## Healing

During His earthly ministry, Jesus demonstrated His victory over sickness and death through the miracles of healing He performed. The Bible records that He healed many afflicted with disease among the people. The question arises, however, “To what degree can we in the Church today expect victory over sickness and disease?” Let us investigate the biblical teaching on divine healing

### А. Causes of Illness

Where does sickness come from?[[1]](#footnote-1) According to Scripture, the main reason is the Fall of humanity into sin. In the apostle Paul’s words, “Just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned” (Rom 5:12). Since sickness is a manifestation of the power of death, we can confidently conclude that illness in general terms traces back to the sin of Adam in the Garden and the consequences that resulted from it.

This thesis finds confirmation in the observation that before the Fall, there was no disease (see Gen 1:31). Additionally, sickness is also absent in the New Creation (Rev 21:4). So then, sickness is present and active in the world only during the period of the Fall, in which we now live. Also notable is that in one instance, Jesus connected physical healing with the forgiveness of sin (Matt 9:1-8), thereby showing the association between the two.

Aside from the general effect of the Fall on humanity, some sickness is caused by personal sin. Both the Old and New Testament testify to this. Miriam was struck with leprosy when she and Aaron challenged Moses’ leadership (Num 12:9-10). Uzziah experienced the same when he dared to enter the temple of the Lord (2 Chr 26:16-19). Jehoram suffered illness due to his forsaking the God of Israel (2 Chr 21:15-19). The psalmist relates, “There is no soundness in my flesh because of Your indignation; there is no health in my bones because of my sin” (Ps 38:3).[[2]](#footnote-2) The book of Deuteronomy also enlightens us on this principle: “Yahweh will smite you with the boils of Egypt and with tumors and with the scab and with the itch, from which you cannot be healed” (Deut 28:27; сf. v. 35, 59-61).

In the New Testament, Paul reveals that believers can suffer due to disrespect for the Lord’s Supper (1 Cor 11:29-30). We also note instances where God directly afflicted someone because of disobedience, such as Zechariah (Lk 1:20), Elymas (Acts 13:11), and Herod (Acts 12:23). During the Great Tribulation, illness will be a method of divine punishment (Rev 16:2).[[3]](#footnote-3) In Jn 5:14, Jesus Himself suggests that sickness could arise from personal sin: “Behold, you have become well; do not sin anymore, so that nothing worse happens to you.”

Therefore, God can use physical illness to punish and correct. Therefore, James recommends to believers that along with prayer for healing, “confess your sins to one another, and pray for one another so that you may be healed” (Jam 5:16).

Moreover, sickness can occur due to demonic influence. In Luke 13:11, we read of a woman having a spirit of infirmity. Matthew 9:33 speaks of a demon causing muteness. We also recall Job’s illness inflicted by Satan (Job 2:5-7).

Common sense compels us to acknowledge that neglect or improper treatment of the body can lead to disease as well. The Old Testament actually proscribed specific hygienic laws that promote health (see below).

Finally, we consider Jesus’ encounter with the man born blind. His disciples asked, “Rabbi, who sinned, this man or his parents, that he would be born blind?” Jesus responded, “{It was} neither {that} this man sinned, nor his parents; but {it was} so that the works of God might be displayed in him” (Jn 9:2-3). Jesus revealed two things in His answer. First, not all sickness comes from personal sin. Second, God may not always reveal the cause of a disease, but rather He may reveal what He intends to do about it (сf. Jn 11:4).[[4]](#footnote-4)

### B. Divine Healing in the Word of God

**1. Old Testament**

In surveying the biblical teaching on healing, it is remarkable to note its consistency. In every period of biblical history, we encounter God’s promises to deliver His people from illness. The first recorded instance of prayer for healing is found in Gen 20:17-18, where God healed the household of Abimelech in answer to Abraham’s prayer.[[5]](#footnote-5) God gave the first promises of healing to Israel through Moses on condition of Israel’s obedience:

- I will put none of the diseases on you which I have put on the Egyptians; for I, Yahweh, am your healer (Ex 15:26).

- I will remove sickness from your midst. There shall be no one miscarrying or barren in your land; I will fulfill the number of your days (Ex 23:25-26).

- Yahweh will remove from you all sickness; and He will not put on you any of the harmful diseases of Egypt which you have known (Deut 7:15).

Duffield and Van Cleave correctly observe that in the above-cited passages, the Lord did not give temporary promises to specific individuals, but established a general principle that, one might assume, still remains in force. They also note that in Exodus 15:26, we encounter one of the “compound” names of God, namely יהוה רֹפְאֶךָ (*Yahweh-rofexa*, or “Yahweh your healer”), which is given to reveal a certain aspect of Yahweh’s relationship with His people – He is their healer.[[6]](#footnote-6)

We see a concrete fulfillment of these Old Testament promises in the case of Caleb, who at the age of 85, claimed to be “as strong today as I was in the day Moses sent me” at age 40 (Josh 14:11). Moses experienced the same, passing away at the age of 120: “His eye was not dim, nor his vigor abated” (Deut 34:7).

It is also worthy of mention that during Israel’s wandering in the wilderness, God provided healing for them from the bite of poisonous serpents (Num 21:7-9), which, in turn, served a symbol or “type” of redemption in Jesus (Jn 3:14). Other examples of Yahweh’s healing grace include: healing of Miriam (Num 12:12-15) and Namaan (2 Kin 5), Job’s restoration to health (Job 42:10), lengthening Hezekiah’s life (2 Kin 20), and resurrecting both the son of a widow (1 Kin 17:17-24) and the son of the Shunammite (2 Kin 4:18-37).[[7]](#footnote-7)

The Psalms also celebrate the Lord’s faithfulness in healing His people: “Who heals all your diseases” (Ps 103:3), and, “He sent His word and healed them” (Ps 107:20).

Moreover, God promises, “No evil will befall you, nor will any plague come near your tent” (Ps 91:10). Even if tragedy should strike the righteous, “Yahweh delivers him out of them all” (Ps 34:19).[[8]](#footnote-8) Yahweh especially promises health to those who help the poor (Ps 41:1-3).[[9]](#footnote-9) Aside from these general promises, we note a concrete instance when the psalmist received healing from the Lord (see Ps 16:10).[[10]](#footnote-10)

God also promises to bless those of advanced age: “The righteous man will flourish like the palm tree, he will grow like a cedar in Lebanon. Planted in the house of Yahweh, they will flourish in the courts of our God. They will still yield fruit in old age; they shall be full of sap and very green” (Ps 92:12-14). Their “youth is renewed like the eagle” (Ps 103:5).

In the Proverbs of Solomon, God promises those who diligently apply themselves to His Word “health to all their body” (Prov 4:22). Jeremiah addressed Yahweh as his healer: “Heal me, O Yahweh, and I will be healed” (Jer 17:14). Isaiah relates that at the time of Jerusalem’s restoration, “no resident will say, ‘I am sick’” (Isa 33:24).

