

The Gospel According to John

6-5-2019

1. Last week I completed a study of the *Doctrine of Metabolized Doctrine* and when the clock tolled 7:45 P.M. we were continuing the study of the *Doctrine of Witnessing*.
2. Before we return to the departure of Jesus from Samaria and our review of the categorical study of witnessing, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. Jesus leaves Sychar and on the way out of the city he encounters His disciples who have returned with food for Christ.
4. Joh 4:39-42 Introduced us to the *Doctrine of Witnessing*.
Joh 4:39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.
Joh 4:40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.
Joh 4:41 And many more believed because of his own word;
Joh 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.
5. I want to review some of that learned last week and then we will begin new material on page four.

Doctrine of Witnessing

1. Witnessing is the responsibility of every believer.
2. Witnessing is the normal exhale of doctrine inhaled.
3. Witnessing will be effective regardless of the motivation of the one witnessing.
4. The power is in the Word. Rom 10:17; Isa 55:11
5. The convincing of sin, righteousness and judgment is the responsibility of God the Holy Spirit. Joh 16:7-11
6. Some false concepts of witnessing:

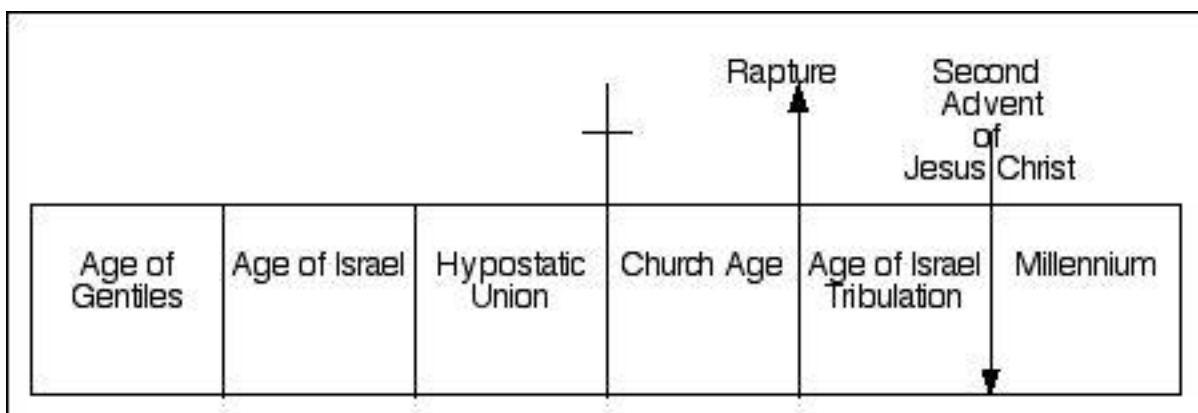
- 6.1 Assuming the lost will not be saved if we do not witness
- 6.2 Assuming you are spiritual because you witness
- 6.3 Assuming you are spiritual because you witness "effectively"
- 6.4 Assuming you must ask people to accept Christ in your presence
- 6.5 Assuming God is not using you if God does not lead you to a "target"
- 7. God will make certain every believer gets the gospel. Joh 1:9; Rom 1:21 and Rom 1:28
- 8. We should witness simply because God said to do it. Acts 1:8
- 9. Let's look at a few nuances of witnessing.

9.1 As a general rule, every believer is responsible for presenting the gospel to a lost and dying world--this is called "personal evangelism." Believers are also responsible for supporting world-wide evangelism--this we do by giving to people or organizations with mass evangelism programs.

9.2 The family plan:

9.2.1 The first parents set the example for all future parents by witnessing to their children and grandchildren.

10. Evangelism in each of the respective ages has its nuances. First, let's look at our simple dispensation chart and then we will note several important differences in the respective dispensations.



10.1 Age of the Gentiles

10.1.1. In this age the family plan was the most important method of evangelism, even as it is today.

10.1.2 God also appeared directly to people in this first age; it was up to them to respond. Gen 3:21-24; 5:23-24; 6:19-22; 12:1-3

10.2 **Age of Israel**—In this age we see a major change. Although God continued to use the family plan and direct appearances, He also chose a people and assigned them the job of evangelizing the nations. Jonah 1:1-3; Exo 3:2-4

10.3 In the case of Solomon we see his life served as a witness to the Queen of Sheba. 1Ki 10:1-9

10.3.1 **Hypostatic Union**--This age is also called the Kingdom Age for it is the age in which Israel is offered the long-awaited Messiah.

10.3.2 Again the family plan was used of God to evangelize the young.

10.3.3 This age was most unique because the Son of God appeared on earth and offered His kingdom to Israel. Salvation in this age was the result of accepting Jesus as the Messiah. Mat 10:32-33; Mar 7:25-30

10.4 **Church Age**--This age will be studied later for it is our age. Much of that taught earlier will apply either directly or indirectly to the Church Age. Let's move now to the two eschatological ages.

10.5 **Age of Israel Tribulation**-This unique age is separate but clearly the final seven years owed Israel. The Tribulation is a Jewish age. It was foretold by Daniel in Dan 9:24-27 and is commonly called the Seventieth Week. Like all ages, personal and family evangelism will be important. The catalyst of all evangelism, however, in the Tribulation will be Israel.

10.5.1 Once again Israel will take the lead in world-wide evangelism. In those seven devastating years, 144,000 Jewish evangelists, the resurrected Moses and Elijah, three angels and a big bird will spread the Gospel throughout the World.

10.6 The **Millennium**—This age is also called the Age of Christ. It is the promised perfect environment on earth in which the four unconditional covenants will be given Israel—Abrahamic, Palestinian, Davidic and New. Christ will rule from Jerusalem and Israel will again be proudly displayed on earth as His chosen people.

10.6.1 The personal reign of Jesus Christ begins with only believers but there are children with volition born to believers and each generation will need to be evangelized.

10.6.2 The responsibility for evangelism seems to rest with the Lord Jesus for so extensive is the knowledge of Christ, there will no longer be a need for teachers.

Isa 11:9 They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea.

Jer 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

11. As promised we will now concentrate on what the Scriptures teach about witnessing in the Age of the Church.

12. Our job is to accurately present the claims of Christ with a relaxed mental attitude responding to the positive volition of those who are ready for gospel hearing.

