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SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world- he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved."* [Acts 16:31a](#) And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *"That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* [Romans 10:9,10](#) *"For, "Everyone who calls on the name of the Lord will be saved."* [Romans 10:13](#) *"Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ."* [Romans 5:1](#)

Health and Healing

“For I Yahweh am the One who heals you.” Exodus 15:26b

Intro:

Even though Believer-Priests go through experiences of deserved and undeserved sufferings, God still wants his people to be healthy. We live in a day and age where the Christians in America are as unhealthy as the rest of the country. Heart disease, cancer, diabetes are rampant throughout the country, even though we have the highest standard of living. Something is wrong when we have most of the world's wealth; yet lead the world in degenerative diseases!

Thousands upon thousands of Christians are unhealthy, overweight and suffer as the result, and mistakenly think they are suffering for the Lord. They rush to their doctors for treatment spending thousands of dollars and conclude it is their “cross to bear”. Somehow they have arrived at false conclusions about health and personal suffering as a Christian, largely due in part to the religious groups they belong to. Some groups have the view that Christians must go to western doctors and their medicine for treatment, that somehow they're the only ones authorized by God to treat us. Other groups believe in the gifts of healing and if they have a problem wait until one of the healers come through town to get their malady cured.

What this study is designed to do is to look at the concepts of healing both in the OT and the NT, and from it **we will see that God does want us to be healthy!** We may have problems from time to time, sometimes due to our own bad decisions, sometimes undeserved, but all are designed to cause us to grow into the image of Christ, and that Job was not the norm, but really the exception to the rule.

First of all we want to consider some of the OT and NT words concerning the subject of health, healing, doctors and the Lord's view in all this. The subject of health is extremely complex, but we hope to set forth some principles that will give us bones or structure that we can use in our lives. **As always, the course of action that the Believer-Priest follows for his/her own personal health is a decision that they must make between them and the Lord.**

The word for **health** comes from the word to heal and is derived from the Saxon-helan, the Latin - celo and the Hebrew - *kalal*. It has as its root idea the idea of making whole; health is related to wholeness. **When one has all the parts that make up the whole of our being a human healthy, then one has health!** The word **wellness** also comes from the idea of wholeness, the same for holistic.

Other words related to the idea of **health** are *hugaino* - to be healthy, to be clean, *ischuontes* - to be strong, *therapeuo* - to treat, to cure, to care for the sick, *iaomai*- to heal, physical treatment, *holoteles* - to be whole, or complete, *holokleria*- to be sound (healthy) in every part, *iatros* - a physician, *raphah*- to mend by stitching, to heal, to cure, to repair.

Weakness and strength are also factors in health for **weakness opens the door to injury, sickness and disease**, while **strength (health) helps prevent injury, sickness and disease**, such as a weakened immune system versus a strong immune system. Or how many times have we heard about someone who has a strong constitution?

1. *Arukah* - the healing of a wound, health, healing. Also a long bandage applied by a physician to heal a wound.
2. *Chibash* - was the binding of a wound, from the idea of binding a turban, the binding up of a fracture and other injuries. Since the purpose was always toward the idea of healing something it took on the general term of a healer or a physician; it was part of the duties of a shepherd over his flock.
3. *Kahah* - meant to be weak, feeble, failing in strength, to be cast down in the mind, to be timid, to become pale, to have spots on the skin, to grow weak or tired, also to lose courage and faint, of the eyes becoming dim through age or grief. The starting point is to grow weak and from there we have four meanings: 1) to grow dim, 2) dimly glowing, 3) to become blind, 4) to lose courage. It has the idea of physical weakness, or weakness of the immune system, which can manifest itself in many areas. It also has the idea of psychological weakness, which can manifest itself in faintheartedness, losing courage, despair, depression, etc.

Healing in this area would reconstitute the believer's strength, immune system and the soul. It doesn't deal with injuries or wounds, although if they were there they would have to be treated, but deals with the treatment or healing of the individual so that he will go from a position of weakness to one of strength. Spiritual healing would come from faith in the promises of God. Psychological healing would come from the love, encouragement and support of others. Physical healing would come from herbs and nutrition from food.

4. *Yeshuah* - Basically, this word means deliverance from a situation that threatens a believer. It was used frequently for danger and things that threaten the life, but is also used for healing believers from sickness, injury or disease. To ask God to heal, or to make you healthy, was to ask God to deliver you out of sickness, disease or injury. *Yeshuah* was the contracted form of *Yehoshua*, which in English would be Yah's Healer, Yah's salvation, or Yah's deliverance. This looks to *Yahweh* and recognizes him as our Healer, as the One who gives us health. **He may do this himself directly, or he may employ someone else as his agent of healing.**

Yeshua comes from *Yah* and *Shua*, which meant Yah's salvation, or Yah's deliverance, or Yah's healing. *Yeshua* brought up into the Greek was rendered as *Iesous*, and *Iesous* brought up into the English was rendered *Jesus*. So *Jesus* meant Yah's Salvation, or it could mean Yah's Deliverance, or it could mean Yah's Healer. **Also the word *shua* didn't always imply to rescue believers out of their trouble, (health or otherwise), but to bring help to them while they were in their trouble.**

5. *Marppa* - was the healing of a disease, deliverance from a calamity, a refreshing of the body and mind.

6. *Rapha* - was to sew together, to mend, to heal a wounded person by sewing up the wound, to repair, to restore, to cure to use medicine; its fundamental meaning was to restore or make whole. Martin Luther jokingly called physicians the Lord's cobblers. The idea of healing dealt with maladies that needs to be healed and defective conditions that needed to be made whole. In reference to a broken clay jar, it needed to be repaired, a fractured limb needed to be treated, a bodily injury healed.

