

The Gospel According to John

6-19-2019

1. Last week I taught in part Joh 4:43-54 by way of the *Doctrine of Health and Healing*.

2. Before we return to the study of health and healing, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.

3. Jesus leaves Sychar and enters the city of Capernaum where Jesus encounters a royal official whose son lies deathly ill.

4. Joh 4:46-53 Introduced us to the *Doctrine of Health and Healing*.

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.

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.

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.” Prevention of psychosomatic illnesses is assured by obedience to the Word of God. Pro 3:7-8

1.3 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 in Psa 42:11.

1.4 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. Bible believing Christians agree the Bible teaches God has healed and can heal every kind of disease. More importantly no one is healed unless God permits it, whether with or without means.

2.2 The psalmists in Psalm 30 repeatedly thanked God for his healing. Psa 30:2

2.3 Obedience to God’s Word can result in healing and health. Pro 4:20-21

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; 1Ti 5:23 1Sa 16:16

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

3.2 There is also a class of healings in which certain means have a part, though many are not of themselves actually therapeutic but rather symbolic. For example, in the healing of Naaman, the Syrian General with leprosy and his stepping into the river Jordan appear to speak of faith on the part of Naaman, cleansing on the part of God and selection of Israel as His priest nation.

3.3 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.

3.4 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

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 translated physicians in 2Ch 16:12 (**Baropheim**) might better be rendered "pagan sorcerers."

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.

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

4.3.1 Most evangelicals believe the reference to “life to your mortal bodies” refers to temporal sanctification. 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 14:36-37

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

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

2Co 12:7 To keep me (Paul) 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.

4.4 That sickness is to be attributed to the devil is also a fairly popular contention. 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.

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.

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 are for the healing of the nations.

5.2 There are many cases in time where sickness is caused by man’s ignorance and also by his own carelessness. Again, we must understand all things take place 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, etc.

5.3.1 Sickness may, however, be sent by God as punishment, e.g., King Uzziah's sin. 2Ch 26:16-19

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

2Ch 26:17 Azariah the priest with eighty other courageous priests of the LORD followed him in.

2Ch 26:18 They 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 in the LORD'S temple, leprosy broke out on his forehead.

5.3.2 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 Later Jesus found him at the temple and said to him, "See, you are well again. Stop sinning or something worse may happen to you."

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 chastens every son who he receiveth.

5.4.1 The believer is to count it all blessing when he enters into various trials and testings (which may include sickness), because he bears them.

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.

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

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. Though Paul healed many while he himself was not delivered.

5.4.7 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.

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.

8. I want to teach three problem passages found in Jam 5:14-16. These passages need categorical treatment due to their specialized application.

8.1 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 these passages, 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.

11.3 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.

11.3.1 James was in charge of many pastors (he was responsible for more than 200 Christian churches in and around Jerusalem.)

11.3.2 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 congregate 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 offender, he is to 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 congregate submits to an anointing,
- the congregate acknowledges the authority of his God ordained teacher and confesses his "sin" of rebellion to his pastor-teacher,
- the spiritual authority likewise accepts the congregates 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 congregant must confess his sin of rebellion to his local pastor-teacher and the two should pray together so that the offending congregant might be healed. The prayer of a righteous man is powerful and effective.

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

Healing a nobleman's son at Cana

Joh 4:46-54

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,

End Lesson

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