**2. New Testament**

The New Testament confirms our impression that God’s will is to heal the sick. Healing characterized the earthly ministry of Christ (see Lk 4:38-40; 7:21-22).[[11]](#footnote-11) He healed various types of sickness: a withered hand (Mk 3:3-5), a flow of blood (Mk 5:21ff), blindness (Lk 18:35-42), lameness (Mk 2:12-12), dropsy (Lk 14:1-6), leprosy (Lk 17:11-14), fever (Mk 1:30-31), and many others. He displayed His authority over death by raising the dead (Matt 9:22-25; Lk 7:11-15; Jn 11).[[12]](#footnote-12)

It is also interesting to note how Jesus performed healing. Sometimes He healed with a word (Matt 8:13; сf. Acts 14:10), and sometimes through laying on hands (Mk 6:5; сf. Acts 9:17-18). At times, healing came after casting out a demon (Matt 9:32-33). In special cases, He used saliva for healing (Mk 7:33; 8:23). Sometimes healing power was released to those who touched His garments (Matt 14:36; сf. Acts 19:11-12). Similarly, the book of Acts records that once God even healed through the shadow of Peter (Acts 5:15-16; also see 19:11-12).

It is important to note that Jesus never refused healing to anyone who asked Him. Many instances specifically record that He healed everyone (Matt 4:23; 8:16; 9:35; 12:15; 14:14, 36; 15:30; 19:2; 21:14; Lk 6:18-19). Peter testified, “He went about doing good and healing all who were oppressed by the devil” (Acts 10:38).[[13]](#footnote-13) Duffield and Van Cleave see great significance in this fact:

It is a remarkable thing, and one worthy of a great deal of consideration, that Jesus healed every one who came to Him, or who was brought to Him, for healing…. One would have expected that, if it is not God’s Will to heal all who come to Him for healing in the Church age, there would have been some suggestion of this in the ministry of Jesus.[[14]](#footnote-14)

The New Testament not only relates cases where Jesus healed all, but also gives a specific example when He expressed His desire to heal. A leper approached Him with the words, “If You are willing, You can make me clean.” Jesus’ response: “Moved with compassion, Jesus stretched out His hand and touched him, and said to him, ‘I am willing; be cleansed’” (Mk 1:40-41). One can hardly dispute Purdy’s conclusion: “If anything stands out about Jesus’ view of sickness, it is that He is against it. It contradicts His will.”[[15]](#footnote-15)

Jesus often required faith of those requesting Him for healing (e.g., Mk 5:34-36; Matt 9:28; Jn 5:8-9; 11:40). Paul also underscored the importance of faith, when he fixed his gaze on a man lame from birth and saw “that he had faith to be made well” (Acts 14:9). When Jesus encountered someone with such faith, He rejoiced to see it (Matt 8:5-13; 15:22-28). We also note instances in Scripture where Jesus or His disciples could not heal because of people’s unbelief (Mk 6:5-6; Matt 17:19-20).[[16]](#footnote-16) We add that once Jesus asked a man whether he wanted to be healed (Jn 5:6). Evidently, the problem here was not Jesus’ unwillingness to heal, but the man’s lack of readiness to receive it.

Commenting on the need for faith in healing, White writes, “Even with Jesus himself visibly present, no healing was possible except ‘according to your faith’” (Matt 9:29).[[17]](#footnote-17) Although White correctly stresses the vital role of faith in Christ’s healing ministry, Harrison qualifies this by saying, “In some healings the matter of faith on the part of the sick seems to have been ignored completely in the spontaneity of Christ’s response,” for example, in Mk 1:31; Lk 7:12-15; 13:11-13; 14:4; 22:51.[[18]](#footnote-18)

In addition, in the Acts of the Apostles Jesus’ healing ministry continued in the Church. Even before Jesus departed, the disciples were sent out to heal (Matt 10:8).[[19]](#footnote-19) The ministries of Peter (Acts 3:1-10; 9:32-41) and Paul (Acts 14:8-10; 19:11-12; 20:9-12; 28:8-9) are especially remarkable in this regard. Yet, the ministry of healing was not limited to them, but God used others as well, like Stephen (Acts 6:8), Phillip (Acts 8:5-8), and Ananias (Acts 9:17-18).[[20]](#footnote-20)

In some cases of the apostles’ ministry, God healed everyone in need of it (Acts 5:16; 19:11-12; 28:9). White responds, “As the disciples shared the healing work in the earlier years, so the church continued to do so through the apostolic age.”[[21]](#footnote-21)

Possibly the most significant point in this discussion is God’s promise to the *Church* concerning healing:

- Is anyone among you sick? {Then} he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord; and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him. Therefore, confess your sins to one another, and pray for one another so that you may be healed (Jam 5:14-16).

- Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers (3 Jn 2).

Some may argue that God’s plan for healing in the Old Testament or the ministry of Jesus may not apply in the Church age. Yet, we see here a specific indication that the Lord plans to continue His healing ministry in the Church. We can confidently conclude, then, that God’s attitude toward sickness and healing has not changed.

Daniel Hayden objects to this interpretation.[[22]](#footnote-22) He feels that James is speaking of emotional healing from discouragement, not physical recovery. He advances the following arguments in support. First, this is the only instance in the epistles addressing prayer for healing. If it was an established principle, then it would appear in other places as well. Second, a previous context (Jam 5:7-11) speaks of perseverance in suffering, not deliverance from it. Third, the ill person here is not calling for those with gifts of healing (1 Cor 12:28), but for the elders, who typically deal with spiritual problems (Gal 6:1).

Furthermore, Hayden draws our attention to several key words in the text. In the phrase, “Is anyone among you sick,” we have the verb ἀσθενέω (*astheneo*). Its basic meaning is “weakness.” Of its 20 occurrences in the New Testament, 14 times it refers to weakness of the soul, especially so in the epistles (see Rom 14:1-2; 1 Cor 8:11-12). In the phrase, “The prayer offered in faith will restore the one who is sick,” we encounter the participle form of the verb κάμνω (*kamno*), i.е., “sick,” which occurs in the New Testament only here and in Hebrews 12:3, where it deals with the believer’s struggle against sin.

In addition, Hayden comments on the use in verse 16 of the verb ἰάομαι (*iaomai*), i.e., «heal». In Hebrews 13:3, this term refers to spiritual strengthening. Moreover, the mention of forgiveness of sins in this context corresponds with the idea of weakness of soul. Regarding the anointing with oil, Hayden considers this a means of supporting a spiritually weak individual (see Lk 7:38, 46; Matt 6:17). Finally, following this passage, James introduces the example of Elijah, who was “a man with a nature like ours” in the sense that he struggled with temptation as we do. Consequently, Hayden concludes that this passage is addressing emotion/spiritual problems and not physical ones.

E. William Male responds critically to the “soul sickness” interpretation of James 5.[[23]](#footnote-23) First, in the Bible in general anointing with oil is connected with prayer for physical healing. The apostles employed it in their ministry of healing (Mk 6:13).

Furthermore, although the term ἀσθενέω (*astheneo*) is frequently used in relation to emotional or spiritual weakness, it can mean physical illness as well. Male notes that it is employed when someone is in critical physical condition, even near death (see Lk 7:2; Jn 11; Acts 9:37; Phil 2:26-27). In addition, in Jam 5:13-14 three specific groups of people are highlighted: the “suffering,” the “cheerful,” and the “sick.” The first two groups are likely experiencing emotional stress or joy, while the third group is dealing with physical issues. In conclusion, Male asks the rhetorical question, “Should God have wanted to give us specific instructions for anointing and praying for the ill, how could He have said it more plainly than He has in James 5:13–16?”[[24]](#footnote-24)

We may add some thoughts to Male’s critique. When James mentions Elijah, the issue is not his spiritual or mental weakness, but his faith in prayer, which James insisted is necessary in prayer for healing. Additionally, in most cases in the New Testament the word ἰάομαι (*iaomai*), i.е., “to heal” (Jam 5:16), refers to physical recovery.