Israel's false prophets were likened to worthless physicians who only treated the symptoms of the problem, not the underlying cause saying, "*Peace, peace, when there is no peace.*" Jeremiah 6:14; 8:11

Rapha was **definitely holistic for it looked at the whole man and not just a physiological problem that had surfaced**. It went beyond the wound, injury, sickness, disease, defect, or weakness to how the whole man was doing spiritually, emotionally as well as physically. It must be interjected here that physicians did not give health, they only set bones, sew up wounds and recommend herbs for healing. **Health was and is our responsibility!**

In sharp contrast to our compartmentalized canon of thinking approach to physicians and health the Bible's approach, both OT and NT, was and is **holistic!** Our thought life, our emotions and our spiritual life are all just as much a part of health as is the food we eat, which should be regarded as medicine. Let food be our medicine and medicine our food. "Their fruit will be for food and their leaves for healing." Ezekiel 47:12b. The metabolization and application of Bible Doctrine brings health and healing to the whole body. Proverbs 4:20,22.

What is interesting is the connection of one's physical well being to one's spiritual and emotional life. The mistake that all to many make today is treating the body as if it were separate and removed from the inner life. The physician/healer would treat the body, but he would also probe past that to treat the soul. And he would use herbs and diet correction as well.

8. *Shalom* - is a word that most people are familiar with as the word for **peace**, but it actually has the idea of wholeness. It comes from *tamim*, to complete, to be finished and gives us the idea of the completing of every part of the whole until the whole is complete. Once that occurs there is a state of wholeness; once there is wholeness there is health. Therefore wholeness, wellness and health all speak of the same thing, with health resulting from all parts of the whole being sound and healthy. An athlete can have every organ and muscle in his/her body in excellent condition, but if they have cancer in just one thing, then they are not healthy! All the parts of the whole have to be healthy, if we are to be healthy.

9. *Tealah* - a channel or water course, a plaster or bandage to put on a wound.

10. *Hugies, hugaino* - referred to mental health and the faculty of rational thought. It spoke of **health which is the goal of healing**. That which is healthy is balanced according to the order of the whole for health rests upon a **balanced mixture of qualities**: dry/moist, hot/cold, bitter/sweet, alkaline/acidic. A predominance of one has a

ruinous effect on the body. **All excesses are damaging to one's health.**

Health is a mixture of different qualities and a balance of extremes. You will find that healthy people are quiet and reflective in their souls, not turbulent. **Sin results in poor health, but not all sickness is due to sin.**

In philosophical teachings health was the epitome of life and meant that one had chosen the right path in life. The way of health is the path of life. The art of healing held an important place in society and the health of the individual was the goal of the healer. The healer instructed the sick on what manner of life would make him well, not what drugs to take, **for health= wellness= wholeness.**

The rules for health are laws for the body. There is sickness for the soul as well as for the body. *Sophrosune* refers to a healthy soul, mental health, that is, to be in one's right mind. Physical health and mental health belong together, so much so, that one cannot have the one without the other.

Health comes from wholeness, not just the body, but the soul also. Gnosticism separated the two many centuries ago considering the body and the soul separate, with the body of little consequence or importance. Western medicine and present day Christian thought have adopted the Gnostic's view on the issue treating the body as if it was a separate entity than the soul. The Gnostic school of thought influenced western school of thought on these and many other issues, while the eastern school of thought, which actually is the more biblical position, saw the interconnectedness of the body and the soul and treated both in the matter of healing!

Jesus shows himself as the Healer, which would only be natural because as our creator it would only follow **if he created us, then he can heal us!** And he can do this simply by speaking the word. The authority and power to heal was granted by Christ to the Apostles.

And finally, **the sound doctrine of Timothy the Pastor-Teacher** meant that it was not only correct doctrinal teaching that imparted the whole counsel of God, **but that its by-product was a healthy soul and a healthy body.**

11. *Therapeuo* - to heal, to care for the sick, to cure, to treat, to restore to health, to be an attendant for someone who is ill.

12. *Iaomai* - was used of physical treatment for the sick, but the word of choice for acts of divine healing.

13. *Sozo* - was used frequently in the matter of salvation, but was also used for delivering someone out of sickness and disease.

14. *Diasozo* - the word *dia* intensifies it so it becomes to save or to heal thoroughly, as the centurion wanted his servant totally healed. Luke 7:3 Also it meant to bring safely through a dangerous situation to the other side.

15. *Therapeia* - denoted health care.

16. *Iama* - was a means of healing; used also of divinely imparted gifts given to the Church in the times of the Apostles.

17. *Iasis* - stressed the process of healing reaching the goal of completion.

18. *Holokleros* - brings out the idea of every part being healthy with the result that the whole person is healthy.

A. Principles Concerning Health.

1. **God wants us to be healthy.** *“Dear friends, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well.” 3 John 2* Or that we may prosper and be in good health even as our souls are prospering.

2. **God is the one who heals us.** *“For I, Yahweh, am the One who heals you.”*
Exodus 15:26b

3. **All sin results in sickness, or injury, or weakness, or death, but not all sickness, disease, injury, weakness, or death is due to sin! There is suffering that is deserved and there is suffering that is undeserved.**

4. **Weakness** makes one vulnerable to sickness, injury, or disease.

5. **The concept of health applies to our minds, our emotions and our spiritual side as well as to our bodies.**

6. Health is to be a goal of life.

7. There is a path, a way of living that results in health. This is the path that we must follow.

8. If one has arrived at physical, mental and spiritual health, then they have chosen the right path!

9. One could say that Jesus' Hebrew name meant, *“Jesus the Healer”*, or *“Yahweh the Healer”*, for this is what he did here on earth.

10. One of the aspects of health is strength.

11. Healing can come through God directly, through immediate agents, such as therapists, etc., in the early church through the Apostles, or through self-healing which we'll get into later.