1Pe 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

13. The Holy Spirit will do the rest of the work, recall the power is in the Word.

14. People simply believe for salvation as opposed to walking the aisle, raising their hand, signing a card, cleaning up their life, etc.

14.1 The view that faith is not enough is blasphemous, arrogant and denies the *Doctrine of the Total Depravity of Man*. Mankind is “no dang good—he is without hope, without Christ and without eternal life and his works are like filthy rags and deceit and wickedness characterize his being.”

Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

15. Let us take a look at a few Scriptures which tell us faith is sufficient without works and one which even tells us "the more you work the greater the debt.”

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Rom 3:23 For all have sinned, and come short of the glory of God;

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Joh 1:12 Yet to all who received him, to those who believed in his name, he gave the right to become children of God --

Joh 1:13 children born not of natural descent, nor of human decision or a husband's will, but born of God.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

16. So faith alone in the work of Christ is sufficient for salvation.

17. As ambassadors for Christ, believers are the primary agents of witnessing in the Church Age.

2Co 3:2 Ye are our epistle written in our hearts, known and read of all men:

2Co 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

2Co 6:3 Giving no offense in anything, that the ministry be not blamed:

18. To give no offense demands knowledge of Doctrine.

19. In witnessing we must avoid false issues and theological questions. We must simply present the claims of Christ.

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

20. Witnessing comes in two ways: the example of your life and the word of your lips.

2Co 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

21. The reward for witnessing is part of your blessing both for time as well as for eternity.

Dan 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

22. Now let's see what we can learn from Joh 4:43-54

Joh 4:43 After the two days he left for Galilee.

Joh 4:44 (Now Jesus himself had pointed out that a prophet has no honor in his own country.)

Joh 4:45 When he arrived in Galilee, the Galileans welcomed him. They had seen all that he had done in Jerusalem at the Passover Feast, for they also had been there.

Joh 4:46 Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum.

Joh 4:47 When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death.

Joh 4:48 "Unless you people see miraculous signs and wonders," Jesus told him, "you will never believe."

Joh 4:49 The royal official said, "Sir, come down before my child dies."

Joh 4:50 Jesus replied, "You may go. Your son will live." The man took Jesus at his word and departed.

Joh 4:51 While he was still on the way, his servants met him with the news that his boy was living.

Joh 4:52 When he inquired as to the time when his son got better, they said to him, "The fever left him yesterday at the seventh hour."

Joh 4:53 Then the father realized that this was the exact time at which Jesus had said to him, "Your son will live." So he and all his household believed.

Joh 4:54 This was the second miraculous sign that Jesus performed, having come from Judea to Galilee.

23. I think the best way to teach the above 12 verses is to review the *Doctrine of Health and Healing*.

DOCTRINE OF HEALTH AND HEALING

1. Principles of Health

1.1 The Bible has much to say about health and healing. Throughout its pages may be found many sound principles for healthful living. The physical strength and well-being of the body is never despised or dismissed.

3Jo 1:2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

1.2 The Law of Moses set forth specific regulations which served to prevent disease and continues to be "a model of sanitary and hygienic insight."

1.3 A Doctor's Testimony:

"The Mosaic sanitary code provided for periodic physical rest through observance of the Sabbath; dietary rules which diminished the possibility of tapeworm infestation and trichinosis; prohibitions against the eating of animal fat; sexual prohibitions against incestuous relationships common among neighboring peoples; cleanliness through washing the body and clothing; and sanitary procedures for armies in the field that prevented the outbreak of epidemics of infectious diseases."

1.4 Prevention of psychosomatic illnesses is assured by obedience to the Word of God.

Pro 3:7 Be not wise in thine own eyes: fear the LORD, and depart from evil.

Pro 3:8 It shall be health to thy navel, and marrow to thy bones.

1.5 The phrase in Pro 3:8 “health to thy navel” is an interesting idiom meaning a cure and source of physical strength for the entire body. The concept of health includes all areas of the individual’s existence – body, mind and spirit as the psalmist suggests:

Psa 42:11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

1.6 The redemptive work of Christ for the believer is the greatest healing force known to man.

2. Divine Healing

2.1 The Bible teaches that human beings may look to God for direct healing.

2.1.1 Divine healing is a subject over which differences of opinion have existed from early in the history of the Christian church. Protestants and Roman Catholics have claimed to practice healing as well as Christian Scientists and many of the ancient pagan mystery religions. Bible believing Christians agree the Bible teaches God has healed and can heal every kind of disease.

2.2 In proclaiming “I am the Lord, your healer,” God promised the Israelites that in consequence of their obedience He would put upon them none of the diseases of the Egyptians.

Exo 15:26 And said, If thou wilt diligently hearken to the voice of the LORD ... I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

2.3 David testified regarding the God-fearing man.

Psa 41:3 The LORD will sustain him on his sickbed and restore him from his bed of illness.

Psa 41:4 I said, "O LORD, have mercy on me; heal me, for I have sinned against you."

2.4 The psalmists in Psalm 30 repeatedly thanked God for his healing:

Psa 30:2 O LORD my God, I called to you for help and you healed me.

2.5 Obedience to God's Word can result in healing and health.

Pro 4:20 My son, pay attention to what I say; listen closely to my words.

Pro 4:21 Do not let them out of your sight, keep them within your heart;

Pro 4:22 for they are life to those who find them and health to a man's whole body.

3. Some of the healings recorded in the Bible were with means as in the case of Hezekiah where the means used was a poultice of figs, wine was a means in the case of Timothy and music in the case of Saul.

2Ki 20:7 Then Isaiah said, "Prepare a poultice of figs." They did so and applied it to the boil, and he recovered.

1Ti 5:23 Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses.

1Sa 16:16 Let our lord command his servants here to search for someone who can play the harp. He will play when the evil spirit from God comes upon you, and you will feel better."

3.1 Others were without any means as in the case of Miriam.

3.2 Certainly the Bible is not opposed to the use of means for healing since Christ Himself considered it normal for people to go to a doctor.

Mat 9:12 On hearing this, Jesus said, "It is not the healthy who need a doctor, but the sick."