Furthermore, it is erroneous to claim that the general context of James chapter 5 supports Hayden’s position. The immediate context prior to the one we are examining does not deal with suffering, but with making an oath. One of the characteristics of James’ epistle is that it freely moves from one topic to another, often with no clear connection between the different contexts.

Finally, the “prayer of faith” mentioned in James 5:15 corresponds to Jesus’ requiring faith of those who came to Him for healing.[[25]](#footnote-25) Douglas Moo comes to the correct conclusion that this passage “resembles very closely narratives of physical healings in the gospels.”[[26]](#footnote-26)

An important aspect in the study of healing is the presence and activity of gifts of healing in the Church (1 Cor 12:9, 28-30). Unfortunately, the Bible does not discuss in detail the action of this gift. Nonetheless, we may assume that, like all spiritual gifts, this one also operates by the initiative of the Spirit (1 Cor 12:11). Many feel that this gift manifests spontaneously and unpredictably, which distinguishes it from receiving healing by personal faith. Here, God takes the initiative to manifest a gift of healing, and faith on the part of the recipient is not essential.

The final question we will ask the New Testament writers is why God heals? First, it is an expression of the Lord’s love (Matt 14:14). Second, any miracle, including divine healing, serves to confirm the gospel (Heb 2:3-4). Third, divine healing demonstrates the power of God and brings Him glory (Jn 9:3; 11:4, 40).[[27]](#footnote-27) Fourth, healing displays the nature of God’s Kingdom. Healing is one of the signs that the Kingdom has come in power (Lk 4:18; Matt 10:7-8; 11:4-6). Finally, the miracles of Jesus serve to confirm His deity (Jn 5:36).[[28]](#footnote-28)

### C. Healing and the Redemptive Work of Christ

Our survey of healing must include a study of its relation to the sufferings of Messiah. Matthew 8:16-17 is most enlightening in this regard: “When evening came, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill. {This was} to fulfill what was spoken through Isaiah the prophet: ‘He himself took our infirmities and carried away our diseases.’” Verse 17 is a quotation from Isaiah 53:4: “Surely our griefs He Himself bore, and our sorrows He carried.”

Isaiah chapter 53 concerns the crucifixion of Messiah. Both Isaiah and Matthew testify that Messiah took upon Himself not only our sins, but our sicknesses as well. Therefore, victory over sickness was accomplished on the cross. In Isaiah’s words:

He was despised and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face He was despised…. Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted…. All of us like sheep have gone astray, each of us has turned to his own way; but Yahweh has caused the iniquity of us all to fall on Him (Isa 53:3-6).

The word “grief” in the above text translates the Hebrew חְָלִי (*hali*). “Sorrows” is a translation of the Hebrew מַכְאֹב (*mahov*). The word חְָלִי (*hali*) nearly always refers to sickness or a wound in the body.[[29]](#footnote-29) The meaning “wounded soul” is very rare, appearing only in Ecclesiastes 5:16; 6:2. So then, we conclude that in Isaiah 53, Messiah takes upon Himself (on the cross) our physical ills.

Concerning the term מַכְאֹב (*mahov*), in most cases it is difficult to determine its exact meaning from context – it may refer to healing of soul as well as body.[[30]](#footnote-30) One clear example exists of physical healing (Job 33:19), and one of healing for the soul (Ecc 1:18). Therefore, although the usage of the term מַכְאֹב (*mahov*) cannot serve as confirmation of our thesis, neither does it contradict it. However, since the phrases “our griefs He Himself bore,” and “our sorrows He carried” are in parallel, it is very likely that מַכְאֹב (*mahov*) connotes physical healing as well.

Harrison gives this helpful summary:

Christ’s atonement not merely took away human sin (Jn. 1:29) but brought sickness and disease within His saving work as well. If this identification of the Servant with the crucified Lord is correct, it is entirely proper to see in the cross a basis for physical as well as spiritual healing.[[31]](#footnote-31)

Peter cites Isaiah 53 in 1 Peter 2:24, “By His wounds you were healed.” We recognize that the context of 1 Peter 2 speaks of the salvation of the soul, not of healing for the body. It appears, then, that Peter relates Isaiah 53:4-5 primarily to spiritual salvation. This corresponds to the Septuagint translation, which also relates this passage to spiritual salvation. In the Septuagint, instead of the words “our sicknesses He Himself bore” contained in the Hebrew text, we read οὗτος τὰς ἁμαρτίας ἡμῶν φέρει, i.е., “Our sins He bore.” Peter begins verse 24, in fact, with these words. Still, Peter’s application of Isaiah 53:4-5 to spiritual salvation does not nullify its original meaning in relation to physical healing.

### D. Sickness among God’s People

We must turn now to examine another facet of the question – the experience of God’s people in regard to divine healing. We encounter examples where not everyone received healing, both in Scripture and in our personal experience.

In 2 Kings 13:14, for example, Elisha “became sick with the illness of which he was to die.” Additionally, King Asa “was diseased in his feet” (1 Kin 15:23), the prophet Ahijah “could not see, for his eyes were dim because of his age” (1 Kin 14:4), and Hezekiah nearly died of a disease, but was subsequently healed (2 Kin 20).

Isaac was also afflicted with poor vision (Gen 27:1, 19-23), as was the priest Eli (1 Sam 3:2). Jacob had a limp (Gen 32:31).[[32]](#footnote-32) Unlike Caleb and Moses, when David aged, he could no longer engage in battle (2 Sam 21:15-17). Finally, the Old Testament relates several cases of barren women: Sarah, Rebekah, Rachel, Anna, Elizabeth. Yet, in the end, they were all enabled to miraculously conceive.

The classic example of sickness in the Old Testament narrative concerns Job. Yahweh allowed Satan to afflict him with sore boils for, apparently, a long period of time. However, in this case as well, God eventually restored his health (Job 42:10).

The New Testament records that during his first missionary journey, the apostle Paul became ill (Gal 4:13).[[33]](#footnote-33) Epaphroditus was sick to the point of death (Phil 2:27). Nonetheless, God healed him. Yet, it is curious for Paul to write that God “had mercy on him,” as if Paul was not certain as to whether Epaphroditus’ recovery was the Lord’s will for all or a special act of mercy. Moreover, in 1 Tim 5:23 Paul speaks of Timothy’s frequent stomach ailments. Paul also left Trophimus sick at Miletus (2 Tim 4:20). What happened to Trophimus afterward is not known.

Likely, the most debated passage concerning divine healing is 2 Corinthians 12:7-9, where Paul relates about his “thorn in the flesh.” Was this an illness that Jesus refused to heal?

Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to torment me – to keep me from exalting myself. Concerning this I implored the Lord three times that it might leave me. And He has said to me, “My grace is sufficient for you, for power is perfected in weakness” (2 Cor 12:7-9a).

“Thorn” is a translation of the Greek term σκόλοψ (*skolops*). In the Septuagint, it can carry its basic definition of a physical thorn (Hos 2:6; Sirach 43:19), or it can have a metaphorical meaning of oppression from surrounding nations (Num 33:55; Ezek 28:24). If Paul was operating on this metaphorical meaning, then the word “thorn” would connote the persecution and suffering he encountered in his gospel ministry.