12. Healing covers such areas as: physical wounds, fractures, surgery, skeletal, diseases, sickness and weakness; emotional - scars on the heart, hurtful feelings, grief, a broken heart; mental - wrong thinking, irrationality, negative thinking, non-doctrinal thought life,

etc: spiritual - through the filling of the Holy Spirit and metabolized doctrine.

13. Physicians equaled healers and vice versa. Although they sutured wounds and set fractures, they were not into the drugging the problem culture of today. Herbs were taken internally, poultices applied externally, but they also utilized spinal adjustment, magnets and instructed their patients on what foods to eat for health. They were also very adept at diagnosing what the problem was.

14. Healers were definitely holistic treating the entire man, spirit, soul as well as the body, and not just the affected organ.

15. It must be strongly noted that even though they are called healers, neither physicians nor healers can heal. They may sew wounds, set fractures, prescribe herbs, **but it is the body that heals itself, or the Lord who heals the body and the soul.**

16. There is no spiritual gift of healing in the Church today, but God still performs healing all the time. The grammar of the NT shows that there was no permanence of the gift of healing; it was an only “at that time” phenomenon.

17. Physical healing can and often does come about as the result of mental and emotional healing. The releasing of negative feelings and their negative energy often brings about physical healing in that affected area.

18. That is why the rest of the world practiced holistic healing treating the soul as well as the body, instead of restricting the therapy to just the affected part of the body.

19. The leaves of plants, trees, etc., are the herbs given to us by God for the purpose of healing.

20. The priorities for health are: 1) spiritual, 2) mental, 3) emotional and 4) physical. All four areas must be addressed for health.

21. **Health**= wholeness= wellness= soundness, to be healthy all the parts of the whole must be healthy.

22. The healer understood the connectedness of the body to the soul, so he treated the body and the soul together. Oftentimes the healing of both took place, not just the body.

23. The goal was to get on the path of health, let the healing process take place, with the end result of health. When the healing of all the parts of the whole took place, then there was completion and wholeness, or the state of health.

24. **The body heals itself.** The physician may clean the wound and sew the two sides together, but it is the body that causes the two sides to grow together. The physician may set a fracture by bringing the two pieces together, but it is the body that causes the two bones to knit together. Today they use antibiotics to kill bacteria, but the body has an immune system that can kill bacteria, especially if it's strong. Even nature helps the body out with dead flesh by maggots who eat only decaying flesh then drop off.

25. **The key is health. When one is healthy he has a strong immune system then the body can take care of itself. If you can believe in the concept of health, then you can believe that you will get better!**

26. Healers were there to bind up what God had injured through corrective discipline, what we had brought upon ourselves due to our own foolishness and bad decisions, and to also instruct us in the ways of health.

27. **Health rests upon a balanced lifestyle and a balanced mixture of qualities:** dry-moist, bitter-sweet, alkaline-acidic (PH level).

28. Oftentimes medicine was bitter, (bitter medicine), because it had to be taken to offset the affects of their **acidic diet**.

29. **Balance and moderation are the key**, too much of one thing has a ruinous affect on the health, on the wholeness of the individual.

30. The art of healing held a high position in a community and was considered very important. The health of the patient was the goal and result of the Healer.

31. The ideal was to bring the individual to the place where he or she was physically and mentally healthy, for them to have healthy finances, a healthy family and hopefully a healthy community.

32. **The way of health is the path we are to take in life; all excesses are damaging to one's health.**

33. **The rules of health are the laws for the body.**

34. **Health is our responsibility**, no one else's. No one can force us to be healthy, that is the choice that we have to make.

35. There is sickness and health for the soul as well as the body. The health of the soul is called *sophrosune* and it means to be in one's right mind. Sickness of the soul would be mental illness all the way to being demonized.

36. Physical health and spiritual health belong together, so that one can't have physical health without spiritual health. An example was look at how healthy the Apostles were. Look at the tremendous hardships they went through.

37. The Gnostics were one of the groups that separated the body from the soul; they considered that the body was of little importance at all. Physical health was not a priority to them. What a contrast that was to the Israelites where everything God wanted them to do was for the purpose of their health!

38. **Health is better than riches, material possessions, power, prestige and position in society.**

39. Physicians/Healers set bones, sewed up wounds, applied topical ointments for wounds and skin conditions, treated internal organs all using natural herbs; prescribed for them the right diet, foods and lifestyles and also sought to bring the soul into a balanced condition of health.

40. Philo of Alexandria put higher importance on the health of the soul over the body, but did not minimize the importance of physical health.

41. The priorities of health are: Spiritual> (Christ and the Word)> Mental> Emotional> Physical> Family> Financial> Community.

42. The parts of the whole of society are its families; the parts of the whole of the family unit are its individual members; the parts of the whole of the individual are the many things that make us up.

43. One's diet is the foundation of health, any imbalance will result in sickness and/or disease.

44. Healing herbs and treatments basically re-supply what the body is lacking to bring it back into balance resulting in health or wholeness.

45. One must have healthy food to have an healthy body. You can't get something out of it, health out of food, if it's not there in the fist place.

46. To have healthy food you must have healthy stock and healthy nutritious soil that has all the minerals needed in it.

47. All plants vary in their mineral, chemical and light composition. One needs a variety of plants, fruits and grains to provide the various chemical, mineral and enzymes that the body needs.

48. Herbs have concentrations of these things.

49. Pure water with minerals is vital to health, as also is sunlight.

50. **Light**, electrical energy, minerals, enzymes and natural chemicals must be present in the food molecule, (thus making it living food), for that energy to be transmitted to the body. It is these things that bring health to the body.

51. "Food" without these things is dead, lifeless food unable to make the body healthy. It may taste good, but it doesn't promote a healthy body.

