



BIBLE SURVEY ON HEALING

This is the outline that goes with the Healing Seminar
Teachings available for free download at
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By David Alsobrook

I. In the beginning, there was no sickness; thus, there was no healing because it was *not* needed.

A. God revealed His attitude about health in the creation. All He created was whole and entire, “And God saw everything that He had made, and behold, it was very good” (Gen. 1:31).

B. Sickness was absent from the original creation and will be absent in the eternal Heaven (“neither shall there be any more pain,” Rev. 21:4). Jesus taught His disciples to pray, “Thy will be done on earth as it is in heaven” (Matthew 6:9). Sickness is temporary (as is death-1 Cor.15:26).

II. God gave satan legal permission to afflict mankind with sickness and death.

A. Since He had promised man death for disobedience (Gen. 2:16-17), death and its forerunner (sickness) were allowed upon the race (Gen. 3:19).

B. Sickness was figuratively described in Genesis 3:14, where God told the serpent “dust shalt thou eat” and immediately reminded the man “dust thou art, and unto dust shalt thou return.” (David surely alluded to this in Psalm 27:2 “eat up my flesh.”)

C. The Good News in Genesis 3:14-19 is verse 15. The woman’s Seed was divinely promised. The Seed would crush the serpent! Particularly the serpent’s head (where it eats).



D. The snake whose head is crushed cannot strike or eat. The abider in Christ need not die of satan’s sickness, but by satisfaction of life (Ps. 91:16) and dismissal of his spirit to God (James 2:26). (Death usually results when the spirit refuses to dwell inside a body ravaged by disease.)

III. Healing in the Old Testament

A. The first healing recorded in the Bible is Gen. 20:17. The second healing is like unto the first (Gen. 21:1-2). (Barrenness is a biblically identified disease – Deut. 7:14-15.)

1. Abraham’s prayer for Abimelech released Sarah’s healing. James 5:16 “Pray one for another that YE may be healed.”

2. The healing of barrenness, according to the law of first mention, may suggest the fruitfulness of spiritual births under a proper New Testament healing ministry. (Christ instructed the disciples to “heal the sick” on each of three preaching missions – Matt. 10, Luke 10, Mark 16.) The Samaritans listened to Philip because of the miracles he did (Acts 8: 5-6). When Aeneas was made whole “all that dwelt at Lydda and Saron saw him, and turned to the Lord” (Acts 9:34:-35).

B. Approximately 3,000,000 Israelites were made whole of any and every sickness and disease during the first Passover.

1. They had been overworked and impoverished by Pharaoh; hence it would be safe to assume there were many ailments among them. Their resentments, anxieties, fear, and doubts likely opened the door to many sicknesses.

2. The Psalmist declared “there was not one feeble” among them” (Ps. 105:37). The word “feeble” (Strong’s #3782, *kashal*) means “to totter, to fail, to stumble, to stagger, to become weak” (Lexical Aids to the O.T., *Hebrew-Greek Key Study Bible*.).

3. They were healed as they ate the roasted lamb under the covering of blood. In like manner 1 Cor. 5:7; 11:30 teach the Lord’s Supper is the new covenant fulfillment of the Passover and the same benefits apply.





C. Yahweh revealed another facet of His character when He established a healing covenant with Israel (Exodus 15:26).

1. The literal Hebrew translation of “I am the LORD that healeth thee” is “I am Yahweh-Rapha (Ropheka). *Rophe* is Hebrew for physician.

2. This was not merely a provision, but a legal commandment. Exodus 15:25 calls it a “statute” (#2706 *choq*) and means “a statute, regulation, law, custom, decree, share, task perimeter, limit, boundary” (Lexical Aids). Perhaps this is why the wording of 2 Chronicles 16:12 sounds unfavorable: “yet in his disease he sought not to the LORD, but to the physicians. And Asa slept with his fathers and died...” (The physicians were imported with Solomon’s wives according to several historians. They were not a legitimate profession. The Levitical priests were divinely appointed to examine conditions and decide their nature – Lev. 13. Yahweh’s healing covenant with Israel is also called “an ordinance” (#4941 *mishpat*) and means “a verdict which was pronounced judicially, a judgment, a sentence, a formal decree (Lexical Aids).