3.3 In the parable of the Good Samaritan Jesus states that oil and wine were poured on the wounds of the beaten traveler.

3.4 It is significant that Paul chose Luke, a physician as his traveling companion, given the fact Paul was never a healthy man.

3.5 There is also a class of healings in which certain additive factors have a part, though many are not of themselves actually therapeutic but rather symbolic of deeper meaning. For example, in the healing of Naaman, the Syrian General with leprosy, his stepping into the river Jordan appears to speak of faith on the part of Naaman and cleansing on the part of God.

3.5.1 For the blind man from Bethsaida Jesus made a salve of clay and spittle; an ancient custom and means of healing, e.g., Tacitus writes of Vespasian in Alexandria Egypt, being asked to sprinkle the eyes of a blind man ...” The healing of the blind man of Bethsaida was unique in that it consisted of two stages. After the first, the man saw people indistinctly as moving objects, like trees walking. The second stage of healing was the touching of the eyes. Given the context of Mar 8:17-22, the gradual healing was meant to symbolize the slowness of the twelve disciples in attaining spiritual insight. They got their eyes opened very gradually like the blind man of Bethsaida.

3.5.2 The laying on of hands upon the sick both by Jesus and by the disciples and anointing the sick person with oil were symbols of a divine presence and healing power though the use of oil was also a therapeutic means.

Mar 6:13 They drove out many demons and anointed many sick people with oil and healed them.

4. Many false concepts about healing have developed. For example:

4.1 When a person seeks healing from God, some conclude he is making a choice between God and the doctor. Christian Scientists go so far as teaching that the use of a doctor is a sin.

4.1.1 In the case of Asa which has been quoted as an example of how choosing a doctor over God reflects a lack of faith on the part of the believer. Asa’s choice was one of choosing the equivalent of “witch doctors” over God. The word in the NIV translated physicians might better be rendered “pagan sorcerers.”

2Ch 16:12 In the thirty-ninth year of his reign Asa was afflicted with a disease in his feet. Though his disease was severe, even in his illness he did not seek help from the Lord, but only from the physicians.

4.2 Some believe that physical healing is as much a part of the salvation purchased by Christ on the cross as is the forgiveness of sin. Isa 53:4a and 5c are often quoted as proof of such a position. Most evangelicals disagree, however, with such an exegesis and analysis.

Isa 53:4a and 5c "Surely he took up our infirmities ... and by his wounds we are healed."

4.2.1 In only one other place in the New Testament is there any suggestion of healing in the atonement. Peter in 1Pe 2:24 connects "by whose stripes ye were healed" with Christ's sacrificial death on the cross, but there is no explicit mention of physical sickness and most would agree 1Pe 2:24 is used metaphorically.

4.3 There are also those who contend healing was a first installment of the resurrection promised for our mortal bodies through the indwelling Holy Spirit.

Rom 8:11 And if the Spirit of him 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.

4.3.1 Most evangelicals believe the reference to "life to your mortal bodies" refers to temporal sanctification.

4.4 There are those who contend that sickness is always the result of sin. This is the view of the Christian Scientist. The Christian Scientist, like the cereal Grape Nuts, is neither Christian nor Scientific.

4.4.1 While it is true that many sicknesses are a punishment sent by God for sin; e.g., the plagues which struck Israel when they rebelled against God in the wilderness journey.

Num 14:36 So the men Moses had sent to explore the land, who returned and made the whole community grumble against him by spreading a bad report about it –

Num 14:37 these men responsible for spreading the bad report about the land were struck down and died of a plague before the LORD.

Num 25:1 While Israel was staying in Shittim, the men began to indulge in sexual immorality with Moabite women,

Num 25:2 who invited them to the sacrifices to their gods. The people ate and bowed down before these gods ...

Num 25:6 Then an Israelite man brought to his family a Midianite woman right before the eyes of Moses and the whole assembly of Israel while they were weeping at the entrance to the Tent of Meeting.

Num 25:7 When Phinehas son of Eleazar, the son of Aaron, the priest, saw this, he left the assembly, took a spear in his hand

Num 25:8 and followed the Israelite into the tent. He drove the spear through both of them -- through the Israelite and into the woman's body. Then the plague against the Israelites was stopped;

4.4.2 There are still other sicknesses which are used uniquely for His glory.
Joh 9:1-3

Joh 9:1 As he went along, he saw a man blind from birth.

Joh 9:2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

Joh 9:3 "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life."

4.4.3 Then there are sicknesses directly used for the good of the sufferer.

2Co 12:7 To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me.

2Co 12:8 Three times I pleaded with the Lord to take it away from me.

2Co 12:9 But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me."

4.5 That sickness is to be attributed to the devil is also a fairly popular contention. Those of this persuasion base their argument on what Peter said to the Gentiles concerning Jesus' ministry, "He went about doing good, and healing all that were oppressed of the devil."

4.5.1 While it is clear from Scripture that Satan often does inflict sickness upon men, it is equally clear that this occurs only with God's permission. God as sovereign can and does use all manner of suffering for His own purposes and glory.

Rom 8:18 I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.

5. Cause of Sickness

5.1 Suffering in general is the consequence of the curse that came upon man after the Fall.

5.1.1 In this sense, all sickness stems from man's first sin, though it does not follow that an individual's personal sickness is due to his own personal sin. Prior to the fall man had a means of maintaining health and longevity by eating from the tree of life. A similar tree will also exist in the Millennium.

Gen 2:9 And the LORD God made all kinds of trees grow out of the ground -- trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil ...

Gen 3:22 And the LORD God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever."

Gen 3:23 So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken.

5.1.2 There is also a similar tree with all manner of fruits for the healing and enjoyment of the millennial citizens.

Eze 47:12 Fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. Every month they will bear, because the water from the sanctuary flows to them. Their fruit will serve for food and their leaves for enjoying the perfect environment of the Millennium.

Rev 22:1 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb

Rev 22:2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree provide pure deliverance from the ills of life which characterized their lives before Christ's millennial reign.