52. A continued diet of dead, lifeless food results in the body becoming weakened, then sick and diseased.

53. So the foundation for health is having a diet solely of fresh, natural, organic plants, vegetables, fruits, meats and grains that are exploding with energy. Even then one will

have to probably be making continual adjustments all throughout their life in their diet and implementing herbs, etc., under the guidance of a professional healer to compensate for the aging process and even to deal with stress in the life.

54. Spiritual health is the most important of all, but one cannot have spiritual health without spiritual food and for the believer in Christ it's **the doctrinal teaching of the Word of God.**

55. Which means that the words that are spoken must have spiritual life in them. If there is no spiritual life or nutrition in the words, then they cannot impart spiritual health. The "*empty words*", *kenos logos*, of Scripture are teachings void of spiritual substance. Because of that there is nothing in them that can impart spiritual health to the believer.

56. Therefore, to have **spiritual health** one's diet must consist of spiritually nutritious teachings. To have physical health one's diet must consist of sound, wholesome, living nutritional food.

57. To have **mental health** one must learn to develop the habit of only thinking good, positive, wholesome and biblical thoughts. One must learn to reject thinking the thoughts that are not positive and uplifting, just as one must learn to reject foods that are not nutritional. If it doesn't profit your body, why eat it?

58. To have **emotional health** one must avoid giving way to negative feelings, having a strong spiritual and emotional dynamic going on inside, and if necessary, the removal of scar tissue from the soul. Positive thinking results in positive feelings, while negative thinking results in negative emotions.

59. There is a lie that people believe that they can't get better, that there is no hope for them. The truth is that they can't have a perfect body, with perfect health, but their health can improve by anywhere, say, from 5% to 100%. Whatever the percentage of improvement, **the truth is one's health can improve!**

60. Another lie is all I have to do is trust my doctors, take my medicine and I'll be fine. **The truth is the responsibility for our health lies with us.**

61. Another lie is that doctors, drugs, western medicine, or eastern healers will heal me. The truth is God is our Healer and we must look to him for our healing and let him direct us in the path we are to take.

62. Strength and weakness are terms for health and sickness, for sickness, disease and injury more readily come out of weakness, while these things are prevented, minimized, or more easily overcome by strength. It is our responsibility to change our lifestyles, including everything from our diets to spiritual and emotional concepts, so that we can become as strong spiritually, emotionally and physically as we can be.

63. We must avoid the deception that we can neglect the proper care of our own bodies and then go to the doctors and their western medicine to make things right and bring us back to health.

64. We must also avoid the other deception of neglecting the paths of health and then go to God expecting him to heal us. He may or may not heal us directly, but whatever way he chooses to deal with us he will instruct us in the ways of health and the fact that health is our own responsibility. **We are responsible for our existence and our health.**

65. Health was considered to be the norm of life, the epitome of life, what life was about and the favor of God.

66. *“For whoever finds me finds life (health) and receives favor from the Lord.”* Proverbs 8:35 This refers to **wisdom**, which is the teaching of the Word that we have believed **and** applied to our lives; health being one of the blessings of walking with the Lord.

67. *“But whoever fails to find me harms himself, (literally his soul), all who hate me love death.”* Proverbs 8:36 (Death is at the opposite end of health).

68. Health is a conscious choice that one must make, and he must continually choose health when confronted with the many lusts, impulses and biological cravings of the flesh.

69. Satan, the old sin nature, lack of self-esteem, culture and an aggressive media campaign all influence and contribute to poor health.

70. One has got to learn to love his soul enough and his body to want only the spiritual or emotional things that give him health.

71. If God wants us to be healthy, and health is a blessing of his grace, then it only stands **to reason that God will provide the things we need to be healthy**, or the money to buy them.

72. Once again we come around full circle to faith. By faith we believe the doctrines about health and by faith we believe that God will give us the things we need for health.

73. Jesus Christ is Creator, Savior and Healer.

74. Christ was healthy.

75. We should want to be healthy for our own sakes, for the sake of those who love us and to glorify our healthy Creator and Lord.

75. One can never take health for granted. It can come; it can go away and it can return.

77. There's nothing mystical about good health. It comes as the result of following God's laws that govern our spirits, minds and bodies.

78. Faith and a Positive Mental Attitude are crucial to good health.

79. **We must want to be healthy, and we can.**

80. **We must choose to be healthy, and we can.**

81. **We must pray for health, and we can.**

82. **We must commit to health, and we can.**

83. **We must believe toward being healthy, and we can.**

84. Healthy people do not need Physicians/Healers. Mark 2:17

85. **Peace, love and happiness are the mental attitude's for optimum health.**

86. Health is a path, even though one may stumble, or veer off briefly, but the important thing is to get on it and stay on it.

87. Health does not come in a pill, but is all comprehensive taking in a diet of fresh wholesome food suited for your own body's particular needs, the air we breathe, the water we drink, the thoughts we think, the people we associate with, recreation, hobbies, a total adoption of an healthy lifestyle.

88. The pursuit of health is never static, but is to be continually improving and a seeking after excellence in all areas pertaining to health.

89. Although the primary goal and mission of the local church is the teaching of the Word of God, the health of its members is very important.

90. We can't do all of it at one time or in one day, but we are to adopt healthy things one at a time, one day at a time and keep on doing it.

91. **Health is a life long objective, not a one time shot.** One may need several healers, each one specialized in their own areas.

92. **If health is a faith objective; it can be obtained by God's grace.**

93. Although one may never recover the health and strength they had in their teens their health can improve! Yet there are many who are stronger and healthier in their later years than they were in their younger years.

94. **Faith does not look at the costs involved to gain health, but to the Lord to provide what we need to become healthy!**

95. **What is the alternative to good health?** How will that impact our lives? Our pocketbooks? Our plans? Our goals? Our families?

