

Healing Through the Word – Session 5

Romans 12:1, 2

Luke 13: 10-16

Hebrews 7:22

Hebrews 8:6

Acts 1:6

1 Corinthians 2:2-5 “² For I determined not to know anything among you except Jesus Christ and Him crucified. ³ I was with you in weakness, in fear, and in much trembling. ⁴ And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, ⁵ that your faith should not be in the wisdom of men but in the power of God.”

The goal of our speech and preaching is to be a demonstration of the Spirit and power that our faith should be in the power of God and not man’s wisdom.

Are you becoming a witness, to give testimony, to the power of the promise of the Father?

Unintentional and Unintended Double-Mindedness –

Consider this, every time we question, every time we say things counter to the Word of God, counter to the following prophetic word of God in Isaiah 53, written over 700 years before Christ’s birth, what are we really saying and believing? Last week we referenced some who say these verses only applies or predominantly apply to soul healing.

If that’s true about soul healing, what do you do with *Matthew 8:16, 17* which we’ll read in a bit, and what say you?

Isaiah 53: 4, 5 – “**Surely** He has borne our griefs (H2483 - malady, calamity, disease, sickness) And carried our sorrows (H4341 - anguish, affliction, pain); Yet we esteemed Him stricken, Smitten by God, and afflicted. ⁵ But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him. And by His stripes we are **healed**.”

What do you think that Hebrew word translated as “**healed**” is? (“H7495 –rapha - to mend (by stitching), that is, (figuratively) to cure: - cure, (cause to) heal, physician, repair, thoroughly, make whole.”)

Further Proof:

The following from *Matthew 8* immediately follows the account of the Centurion coming to Christ for healing for his servant – a gentile, a Roman occupier, of whom Christ said, *“Assuredly, I say to you, I have not found such great faith, not even in Israel!”*

Next Christ heals Peter’s mother-in-law of a fever – (Yes, his mother-in-law: sorry Roman Catholics, but Peter was married. There is also no Biblical record of Peter ever having visited Rome. This misperception comes from misinterpretation of *“upon this rock I will build My church”* – the rock of revelation, “petra,” not “petros.” Christ called Peter a piece of the rock, but the church is built upon the massive rock of the revelation of Christ.) But I digress:

Then:

Matthew 8:16, 17 – “When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, ¹⁷ that it might be fulfilled which was spoken by Isaiah the prophet, saying: ‘He Himself took our infirmities And bore our sicknesses.’”

Is this how we see Christ in relationship to ourselves?

This account again, is absolute confirmation and proof of God’s will to heal you.

Consider this as well:

Many who were brought to Christ here were demon possessed and the rest were sick.

All of the *“many who were demon-possessed”* and *“all who were sick”* were Jews under the Law, none of whom were able to keep the whole Law or they were gentiles who had no Law.

This manifestation, this fruit of fulfilment came to imperfect humans in various states of imperfection, and under the Law; in sin until atonement was made, and yet Christ healed them all. ...so why would you ever think you aren’t worthy or question or disqualify yourself or be uncertain of God’s will to heal you if He became sin for you that you might become the righteousness of God in Christ?
Selah.

He bore our griefs - our maladies, diseases, and sicknesses; He carried our sorrows - our anguish, affliction, and pain. He was stricken and smitten with these by God

in our place and afflicted, He was wounded for our transgressions, He was bruised for our iniquities. He got the chastisement, we got the peace, and by His stripes we are healed.

How can anyone say they believe Isaiah 53 and Matthew 8 and yet think or say that God wants to put disease back on them? Why would God put sin, sickness, disease, and its consequences on Jesus only then to want to put them back on us, on you? Is God confused, double-minded? Is the Kingdom of God divided?

Selah –

Look at *Matthew 8:17*. What does it say? Look at *Isaiah 53:5b*. What does it say?

Using our brains, our minds now...and then let's get brain washed and blow our minds. Within the time frame of Matthew 8, not one stripe had yet been placed on Christ's body, He had not been stricken, smitten, or afflicted; He had not been pierced, and yet Matthew tells us that this prophetic promise from Isaiah was fulfilled here before the passion and the cross, "...by His stripes we **are** healed." Fulfilled!