3. It was fitting that the Lord established this statute when He did. Israel had experienced and witnessed His healing and delivering power only three days earlier in the Passover and the Exodus. The bitter waters made sweet were a sign of Yahweh’s transforming power over the elements. Thus, they could trust Him for physical health and well-being. That Israel lost this revelation in subsequent centuries does not suggest it was faulted. “For finding fault with THEM...” (Hebrews 8:8).



4. 2 Cor. 1:20 teaches the promise of Exodus 15:26 is “yea and amen” in Christ today. Hebrews 8:6 teaches we have “a better covenant” than did Israel and theirs included healing for all covenant keepers. (James implies “any sick among” us will be healed through the prayer of faith.)

5. Other provisions of Yahweh’s healing covenant with Israel included provision of good food, the removal of sickness and plagues from their midst, the absence of miscarriage and barrenness, and longevity (Ex. 23:25-26; Psalm 91:5,6; 10:16; 103:5).



6. The primary condition they had to meet was: OBEDIENCE! (see Ex. 15:26, Deut. 7:9, 18; 2 Kings 5:14). (The requirement of FAITH for healing is stressed more in the New Testament. “But before faith came, we were kept under the law...” Gal. 3:23). DISOBEDIENCE forfeited the right of healing and sickness was a tool God used to punish Israel for their sins: “But if ye will not hearken unto Me, and will not do all these commandments; And if ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, but that ye break My covenant, I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague (gangrene), that will consume your eyes, and cause sorrow of heart...And if ye will not yet for all this hearken unto Me then, I WILL PUNISH YOU seven times more for your sins ...And if ye walk contrary unto Me, and will not hearken unto Me, I WILL BRING SEVEN TIMES MORE PLAGUES upon you according to

your sins” (Leviticus 26:14-21). [Note: Obedience was not solely relegated to the O.T, as John 5:14 points out and James 5:16 infers (also 1 Cor. 11:30. Faith was also present and operating in the O.T. as Hebrews 11 demonstrates and as Numbers 21:9 implies. But obedience was the *primary* condition for healing under the O.T. because it was a covenant of LAW; whereas faith is the primary condition of healing under the N.T. because it is a covenant of GRACE.]

7. A prime example that Israel never enjoyed the full potential of God’s healing covenant is the fact that it was promised good for every disease, even leprosy. (Lev. 14) and Jesus said there were “many lepers in Israel” during the ministry of Elisha “and none of them was cleansed saving Naaman the Syrian” (Luke 4:27). Yet the promises were theirs, such as Psalms 103:3, 107:20; Jer. 30:12,17 and others.

8. God's willingness to heal, under the old covenant, was demonstrated in the cases of Abimelech and Naaman, who were not Israelites, and as such had no covenant right to healing, yet were healed, nonetheless. In fact none of the Hebrew lepers of the same period was healed. Naaman's healing was a *mercy healing*, rather than a *covenant healing*. (In the N.T. the Syro-Phoenician's daughter was one of many mercy healings. Acts abounds with them. Healing was given to aid in bringing people into saving faith, as Philip did in Samaria, Peter did at Lydda, and Paul did at Malta.)



D. The prophet Isaiah foresaw the sufferings of Messiah more completely than any other O.T. prophet. He predicted healing would be one of Messiah's atonement provisions.

1. Isaiah 53 is often called "The Gospel According to Isaiah" due to the accuracy with which he looked ahead eight centuries at the sufferings of Christ!

2. He beautifully describes how Messiah would "bear the sins of many" and make "intercession for the transgressors" because "he was wounded for our transgressions and bruised for our iniquities." Indeed, "He shall pour out His soul unto death" and Yahweh shall "make His soul an offering for sin." (The *atonement for sin* was accurately foretold and confirmed in the New Testament (see 2 Cor.5:21; 1 Peter 3:18, etc.)

3. Isaiah also foretold Messiah's suffering for sickness.

Although the older English translations veiled it, recent works affirm it so, as verses 4 and 5, and other verses in some translations indicate as quoted below:

Berkeley: "acquainted with sickness ...Surely He has borne our sickness... with His stripes we are healed..."

Moffat: "A man of pain, who knew what sickness was...ours was the pain He bore...the blows that fell to Him have brought us healing..."

Fenton: "...and by His stripes we were healed...yet the Lord pleased to depress Him with pain..."

Young: "A man of pains, and acquainted with sickness - ...Surely our sicknesses He hath borne, and our pains - He carried them...by His bruise there is healing for us...He hath made Him sick..."