96. "I can't afford it!" We can't afford not to! Health is a bargain, especially when one compares the costs of poor health.

97. Drugging an organ, or cutting it out is not making it healthy.

98. **A positive mental attitude wants to be healthy, healthier.**

99. People who “let themselves go”, who don't care about their health have low self-esteem; they don't value themselves very highly.

100. **Cleanliness** is a very important factor in health. In fact, the word for hygiene comes from the Greek *hugaino* the word for **health**. This means that the food one eats must be clean; the vessels it's prepared in must be clean; the utensils that one eats it with must be clean; there must be the proper cleaning of all things afterwards. There must be cleanliness of the body, cleanliness of one's clothes and the cleanliness of one's abode. This also includes the elimination of clutter, for clutter makes cleaning more difficult, (thereby discouraging cleaning), and it also becomes a breeding ground for bacteria, dust mites, insects, etc.. In the OT God had a rigid code concerning cleanliness, and even though we are not under the Old Covenant we can be profited by these things.

101. God commanded that the earth lie fallow one year every seven and two years every forty-nine. This was for the purpose that the earth could replenish itself with the nutrients that our bodies need.

102. The mistake that many make about the earth and the food that it produces, a mistake made by the Israelites and people today, is to view it as something to make money from, rather than **a sacred trust to take care of that will provide health benefits for ourselves, our families and our communities!**

103. The earth, which is the foundation for health, was designed by God to last in perpetuity, for thousands and thousands of years, if we take care of it as he commanded.

104. **The earth belongs to God. He made it; he owns it and he has the right to tell us how to use it! We're to use it for our health, not exploitation.**

105. **The concept of light is connected to health.** We even say of people who are in good health, “Look at their skin, don't they have a healthy glow about them!” This applies to both physical health as well as spiritual health. Our bodies are light, our food has light in it, even our spirits are light having been created by the Father of Lights, James 1. Even Moses' face shone with light after having spending time in the presence of *Yahweh*.

106. Love, happiness, peace of mind, faith and hope play prominently in gaining health and maintaining one's health.

107. Fear, anger, bitterness, guilt, worry, unresolved grief and negativity are the mental attitudes that destroy health and keep us from arriving at health.

108. Therefore one has to **release the destructive mental attitudes and feelings and adopt positive ones** to gain health. Forgiveness of self and others, trusting in the Father, the faith rest life and the filling of the Holy Spirit are crucial to this.

109. **Sin, guilt, shame**, anger at oneself and punishing oneself and others are counter productive psychological dynamics that hold us back from becoming healthy. We don't feel that we are worthy of being healthy, so in our self-punishment tactics we prevent ourselves from the blessing of health. These negative dynamics also hold us back from other blessings as well.

110. **Health entails change**; the one thing most people don't want in their lives! It means that we must discontinue the things that are not good for our bodies and adopt the things that benefit both body and soul. If our lives, our work, our play, our social, recreational and family involvements are out of balance, then we must do what needs to be done to make the changes so as to bring our lives back into balance so we can be healthy. This begins with being centered on Christ and his Word.

111. **Motivation to become healthy** can come about from two concepts: 1) the faith application of wisdom. And 2) from a personal crisis, usually accompanied with pain. We have a choice in this.

112. In an odd turn of events, our attitude toward health and healing, in a way, is our attitude toward Jesus Christ the Healer; the One who stands for health. A negative mental attitude toward being healthy would really speak of a negative attitude toward the Lord. His Word tells us that he wants us to be healthy and how to be healthy. If we react against that, what we are doing is reacting against him.

113. **Death, disease and darkness are identified with Satan**. So what would be **identified with Christ but life, health and light!** If we react, rebel, or turn from life, health and light, then we are actually turning from Christ to embrace the things that Satan introduced into this world.

114. **Our being forgiven by God, our being accepted by Christ, the removal of our sin, guilt and shame becomes the foundation for health in all areas.**

115. **The realization of these things by faith, along with self-forgiveness, becomes the foundation for wanting to be healthy!**

116. **Wanting to be healthy/healthier, accompanied by prayer, faith and making the right decisions and actions, becomes the vehicle by which we realize health, or a healthier lifestyle.**

117. **One has to always be on the watch for negative influences**, whether spiritual, mental, or emotional, that will hinder or hold us back from being healthy. We must isolate or insulate ourselves from them, avoid them.

118. In the final analysis we are the one's who will be the one's suffering from our poor health, not someone else. But, on the other hand, we are the one's who will be enjoying our good health, not someone else.

119. In Proverbs 8 it says that all who hate wisdom love death. If one hates wisdom, then they hate life. If one loves wisdom, then they love life. If they love death, and if death is

at the opposite end of the spectrum from life and health, then they hate health! **So what is our mental attitude toward health?**

120. If health is a blessing of grace, then it can be obtained by faith!

121. If Christ came to heal, then it means that he wanted to heal, so they could be healthy, or healthier. If that's what they wanted. Not everyone wanted to be healthy.

122. The Scriptures show that God heals. They also show that God is the one who afflicts with injury, pain and suffering to deal with an individual or nation. He afflicts us with divine correction, and his hands also heal us.

123. Make no mistake about it blessing and health come about as the result of obedience to God. But disobedience brings about cursing, poor health, and even mental illness. Deuteronomy 28:28.

124. Obedience under the Old Covenant required compliance with the stated Laws of God. Obedience under the New Covenant require living by faith in the Word of God, under the filling of the Holy Spirit in the new nature and applying the Word to life.

125. Healthy people are less likely to be controlled or influenced by governments or Satan, while unhealthy people are more easily controlled.