5.1.3 Let's analyze categorically Eze 47:12 and Rev 22:1-2 that tell us that there is a tree in the garden which provides healing:

- We could conclude there will be no healing in the eternal state because there will be no sickness.
- This would logically follow given the fact that the citizens of eternity future are “reborn” and the new covenant makes them perfect.
- Walvoord writes in his book *The Revelation of Jesus Christ* “The intimation of the above passages is that while it is not necessary for the believers in the eternal state to sustain life in any way by physical means, they can enjoy that which the tree provides.”

5.2 There are many cases where sickness is caused by man’s ignorance and also by his own carelessness. We must understand all such illness like everything else becomes a reality only by the permissive will of God.

5.3 Sickness may be directly caused by man’s sin, as in the spread of venereal disease, or chronic illnesses resulting from alcoholism, in some cases AIDS, etc. But again we must always remember God is sovereign and often there are exceptions. Sickness may be sent by God as punishment, e.g., King Uzziah’s sin.

2Ch 26:16 But after Uzziah became powerful, his pride led to his downfall. He was unfaithful to the LORD, and entered the temple of the LORD to burn incense on the altar of incense ...

2Ch 26:18 They (*the priests*) confronted him and said, "It is not right for you, Uzziah, to burn incense to the LORD. That is for the priests, the descendants of Aaron, who have been consecrated to burn incense. Leave the sanctuary, for you have been unfaithful; and you will not be honored by the LORD God."

2Ch 26:19 Uzziah, who had a censer in his hand ready to burn incense, became angry. While he was raging at the priests in their presence before the incense altar and, leprosy broke out on his forehead.

5.3.1 Christ commanded one of the ill men whom He healed at the pool of Bethesda.

“Behold, thou art made whole: sin no more, lest a worse thing come unto thee. (Joh 5:14)

5.4 Sickness may work as a chastisement for the development of character. That an illness or accident might be used to train and develop the child of God cannot be ignored. It is the one whom the Lord loveth that God chasteneth. Heb 12:6

Heb 12:6 For whom the Lord loveth he chasteneth and scourges every son whom he receivedth.

5.4.1 The believer is to count it all blessing when he enters into various trials and testings (which may include sickness), because if he bears them patiently, they produce the peaceable fruit of righteousness.

Jam 1:2 Consider it pure joy, my brothers, whenever you face trials of many kinds,

Jam 1:3 because you know that the testing of your faith develops perseverance.

5.4.2 Job was brought to recognize his pride and self-righteous attitude through his afflictions, and repented in dust and ashes.

5.4.3 Paul as we have seen saw his thorn in the flesh as something used to buffet him. He also saw in it something God used to keep him humble.

2Co 12:10 That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

5.4.4 The fact that sickness may be used of God to develop character, faith and humility in His own children makes it impossible to conclude that it is always the immediate result of sin.

5.4.5 Jesus not only healed the sick but also often forgave them their sins, as with the paralytic who was let down through the roof.

Mat 9:2 Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."

5.4.6 This in itself did not prove that man's sickness was due to his sin, or that the cures for sin and sickness are both in the cross, but that Christ was exercising His own prerogative as the Godman.

5.4.7 Though Paul healed many while he himself was not delivered. 1Co 12:7-9

Acts 19:11 God did extraordinary miracles through Paul,
Acts 19:12 so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them.

5.4.8 This further proves that healing does not depend on our faith in God, it is dependent on God's will. From His omniscience His sovereignty chooses to answer.

6. The healings of Christ and of the early church

6.1 Because sickness was not part of original creation but a later product of disobedience, Jesus healed many sick to document the coming Kingdom and fulfil prophecy.

6.2 When a leper questioned if it would be His will to cleanse him of his disease, Jesus immediately healed the man.

Mar 1:40 A man with leprosy came to him and begged him on his knees, "If you are willing, you can make me clean."

Mar 1:41 Filled with compassion, Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!"

Mar 1:42 Immediately the leprosy left him and he was cured.

6.2.1 This also shows that Jesus was full of compassion but always constrained by God's purpose and plan for His life.

6.3 In one sense Christ's healings must be regarded as being in a special category.

6.3.1 In them He demonstrated and proved that He was the Son of God.

6.3.2 He performed them in His own peculiar power and that of the Holy Spirit which He possessed without measure. A concept unknown to man then or since; since our Lord had neither sin nor wrong doing nor evil as we also designate it in His life.

6.3.3 All of His miracles confirmed His person as well as His power.

Luk 4:14 Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside.

Luk 4:15 He taught in their synagogues, and everyone praised him.

Luk 4:16 He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read.

Luk 4:17 The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

Luk 4:18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed,

Luk 4:19 to proclaim the year of the Lord's favor."

Luk 4:20 Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him,

Luk 4:21 and he began by saying to them, "Today this scripture is fulfilled in your hearing."

Mat 11:2 When John heard in prison what Christ was doing, he sent his disciples

Mat 11:3 to ask him, "Are you the one who was to come, or should we expect someone else?"

Mat 11:4 Jesus replied, "Go back and report to John what you hear and see:

Mat 11:5 The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.

Mat 15:30 Great crowds came to him, bringing the lame, the blind, the crippled, the mute and many others, and laid them at his feet; and he healed them.

Mat 15:31 The people were amazed when they saw the mute speaking, the crippled made well, the lame walking and the blind seeing. And they praised the God of Israel.

6.3.4 The gifts of healing of the disciples and the early church were similar, to the extent that the miracles proved these men were true followers of Christ, and thus corroborated them and their ministry.

1Co 12:8 To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit,

1Co 12:9 to another faith by the same Spirit, to another gifts of healing by that one Spirit,

1Co 12:28 And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues.

1Co 12:29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles?

1Co 12:30 Do all have gifts of healing? Do all speak in tongues? Do all interpret?

1Co 12:31 But eagerly desire the greater gifts. And now I will show you the most excellent way.

6.3.5 Philip's miracles at Samaria, the healing of the lame beggar at the temple gate, and of the cripple at Lystra opened up doors of opportunity to testify of Christ.

Acts 8:6 When the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said.

Acts 8:7 With shrieks, evil spirits came out of many, and many paralytics and cripples were healed.

Acts 8:8 So there was great joy in that city.

