

Divine Healing #2
Sin and Sickness
Ps. 103:2, 3

In our last study we examined how healing was the demonstration of the Kingdom of God being at hand. We proposed that all sickness is the fruit of the Fall and is demonic oppression. We do not mean by this that all sickness is the presence of a demon, but rather the source of all sickness is Satan. God is logically the Healer. In this lesson we want to examine the relationship between sin and sickness.

I. Adam's Sin Opened the Door to Sickness

- A. Rom. 5:12-14
- B. Rom. 6:23
- C. Rom. 8:2, 11

II. God Made a Covenant of Healing

- A. Ex. 15:25, 26 the Lord showed him a tree.
- B. This was before the giving of the Law.
- C. For the Jews, the first five books (the Torah) were the final authority on any subject.
- D. Two or three witnesses established any matter. Deut. 17:7; 19:5; 2 Cor. 13:1
- E. Ex. 23:25, 26
- E. Deut. 7:14. 15
- F. God's covenant provided protection from the law of sin and death which was in the world.
- G. Hebrew scholar Robert Young, author of Young's Concordance, states that in Hebrew active verbs frequently express a permission of it. (Hints and Helps to Bible Interpretation).
- H. Is. 33:24
- I. Psalms quote

III. We Have a Better Covenant

- A. Heb. 8:6 A better covenant, better promises
- B. All Bible promises belong to us. 2 Cor. 1:20 when Paul wrote this, there were only the Old Testament promises!
- C. How can a better covenant not include healing if the Old Covenant did?

IV. Men's Traditions Rob the Church

- A. Unbelief puts the blessing behind us for the Early Church or ahead of us for a Millennial Age.
- B. Mk. 7:13
- C. Cessationism – see quote
- D. Extreme sovereignty instead of covenant.

The Lost Heritage of the Church is being restored in our day and the Church is rediscovering what Christ has purchased for us. Let us shed men's traditions and embrace God's Truth. The Reformation is not over!

Hebrew scholar Michael L. Brown in his *Israel's Divine Healer* states, "The Psalms remind us again of the intimate connection in the Israelite mind between sin and sickness on the one hand, and divine favor and healing on the other hand, reflecting a worldview in which physical restoration is taken as an indication of spiritual reconciliation."

In *Understanding Theology* R.T. Kendall writes:

Some well-meaning Christians have come up with a convenient theological rationale for ignoring the gifts of the Spirit: it is called 'cessationism'. This is the idea that the gifts of the Spirit, as well as all signs and wonders, 'ceased' with the early church and the completion of the New Testament.

In a word: the gifts of the Spirit are unavailable today – and have been for 1900 years.

Cessationism would not refer to the fruits of the Spirit, however, only the gifts.

As for the biblical basis for cessationism: there is none. Cessationism was a convenient explanation for the relative absence of the miraculous in church history.

Today it serves as a cop-out.

To those who embrace cessationism (and make it an article of faith) there is no choice but to claim that anything that is supernatural such as signs, wonders, miracles or gifts of the Spirit, are either of the flesh or demonic.

But a notable turn of events has taken place: with the current interest in the gifts of the Spirit...

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