B. Christ Came to Heal.

*“The Spirit of the Lord is upon me, therefore he anointed me to preach the gospel to the poor. He has sent me to **heal** the brokenhearted, to preach deliverance to captives, and new sight to the blind; to send away crushed ones in deliverance; to preach an acceptable year of the Lord.” Luke 4:18,19*

“Jesus said to them, 'Surely you will quote this proverb to me: Physician, heal yourself! Do here in your home town what we have heard you did in Capernaum.'” Luke 4:23

To **heal** is found in the infinitive of purpose giving us the reason why God sent his Son to the nation of Israel, for the purpose of healing, if they wanted to be healed. Christ is our Healer, even his name in the Hebrew means Healer. He is our Creator, our Savior and our Healer.

To **heal the brokenhearted** is the perfect passive participle of *suntribo*, which was used of the breaking of an earthenware vessel, or the crushing or bruising of a reed, which speaks of something in a **fragile condition**. **Are there any of us out there that are in a fragile condition emotionally or physically? The good news is that Christ can heal us!** When Isaiah the Prophet wrote of Christ he said that, *“A bruised reed he will not break.” Isaiah 42:3* This describes the child of God who is in a **fragile condition due to overwhelming suffering and sorrow**. Christ will not “finish him off”, as the wolves do, who circle in for the kill when they spy the wounded, the weak and the crippled. **How many “Christians” out there do this to other Christians; circle in for the kill with their words when we are at our weakest, our lowest?** You know, if people act like a

wolf, they should sit down and evaluate if they are a wolf or a sheep, for sheep do not circle in to finish you off, but huddle together!

But more than that, it says that Christ will **heal the brokenhearted**. This is found in the perfect passive participle showing that this is a condition. Something has happened that has crushed these believers spirits and that they have been this way for some time, so he comes to them and heals them. **Bible Doctrine that has been metabolized by faith under the filling of the Holy Spirit is the thing that heals the brokenhearted and the broken spirit**. Now if Christ can heal a broken spirit, which is the most difficult and important, then how more easily can he heal the soul and body?

Some only look at Christ as Savior and Redeemer, which he is, others look at him as a crusader, but this passage shows that he is a Healer who came to earth to heal, which throws a different light on the subject.

Although *iaomai* and *therapeuo* were used interchangeably at times, only the *iama* word group was used of the **divine healing** by the Apostles, 1 Corinthians 12:9,28,30, and by male disciples.

In verse 23 where he said of them, “*Healer, heal thyself*”, they called him an *iatros*, an healer, but used the word *therapeuo* for **healing himself**. What they were saying is **practice your therapy on yourself**. This was the scoffing of negative volition. What arrogance! What hardness of heart to imply the Christ needed healing! The Son of God, without sin, was perfect in every way; he did not need healing! Their hatred and hardness of heart was revealed a few minutes later when they tried to kill him.

C. Healing Leprosy. Luke 5:12-26

The word had spread all over Israel that Jesus had the power to heal and was healing multitudes of people. When a leper had heard of this he told Christ that if he chose to, a third class condition maybe he would and maybe he wouldn't, that he could heal him! The leper believed that Christ was healing people and he believed that he had the power to heal him. What he didn't know was if Christ wanted to heal him! Is this us today?

Christ reached forth his hand and said that he was willing and healed him instantly. This shows that Christ **does** want to heal us. The word spread even more about him so that great crowds were seeking him to be healed and to hear him. But he withdrew to go out into the wilderness to separate himself from them, and so he could spend time alone with the Father.

D. Healing on the Sabbath. Luke 6:7; 17-19; 13,14

The Pharisees had heard that Christ's disciples had plucked wheat out of a field to eat, because they were hungry, and confronted the disciples over the matter. Later on, on the Sabbath, the Lord went into a Synagogue and healed a man with a withered hand right in front of everyone. They were trying, somehow, to “get the goods” on the Lord because he was healing on the Sabbath. (Legalism is more important to legalists than God or man).

So in an amazing triumph over their legalism and hatred, the Lord and the man with the withered hand stood up in the middle of them and he healed him in front of them all! **The result was that they became filled with a maddening rage and plotted how they could kill the Lord!**

What this demonstrated was that Christ showed that doing good, in this case healing the man, was not in conflict with the Law. It also showed the tremendous compassion he has for us. **It also revealed the true nature of legalists. They care nothing about people,** all they care about is maintaining their self-righteous pride and religion. And they don't care about the true meaning of the Law, nor about grace.

The legalist in those days would say to the believer, “You can't get healed, today is the Sabbath!” To God the Healer they would say, “You can't heal today, for it's the Sabbath!”

The legalist today would say, “You can't get healed, for there's no divine healing in this dispensation! Just go to a doctor, go home and practice your religion.”

While the grace believer with the positive mental attitude of faith would say, “What the heck, let's try it! Let's go to God in faith and prayer and see if he'll heal us, or at least lead us to a therapist who will!”

What this shows is that regardless of how sincere religious or legalistic people **appear** to be to us, and regardless of what they say to us, **they really don't care about us.** All those people in the synagogue that day **could have really cared less about that man with the withered hand;** they only cared about their religious system. So who are we going to turn to and listen to? The Lord, or all those who say we can't?

E. Healing Comes Through Faith In The Name Of Jesus.

“By faith in the name of Jesus, this man whom you see and know was made strong.”
Acts 3:16

One day Peter and John were up at the temple when a beggar, who had been crippled from birth, asked them for some money, Acts 3:1-16. They told him that they didn't have any money, but they had something far better, for Christ had given them the authority to heal. It must be noted, though, that **they did not have the ability to heal, only the authority and faith to access the power of healing that comes from God the Father, through the direct power of the Holy Spirit in the name of Jesus Christ.**

Peter said this, *“In the name of Jesus of Nazareth, walk.”* Instantly the man's feet and ankles became strong and he not only walked, but jumped up and down. When the people heard about this they were all amazed and wanted to know more. That's when Peter preached at them about what they had done to Christ. He told them that they had turned Christ over to be killed and wanted a murderer instead! He told them that they had killed the Author of Life, if you can imagine such a thing!

