name are still available today.

This righteousness is available by faith and has to do with a personal commitment to Jesus, even marriage relationship with the Lord Who is our righteousness. 1 Cor. 1:30. Believers are told to "clothe yourselves with the Lord Jesus Christ (Rom. 13:14), in the wedding "robe of righteousness." Isa. 61:10, Matt. 22:11, Rev. 19:7, 8. We belong to Jesus the Bridegroom (John 3:29) in marriage relationship, and so can walk in close, living relationship with Him, the author of life. Scripture teaches that for this marriage to Jesus to be possible, it was first necessary that our "marriage" to the law covenant be annulled. We can attain righteousness before God by grace through faith in Jesus, or we can struggle alone to achieve perfect obedience to God's law, a standard too high to attain. Jesus redeemed His bride by His death, which sets aside His bride's "marriage" to the law and its death penalty. Romans 7:1-6. See also Eph. 5:22-32

Jesus' righteousness is credited to the bride in conjunction with their marriage contract and marital union. The believer is deemed worthy of life because of this righteousness, so that Jesus can fulfill His claim that He came to impart life. John 10:10. Romans 5:21 tells us that grace reigns "through righteousness to bring eternal life through Jesus Christ our Lord." The Father's blessing of Jesus the Bridegroom is forever. Rom. 9:5. Paul also states that the believer's "spirit is alive because of righteousness. And if the Spirit of him (the Father) who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you." Rom. 8:10, 11

Righteous acts are said to be a fruit of the Spirit (Gal. 5:22, 23), the Spirit Who gives life. 2 Cor. 3:6. See also Phil. 1:11, 19. The Holy Spirit seeks out, prepares and brings to the Bridegroom His bride, who is to arrive without spot or wrinkle (Ep. 5:27), a proper bride prepared for the living Savior, the Prince of life. Rev. 19:7. For an old Testament type of the Holy Spirit as one sent for the bride, see Gen. 24. In the Abrahamic promise of the Holy Spirit Who both heals and raises from the dead, the Father has made full and loving provision for His Son's wedding and His Son's bride. See also John 20:17, where God can be seen as the Father of both the Bridegroom and

bride.

### Healing and the Cross

Jesus has authority to minister life and healing to His bride because He bore the sins of the world unto death, for the wages of sin is death. Rom. 6:23

Isaiah prophesied in his famous fifty-third chapter that healing would flow from the sufferings of the Messiah, the "man of sorrows" (Isa. 53:3, also called Immanuel, God with us, Isa. 7:14).

"Surely he (Jesus) took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. (verse 4) But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. (verse 5). We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all. (verse 6) He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter (implies death; see also verses 8-12), and as a sheep before her shearers is silent, so he did not open his mouth." verse 7.

This Suffering Servant, after abandoning Himself to death in reliance of the Father's promise to raise Him, would be raised from the dead (verses 10-12) to inherit family (verse 10) and "spoils" (verse 12) with "everlasting joy" to give those He redeemed by His righteous sacrifice. Isa. 53:10, 51:11, Ps. 16:9-11, Acts 2:27-36, John 16:20-22, 17:13 ("my joy within them"), Rom. 14:17, Heb. 1:9, 12:2

As a professor would combine a lecture with a laboratory demonstration, the book of Matthew tells us that Jesus taught and demonstrated that Isaiah's prophesy encompassed healing in the natural realm.

"When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick. This was to fulfill what was spoken through the prophet Isaiah: 'He took up our infirmities and carried our diseases.'" Matt. 8:16, 17 from Isa. 53:4, which can only mean that Jesus proclaimed that His sufferings as prophesied by Isaiah would result in physical as well as spiritual salvation, since the context is one in which the people were being healed physically as evidence of the authority and life in Christ Jesus, and the fruit of His redemptive work of vicarious suffering.

Matthew quotes Jesus as speaking of the fourth verse of Isaiah's

prophecy, but the fifth verse also clearly speaks of healing. In the Hebrew, the word "healed" is "rapha," the same word used in Exodus 15:26 - "I am the Lord, who heals you. (Jehovah-rapha)." If healing were not for today, it would mean that one of the God's names (Jehovah-rapha) which He used to describe His character and Fatherly provision had ceased to be a true indication of His character and loving care -- but healing is for today. Peter cites the fifth verse as follows: "He himself (Jesus) bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed." 1 Peter 2:24. Note the close connection in this scripture between life and righteousness and healing.