Acts 3:1 One day Peter and John were going up to the temple at the time of prayer -- at three in the afternoon.

Acts 3:2 Now a man crippled from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts.

Acts 3:3 When he saw Peter and John about to enter, he asked them for money.

Acts 3:4 Peter looked straight at him, as did John. Then Peter said, "Look at us!"

Acts 3:5 So the man gave them his attention, expecting to get something from them.

Acts 3:6 Then Peter said, "Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk."

Acts 3:7 Taking him by the right hand, he helped him up, and instantly the man's feet and ankles became strong.

Acts 3:8 He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and praising God.

Acts 3:9 When all the people saw him walking and praising God,

Acts 3:10 they recognized him as the same man who used to sit begging at the temple gate called Beautiful, and they were filled with wonder and amazement at what had happened to him.

7. Christ in the case of the man born blind healed a man who initially had no faith in Jesus as the Messiah.

Joh 9:1 As he went along, he saw a man blind from birth.

Joh 9:2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

Joh 9:3 "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life

Joh 9:4 As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work.

Joh 9:5 While I am in the world, I am the light of the world."

Joh 9:6 Having said this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes.

Joh 9:7 "Go," he told him, "wash in the Pool of Siloam" (this word means Sent). So the man went and washed, and came home seeing.

Joh 9:26 Then they asked him, "What did he do to you? How did he open your eyes?"

Joh 9:27 He answered, "I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?"

Joh 9:28 Then they hurled insults at him and said, "You are this fellow's disciple! We are disciples of Moses!

Joh 9:29 We know that God spoke to Moses, but as for this fellow, we don't even know where he comes from."

Joh 9:30 The man answered, "Now that is remarkable! You don't know where he comes from, yet he opened my eyes.

Joh 9:31 We know that God does not listen to sinners. He listens to the godly man who does his will.

Joh 9:32 Nobody has ever heard of opening the eyes of a man born blind.

Joh 9:33 If this man were not from God, he could do nothing."

Joh 9:34 To this they replied, "You were steeped in sin at birth; how dare you lecture us!" And they threw him out.

Joh 9:35 Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"

Joh 9:36 "Who is he, sir?" the man asked. "Tell me so that I may believe in him."

Joh 9:37 Jesus said, "You have now seen him; in fact, he is the one speaking with you."

Joh 9:38 Then the man said, "Lord, I believe," and he worshiped him.

7.1 The miracles of Jesus' healings listed in the Gospels (to include resuscitations) are many:

Joh 4:46-54

Healing a nobleman's son at Cana

Joh 4:46 Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum.

Joh 4:47 When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death.

Joh 4:48 "Unless you people see miraculous signs and wonders," Jesus told him, "you will never believe."

Joh 4:49 The royal official said, "Sir, come down before my child dies."

Joh 4:50 Jesus replied, "You may go. Your son will live." The man took Jesus at his word and departed.

Joh 4:51 While he was still on the way, his servants met him with the news that his boy was living.

Joh 4:52 When he inquired as to the time when his son got better, they said to him, "The fever left him yesterday at the seventh hour."

Joh 4:53 Then the father realized that this was the exact time at which Jesus had said to him, "Your son will live." So he and all his household believed.

Joh 4:54 This was the second miraculous sign that Jesus performed, having come from Judea to Galilee.

Healing a lame man at the pool of Bethesda

Joh 5:1-9

Joh 5:1 Sometime later, Jesus went up to Jerusalem for a feast of the Jews.

Joh 5:2 Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades.

Joh 5:3 Here a great number of disabled people used to lie -- the blind, the lame, the paralyzed.

Joh 5:5 One who was there had been an invalid for thirty-eight years.

Joh 5:6 When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, "Do you want to get well?"

Joh 5:7 "Sir," the invalid replied, "I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me."

Joh 5:8 Then Jesus said to him, "Get up! Pick up your mat and walk."

Joh 5:9 At once the man was cured; he picked up his mat and walked. The day on which this took place was a Sabbath,

Delivering a demoniac in the synagogue

Mar 1:23-28 and Luk 4:31-36

Luk 4:31 Then he went down to Capernaum, a town in Galilee, and on the Sabbath began to teach the people.

Luk 4:32 They were amazed at his teaching, because his message had authority.

Luk 4:33 In the synagogue there was a man possessed by a demon, an evil spirit. He cried out at the top of his voice,

Luk 4:34 "Ha! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are -- the Holy One of God!"

Luk 4:35 "Be quiet!" Jesus said sternly. "Come out of him!" Then the demon threw the man down before them all and came out without injuring him.

Luk 4:36 All the people were amazed and said to each other, "What is this teaching? With authority and power he gives orders to evil spirits and they come out!"

Healing Peter's mother-in-law

Mat 8:14-15, Mar 1:29-31 and Luk 4:38-39

Luk 4:38 Jesus left the synagogue and went to the home of Simon. Now Simon's mother-in-law was suffering from a high fever, and they asked Jesus to help her.

Luk 4:39 So he bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them.

Cleansing a leper

Mat 8:2-4, Mar 1:40-45 and Luk 5:12-15

Luk 5:12 While Jesus was in one of the towns, a man came along who was covered with leprosy. When he saw Jesus, he fell with his face to the ground and begged him, "Lord, if you are willing, you can make me clean."

Luk 5:13 Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" And immediately the leprosy left him.

Luk 5:14 Then Jesus ordered him, "Don't tell anyone, but go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them."

Luk 5:15 Yet the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses.

Healing a paralytic

Mat 9:2-8, Mar 2:3-12 and Luk 5:18-26

Luk 5:18 Some men came carrying a paralytic on a mat and tried to take him into the house to lay him before Jesus.

Luk 5:19 When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus.

Luk 5:20 When Jesus saw their faith, he said, "Friend, your sins are forgiven."

Luk 5:21 The Pharisees and the teachers of the law began thinking to themselves, "Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?"

Luk 5:22 Jesus knew what they were thinking and asked, "Why are you thinking these things in your hearts?"

Luk 5:23 Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?

Luk 5:24 But that you may know that the Son of Man has authority on earth to forgive sins...." He said to the paralyzed man, "I tell you, get up, take your mat and go home."