This interpretation finds support in the context surrounding this passage. The following verses contain the term “weakness” three times in association with such experiences as “insults, distresses, persecutions, difficulties for Christ's sake.”

Most gladly, therefore, I will rather boast about my weaknesses (ἀσθενεία), so that the power of Christ may dwell in me. Therefore I am well content with weaknesses (ἀσθενεία), with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak (ἀσθενεία), then I am strong (2 Cor 12:9b-10).

The term “weakness” is the Greek ἀσθενεία (*astheneia*). It can denote: “sickness,” “physical limitation,” or “inadequacy,” sometimes in a moral sense.[[34]](#footnote-34) Looking at the context of our passage, the most appropriate definition is “physical limitation,” since in his own strength, Paul could not cope with all the difficulties which he encountered in his work for the Lord.

Acts 20:23 also confirms our thesis, where the Lord spoke to Paul about coming persecutions: “The Holy Spirit solemnly testifies to me in every city, saying that bonds and afflictions await me.” This seems a clear parallel to Paul speaking about his “thorn in the flesh.”

We also find support in the absence of the preposition ἐν (*en* – “in”) before the phrase τῇ σαρκί (*te* *sarks* –“the flesh”). If Paul had intended to indicate his physical body, he likely would have inserted the preposition “in” to specify the location of the “thorn.” Without the preposition, the translation is less definite and a literal rendering would yield, “Thorn in relation to the flesh.” This could indicate a metaphorical meaning for σάρξ (*sarks*), i.e. “flesh,” in the sense of “life experience.”[[35]](#footnote-35)

Because of the above-mentioned findings in this section, many conclude that it is not always God’s will to heal the sick. We will look in detail later at the teaching of some proponents of this view. In anticipation of that discussion, we will cite here the Catholic view, which expresses this position well: “But he did not heal all the sick. His healings were signs of the coming of the Kingdom of God,”[[36]](#footnote-36) and, “Even the most intense prayers do not always obtain the healing of all illnesses.”[[37]](#footnote-37) The reason is:

Illness can lead to anguish, self-absorption, sometimes even despair and revolt against God. It can also make a person more mature, helping him discern in his life what is not essential so that he can turn toward that which is. Very often illness provokes a search for God and a return to him.[[38]](#footnote-38)

The Evangelical scholar Douglas Moo affirms this position as well. Speaking in general terms, he feels that salvation of the soul is available in this life and salvation of the body – in the next when our bodies are redeemed (Rom 8:23). For the present, we “groan” in our mortal bodies anticipating that day.[[39]](#footnote-39)

### E. Value of Medical Therapy

The most common recourse for healing in the world has been and continues to be medical intervention. The Bible mentions the use of medical approaches as well.[[40]](#footnote-40) The Torah relates that God’s people were to observe certain hygienic and other practices that promote good health. Harrison mentions the following:[[41]](#footnote-41) observing a day of rest (the Sabbath), circumcision, and taboos on adultery, incest, homosexuality and intercourse during menstruation.

Other regulations included taboos on touching corpses and eating blood, fat, or pork. Food and water were kept away from contact with unclean animals. Excretions were to be covered up and done outside the camp (Deut 23:13). Certain laws were in place concerning leprosy (Lev 13-14), childbirth (Lev 12), and various emissions from the body (Lev 15).

Exodus 21:19 hints at medical remedies employed in ancient Israel. Jeremiah mentions physicians in Jeremiah 8:22, as does Jesus in Luke 4:23. Luke himself was a physician (Col 4:14). Treatment options included balsam (Jer 8:22), a cake of figs (Isa 38:21), oil (Isa 1:6; Lk 10:34), and wine (Lk 10:34; 1 Tim 5:23).[[42]](#footnote-42) Proverbs 17:22 reads, “A joyful heart is good medicine.”

Nonetheless, the references to medical interventions in Scripture are few. The Bible, in fact, insists that Yahweh is the source of healing. Asa violated this principle when “he did not see Yahweh, but the physicians” (2 Chr 16:12). Harrison believes that Asa’s case involved not only a lack of trust in the Lord, but the type of medical therapy he sought in those days – it was typically connected with superstition and magic. Therefore, he concludes,

Contemporary Near Eastern medicine posed a real threat to Israel’s faith because the Sinai covenant demanded that the nation trust in God alone for healing, not in human skills, magic, or superstitious practices.[[43]](#footnote-43)

Hejzlar summarizes the biblical view on medicine as follows.[[44]](#footnote-44) He recognizes that, on the one hand, the Bible says relatively little of natural means of healing. The reason for this is the focus on Yahweh as the Healer of His people. In addition, divine healing was a sign of His presence and activity among His people. On the other hand, the Bible does not speak negatively about medicine. Even the proponents of healing by faith (see below) recommend employment of natural means of healing until full recovery. Hejzlar concludes by saying that Scripture does not forbid medical care, but also does not recommend it. Divine healing, rather, is emphasized and medical intervention is practically edged out of the picture.[[45]](#footnote-45)

Finally, Duffield and Van Cleave rightly comment that modern medical care in no way eliminates the need for supernatural healing. Modern medicine is far from being able to cure all diseases.[[46]](#footnote-46)

### F. Healing in Extrabiblical Contexts

**1. Antiquity**

We will briefly comment on how the ancients viewed healing.[[47]](#footnote-47) Egypt hosted a fully developed medical system including physical examination, diagnostics, and therapy. Nonetheless, a strong undertone of superstition and magic accompanied the system. In Babylon, illness was associated with the activity of demons. Therefore, exorcism was thought necessary to heal disease.

**2. Intertestamental Period**

The intertestamental books of *Sirach* and *Tobit* touch on both medical treatment of disease and supernatural healing.[[48]](#footnote-48) Regarding natural means of therapy, we read,

Cultivate the physician in accordance with the need of him. For him also hath God ordained. It is from God that the physician getteth wisdom, and from the king he receiveth gifts. The skill of the physician lifteth up his head, and he may stand before nobles. God hath created medicines out of the earth, and let not a discerning man reject them (*Sirach*, 38.1-4).

And the angel said unto him, “Open the fish, and take out its gall and the heart and liver and put them by thee, and cast away the inwards; for its gall and heart and liver are for an useful medicament” (*Tobit*, 6.5, сf. 11.7-12).

On the other hand, the book of Enoch ascribes healing to the activity of angels rather than to medical intervention (*1 Еnoch* 10.7; 40.9). In the intertestamental times, sickness was sometimes thought to be the result of demonic activity (*Tobit* 3.7-8; *1QapGen ar* 20). Finally, according to some rabbis, Messiah will bring healing to the world.[[49]](#footnote-49)

**3. Church History**

**а. Early Church and Middle Ages**

Documents from early Church history abound with references to cases of divine healing well after the apostolic period ended. Some examples include:[[50]](#footnote-50)

Justin Martyr (2nd c.): And now you can learn this from what is under your own observation. For numberless demoniacs throughout the whole world, and in your city, many of our Christian men exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed and do heal, rendering helpless and driving the possessing devils out of the men, though they could not be cured by all the other exorcists, and those who used incantations and drugs (*2* *Apology*, 6).

Irenaeus (2nd c.): Wherefore, also, those who are in truth His disciples, receiving grace from Him, do in His name perform [miracles], so as to promote the welfare of other men, according to the gift which each one has received from Him. For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe [in Christ], and join themselves to the Church. Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years (*Against Heresies*, 2.32.4).