Peter also cites the sixth verse of Isaiah's prophecy as follows: "For you were like sheep going astray, but now you have returned to the Shepherd and overseer of your souls." 1 Peter 2:25. Although it is less obvious, this also echoes the story of healing in scripture (including restoration of the soul) because it was foretold that among His duties, the Good Shepherd (Jesus) when He came would heal the "flock." 2 Sam. 24:17, 21; Ez. 34:4, 15, 16, 23; also John 10:10, 11 in conjunction with such scriptures as Acts 10:38. See also Jer. 23:1-6, 30:17, Ps. 23:1-3.

In the seventh verse of Isaiah's prophecy, we see a transition from Jesus as the Good Shepherd to Jesus as the "lamb" or substitute for the sheep (Gen. 22:8, John 1:29, Acts 8:26-39 where Philip taught that Jesus was the sacrificial "lamb" in Isaiah's prophecy). Within Isaiah's message of salvation in the fullest sense, we can again see an allusion to healing in connection with the "passover lamb". "For Christ, our Passover lamb, has been sacrificed." 1 Cor. 5:7. There is healing in the wine and bread of the Communion, showing forth the Lord's death until our resurrected Lord returns, our common union or sharing in that message, our common belief that Jesus' work of the Cross (His death) causes death, with its disease, to "pass over." Yet Paul's writings teach that partaking of the Communion in an unworthy manner can result in sickness, even death.

"For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number of you have fallen asleep (died prematurely). But if we judged ourselves, we would not come under judgment. When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world." 1 Cor. 11:29-32

The Corinthian church was not even taking Communion together as a body. There were divisions, and efforts to humiliate or even exclude the poor members of the body. We must always remember that we are all "members of one body" (Eph. 4:25), and that Christ died "once for all." Heb. 10:10. There is healing in the

Communion, but sickness can result if that celebration is slandered by irreverence, including treating brothers or sisters in such a way as to not recognize them as members of His body and so deny that Jesus also died for them. See also 2 Chr. 30:15-20. Such conduct is not truly showing forth the death of the Lord which is celebrated in the Communion. 1 Cor. 11:26

In the Old Testament, the passover was instituted while Israel was in slavery in Egypt (Exodus 12). Israel marched out of Egypt without "one feeble person among their tribes." Psalm 105:37, Amplified translation. This is a blessed picture of God's grace, but God later imposed conditions in covenants with Israel. This is true of the law given on Mt. Sinai wherein disobedience results in sickness and disease. Deut. 28. We also see from the "healing covenant" of Exodus 15:26 that freedom from sickness required perfect obedience to God's commands.

"He said, `If you listen carefully to the voice of the Lord your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the Lord, who heals you." Exodus 15:26

Jesus fulfilled the healing covenant as He fulfilled the law, by perfect obedience and faithfulness to the Father. Lev. 26:14, Deut. 28:1, 58; Matt. 5:17, Rom. 5:19, Gal. 3:10-14, 4:4, 5, 5:3, 4, 1 Pet. 2:22-24, Heb. 8:13, James 2:10. Jesus was healthy and transmitted life and healing to those who touched Him in faith (Mark 5:24-34), as He still does today. Malachi tells us that a diseased offering would have been abhorrent to God (Malachi 1:8), and Peter tells us Jesus was as a "lamb without blemish or defect." 1 Pet. 1:19. Matthew tells us He bore "our diseases." Matt. 8:17. Jesus, meeting the righteousness requirements of the healing covenant, was free of disease and could bless others with like freedom through faith. Ex. 15:26, also Ex. 23:22-26, Deut. 7:11-15, Deut. 28

We see in the healings by Jesus the evidence that His perfect faithfulness to the Father satisfied the righteous requirements of the law and the healing covenant of Exodus 15:26. For example, He healed fever, mentioned specifically as a curse of the law, in Peter's mother-in-law and the nobleman's son. Deut. 28:22, Matt. 8:15, Luke 4:38, 39, John 4:46-54. In His resurrected state, we again see Jesus healing this curse of the law when Paul prayed against the fever of Publius' father. Acts 28:7-10. Similarly, Jesus would heal various cases of blindness mentioned specifically as a curse of the law. Deut. 28:28, Matt. 9:27-33, 12:22-37, 20:29-34, 21:14, Mark 8:22-26, 10:46-52, Luke 18:35-43, John 9

Only Jesus fulfilled this "healing covenant," so that we can now be healed in His name by His gift of righteousness. "For just as

through the disobedience of the one man (Adam) the many were made sinners, so also through the obedience of the one man (Jesus) the many will be made righteous." Romans 5:19. "God made him (Jesus) who had no sin to be sin (or be a sin offering, NIV footnote) so that in him we might become the righteousness of God." 2 Cor. 5:21. It is only "in Him" that there is His righteousness and the protection of the healing covenant of Exodus 15:26. Given God's requirement of perfect obedience for healing, one would expect the Healer prophesied by Isaiah to be both righteous and suffering, so that His redeemed can be counted as having His righteousness and thereby be considered worthy of life and healing. "(B)ecause of what he has experienced, my righteous Servant shall make many to be counted righteous before God, for he shall bear all their sins." Isa. 53:11, The Living Bible.