Rotherdam: "Man of pains, and familiar with sickness...Surely our sicknesses He carried, and as for our pains He bear the burden of them...the chastisement of our well-being was upon Him. And by His stripes there is healing for us...He laid on Him sickness."

The study versions of the beloved KJV often tell us the words "griefs" and "sorrows" can also be translated "sicknesses" and "pains" (See *The Ryrie Study Bible*, *Dakes' Annotated Reference Bible*, *The Logos Study Bible* and others.)

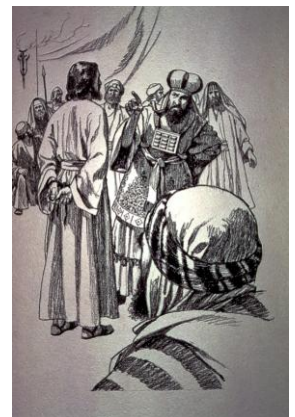
Note these commentators on Isaiah 53:4.

O.C. Whitehouse: "Yet our diseases 'twas He who bore. And our sufferings, He bore their load: While we, we thought Him plague-struck, Smitten of God and humiliated."

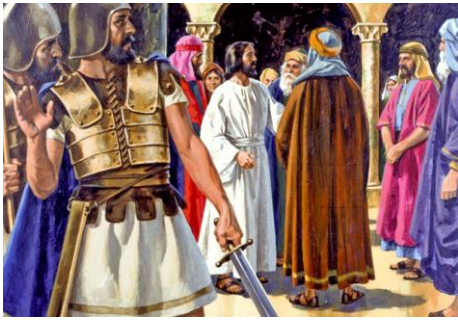
George A. Smith: "Surely our ailments He bore. And our pains He did take for His burden. But we-we accounted Him stricken, Smitten of God and degraded."

4. More important than any translation is the **original language** in which the Bible was given through inspired writers. *The Hebrew is crystal clear on the healing in the atonement prophecy of Isaiah.* The two chief words, rendered "griefs" and "sorrows" in the KJV, are *choliy* (also spelled *kholee*) and *makob* (or *makobaw*).

5. *Choliy* (pronounced KO-LEE) means sickness(es), disease(s) inherited infirmity, or sickly nature. *Choliy* is translated DISEASE in 2 Kings 1:2; 8:28-29; 2 Chron. 16:12; 21:18; Job 30:18; Ps. 38:7; Eccl. 6:2 It is translated SICKNESS(es) in: Isaiah 38:9,12; Deut. 7:15; 28:59,61; 1 Kings 17:17, 1 Kings 13:14; 2 Chron. 21:15,19; Ps 41:3; Eccl. 5:17.



Note the error made by fundamentalists: they correctly translate *choliy* when it is in a historical setting, such as Hezekiah's sickness, but give a weak translation "griefs" when in the vital atonement chapter! This has undoubtedly misled multitudes of KJV followers who would believe it had it been correctly rendered: "Surely He has borne our sicknesses..."



6. *Makob* (pronounced MA-KAWB) means **sorrow(s)**, as it is so translated in Isaiah 53:3-4 and in Ex. 3:7; Ps. 32:10; Eccl. 1:18; Jer. 30:15; 45:3; Lam. 1:12,18. It also means **pain** as in Job 33:19. Jesus did indeed bear our sorrows (which includes regret, remorse, heartache, etc.) which are many times justly due us. He bore the pain associated with sickness and disease.

7. Isaiah accurately foretold that the Messiah would be made sick (53:10). The Hebrew *chalah* means weak, sick, afflicted, made sick, suffer a stroke, be diseased, have infirmity, put to pain, be wounded. It is translated SICK 34 times! (In Isaiah 33:24; 38:1,9; 39:1; Gen. 49:1; 1 Sam. 19:14; 30:13; 2 Sam.13:2-6; 1 Kings14:1,5; 17:17; 2 Kings 1:2, 8:7,29; 13:14; 20:1,12; 2 Chron. 22:6: 32:24; Neh. 2:2; Ps. 35:13; Prov. 13:12; 23:35; Song of Sol. 2:5; 5:8; Ezek. 34:4,16; Dan. 8:27; Hosea 7:5; Mic. 6:13; Mal.1:1:8,13) It is translated DISEASED in 1 Kings 15:23; 2 Chron. 16:22; 35:23. It is translated INFIRMITY in Ps. 77:10 and PAIN in Jer. 12:13. It is translated WOUNDED in 1 Kings 22:33-34; 2 Chron. 18:22; 35:23. The verse should literally read: "He has made Him sick..." So rendered by George A. Smith, H.K. Orelli, O.C. Whitehouse, L. Bidde, J.F. Dake, and *The Young's Literal Translation*.