Luk 5:25 Immediately he stood up in front of them, took what he had been lying on and went home praising God.

Luk 5:26 Everyone was amazed and gave praise to God. They were filled with awe and said, "We have seen remarkable things today."

Healing a man with a withered hand

Mat 12:9-13, Mar 3:1-5 and Luk 6:6-10

Luk 6:6 On another Sabbath he went into the synagogue and was teaching, and a man was there whose right hand was shriveled.

Luk 6:7 The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal on the Sabbath.

Luk 6:8 But Jesus knew what they were thinking and said to the man with the shriveled hand, "Get up and stand in front of everyone." So he got up and stood there

Luk 6:9 Then Jesus said to them, "I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?"

Luk 6:10 He looked around at them all, and then said to the man, "Stretch out your hand." He did so, and his hand was completely restored.

Healing a centurion's servant

Mat 8:5-13 and Luk 7:1-10

Luk 7:1 When Jesus had finished saying all this in the hearing of the people, he entered Capernaum.

Luk 7:2 There a centurion's servant, whom his master valued highly, was sick and about to die.

Luk 7:3 The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant.

Luk 7:4 When they came to Jesus, they pleaded earnestly with him, "This man deserves to have you do this,

Luk 7:5 because he loves our nation and has built our synagogue."

Luk 7:6 So Jesus went with them. He was not far from the house when the centurion sent friends to say to him: "Lord, don't trouble yourself, for I do not deserve to have you come under my roof.

Luk 7:7 That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed.

Luk 7:8 For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it."

Luk 7:9 When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, "I tell you, I have not found such great faith even in Israel."

Luk 7:10 Then the men who had been sent returned to the house and found the servant well.

Raising a widow's son

Luk 7:11-15

Luk 7:11 Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him.

Luk 7:12 As he approached the town gate, a dead person was being carried out -- the only son of his mother, and she was a widow. And a large crowd from the town was with her.

Luk 7:13 When the Lord saw her, his heart went out to her and he said, "Don't cry."

Luk 7:14 Then he went up and touched the coffin, and those carrying it stood still. He said, "Young man, I say to you, get up!"

Luk 7:15 The dead man sat up and began to talk, and Jesus gave him back to his mother.

Healing a blind and dumb demoniac

Mat 12:22 and Luk 11:14

Luk 11:14 Jesus was driving out a demon that was mute. When the demon left, the man who had been mute spoke, and the crowd was amazed.

Delivering the Gadarene demoniacs

Mat 8:28-34, Mar 5:1-20 and Luk 8:26-39

Luke 8:26 They sailed to the region of the Gerasenes, which is across the lake from Galilee.

Luke 8:27 When Jesus stepped ashore, he was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but had lived in the tombs.

Luke 8:28 When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? I beg you, don't torture me!"

Luke 8:29 For Jesus had commanded the evil spirit to come out of the man. Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places.

Luke 8:30 Jesus asked him, "What is your name?" "Legion," he replied, because many demons had gone into him.

Luke 8:31 And they begged him repeatedly not to order them to go into the Abyss.

Luke 8:32 A large herd of pigs was feeding there on the hillside. The demons begged Jesus to let them go into them, and he gave them permission.

Luke 8:33 When the demons came out of the man, they went into the pigs, and the herd rushed down the steep bank into the lake and was drowned.

Luke 8:34 When those tending the pigs saw what had happened, they ran off and reported this in the town and countryside,

Luke 8:35 and the people went out to see what had happened. When they came to Jesus, they found the man from whom the demons had gone out, sitting at Jesus' feet, dressed and in his right mind; and they were afraid.

Luke 8:36 Those who had seen it told the people how the demon-possessed man had been cured.

Luke 8:37 Then all the people of the region of the Gerasenes asked Jesus to leave them, because they were overcome with fear. So he got into the boat and left.

Luke 8:38 The man from whom the demons had gone out begged to go with him, but Jesus sent him away, saying,

Luke 8:39 "Return home and tell how much God has done for you." So the man went away and told all over town how much Jesus had done for him.

Healing a woman with an issue of blood

Mat 9:20-22, Mar 5:25-34 and Luk 8:43-48

Luk 8:43 And a woman was there who had been subject to bleeding for twelve years, but no one could heal her.

Luk 8:44 She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped.

Luk 8:45 "Who touched me?" Jesus asked. When they all denied it, Peter said, "Master, the people are crowding and pressing against you."

Luk 8:46 But Jesus said, "Someone touched me; I know that power has gone out from me."

Luk 8:47 Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed.

Luk 8:48 Then he said to her, "Daughter, your faith has healed you. Go in peace."

Raising Jairus' daughter

Mat 9:18-19; 23-26, Mar 5:22-24 and Luk 8:41-42; 49-56

Luk 8:41 Then a man named Jairus, a ruler of the synagogue, came and fell at Jesus' feet, pleading with him to come to his house

Luk 8:42 because his only daughter, a girl of about twelve, was dying. As Jesus was on his way, the crowds almost crushed him ...

Luk 8:49 While Jesus was still speaking, someone came from the house of Jairus, the synagogue ruler. "Your daughter is dead," he said. "Don't bother the teacher any more."

Luk 8:50 Hearing this, Jesus said to Jairus, "Don't be afraid; just believe, and she will be healed."

Luk 8:51 When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child's father and mother.

Luk 8:52 Meanwhile, all the people were wailing and mourning for her. "Stop wailing," Jesus said. "She is not dead but asleep."

Luk 8:53 They laughed at him, knowing that she was dead.

Luk 8:54 But he took her by the hand and said, "My child, get up!"

Luk 8:55 Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat.

Luk 8:56 Her parents were astonished, but he ordered them not to tell anyone what had happened.

Healing two blind men

Mat 9:27-31

Mat 9:27 As Jesus went on from there, two blind men followed him, calling out, "Have mercy on us, Son of David!"

Mat 9:28 When he had gone indoors, the blind men came to him, and he asked them, "Do you believe that I am able to do this?" "Yes, Lord," they replied.

Mat 9:29 Then he touched their eyes and said, "According to your faith will it be done to you";

Mat 9:30 and their sight was restored. Jesus warned them sternly, "See that no one knows about this."

