

Christian Academy of Natural Health

BIBLICAL HEALING

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Biblical Healing Course Introduction

Before you start the first chapter of Biblical Healing, it is important for you to review some important information regarding this course.

In this course, you will study Biblical healing. Understanding wholeness and healing from a Biblical perspective is vitally important to Christian herbalists. Do your best to achieve the objectives of this course. As a result, you will be better able to perform your job as a Certified Christian Herbalist (CCH).

Course Components:

This course consists of 32 chapter lessons.

Study Suggestions:

Read and study each lesson carefully.

Take notes of important concepts.

Work the chapter study exercises after each lesson.

Important Note: Our Biblical Healing course is based on the writings of Andrew Murray who was a South African writer, teacher and Christian pastor. Pastor Murray, while not perfect, was a believer regarding the *essentials* of our faith in Jesus Christ. While we can disagree on the non-essentials, we must never disagree on the core belief that Jesus is Lord *according to the Scriptures*.

Murray's faith was based on Jesus being our perfect Savior (without sin, *sickness*, and blemish). In regard to sin and sickness, Murray writes, "He (Jesus) is in a position to set us free from the one as well as the other, and that He may accomplish this deliverance He expects from us only one thing: our **faith in Him**". Can Jesus heal today based on the faith of the believer? Is that a Biblical concept from the direct words and healing acts of Jesus (Mark 5:34; Luke 17:19)? Is anything impossible for God through faith in Jesus Christ (Luke 1:37; Matthew 19:26)?

"Surely he hath borne our *sicknesses* and carried our sorrows ... My righteous servant shall justify many; for he shall bear their iniquities ... He shall divide the spoil with the strong, because ... he bare the sin of many" (Isa. 53:4, 11, 12).

Murray's reference to "sickness" in Isaiah 53:4 is taken from his exegetical study of the Hebrew word used in that verse. The word, transliterated as khol-ee', literally means "disease, grief, sickness". So, we can see where he is coming from in regard to his interpretation of this portion of Scripture:

"Surely, he hath borne our **griefs** (khol-ee': "disease, grief, sickness" - Strong's 2483), and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." (Isa 53:4 KJV)

In regard to our position on sickness, healing, and unbelief, we believe that sickness is a consequence of the fall (Adam and Eve did not get sick and die while in the Garden of Eden). And since we will never be perfect until we are glorified in Christ, we will continue to deal with illness and disease while living in this fallen nature and in this fallen world. But again, we should never put God in a box in regard to healing according to faith and His perfect will. Without faith, it is impossible to please God (Heb 11:6). According to our faith, let it be done to us (Mat 9:29). Ultimately, God is in control and we are all blessed to have Him as our personal Lord and Savior. But we must never presume that a person lacks faith simply because God does not heal them. God may have another purpose for allowing a person to go through an illness or physical ailment (**please read John Chapter 9**). Keep this in mind as you read through this study. Ultimately, the completeness of Jesus bearing all our sickness as declared in Isaiah 53 will come in the end when we are glorified with Him into eternity.

1: Forgiveness and Healing

“But that you may know that the Son of man has power on earth to forgive sins (then said he to the sick of the palsy), Arise, take up your bed and go unto your house” (Matt. 9:6).

*“Now may the God of peace Himself sanctify you completely; and may your whole **spirit, soul, and body** be preserved blameless at the coming of our Lord Jesus Christ.” (1Th 5:23)*

In man, three natures are combined. He is at the same time spirit, soul (mind/personality), and body. For this reason, on one side he is the son of God, and on the other he is doomed to destruction because of the Fall; sin in his soul and sickness in his body bear witness to the right which death has over him. It is the threefold nature which has been redeemed by divine grace. When the Psalmist calls upon all that is within him to bless the Lord for His benefits, he cries, “Bless the Lord, O my soul, who ... forgives all your iniquities, who heals all your diseases” (Ps. 103: 3). When Isaiah foretells the deliverance of his people, he adds, “The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity” (Isa. 33:24).

This prediction was accomplished beyond all anticipation when Jesus the Redeemer came down to this earth. How numerous were the healings wrought by Him who was come to establish upon earth the kingdom of heaven! Whether by His own acts or whether afterwards by the commands which He left for His disciples, does He not show us clearly that the preaching of the Gospel and the healing of the sick went together in the salvation which He came to bring? Both are given as evident proof of His mission as the Messiah: “The blind receive their sight and the lame walk..., and the poor have the Gospel preached to them” (Matt. 11: 5). Jesus, who took upon Him the spirit, soul, and body of man, delivers all three in equal measure from the consequences of sin.