Tertullian (3rd c.): The clerk of one of them who was liable to be thrown upon the ground by an evil spirit, was set free from his affliction; as was also the relative of another, and the little boy of a third. How many men of rank (to say nothing of common people) have been delivered from devils, and healed of diseases (*To Scapula*, 4).

Origen (3rd c.): And some give evidence of their having received through this faith a marvellous power by the cures which they perform, invoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of His history. For by these means we too have seen many persons freed from grievous calamities, and from distractions of mind, and madness, and countless other ills, which could be cured neither by men nor devils (*Against Celsus*, 3.24).

Both the third century Clement of Alexandria (*Letters*, 12) and the fifth century Theodore of Mopsuestia (*Life of Christ*) add their testimony of miracles and healings in their day. Cottle cites even later reports of supernatural healing in church history: “Gifts of healing, however, have never been totally absent from the Church’s life. Francis of Assisi, Luther, Wesley, the Waldenses, the early Moravians, the Quakers, and others have experienced these gifts intermittently throughout church history.”[[51]](#footnote-51) Concerning the Moravians, Count Zinzendorf (18th c.) wrote:

We have undeniable proofs thereof. In the healing of maladies in themselves incurable, such as Cancer, Consumption, and when the patient was in the agonies of death, all by means of prayer of word.[[52]](#footnote-52)

John Wesley, who witnessed many miracles in his gospel ministry, gives the following accounts:[[53]](#footnote-53)

When Mr. Shepherd and I left Smeton, my horse was so exceedingly lame that I was afraid I must have lain by too…. I was thoroughly tired, and my head ached more than it had done for some months…. I then thought, “Cannot God heal either man or beast, by any means, or without any?” Immediately my weariness and headache ceased, and my horse’s lameness in the same instant. Nor did he halt any more either that day or the next.

The three first days my head ached more or less all day long, and I was half asleep from morning till night. The third day, on Wednesday, in the afternoon, my memory failed almost entirely. In the evening I sought my remedy in prayer. On Thursday morning my headache was gone. My memory was as strong as ever.

Cottle comments on the disappearance of spiritual gifts in Church History,

The operation of these gifts gradually diminished, due, no doubt, to the growth of ecclesiasticism and asceticism. The ritual of the Church became formalized and impersonal while the ascetic temper relegated physical healings to a relatively insignificant place. In fact, pain and sickness were sometimes considered to be the indispensable ministers of God to the soul.[[54]](#footnote-54)

Hejzlar believes that another reason for the disappearance of healing gifts was that in the Middle Ages, people expected miracles to happen only in the lives and ministries of those later to be canonized as Saints. He also relates that many Reformers poorly supported this idea. Luther did not believe in divine healing until his comrade Melanchthon was healed through his own prayer. Calvin taught, “The gift of healing disappeared with the other miraculous powers which the Lord was pleased to give for a time, that it might render the new preaching of the gospel forever wonderful.”[[55]](#footnote-55) He also thought that God predestines people’s physical condition – whether they will be well or sick.[[56]](#footnote-56)

**b. The Sacrament of Extreme Unction**

In the course of Church history, a practice developed among Roman Catholics and Eastern Orthodox known as “Extreme Unction.” The rite is intended for the sick, particularly before death. It is not so much a prayer for physical recovery, as it is a resignation to one’s fate and preparation for death.[[57]](#footnote-57)

In the West, Peter Lombard (1096-1160) and Thomas Aquinas (1125-1274) especially developed this idea. Lombard called it a “sacrament.” The Council of Trent (1543) decreed that the Church should perform this sacrament only before death.[[58]](#footnote-58)

In his commentary of Catholic theology, Hill enlightens us on this departure from the biblical norm for praying for the sick.[[59]](#footnote-59) The Church prayed less for the sick for several reasons. It undervalued people’s physical health, often considered illness a punishment for personal sins, and associated miracles more with veneration of Church relics than with prayer.

However, during the Second Vatican Council (1962-1965) changes took place with this practice. The original meaning of the sacrament was restored – prayer for physical healing.[[60]](#footnote-60) In addition, Holy Communion was considered a means to receive healing.[[61]](#footnote-61)

According to official Catholic doctrine, Extreme Unction can bring both spiritual and physical benefit: “This assistance from the Lord by the power of his Spirit is meant to lead the sick person to healing of the soul, but also of the body if such is God's will.”[[62]](#footnote-62) The Catechism of the Catholic Church lists the following effects the sacrament can provide:

- the uniting of the sick person to the passion of Christ, for his own good and that of the whole Church;

- the strengthening, peace, and courage to endure in a Christian manner the sufferings of illness or old age;

- the forgiveness of sins, if the sick person was not able to obtain it through the sacrament of Penance;

- the restoration of health, if it is conducive to the salvation of his soul;

- the preparation for passing over to eternal life.[[63]](#footnote-63)

We are intrigued (and alarmed) by the first point. It is claimed that receiving Extreme Unction is “a participation in the saving work of Jesus,”[[64]](#footnote-64) and, as Paul wrote, fills up “what is lacking in Christ’s afflictions for the sake of his Body, that is, the Church.”[[65]](#footnote-65) Our sufferings for Christ add nothing to His redemptive work (see chp. 13, section A).

The corresponding Orthodox practice gives emphasis to spiritual restoration. Meyendorff writes:

Healing is requested only in a framework of repentance and spiritual salvation, and not as an end in itself. Whatever the outcome of the disease, the anointing symbolized divine pardon and liberation from the vicious cycle of sin, suffering, and death, in which fallen humanity is held captive.[[66]](#footnote-66)

The Orthodox writer Shmeman describes the rite as follows:

The genuine healing of an individual does not consist of a renewal – a temporary one! – of his physical health, but in an actual change in his *perception* of sickness, suffering and death itself.... The goal of this sacrament is an alteration in one’s own understanding and acceptance of suffering and sickness, in one’s acceptance of them as a gift of the sufferings of Christ.[[67]](#footnote-67)

Metropolitan Ilarion concurs:

The anointing with oil connects the ill person with the sufferings of Christ, makes the illness itself become a salving and healing measure against spiritual death. Many saints accepted the illnesses sent to them with thanksgiving as an opportunity to escape eternal torment.[[68]](#footnote-68)

On the other hand, other Orthodox writers value the rite for physical healing.[[69]](#footnote-69) In his book *The Orthodox Doctrine of the Apostolic Eastern Church*, Potessaro writes, “Unction is a solemn ceremony, in which the priest anoints the sick with oil, and prays that God may heal him, and forgive him his sins.”[[70]](#footnote-70)

**c. Modern Views**

Aside from the Catholic and Orthodox rites, we encounter an entire spectrum of views on divine healing among Evangelicals. On the one hand, some categorically reject the idea that divine healing is present in the Church today. Others claim that this blessing is for all believers. Other seek to occupy a middle position between them.

As just mentioned, the conviction exists among some Evangelical believers that the operation of divine healing ended after the apostolic age. Therefore, in our day one must not expect supernatural healing from the Lord. Supports of this view defend their position in the following manner.[[71]](#footnote-71) Jesus gave the ministry of healing to His immediate disciples (along with another 70), not to believers in general. The book of Acts records that *apostles* performed miracles of healing: “At the hands of the apostles many signs and wonders were taking place among the people” (Acts 5:12). Paul stated that miracles were “signs of a true apostle” (2 Cor 12:12). In addition, just as God gave New Testament revelation only in the first century, He displayed miraculous power only in that period as well.