Mat 9:31 But they went out and spread the news about him all over that region.

Delivering a dumb demoniac

Mat 9:32-33

Mat 9:32 While they were going out, a man who was demon-possessed and could not talk was brought to Jesus.

Mat 9:33 And when the demon was driven out, the man who had been mute spoke. The crowd was amazed and said, "Nothing like this has ever been seen in Israel."

Delivering a Syrophenician's daughter

Mat 15:21-28 and Mar 7:24-30

Mar 7:24 Jesus left that place and went to the vicinity of Tyre. He entered a house and did not want anyone to know it; yet he could not keep his presence secret.

Mar 7:25 In fact, as soon as she heard about him, a woman whose little daughter was possessed by an evil spirit came and fell at his feet.

Mar 7:26 The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter.

Mar 7:27 "First let the children eat all they want," he told her, "for it is not right to take the children's bread and toss it to their dogs."

Mar 7:28 "Yes, Lord," she replied, "but even the dogs under the table eat the children's crumbs."

Mar 7:29 Then he told her, "For such a reply, you may go; the demon has left your daughter."

Mar 7:30 She went home and found her child lying on the bed, and the demon gone.

Healing a deaf mute in Decapolis

Mar 7:31-37

Mar 7:31 Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis.

Mar 7:32 There some people brought to him a man who was deaf and could hardly talk, and they begged him to place his hand on the man.

Mar 7:33 After he took him aside, away from the crowd, Jesus put his fingers into the man's ears. Then he spit and touched the man's tongue.

Mar 7:34 He looked up to heaven and with a deep sigh said to him,

"Ephphatha!" (which means, "Be opened!").

Mar 7:35 At this, the man's ears were opened, his tongue was loosened and he began to speak plainly.

Mar 7:36 Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it.

Mar 7:37 People were overwhelmed with amazement. "He has done everything well," they said. "He even makes the deaf hear and the mute speak."

Healing a blind man at Bethsaida

Mar 8:22-26

Mar 8:22 They came to Bethsaida, and some people brought a blind man and begged Jesus to touch him.

Mar 8:23 He took the blind man by the hand and led him outside the village. When he had spit on the man's eyes and put his hands on him, Jesus asked, "Do you see anything?"

Mar 8:24 He looked up and said, "I see people; they look like trees walking around."

Mar 8:25 Once more Jesus put his hands on the man's eyes. Then his eyes were opened, his sight was restored, and he saw everything clearly.

Mar 8:26 Jesus sent him home, saying, "Don't go into the village."

Delivering a demon-possessed boy

Mat 17:14-18, Mar 9:14-29 and Luk 9:37-42

Luk 9:37 The next day, when they came down from the mountain, a large crowd met him.

Luk 9:38 A man in the crowd called out, "Teacher, I beg you to look at my son, for he is my only child.

Luk 9:39 A spirit seizes him and he suddenly screams; it throws him into convulsions so that he foams at the mouth. It scarcely ever leaves him and is destroying him.

Luk 9:40 I begged your disciples to drive it out, but they could not."

Luk 9:41 "O unbelieving and perverse generation," Jesus replied, "how long shall I stay with you and put up with you? Bring your son here."

Luk 9:42 Even while the boy was coming, the demon threw him to the

ground in a convulsion. But Jesus rebuked the evil spirit, healed the boy and gave him back to his father.

Healing a man born blind

Joh 9:1-7

Joh 9:1 As he went along, he saw a man blind from birth.

Joh 9:2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

Joh 9:3 "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life

Joh 9:4 As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work.

Joh 9:5 While I am in the world, I am the light of the world."

Joh 9:6 Having said this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes.

Joh 9:7 "Go," he told him, "wash in the Pool of Siloam" (this word means Sent). So the man went and washed, and came home seeing.

Healing a crippled woman on the Sabbath

Luk 13:10-17

Luk 13:10 On a Sabbath Jesus was teaching in one of the synagogues,

Luk 13:11 and a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all.

Luk 13:12 When Jesus saw her, he called her forward and said to her, "Woman, you are set free from your infirmity."

Luk 13:13 Then he put his hands on her, and immediately she straightened up and praised God.

Luk 13:14 Indignant because Jesus had healed on the Sabbath, the synagogue ruler said to the people, "There are six days for work. So come and be healed on those days, not on the Sabbath."

Luk 13:15 The Lord answered him, "You hypocrites! Doesn't each of you on the Sabbath untie his ox or donkey from the stall and lead it out to give it water?"

Luk 13:16 Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?"

Luk 13:17 When he said this, all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing.

Healing a man with dropsy [a swelling caused by the retention of excessive liquid in the tissues]

Luk 14:1-6

Luk 14:1 One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.

Luk 14:2 There in front of him was a man suffering from dropsy.

Luk 14:3 Jesus asked the Pharisees and experts in the law, "Is it lawful to heal on the Sabbath or not?"

Luk 14:4 But they remained silent. So taking hold of the man, he healed him and sent him away.

Luk 14:5 Then he asked them, "If one of you has a son or an ox that falls into a well on the Sabbath day, will you not immediately pull him out?"

Luk 14:6 And they had nothing to say.

Raising of Lazarus

Joh 11:17-44

Joh 11:17 On his arrival, Jesus found that Lazarus had already been in the tomb for four days.

Joh 11:18 Bethany was less than two miles from Jerusalem,

Joh 11:19 and many Jews had come to Martha and Mary to comfort them in the loss of their brother.

Joh 11:20 When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

Joh 11:21 "Lord," Martha said to Jesus, "if you had been here, my brother would not have died.

Joh 11:22 But I know that even now God will give you whatever you ask."

Joh 11:23 Jesus said to her, "Your brother will rise again."

Joh 11:24 Martha answered, "I know he will rise again in the resurrection at the last day."

Joh 11:25 Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies;

Joh 11:26 and whoever lives and believes in me will never die. Do you believe this?"

Joh 11:27 "Yes, Lord," she told him, "I believe that you are the Christ, the Son of God, who was to come into the world."

Joh 11:28 and after she had said this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you."

Joh 11:29 When Mary heard this, she got up quickly and went to him.