The blind, evil hatred of man overwhelms the mind to think that men would put their Healer to death! Jesus Christ was not only their king, their redeemer and the only true

friend that Israel had, but he was also their Healer and they murdered him! But even so, it was through faith in the name of Jesus that this man was made whole, *holokleria*, **and that even the faith that we need to be healed comes from him also!**

F. Christ Healed Those With Evil Spirits.

“At that time Jesus cured, therapeuo, many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind.” Luke 7:21 “Who had come to hear him and to be healed of their diseases. Those troubled by evil spirits were cured.” Luke 6:18 “When Jesus had called the twelve together, he gave them power and authority to drive out all demons and to cure diseases.” Luke 9:1 “Those who had seen it told how the demon-possessed man had been cured.” Luke 8:36

It's interesting that the word **curing** is used with evil spirits, he cured many who had evil spirits, but not really when you consider the effect demons have on people. In essence what is happening is that **the effect is cured by removing the cause!** Instead of living in a house wearing clothes he lived in the tombs naked, displaying a morbid preoccupation with death, instead of life. He also displayed super-human strength because of the demons in him, and he was violent in nature. What we see is anti-social behavior, a preoccupation with the things associated with death and self-destructive tendencies, all of which are as the result of being demonized.

These things are all the effects of demon possession, **so the healing of an individual in this area is accomplished by the removal of the demon(s) in him**, thus curing the individual. Their removal is accomplished by the commanding of the demon(s) to come out of him in the name and authority of Jesus Christ.

G. Healing Of Wounds.

A familiar theme that runs through the Bible is that the hand of God inflicts injury on his people, and it is also the hand of God that heals us. In the passages in Jeremiah it was God who took Israel's health away from them in his righteous judgments, due to their rebellion against him, but it was God who would restore their health back to them, if they returned to him.

The word used in this passage in Nehemiah is *arukah* and was the word used for the healing of wounds utilizing bandages and salve. When the Israelites were rebuilding the wall of the temple *arukah* was used, probably due to the idea of repairing the gaps in the wall. Nehemiah 4:7 The prophet Jeremiah referred to the town of Gilead famous for its healing balms when he wrote, *“Is there no balm in Gilead? Is there no physician there? Why then is there no healing for the wound of my people?” Jeremiah 8:22 “But I will restore you to health and heal your wounds, declares the Lord.” Jeremiah 30:17a “Nevertheless, I will bring about health and healing to it; I will heal my people and will let them enjoy abundant peace and security.” Jeremiah 33:6*

These passages deal with God inflicting injury and also healing us, if we turn to him. But **there is also self-induced misery due to our own bad decisions in life**. There is also **self-inflicted misery due to negative emotions circulating around inside of us, which**

can also affect the physical health of the body. They strongly believed that certain emotions could also affect certain areas and organs of the body. Then there is also self-inflicted suffering caused by anger, guilt and shame. Whatever is going on, though, God can and will heal us. He may use others to do it, but he can and will heal us. And the healing must take place first in the soul, this is the most important thing. Oftentimes, once the soul is healed in an area, then physical healing follows.

H. *Yahweh* Is Our Healer.

“He heals the brokenhearted and binds up their wounds.” Psalm 147:1-3. In the participial form it reveals God's role as our Healer. The word *chabas* meant to bind up a wound like binding or wrapping a turban around the head. It was used of the binding up of fractures and other injuries, and was also one of the duties of the shepherd with his flock.

Again we have the idea of discipline over disobedience and restoration over obedience are found in Isaiah 30:26, *“When the Lord binds up the bruise of his people and heals the wounds he inflicted.”* And in Isaiah 61:1, *“The Spirit of the Sovereign Lord is upon me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners.”*

I. The Healing Of The Believer. Job 30:15; Psalms 42:5,6,11,12

Basically *yeshuah* meant deliverance from a situation that threatened a believer. It was used frequently for delivering the believer from danger, or things that threatened one's life, but was also used for healing from sickness, disease, or injury because these things posed a threat to the believer.

To ask God to heal us, or give us health, is actually to ask God to deliver us out of a condition of poor health, sickness, etc. It's related to the word *yeshua* from which we get the English word *Jesus*, which establishes Jesus as our Healer. Now Christ may heal us directly, what we call divine healing, or he may send us to someone who can do it. Either way he is involved in our healing. *Shua* also didn't mean to rescue one **out of** their trouble, ill health, etc., but also **to bring help to them in their trouble**.

J. Healing Of A Weakened Condition. Isaiah 61:3; Nahum 3:19

The word *kahah* dealt with the idea of failing in strength, being weak and feeble, becoming pale, spots on the skin and the eyes growing dim because of age or grief. Concerning the soul it spoke of depression, discouragement, fainting or losing heart. It would include having a weakened immune system, weakened resolve, weakened or atrophied muscles to skeletal problems and of things operating on a sub par level, below what they should be.

Being weak can and does affect us spiritually, emotionally and physically. We can become weak **spiritually** by not having the teaching of the Word of God that our spirits need, along with not having the filling of the Holy Spirit. This in turn will cause us to be

weak **emotionally** getting us discouraged, depressed, despairing, having give-up-itis, losing our will and our moral courage. We become weak **physically** due to eating the wrong kinds of foods, living imbalanced lifestyles, and today, due to the toxicity of our environment: polluted air, polluted water, chemicals in our food, constant exposure to RF energy, etc. These things can and do weaken us as a believer.

Asking God to heal us, *kahah*, is asking God to strengthen us spiritually, emotionally and physically. In the area of the **spirit and soul**, it's to be done through metabolized doctrine and the filling of the Holy Spirit. And **physically** through a healthy lifestyle using healers and the things that promote health.