However, convincing arguments overthrow that opinion.[[72]](#footnote-72) First, James 5:14-16 speaks of healing in the Church apart from apostolic ministry. Second, according to 1 Corinthians 12:28, God gave gifts of healing to the entire Church. We have no reason to assume that He would withdraw that grace from His people.

In addition, the claim that only apostles performed healing in the first century in false. The book of Acts shows others participating in miracle ministry, including healing the sick, namely, Phillip, Stephen, and Ananias (Acts 6:8; 8:7; 9:17-18). Furthermore, we agree with this group that miracles are given to confirm the gospel (Heb 2:4), but argue that the gospel is still in need of supernatural confirmation today. How does the unbelieving world of today differ from that of the first century?

Moreover, we affirm that the healing of the sick is a manifestation of the coming Kingdom of God. If God’s Kingdom is being manifest in the Church today, then one would expect the signs of its appearing to be present as well, including divine healing. Finally, this position contradicts the multitude of testimonies by Christians, both in church history and today, of God’s supernatural interventions in their personal lives in the area of physical healing.

Next, we need to discuss the healing movement in the Church that began in the late 19th century and continued on into the 20th as well. Certain teachers discovered that Jesus took upon Himself on the cross both our sins and our sicknesses.[[73]](#footnote-73) Consequently, God’s will is to heal all believers in this life. Along with this, a number of prominent healing ministries arose, namely those of Smith Wigglesworth, John G. Lake, F. F. Bosworth, Mary Baker Eddy, A. B. Simpson, and John Alexander Dowie. This healing movement resurged in the 1940’s and 1950’s among such notables as William Branham, Oral Roberts, Kenneth Hagin, T. L. Osborn, and others. What did theses healing evangelists teach about divine healing.[[74]](#footnote-74)

As a rule, they strongly believed that Christians can live healthy lives. God’s will is healing for all. God “does not show partiality,” including the question of who should receive healing. God’s will is made known in His Word, which teaches healing for all. Jesus does not change (Heb 13:8). He came to “do the will of Him who sent Me.” (Jn 6:38), which includes bodily healing. What Jesus did in the first century, He is ready to do now as well. Kenneth Hagin boldly claims,

I am fully convinced… that it is the plan of Our Father God, in His great love and in His great mercy, that no believer should ever be sick; that every believer should live his full lifespan down here on this earth; and that every believer should finally just fall asleep in Jesus.[[75]](#footnote-75)

It is claimed that there is no benefit in being sick. Disease enslaves the sufferer, drains the resources of the Church, and becomes burdensome to those who must care for the ill. God receives no glory from illness. In Scripture, sickness is assigned such inglorious designations as “bondage” (Lk 13:16) and “oppression by the devil" (Acts 10:38). In support of healing for all, proponents cite Isaiah 53, which teaches that Messiah’s redemptive work included provision for healing and was completed on the cross,. Therefore, all that remains is to receive the provision of healing. In addition, Hebrews chapters 8-9 teach that believers in Christ are in a better covenant than Old Testament saints were. Yet, even in the Old Testament, God promised healing.

It is also argued that the body is the temple of the Holy Spirit. The body, then, should be healthy as a fit temple for God’s Spirit. God’s plan of salvation includes the whole person: spirit, soul, and body. Moreover, if sickness is God’s method for spiritual training, then why do we seek help from medical science? Are we not thereby undermining God’s spiritual work in our lives? Equating sickness with the sufferings of Christ is inappropriate. The latter consist only in sufferings connected with Christian living or ministry (see 2 Cor 11:23-25).

In this view, the key to receiving healing from the Lord in faith expressed in words, i.e., one must confess one’s healing. More people would receive healing if the healing message was preached. Without the Word, faith will be lacking (Rom 10:17). Osborn writes,

Whenever healing is preached with its full benefits for *all*, and people give heed to the word preached, faith is *always* imparted and people are *always* healed. This method *never* fails. Faith never fails.[[76]](#footnote-76)

Therefore, Osborn counsels believers to walk in faith regarding divine healing:

We may accept the evidence of our senses as true in *natural things*; but in *spiritual things*, when this evidence contradicts God’s Word, then we ignore our senses and believe what the Word of God says.[[77]](#footnote-77)

People do not receive healing not only by lack of good teaching on the subject, but other factors may interfere as well, such as personal sin, unforgiveness toward others, lack of perseverance in faith, and neglect of one’s health. Additional aids to healing include prayer in agreement with others (Matt 18:19), anointing with oil (Jam 5:14), and partaking the Lord’s Supper. It is thought that the broken body of Christ, represented in the bread of communion, can provide physical healing.

This teaching also recognizes the manifestation of gifts of healing, where the Holy Spirit takes initiative to impart to the ill person healing virtue. Hagin comments on this special healing anointing:

One can be anointed, as God wills, with healing power to minister healing. And *when that person lays hands on the sick in obedience to this spiritual law, the contact of those anointed hands will**transmit God's**healing power to the sick.* The believer also has to exercise faith for this Law of Contact and Transmission to work. The woman with the issue of blood (Matthew 9) is an example of this.[[78]](#footnote-78)

Some submit this teaching to the following criticisms. First, they accuse it of expecting too much from God in this life. The phrase “hyper-realized eschatology” is used, meaning that things reserved only for the future Kingdom are expected to manifest at the present time.[[79]](#footnote-79) Second, this system overburdens the sick person in requiring them to acquire faith in order to obtain healing.[[80]](#footnote-80) Third, lack of success in receiving healing can led to deep disappointment and disillusionment, not only in healing, but in the Lord Himself. In addition, it seems that faith has center stage, not God. God is not allowed to be sovereign in His actions in regard to healing the sick.

Hejzlar voices the objection that Hebrews chapter 11 lists Old Testament heroes who exercised faith, but did not receive the promise. They expressed their faith in perseverance. He also points to the lessons learned from life experience, which make it problematic to take an extreme position on healing.[[81]](#footnote-81)

A third approach to healing was championed by the Catholic priest Francis Macnutt.[[82]](#footnote-82) Macnutt practiced so-called “soaking prayer.” The minister of healing must pray long and frequently for the sick individual until he or she recovers. He points to the instance where Jesus prayed with persistence for a blind man (Mk 8:22-25). Macnutt concludes that some diseases are harder to cure by prayer than others.[[83]](#footnote-83) Therefore, the quantity of prayer must increase. In this system, “faith” finds expression not so much in receiving a promise of healing as in consistency in prayer and seeking God.

Although Macnutt recommended praying with high anticipation of a positive result, he denies that all will be healed. He feels that the Lord may withhold healing in order to accomplish a greater goal in the life of the sick person through illness (e.g. Gal 4:13).

However, we have difficulty finding in Scripture sufficient justification for “soaking prayer,” which Macnutt also admits. In nearly all cases of healing in the Bible, the sufferer received healing through faith and recovered immediately.