How can this be? I have no answer other than since Christ and the Father are One, that He never changes, and that He always was, is, and shall be Jehovah Rapha. I have no other explanation.

More to consider –

Mind blowing! "To be" – I am, you are, he/she is... You are healed?

1 Peter 2:24 – "...who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you **were healed**." (G2390, to cure, to heal to make whole)

Isaiah 53:5 told us that "by His stripes we **are** (present tense) healed;" *Matthew 8:17* told us, "...that it might be fulfilled which was spoken by the prophet Isaiah;" and *1 Peter* then tells us, "by whose stripes (wounds) you **were** (past tense) healed."

Return to sender

Why would we take stuff back and say, "My diabetes," or "my cancer," or "my heart problem," or "my..." pick one. When we do that, aren't we negating what we've said we believe, or negating what we say we are standing for in faith, or have prayed for concerning our healing?

Unintentionally we often take ownership of things by our own words that don't belong to us because Christ has redeemed us from them in redeeming us from the curse of the Law. He saved us – from what to what?

Faith is not the denial of reality; it is the demonstration of the Word and Spirit being superior to reality. We can state what a diagnosis is, but why would we name it and claim possession of it? We need to name it and reject it.

When we personally own a disease by our words, we have and keep possession of it don't we? In this we take back from Christ what Christ took away from us. True or false? Every good and perfect gift is from the Father above. Sickness and disease are not good or perfect gifts and should be returned to the sender.

Don't be torn between two opinions, because only one is an opinion, the other is Truth. Perhaps we really treat them like two opinions. It's like Elijah questioned the Jews, "*How long will you falter between two opinions? If the Lord is God, follow Him;*" ...Or follow your own thoughts and words.

Changing our narrow view of what it means to be saved – The fullness of salvation:

To be saved is not just to avoid Hell. Change our narrow view of salvation. ...because there's more... What is in a word?

Jesus' words in *John 10:10* – "*The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.*"

Obviously in salvation there is more than just the avoidance of Hell. Jesus says He came not just to give us life (zoe), the God kind of life, but that we would have it more abundantly. The God kind of life, even more abundantly. So, there may be more to being saved than first appears.

G4942 "to save - *sode'-zo* from a primary word ("safe"); **to save**, that is, **deliver or protect** (literally or figuratively): - **heal, preserve, save (self), do well, be (make) whole.**" The "do well" also carries a sense of provision. Try viewing this in the context of Psalm 91, of being under the shadow of the Most-High God.

G4991- "*sōtēria so-tay-ree'-ah* derivative of G4990 ; **rescue or safety** (physically or morally): - **deliver, health, salvation, save, saving.**"

Sometimes we speak with forked tongues – Speaking out of both sides of our mouths – So often we sow the seed of God’s Word out of one side of our mouths only to yank it back out with the other side of our mouths before the it even sprouts.

- Story of my tithing and bringing offerings, claiming it promises of pouring out a blessing I couldn’t contain, yet also confessing that I was always broke and then wondering why I always was. I now say, “I always have money,” and I do. Feel free to ask me when you see me if I do. ...doesn’t mean I’ll give you any. You can give a man a fish or teach a man to fish.

Luke 6:45b, 46 – “For out of the abundance of the heart his mouth speaks.”

From where do you speak? Consider the next verse following, and ponder it:

46 “But why do you call Me ‘Lord, Lord,’ and not do the things which I say?”

If we are not speaking and doing His Word out the abundance of our hearts, why do we even bother to call Him Lord?

Selah. Does the abundance of God’s Word in our hearts speak out of our mouths in faith, or do our untransformed hearts and minds speak out of our mouths?

It’s amazing to me how many people come forward for prayer but when you ask them for what, they tell you what they “have,” it’s about symptoms or diagnoses. They don’t often tell you what they want, what they’re believing for, the verse they’re believing, and they rarely say, “I want to be healed” or anything like, “If I can but touch the hem of Jesus’ garment...”

- Catholic woman with incurable cancer, only treatable at the NIH. Blah, blah, blah. Finally, I asked her, “Do you want to be healed.”

The following we I received word that the NIH had declared her cancer free.