Besides this famous prophesy of Jesus depicted in chapter 53 of Isaiah, there are many instances in the Old Testament that foreshadow or typify that healing would result from the work of the Cross. Abimelech brought offerings for atonement (type of Cross) with a request for healing prayer by Abraham. Gen 20:14-18. The Levites (type of Jesus as our Go-Between with God) were to serve in the Tabernacle and make an atonement for the children of Israel (type of the church) that there would be no plague "when they go near the sanctuary." Numbers 8:19. We are to dwell in the shelter of God, stay in His shelter - abiding in Jesus - so the plague or pestilence will not come near us. Ps. 91. See also Ex. 30:11-16 (atonement tax, the same for all, so that no plague would come).

Another Old Testament example is in the executions of responsible parties which saved the rest of Israel (the church) from a terrible plague. Numbers 25. See especially verse 4 depicting the deaths of the "heads" of Israel (King James Version), which is a type of Jesus as head of the church and Savior of the collective body of believers (Eph. 5:23), with verse 8 depicting piercing by a spear which, like Isa. 53:5, also foreshadows Jesus on the Cross. The person who executed judgment by the sword received as a reward an everlasting priesthood, which also typifies Jesus' reward for accepting the Cross that would save "Israel." See Ps. 106:30, Heb. 6:20, 7:17, 21.

For other old Testament accounts of healing arising from atonement or in the context of the temple with its sacrifices, see also 2 Chr. 7:11-16, 1 Kings 8:37-49, 2 Chr. 6:28-31, 30:18-27, and Ps. 103:2, 3, "Praise the Lord, O my soul, and forget not all his benefits -- who forgives all your sins (as a result of faith in the Cross) and heals all your diseases."

There would be no salvation, or healing which is an important component of salvation, without the Cross. Jesus would not have been able to reach us in our fallen condition without the Cross. Jesus without the Cross would simply have been no help, would not

have met our need for a Redeemer. See Heb. 2.

### Healing and Confession of Sin

Even as Christians, we are required to confess our sins and lead others to repentance, renouncing whatever agreement we have had with Satan's kingdom of sin and death. 1 John 1:7-10

"Do not be wise in your own eyes; fear the Lord and shun evil. This will bring health to your body and nourishment to your bones." Proverbs 3:7, 8

"Some are fools, (made ill) because of the way of their transgressions, and afflicted because of their iniquities; They loathe every kind of food, and they draw near to the gates of death." Psalm 107:17, 18, Amplified Bible that includes the parenthetical insert.

"Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven. Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective." James 5:14-16, which again shows a connection between healing and righteousness, this time in the context of prayers by both leaders (elders) and the ordinary believer.

God is not a respecter of persons, and He consistently tells all of His family to be impartial in their treatment of others and to repent of sins if they are to avoid judgment. Miriam, Moses' sister and a prophetess, was struck with leprosy when she challenged Moses' authority as leader. Numbers 12. King Jeroboam's hand withered, lost living vitality, when he tried to seize God's prophet. 1 Kings 13:4. We see that God treats everyone impartially, and may judge even family and royalty (believers, Rev 1:6 King James Version).

The believer, the bride of Christ, can wander past the protective boundaries of the Father's kingdom of life and light, and in fact "walk in the darkness" (1 John 1:6) where pestilence abides. See John 8:12, 1 Tim. 6:16, Rom. 13:12, 2 Cor. 6:17, 1 John 1:5-7, Ps. 91:6 and the rest of this psalm which emphasizes making God our dwelling place as protection from disease and other harm. Compare Col. 1:12-14. The Corinthian letter tells us that the New Testament believer can be judged with sickness without being condemned, kicked out of God's family. 1 Cor. 11:29-32. This chastisement that falls short of condemnation appears to illustrate the "curse for a curse" principle of the still valid Abrahamic covenant. The Father's kingdom is one of blessing, but

it also contains a protective curse against all those who would curse. Many of man's systems do not provide for a minus to evil and harm, but God's government does so provide.