This truth is nowhere more evident or better demonstrated than in the history of the paralytic. In the story of the paralytic, first came forgiveness and then came healing. The Lord Jesus begins by saying to him, “Thy sins be forgiven thee,” after which He adds, “Arise and walk.” The pardon of sin and the healing of sickness complete one the other, for in the eyes of God, who sees our entire nature, sin and sickness are as closely united as the body and the soul. In accordance with the Scriptures, our Lord Jesus has regarded sin and sickness in another light than we have. With us sin belongs to the spiritual domain; we recognize that it is under God’s just displeasure, justly condemned by Him, while sickness, on the contrary, seems only a part of the present condition of our nature, and to have nothing to do with God’s condemnation and His righteousness. Some go so far as to say that sickness is a proof of the love and grace of God.

But neither the Scripture nor Jesus Christ Himself ever spoke of sickness in this light, nor do they ever present sickness as a blessing, as a proof of God’s love which should be borne with patience. The Lord spoke to the disciples of various sufferings which they should have to bear, but when He speaks of sickness, it is always as of an evil caused by sin and Satan, and from which we should be delivered. Very solemnly He declared that every disciple of His would have to bear his cross (Matt. 16:24), but He never taught one sick person to resign himself to be sick.

Everywhere Jesus healed the sick, everywhere He dealt with healing as one of the graces belonging to the kingdom of heaven. Sin in the soul and sickness in the body both bear witness to the power of Satan, and “the Son of God was manifested that he might destroy the works of the devil” (I John 3:8).

Jesus came to deliver men from sin and sickness that He might make known the love of the Father. In His actions, in His teaching of the disciples, in the work of the apostles, pardon and healing are always to be found together. Either the one or the other may doubtless appear more in relief, according to the development or the faith of those to whom they spoke.

Sometimes it was healing which prepared the way for the acceptance of forgiveness; sometimes it was forgiveness which preceded the healing, which, coming afterwards, became a seal to it. In the early part of His ministry, Jesus cured

many of the sick, finding them ready to believe in the possibility of their healing. In this way He sought to influence hearts to receive Himself as He who is able to pardon sin. When He saw that the paralytic could receive pardon at once, He began by that which was of the greatest importance; after which came the healing which put a seal on the pardon which had been accorded to him.

We see, by the accounts given in the Gospels, that it was more difficult for the Jews at that time to believe in the pardon of their sins than in divine healing. Now it is just the contrary. The Christian Church has heard so much of the preaching of the forgiveness of sins that the thirsty soul easily receives this message of grace; but it is not the same with divine Biblical healing; that is rarely spoken of; the believers who have experienced it are not many.

It is true that healing is not given in this day as in those times, to the multitudes whom Christ healed without any previous conversion. In order to receive it, it is necessary to begin by confession of sin and the purpose to live a holy life. This is without doubt the reason why people find it more difficult to believe in healing than in forgiveness; and this is also why those who receive healing receive at the same time new spiritual blessing, feel more closely united to the Lord Jesus, and learn to love and serve Him better. Unbelief may attempt to separate these two gifts, but they are always united in Christ. He is always the same Savior - of the spirit, soul, and of the body, equally ready to grant pardon and healing. The redeemed may always cry: "Bless the Lord, O my soul..., who forgiveth all your iniquities, who heals all your diseases" (Ps. 103:3).

Chapter 1 Study Review

- 1) In man, three natures are combined. He is at the same time _____, _____(mind/personality), and _____.
- 2) Our threefold nature has been redeemed by divine _____.
- 3) According to Ps. 103: 3, the _____ forgives all our iniquities and heals all our diseases.
- 4) "The inhabitant shall not say, I am _____; the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24)
- 5) When was the prediction of Isaiah 33:24 accomplished beyond all anticipation?
- 6) The _____ of the Gospel and the _____ of the sick went together in the salvation which Jesus came to bring.
- 7) _____ belongs to the spiritual domain; we recognize that it is under God's just displeasure, justly condemned by Him, while _____, on the contrary, seems only a part of the present condition of our nature.
- 8) Neither the Scripture nor Jesus Christ Himself ever spoke of sickness as a _____.
- 9) In the story of the paralytic, first came _____ and then came _____.
- 10) In order to receive true _____, it is necessary to begin by confession of sin and the purpose to live a holy life.

This concludes this course lesson sample.