Another approach to healing features the ministry and teaching of Charles Farah.[[84]](#footnote-84) For him, claiming that God will heal everyone is a presumptuous one, since the Bible contains no such promise. Complete healing awaits us when God’s Kingdom appears. Farah considers the doctrine of divine healing a mystery: “Healing is related to the mystery of the Kingdom of God,”[[85]](#footnote-85) and, “Healing is such a complex business that no one but God really has the answers.”[[86]](#footnote-86)

In Farah’s opinion, the ill person (or the one praying for that individual) must receive a specific promise from the Spirit that it is God’s will to heal in that instance. Only then can one have confidence to anticipate a miracle. When that special word from the Lord comes, supernatural faith arises, which is necessary to receive the miracle. Even if the Bible promises healing, Farah objects that such a mechanical approach to God results in Him being “bound to the words of a book and (He) becomes the captive of His Word rather that its Creator.”[[87]](#footnote-87)

Hejzlar holds to a similar view.[[88]](#footnote-88) He cites Romans 8:23 as evidence that believers will share in the suffering of this life, including disease. The examples of healing in the Gospels and Acts are simply foretastes of the coming Kingdom, but we have no guarantee of healing at the present time.

Along with Farah, Hejzlar reasons that special faith is needed to receive a miracle of healing, but that this kind of faith comes only as God wills it. Some early healing preachers shared this conviction as well, such as A. B. Simpson, Charles. S. Price, and R. A. Torry. Unlike Hejzlar, though, Simpson taught that God is ready to give this special faith to all who ask Him.

In evaluation of the view of Farah and Hejzlar, we object that they undervalue the authority of God’s written Word and thereby are in danger of undermining the faith of the Church in the Bible. The truth is that God is indeed “bound” by His Word. It is His self-expression. He always acts consistent with what He says. In addition, Farah’s appeal in his book to many instances of failed healings demonstrates that he bases his convictions more on personal experience than on biblical revelation.

### G. Conclusions

In conclusion, we freely acknowledge that the doctrine of divine healing is hard to clearly determine and remains a “painful” question. However, in light of all the evidence cited above, it would be difficult to deny that God indeed provides healing through the redemptive work of Jesus Christ on the cross, and that it is available to all believers today.

At the same time, we must seriously consider the experience of the Church and individual believers where the biblical promises of healing for God’s people are not always realized. Attempting to consider both sides of the question, Vernon Purdy writes:

The will of God, normally, is that the believer be healthy. This does not mean believers don’t get sick. We live in a fallen world. Sickness does not mean we are poor excuses for Christians. The believer can trust God for basic needs being met, health being one of them. Can God use sickness in our lives? Absolutely, but He revealed himself in the ministry of Jesus Christ as a God of healing and restoration.[[89]](#footnote-89)

In an attempt to embrace all sides of the question, we will propose the following approach for obtaining divine healing. First, in light of the promises of God in Scripture concerning healing, the ill person can pray with confidence for divine healing and receive it by faith. Second, it is advisable to have others agree in prayer (Matt 18:19) and to receive prayer from church leaders (Jam 5:14-15). Receiving ministry from those with proven gifts of healing (1 Cor 12:9) is also coveted. Third, according to 1 Corinthians 11:30-32 and James 5:16, one must confess sin that may have resulted in the sickness.

Fourth, one should actively resist the temptation to discouragement or disillusionment if the healing does not manifest immediately or only partially. Just as sickness is an attack against the body, discouragement is a satanic attack against the soul and should be vigorously resisted. Fifth, one should avail oneself of medical support until full recovery occurs.

Finally, the ill person should anticipate our future bodily resurrection at the Coming of Christ, “Who will transform the body of our humble state into conformity with the body of His glory” (Phil 3:21). If for some reason the individual does not obtain healing in this life, that person will certainly enjoy ultimate victory through the resurrection. One way or another, we win!

In addition, we agree with Duffield and Van Cleave that a person can lose a healing received.[[90]](#footnote-90) They suggest two ways this can happen: personal sin (see Jn 5:14) and doubt (see Matt 14:30). Therefore, they recommend that those who have received divine healing maintain an atmosphere of faith, praise God for the healing received, tell others about the miracle, read the Word, develop faith for healing, and walk in obedience to the Lord and serve Him.