God said to Abraham, "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you." Gen. 12:2, 3

Scripture teaches us that a believer (seed of Abraham) should bless, but that the believer can still curse. Rom.12:14, James 3:9. We can still plant outside of the Father's kingdom (sow to the flesh and reap corruption rather than sow to the Spirit and reap eternal life, Gal. 6:8), live after the sinful nature (Rom. 8:12), and have a sinful mind which is linked to death rather than life and healing. Rom. 8:6

It is a serious matter to sin against a brother or sister, because we actually sin against the Lord Who died for them. We discussed above that sickness and premature death may result when we humiliate or exclude brothers or sisters, not recognizing them as members of the body when we partake of Communion (show forth the death of Jesus which was once for all). See 1 Cor. 11:29-32 in context; Heb. 10:10. Jesus told Paul that to persecute His church was to persecute "me." Acts 9:4, 5. In the Old Testament, when Abimelech took Sarah into his harem, even though he didn't know that she was Abraham's wife, God told Abimelech that a sin against Abraham and Sarah was a sin against "me." Gen. 20:6. When Abimelech brought a sacrificial gift (type of the Cross), he and his wife and household were healed of a malady that prevented them from having children. Gen. 20:17, 18. See also Matt. 18:5, 6, 25:40, Mark 9:33-42 and Luke 9:46-50, 1 Cor. 8:11, 12

Isaiah (chapter 58) teaches us that sincere repentance and fasting yield answers to prayer, and blessings of the Abrahamic covenant (verse 14) that include healing. Isaiah told Israel (the church), "Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the Lord will be your rear guard." verse 8. Again we see righteousness closely associated with healing. The sins mentioned in Isaiah 58 include exploiting workers, strife and malicious talk, turning away from family, not spending time delighting in the Lord, and failing to share food with the hungry, clothe the naked, etc. Some of these sins are reminiscent of those associated with sickness and premature death in the Corinthian letter. 1 Cor. 11:17-34

It is scriptural to pray for the benefits of the Abrahamic covenant, which include healing, by humbling ourselves before God and confessing not only our sins but the sins of our ancestors (generational iniquities). Lev. 26:14-16, 40-44. We can inherit

not only traits and tendencies of our ancestors, but also physical maladies and even judgements that should be brought to God with a heart of repentance and requests for forgiveness in Jesus' name.

We should also expressly repent of our ties, and those of our ancestors, with cults and the occult, including astrology (Isa. 47:13), good luck charms, asking advice of tea leaves, fortune tellers even visited in fun, anything not of God, such as tarot cards, the game Dungeons and Dragons, fascination with Greek gods, "channeling" of spirits, mediums, Satanic music, etc. Lev. 19:26-28, 31; 20:27; Deut. 18:10-15; 2 Kings 17:16-18, 21:5-7, 23:24; Isaiah 2:6, 8:19, 47:13, 65:3, 4; Jer. 8:2, 27:8-10; Ez. 13:6, 7, 17-23; Micah 3:7, 5:12-15; Nahum 3:4, Mal. 3:5; Matt. 24:24; Acts 8:9-24, Ch. 13, 16:16 (Wuest translation notes this demon is associated with Greek pagan worship), Acts 19:19, Gal. 5:19, 20; 1 Tim. 4:1, 2, Rev. 9:20, 21, 18:10, 23, 21:8, 22:14, 15. Sexual immorality can also be associated with sacrifices to false gods (demons) and sickness leading to a quick death.

Numbers 25

While repentance is good, we must guard against self-righteousness and remember that Jesus is our righteousness. 1 Cor. 1:30. We must not judge a sick brother or sister and assume that sickness results from personal sin. There are many instances in scripture where the innocent are afflicted with sickness or disability. We must come to the Lord empty-handed of judgment, but rather filled with faith that the Lord's work of the Cross will bring healing. For example, James 5:15 tells us in praying for the sick that "if" the person has sinned, the person will be forgiven. Job was afflicted with severe boils, yet God tells us that Satan's attack was not caused by Job. Job 2:3

### Healing and Spiritual Warfare

Scripture teaches that Satan is a spiritual being who is beyond salvation or repentance because he led heavenly and earthly rebellions despite his intimate knowledge of God. Gen. 3, Isa. 14:12-17, Ez. 28:11-15, John 16:11, Rev. 12, 20:10. Satan is the thief, the one who kills and destroys. John 10:10. He binds and distorts the body (Luke 13:10-17) and strikes with disease. Job 2:7. He and his demons can cause rage, irrational behavior and emotional problems as in the case of King Saul. 1 Sam. 18:10. They cause terrible suffering, gnashing of teeth, bruising, and will throw a helpless person into fire or water. Matt. 17:14-21, Mark 9:14-29, Luke 9:37-43. Satan and his demons can cause persons to be blind and unable to speak. Matt. 12:22-37. Satan and his demons can cripple, as in the case of the woman who could not straighten up. Luke 13:11.