Joh 11:30 Now Jesus had not yet entered the village, but was still at the place where Martha had met him

Joh 11:31 When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.

Joh 11:32 When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died."

Joh 11:33 When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled.

Joh 11:34 "Where have you laid him?" he asked. "Come and see, Lord," they replied

Joh 11:35 Jesus wept.

Joh 11:36 Then the Jews said, "See how he loved him!"

Joh 11:37 But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Joh 11:38 Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance.

Joh 11:39 "Take away the stone," he said. "But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days."

Joh 11:40 Then Jesus said, "Did I not tell you that if you believed, you would see the glory of God?"

Joh 11:41 So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me.

Joh 11:42 I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

Joh 11:43 When he had said this, Jesus called in a loud voice, "Lazarus, come out!"

Joh 11:44 The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, "Take off the grave clothes and let him go."

Cleansing ten lepers

Luk 17:11-19

Luk 17:11 Now on his way to Jerusalem, Jesus traveled along the border between Samaria and Galilee.

Luk 17:12 As he was going into a village, ten men who had leprosy met him. They stood at a distance

Luk 17:13 and called out in a loud voice, "Jesus, Master, have pity on us!"

Luk 17:14 When he saw them, he said, "Go, show yourselves to the priests." And as they went, they were cleansed.

Luk 17:15 One of them, when he saw he was healed, came back, praising God in a loud voice.

Luk 17:16 He threw himself at Jesus' feet and thanked him -- and he was a Samaritan.

Luk 17:17 Jesus asked, "Were not all ten cleansed? Where are the other nine?"

Luk 17:18 Was no one found to return and give praise to God except this foreigner?"

Luk 17:19 Then he said to him, "Rise and go; your faith has made you well."

Healing blind Bartimaeus

Mat 20:29-34, Mar 10:46-52 and Luk 18:35-43

Luk 18:35 As Jesus approached Jericho, a blind man was sitting by the roadside begging.

Luk 18:36 When he heard the crowd going by, he asked what was happening.

Luk 18:37 They told him, "Jesus of Nazareth is passing by."

Luk 18:38 He called out, "Jesus, Son of David, have mercy on me!"

Luk 18:39 Those who led the way rebuked him and told him to be quiet, but he shouted all the more, "Son of David, have mercy on me!"

Luk 18:40 Jesus stopped and ordered the man to be brought to him. When he came near, Jesus asked him,

Luk 18:41 "What do you want me to do for you?" "Lord, I want to see," he replied.

Luk 18:42 Jesus said to him, "Receive your sight; your faith has healed you."

Luk 18:43 Immediately he received his sight and followed Jesus, praising God. When all the people saw it, they also praised God.

Restoring Malchus' ear

Joh 18:10 and Luk 22:49-51

Luk 22:49 When Jesus' followers saw what was going to happen, they said, "Lord, should we strike with our swords?"

Luk 22:50 And one of them struck the servant of the high priest, cutting off his right ear.

Luk 22:51 But Jesus answered, "No more of this!" And he touched the man's ear and healed him.

8. I want to teach three problem passages found in Jam 5:14-16. These passages need categorical treatment due to their specialized application. The passages are often applied to every kind of sickness. They are not to be so applied.

9. Certainly as Church Age believers we are to pray for the sick. There is precious little Scripture to document this age old and trusted principle. But when all Scripture is analyzed, such an exhortation is clearly taught. Doubtless we are better off healthy, so why would we not pray for the health of our friends, family and even enemies.

10. Keep in mind there are times when it is God's will for us to be sick. We earlier noted where Paul was said to be "made strong" because of attacks permitted against him by satanic forces.

11. Let's first see how the problem verses are translated in the KJV.

KJV

Jam 5:14 Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

Jam 5:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Jam 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

11.1 James is an early book written in about A.D. 47. It is most likely (along with Galatians) one of the earliest books written. As we interpret this passage we must repeatedly remind ourselves that the gift of Apostleship (and the powers related thereto) were extant.

11.2 All of this is important given the fact the setting is "the Interim Age" when the gift of healing abounded. Clearly we have a case where the "authenticating gift" of healing is ineffective. This fact alone creates doubt concerning the general application of Jam 5:14-16 to ordinary sickness. The sickness in view is not an illness that will respond to an apostle's gift of healing.

11.3 James is in charge of many pastors (he was responsible for more than 200 Christian churches in and around Jerusalem) therefore when he speaks of elders he is referring to men responsible for various local churches in the city. Each one may from time to time have to deal with an anti-authority congregante besieged with an incurable malady.

11.4 There is strong evidence that the context of Jam 5:14-16 relates to a sin similar to the sin-unto-death—a very painful and perhaps even serious illness.

11.5 Let's look at the recovery procedure. First, the one suffering is to receive an anointing with oil. An anointing in this case is a symbol of authority recognition.

11.6 Oil was often used by the early church in ceremonies such as ordination of pastors and deacons to show unity with reference to the sanctioning. It is similar to the laying on of hands where all the brethren in a local church are of one accord and recognize a man's gift.

11.7 After the anointing of the offending congregante he is to then go to his spiritual authority where the prayer of faith offered by his pastor-teacher is

said to result in a healing. This explains the phrase “confess your faults one to another, and pray for one another that you may be healed.”

11.8 Let’s review what we have just learned:

- the offending congregante submits to an anointing,
- the congregante acknowledges the authority of his God ordained teacher and confesses his "sin" of rebellion to his pastor-teacher,
- the spiritual authority likewise accepts the congregante's act of contrition,
and the two pray together,
- thus there is a public reconciliation,
- and the illness is removed.

11.9 Let me provide an expanded translation of Jam 5:14-16.

Expanded Translation

Jam 5:14 Are there those among you who are sick because of a rejection of their spiritual leader? If such is the case they should first seek an anointing of oil in the presence of the church body and thus make for a public display of yielding to God's man.

Jam 5:15 As a result of the offending church member's submission to his God appointed authority; the apostle will then pray for the removal of the "sin" and the resultant illness will be removed.

Jam 5:16 Therefore, each sinning congregante must confess his sin of rebellion to his local pastor-teacher and the two should pray together so that the offending congregante might be healed. The prayer of a righteous man is powerful and effective.