8. Other interesting words which shed light are "surely...borne...carried." In Isaiah 53:4. "Surely" is *kaen* and means certainly, why of course! absolutely. It was as though Isaiah could see those who believed in the Messiah's atonement of sin, but disbelieved His work for our healing. The word "borne" is *nasa* and means to lift, bear, carry away, cast away, ease, erase, take away. The Lexical Aids and Dake tell us "the idea is that of one person taking the burden of another and placing it on himself, as carrying an infant, or as the flood lifted up the ark." The word "carried" is *cabal* and means to carry, to bear. Dake: "The idea in all these passages is that the full load is borne by the one carrying it so that all others might be free of it! The meaning is that Christ bore all our sicknesses and pain, so that we do not need to have them...There is no need for us to bear them if He bore them. If God had not intended for His people to be free from such then He would not have laid them upon Christ to bear for us (v. 3 -4, 6, 8, 11). One can be rid of his sicknesses as well as his sins upon the same basis of prayer and faith in the atonement...The law of God is: he that believeth will be blessed, and he that believeth not will not be blessed."



9. Isaiah 53:4 in the most literal is: "Certainly, why of course, He Himself has lifted up our sicknesses and carried away our pains!"

10. Matthew confirmed the literal translation of Isaiah 53:4 in Matthew 8:16-17. The words "took" and "bare (Greek *labano* and *bastazo*) mean "to take in order to carry away: and "to bear or lift away and remove." It would have been useless for the Messiah to bear our sicknesses and remove our infirmities if we still had to bear them!



11. Isaiah 53:5 "the chastisement of our peace was upon Him" is more literally "the whipping for our well-being fell on Him" referring to Pilate's judgment hall where He was scourged and where "by His stripes we are healed." 1 Peter 2:24 confirms Isaiah 53:5, changing only the verb tense from the present to past.

12. The word "peace" is *shalom* and can be translated "soundness" or "well-being" in reference to one's entire state. Strong's gives the definition as "welfare, health, prosperity, peace." The word "stripes" is literally *chaburah* and means a black and blue mark. It is translated "bruises" in Isaiah 1:3, "blueness" in Prov. 20:30, and "wounds" in Ps. 38:5. It is translated "stripe" in Ex. 21:25.

F. Besides numerous cases of healing in the O.T. and Isaiah's prophecy of Messiah's healing atonement, we have another picture of the healing Savior prophesied in Malachi.



1. Jesus was prophesied to come to those who fear Yahweh's name as the Sun. In the first and last books of the N.T. we see this prophecy fulfilled in Matt. 17:2 and Rev. 1:16. I believe there is a direct application to both of Messiah's comings. The first when He dawned upon Israel with the light of righteousness and rays of healing. The second when He returns at His second coming and will bring healing to every person on earth at the beginning of His earthly reign. None will be sick in all the earth at that time (Isa. 33:24; 35:5-7; Ezek. 47:12).

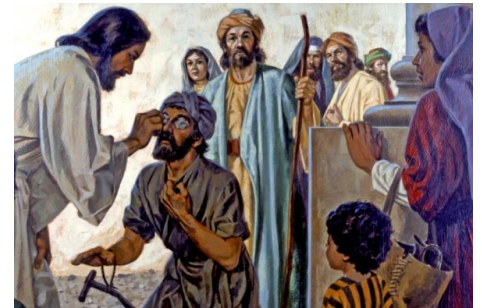
2. The word "wings" (literally *kanaph*) refers to something overspreading (such as wings or rays). Dake: "Here it refers to the healing rays or beams that will extend from Christ to heal all men on earth (as His earthly reign begins." That "wings" has reference to the light shafts of dawn see Ps. 139.9. The Sun's rays, indeed, bring healing!