Satan also works to hide the truth about Jesus, and wants us to blame God for illness, rather than acknowledging the healing power of Jesus' redemptive work on the Cross and the Father's grace that effected the Cross. "The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God." 2 Cor. 4:4. Yet with serious sin, God can have the believer turned over to Satan so he will learn to run from sin and its fruit, so that the spirit will be saved. 1 Cor. 5:1-5; see also 1 Tim. 1:20.

In our warfare against Satan and demonic forces to reclaim healing and wholeness, we must put on the whole armor of God and be strong in the power of His might. Ephesians 6:10-18. We must use the Word of God (healing scriptures), "And pray in the Spirit on all occasions (even when healthy to prevent attacks) with all kinds of prayers and requests. With this in mind, be alert and always keep on praying (persevere) for all the saints." Eph. 6:18

When Abraham returned from battle, he was blessed by Melchizedek, as we are now blessed by Jesus Who is our High Priest and was typified by Melchizedek Gen. 14, Ps. 110:4, Heb. 5:6, 6:17-20. Melchizedek brought bread and wine (Genesis 14:18), which also signify the Lord's provision for salvation, including healing.

Whether the problem is one of personal sin or an unprovoked attack by Satan, Jesus' Cross purchased out of judgement our salvation for body, soul and spirit. Jesus was to bring forth justice (or judgment) by the Cross unto victory (Matt. 12:17-21, Isaiah 42:1-4), so that God is faithful and just to forgive confessed sin with its death. 1 John 1:9. He is also faithful to defend those under Satan's attack who call on Jesus' name. We can show forth tangible evidence of God's faithfulness to His promise to Abraham and the victory that God vested in Jesus' name through our healing prayers, as did Stephen and many others in scripture.

"And Stephen, full of grace and power, was constantly performing great miracles among the people that aroused wonder and amazement, and miracles that had for their purpose the attestation of the message of the one performing the miracle as one that was inspired of God." Acts 6:8, Wuest translation. See also Acts 9:34, 35, where many turned to the Lord because of the victory wrought in the healing prayer of Peter.

Jesus and the Father rejoice when the power of the Cross is evidenced by healing in Jesus' name.

When the evangelists returned to report their victory over the "power of the enemy" (Luke 10:19), "Jesus, full of joy through the Holy Spirit, said, 'I praise you, Father, Lord of heaven and

earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure."

### Invitation to Know Jesus the Healer as Savior

We began with this thought that Jesus came to reign in the kingdom of life, as the "Prince of life" (Acts 3:15, KJV) who "has life in himself" as the "Father has life in himself." John 5:26. A king cannot give his subjects what he does not have, and Jesus came to give us life as He has life, even eternal life. "... (T)he Lord bestows his blessing, even life forevermore." Ps. 133:3. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." John 3:16, one of many scriptures that portray the Father's role in the Cross. While only Jesus "tasted death for everyone," it was all "by the grace of God." Heb. 2:9

Only Jesus the Savior has authority to place believers as family members into the kingdom of life, while delivering them out of the kingdom of sin and death, having made a blood-stained Cross-way of escape out of that kingdom. "Yet to all who received him, to those who believed in his name, he gave the right to become children of God -- children born not of natural descent, nor of human decision or a husband's will, but born of God." John 1:12.

We all bring to the problem of salvation from death and the overpowering evils of this world a sad state of strengthlessness, but the good news is that we are saved when we come to God empty-handed of our own works, confessing redemption by faith in the death and resurrection of His Son who died in order to be our Savior.

"Yet to all who received Him, to those who believed in His name, He gave the right to become children of God." John 1:12

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." John 14:6 (KJV).

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11 (KJV).

"For all have sinned and fall short of the glory of God." Rom. 3:23

"That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised Him from the dead, you will be saved." Rom. 10:9

"The Spirit and the bride say ,`Come!,' And let him who hears say, `Come!,' Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life. Rev. 22:17