1. Purdy V. Divine Healing // Horton S. M. Systematic Theology. – Rev. Ed. – BookMasters. Kindle Edition. – P. 558-559. [↑](#footnote-ref-1)
2. Cottle R. E. Healing, Gifts of // BromileyG. W. The International Standard Bible Encyclopedia. – Grand Rapids, MI: Eerdmans, 1979–1988. – V. 2 – P. 647. [↑](#footnote-ref-2)
3. Ibid. [↑](#footnote-ref-3)
4. Ibid. [↑](#footnote-ref-4)
5. Duffield G. P., Van Cleave N. M. Foundations of Pentecostal Theology. – Los Angeles, CA: L.I.F.E. Bible College, 1983. – P. 374. [↑](#footnote-ref-5)
6. Ibid., p. 375, 378. [↑](#footnote-ref-6)
7. Ibid., p. 375, 377. [↑](#footnote-ref-7)
8. Ibid., p. 375. [↑](#footnote-ref-8)
9. Cottle, v. 2, p. 647. [↑](#footnote-ref-9)
10. Ibid. [↑](#footnote-ref-10)
11. The New Testament mentions 21 instances where Jesus healed the sick (Moo D. J. Divine Healing in the Health and Wealth Gospel // Trinity Journal. 1988. Vol. 9. P. 193). [↑](#footnote-ref-11)
12. Heidenreich observes that most of Jesus’ miracles were performed on chronically ill people. He reaches the incorrect conclusion, though, that people should just tolerate acute illnesses since they profit them in the end. In his opinion, such illnesses are a gift of love wrapped in pain (Heidenreich A. Healings in the Gospels. – Edinburg, Floris Books, 1980. – P. 25-28). [↑](#footnote-ref-12)
13. It is interesting to compare two cases that seem inconsistent. In Luke 5:17, we read, “The power of the Lord was present to heal,” which may imply that it was not always in manifestation. On the other hand, when the woman with hemorrhage touched the garment of Jesus, His power immediately flowed into her (Mk 5:27-29), which seems to imply that His power was always available to the touch of faith. [↑](#footnote-ref-13)
14. Duffield, Van Cleave, p. 381-382. [↑](#footnote-ref-14)
15. Purdy, p. 566. [↑](#footnote-ref-15)
16. Chappell P. G. Heal, Healing // Elwell W. A. Evangelical Dictionary of Theology. – 2nd ed. – Grand Rapids, MI: Baker Academic, 2001. – P. 539. [↑](#footnote-ref-16)
17. White R. E. O. Heal, Health // Elwell W. A. Evangelical Dictionary of Biblical Theology. – Grand Rapids, MI: Baker Book House, 1996. – P. 329. [↑](#footnote-ref-17)
18. Harrison R. K. Heal // BromileyG. W. The International Standard Bible Encyclopedia. – Grand Rapids, MI: Eerdmans, 1979–1988. – V. 2 – P. 646. [↑](#footnote-ref-18)
19. White, p. 328. [↑](#footnote-ref-19)
20. Duffield, Van Cleave, p. 384. [↑](#footnote-ref-20)
21. White, p. 329. [↑](#footnote-ref-21)
22. Hayden D. R. Calling the Elders to Pray // Bibliotheca Sacra. 1981. Vol. 138. P. 258-265. [↑](#footnote-ref-22)
23. Male E. W. “Divine Healing” according to James 5 // Grace Journal. Vol 1. № 2. 1960. P. 23-30. [↑](#footnote-ref-23)
24. Male, p. 26. [↑](#footnote-ref-24)
25. Chappell, p. 539. [↑](#footnote-ref-25)
26. Moo, p. 206. [↑](#footnote-ref-26)
27. Duffield, Van Cleave, p. 394. [↑](#footnote-ref-27)
28. Osborn T. L. Healing the Sick. Tulsa, OK: Harrison House, 1992. – P. 22. [↑](#footnote-ref-28)
29. See Deut 7:15; 28:59, 61; 1 Kin 17:17; 2 Kin 1:2; 8:8-9; 13:14; Isa 1:5; 38:9; Jer 6:7; 10:19; Hos 5:13; Ps 40:4; 2 Chr 16:12; 21:15-19. [↑](#footnote-ref-29)
30. See Ex 3:7; Jer 30:15; 45:3; 51:8; Ps 32:10; 38:17; 69:26; Ecc 2:23; Lam 1:12, 18; 2 Chr 6:29. [↑](#footnote-ref-30)
31. Harrison, v. 2, p. 645. [↑](#footnote-ref-31)
32. Hejzlar P. Two Paradigms for Divine Healing. – London: Brill, 2010. – С. 69. [↑](#footnote-ref-32)
33. Duffield and Van Cleave assume that Paul recovered, otherwise he could not have conducted such an active ministry as described in his epistles. In addition, when listing his difficulties, Paul does not mention illness (see 2 Cor 11:23-33). See Duffield, Van Cleave, p. 411. [↑](#footnote-ref-33)
34. Arndt W., Danker F. W., Bauer W. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. – 3rd ed. – Chicago, IL: University of Chicago Press, 2000. – P. 142 (Abbreviated BDAG). [↑](#footnote-ref-34)
35. Noted in Moo, p. 200-201. [↑](#footnote-ref-35)
36. Catechism of the Catholic Church, № 1505. https://www.vatican.va/archive/ENG0015/\_INDEX.HTM. [↑](#footnote-ref-36)
37. Ibid., № 1508. [↑](#footnote-ref-37)
38. Ibid., № 1501. [↑](#footnote-ref-38)
39. Moo, p. 202-203. [↑](#footnote-ref-39)
40. White, p. 328. [↑](#footnote-ref-40)
41. Harrison, v. 2, p. 643-644. [↑](#footnote-ref-41)
42. Cottle, v. 2, p. 647-648. [↑](#footnote-ref-42)
43. Harrison, v. 2, p. 645. [↑](#footnote-ref-43)
44. Hejzlar, p. 226, 236-239. [↑](#footnote-ref-44)
45. Ibid., p. 240. [↑](#footnote-ref-45)
46. Duffield, Van Cleave, p. 409. [↑](#footnote-ref-46)
47. Harrison, v. 2, p. 641-642. [↑](#footnote-ref-47)
48. Nickelsburg W. E. Ancient Judaism and Christian Origins. Minneapolis: Fortress Press, 2003. – P. 72-73. [↑](#footnote-ref-48)
49. White, p. 328. [↑](#footnote-ref-49)
50. Duffield, Van Cleave, p. 385-386. [↑](#footnote-ref-50)
51. Cottle, v. 2, p. 648. [↑](#footnote-ref-51)
52. Bost А. History of the United Brethren, v. 1, p. 17, from Duffield, Van Cleave, p. 386. [↑](#footnote-ref-52)
53. Wesley J. The Journal of John Wesley. – Grand Rapids, MI: Christian Classics Ethereal Library, 1951. – Chapter 7. [↑](#footnote-ref-53)
54. Cottle, v. 2, p. 648. [↑](#footnote-ref-54)
55. Calvin J. Institutes of the Christian Religion. – Bellingham, WA: Logos Bible Software, 1997. – 4.19.18. [↑](#footnote-ref-55)
56. Hejzlar, p. 48-50. [↑](#footnote-ref-56)
57. However, the Catholic Church insists, “Notwithstanding this evolution the liturgy has never failed to beg the Lord that the sick person may recover his health if it would be conducive to his salvation” (Catechism of the Catholic Church, № 1512). [↑](#footnote-ref-57)
58. Hill B. R. Exploring Catholic Theology. – Mystic, CN: Twenty Third Publishers, 1995. – P. 168, 364. [↑](#footnote-ref-58)
59. Ibid., p. 168, 364. [↑](#footnote-ref-59)
60. Ibid., p. 359. [↑](#footnote-ref-60)
61. Catechism of the Catholic Church, № 1509. [↑](#footnote-ref-61)
62. Ibid., № 1520. [↑](#footnote-ref-62)
63. Ibid., № 1532. [↑](#footnote-ref-63)
64. Ibid., № 1521. [↑](#footnote-ref-64)
65. Ibid., № 1508. [↑](#footnote-ref-65)
66. Meyendorff J. Byzantine Theology: Historical Trends and Doctrinal Themes. – New York, Fordham University, 1974. – P. 199. [↑](#footnote-ref-66)
67. Taken from Илариона, А. Таинство Веры. – М.: Издательство Братства Святителя Тихона, 1996. – P. 166. Author’s translation. [↑](#footnote-ref-67)
68. Ibid., p. 167. Author’s translation. [↑](#footnote-ref-68)
69. Demetrakopoulos G. H. Dictionary of Orthodox Theology. – New York, NY: Philosophical Library, 1964. – P. 103; Potessaro G. (Ed.) The Orthodox Doctrine of the Apostolic Eastern Church. – New York, NY: AMS Press, 1969. [↑](#footnote-ref-69)
70. Potessaro, p. 156. [↑](#footnote-ref-70)
71. Noted in Moo, p. 194-195. [↑](#footnote-ref-71)
72. Some of these points taken from Моо, p. 196-197. [↑](#footnote-ref-72)
73. Hejzlar, p. 80-81. [↑](#footnote-ref-73)
74. See Osborn T. L. Healing the Sick. – Tulsa, OK: Harrison House, 1959; Hagin K. E. Seven Things You Should Know About Divine Healing. – Broken Arrow, OK: Rhema Bible Church. – 71 p.; Hagin K. E. The Key to Scriptural Healing. – Broken Arrow, OK: Rhema Bible Church, 1986. – 30 p.; Hejzlar. [↑](#footnote-ref-74)
75. Hagin, Seven Things, p. 21. It is interesting to note that Hagin passed away just in this manner on September 19, 2003, at age 86. [↑](#footnote-ref-75)
76. Osborn, p. 21-22. [↑](#footnote-ref-76)
77. Ibid., p. 109-110. [↑](#footnote-ref-77)
78. Hagin, Seven Things, p. 51-52. [↑](#footnote-ref-78)
79. Moo, p. 198. [↑](#footnote-ref-79)
80. Hejzlar, p. 107. [↑](#footnote-ref-80)
81. Ibid., p. 69. [↑](#footnote-ref-81)
82. Ibid. [↑](#footnote-ref-82)
83. Macnutt acknowledged that this is the only case of its kind and may yield different interpretations. [↑](#footnote-ref-83)
84. Farah C. Jr. From the Pinnacle of the Temple. – Plainfield, NJ: Logos. – 243 p. [↑](#footnote-ref-84)
85. Ibid., p. 74. [↑](#footnote-ref-85)
86. Ibid., p. 13. [↑](#footnote-ref-86)
87. Ibid., p. 135. [↑](#footnote-ref-87)
88. Hejzlar, p. 66-67. [↑](#footnote-ref-88)
89. Purdy, p. 581. [↑](#footnote-ref-89)
90. Duffield, Van Cleave, p. 401-403. [↑](#footnote-ref-90)