3. The results, Malachi prophesies, will be that those healed will GO FORTH in ministry and GROW UP in maturity.

IV. Jesus of Nazareth

A. The Gospel writers declare that *Yashua ha Masiach*:

- "healed them all"
- "healed all that were sick"
- "healed them that had need of healing"
- "as many as touched Him were made whole"
- "healed every manner of sickness and every manner of disease"

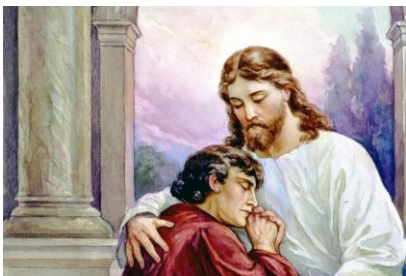


B. Peter, more than a decade after the Lord's Ascension, declared that Jesus healed "ALL who were oppressed of the devil, for God was with Him" (Acts 10:38).

C. John supposed "the world itself could not contain the books that should be written" as there were "also many other things which Jesus did" (John 21:25). Some key Gospel references to the healing ministry of Jesus Christ are: Matt. 4:23, 24; 14:35-36; Mark 1:31-34; Luke 4:38-40; 6:17-18; 9:11.

D. It is agreed by all that none ever fulfilled the Father's will like Jesus fulfilled it (John 8:29). That is why He came down from heaven (John 6:38). In fact, Christ did nothing by Himself, but the Father, who dwelt in Him, did the works. (John 12:49; 14:20). *Jesus was the will of God in action. He who was the Word of God made flesh was the will of God expressed.*

E. Christ's message and ministry so impressed His hearers concerning His will to heal whosoever of whatsoever that only one person ever questioned His willingness to heal. His request was so strange that Matthew (8:2-4), Mark (1:40-45) and Luke (5:12-14) all recorded it "if thou wilt, thou canst make me clean" is the only time in Jesus' ministry that anyone questioned His will to heal. A modern paraphrase renders it: "if you want to, You can make me well." Jesus answered him, "I want to, be well."



Jesus' teachings and deeds gave the obvious impression to multitudes of the sick and suffering that He could and wanted to heal and deliver them. Compare this voluminous fact with Hebrews 13:8. If it was His will to heal then, it is His will to heal now. The sick sometimes beseeched Him to "have mercy on" them. Healing is a mercy of God and we are repeatedly told "His mercy endureth forever" (Ps. 1:36).

F. Time and space forbids us to list all the recorded miracles performed on individuals and the often revealed deeper truths accompanying them. It is safely approximated that Jesus of Nazareth spent 60-70 percent of His ministry time meeting individual needs of the multitudes that followed Him. The foolish argument that healing is of little use today due to the fact that all who are healed will die eventually does not hold water with His example. All He healed later died, even those He raised from the dead.

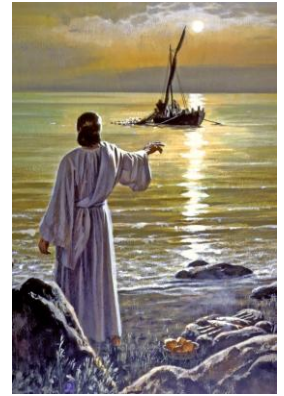
Healing demonstrates His goodness and love. It shows His ability to make good His eternal promises in meeting temporal needs. It reveals His power to change character and save souls.

The Twelve and The Seventy

A. Jesus commissioned the twelve disciples to go into the cities and villages preaching “the kingdom of heaven is at hand” and they were to “heal the sick, cleanse the lepers, raise the dead, cast out demons” since they had freely received His authority to do so. Indeed, they had authority to “heal all manner of sickness and all manner of disease” (Matt. 10:1-15).

B. “After these things the Lord appointed other seventy also, and sent them two by two before His face into every city and place, whither He Himself would come.” One of His instructions was to “heal the sick that are therein” (Luke 10:1-20).

1. Both the Twelve and the Seventy had authority over sickness and demons. This authority was temporary, however, as the twelve could not later cast out a particular demon (Matt. 17). It was given for a special purpose and mission. The word “power” in Matt. 10:1 and Luke 10:19 is *exousia* which means privilege, authority, jurisdiction, right, etc. contrasted with *dunamis* (Acts 1:8; 4:33) which means miraculous power or inherent ability. The former relates to legal authority; the latter with tangible ability. The legal authority is ours positionally in Christ; the tangible ability is ours by the anointing of the Holy Spirit (Isaiah 10:27). We have the legal authority and tangible power today through Him.



2. In what is called “The Great Commission” Christ gave us a permanent responsibility and authority (Mark 16:15-20). The Holy Spirit was given shortly and the power to give proof of Christ’s resurrection was displayed. (Acts 1:8; 4:33).

VI. Healing in Acts and James

A. It is often said that were the supernatural cut out of Acts, not one chapter would be left intact. This statement is almost true as the book redounds with healings and miracles.

1. Examples: the lame man in Jerusalem, (3:2); the multitudes in Jerusalem (5:15); the multitudes in Samaria (8:5-7); Aeneas (9:32-35); the cripple at Lystra (14:8-10); Publius at Malta (28:8).

2. There were many other signs and wonders of God’s power displayed in the early church. There were demonstrations of judgment as with Ananias and Sapphira (5:1-11); Herod (12:20-23); and Elymas (13:7-12). There were unusual ways in which healing was ministered, as in Peter’s shadow (5:12-16) and Paul’s handkerchiefs (19: 11-12).

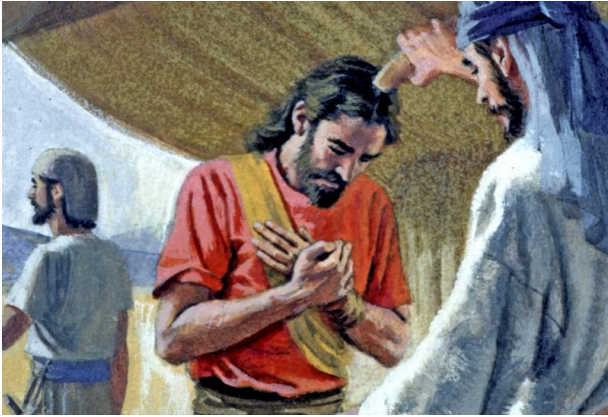
B. James gives the N.T. rule of faith for the sick (5:14-16). Wesley commented: “The only medicine administered the first two hundred years (of the Church) was the prayer of faith.”

VII. How Healing is Received

A. As we have seen by our Bible survey, there are many ways by which healing is received. Some means to healing grace are presented below (in no particular order):

1. By praying for someone else’s healing (Gen. 20:17--21:2).
2. By keeping covenant with Yahweh (Ex. 15:26; 23:25-26 [*This covenant promised health, which is a step above healing.*])
3. By obeying the direct command of the Holy Spirit (2 Kings 5:10-14; Luke 17:14; 2 Cor. 3:17 where “liberty” means freedom from the restraints and misery of earthly frailty).
4. By earnestly crying out to God (Ps. 30:2; Isaiah 38:2-5) without any iniquity or impure motivations (Ps. 66:18; 1 Cor. 11:30; James 4:2-3).
5. By asking God in faith, believing (Matt. 21:21-22’ Mark 11:23-24).
6. By living close to God (Ps. 91:1, 3, 6, 10; James 4:6-10).





7. By submitting to anointing and prayer offered by a believing elder (James 5:14-16)

8. By taking heed to God's Word (Ps. 107:20; Prov. 4:20-21; John 15:7).

9. By calling on the name of Jesus (John 16: 23-24; Acts 4:10; Rom. 10:13 - the word "saved" can be translated "healed").

10. By receiving healing as an atonement right (Isaiah 53:4-5; Matt. 8:17; 1 Peter 2:24).

11. By availing oneself of the Lord's Presence (1 Sam. 16:23; Ps. 16:11; Luke 5:17).

Note: Invariably the argument is proposed that one knew a certain individual who, that one is sure, did all the above and healing was not granted. It should be answered that the Bible alone is the rule of faith for all doctrine and practice, in which case, "let God be true, but every man a liar" (Romans 3:4). Why not honestly admit we do not understand why some are not healed, but we believe God's Word is true nonetheless. "For we know in part and we prophesy in part." (1 Cor. 13:9).



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³ He is despised, and left of men, A man of pains, and acquainted with sickness, And as one hiding the face from us, He is despised, and we esteemed him not.

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

⁵ And he is pierced for our transgressions, Bruised for our iniquities, The chastisement of our peace [is] on him, And by his bruise there is healing to us.

⁶ All of us like sheep have wandered, Each to his own way we have turned, And Jehovah hath caused to meet on him, The punishment of us all.