K. Healing The Body Or Mind. Proverbs 4:22,23; 15:4; 2 Chronicles 21:18

“Above all else, guard your heart, for it is the wellspring of life.” Proverbs 4:23

In this passage we have the idea of a guard keeping **watch** over a prison combined with the idea of a garden, in the sense of, as the farmer who watches over his garden for pests, weeds, blight, mildew, basically anything that would affect the fruit/life/health of the garden. **Wellspring** was a spring of water that came up from the ground. And life, *chayyim*, actually referred to health. It spoke of life to the fullest, life at its best, to be prosperous and referred to health or well-being.

What this passage does is **connect one's health to their heart**, the seat of the emotions. If the emotional center of the believer is healthy, so will be their general health. That is why we're to keep vigilant watch over our hearts, for if there are bitter weeds, or some other undesirable thing going on inside of it, then our bodies will reflect that.

Proverbs 4:20-23 deal with the application of God's Word to our lives for it is the basis for health. Verse 23 goes on to connect the condition of one's emotional life to his health and prosperity, telling us that it's so important to us that we need to be watching over to keep the mental attitude and emotional sins out of it, for the purpose that we can enjoy peace of mind, happiness and health.

In Proverbs 15:4 we see the concept of doctrinal believers being God's healers on earth, both in body and soul. *“The tongue that brings healing is a tree of life (health), but a deceitful tongue crushes the spirit.”* We see here that the believer can use his tongue for good or evil. If for good, then it brings health to the other person's soul, and often to the body because the body responds to the soul. But if for evil, then it crushes the soul, which will have an adverse affect on the body.

Life, which actually speaks of health, is put as a tree. And as we eat from the fruit of trees for sustenance, life and health, so we can bear good fruit or evil fruit for healing or destroying people. **Which kind are we?**

Doctrine in the soul, wisdom, faith, love, understanding, compassion and gentleness bear the sweet fruit of healing and life. While human viewpoint, bitterness, pride, anger, jealousy, etc., bear the fruit that destroy other people's souls.

Metabolized doctrine, that is the believing of the teachings of the Word of God, and wisdom, the application or obedience of these teachings are the basis, foundation and cause of the believer having a healthy body mentally and physically, and a great life made up of personal peace, contentment, happiness and success in life, along with personal prosperity. Proverbs 4:22, *“My son, pay close attention to what I say; listen carefully to my words. Do not let them out of your sight, keep them within your heart; for they are life to those who find them and health to a man's whole body.”*

2 Chronicles 21:18,19 dealt with King Jehoram, who was a murderous isolator. God had seen his ways and pronounced judgment on him through Elijah the prophet. He was to be smitten with an incurable disease that would cause his bowels to come out. *“After all this, the Lord afflicted Jehoram with an incurable disease of the bowels. In the course of time, at the end of the second year, his bowels came out because of the disease, and he died in great pain.”* I don't know about you, but this doesn't sound like a healthy situation to me, nor something we would want to go through.

L. Mental and Physical Health.

1. We begin with Exodus 15:26, where it says, *“For I, Yahweh, am the one who heals you.”* This shows that whenever the believer is healed and by whatever the means to do it; God is the one who heals us and he should get the praise, the glory and the thanks. The following verses are designed to put us in a frame of mind that we can get better; we can be healthy and that God can and will heal us.

2. *“Who forgives all your sins, and heals all your disease.”* Psalm 103:3 *“Nevertheless, I will bring health and healing to it; I will heal my people and will let them enjoy abundant peace and security.”* Jeremiah 33:6 *“A time to kill and a time to heal.”* Ecclesiastes 3:3

3. We have the imperative mood used in conjunction with healing in, *“So Moses cried out to Yahweh, 'O God please heal her.’”* Numbers 12:13 *“Be merciful to me, Yahweh, for I am faint; O Yahweh heal me, for my bones are in agony.”* Psalm 6:2 *“Yahweh will sustain him on his sick bed and restore him from his illness. I said, O Yahweh, have mercy on me, heal me, for I have sinned against you.”* Psalm 41:3,4 *“Heal me, Yahweh, and I will be healed; save me and I will be saved, for you are the one I praise.”* Jeremiah 17:14 *Also, “for he wounds, but he also binds up; he injures, but his hands also heal.”* Job 5:7,18.

4. David was healed by God from a life threatening situation, Psalm 30:2,3, *“ O Lord my God, I called to you for help and you healed me. O Lord, you brought me up from Sheol; you spared me from going down into the pit.”*

5. Believers can be cured from reversionism and its effects, *“Return, faithless people; I will cure you of backsliding.”* Jeremiah 3:22a

6. God heals what he has inflicted, *“There is no one to plead your cause, no remedy for your sore, no healing for you.”* Jeremiah 30:13 *“But I will restore you to health and heal your wounds, declares the Lord.”* Jeremiah 30:17a

7. **Discipline comes over departing from the faith in the Word dynamic; healing comes as one returns to it. The discipline of God is designed to get us back to the faith-rest life.** *“Come, let us return to the Lord. He has torn us to pieces but he will heal us; he has injured us but he will bind up our wounds. After two days he will revive us; on the third day he will restore us, that we may live in his presence. Let us acknowledge the Lord; let us press on to acknowledge him. As surely as the sun rises, he will appear; he will come to us like the winter rains, like the spring rains that water the earth.”*
Hosea 6:1-3

8. The word that is used here for **healing** is *rapha*. It dealt with the healing of maladies, injuries, defective conditions, etc., and would employ a variety of methods depending on what the situation was: the sewing of wounds, setting of fractures, topical ointments, herbs, etc.

9. When King Hezekiah was ill to the point of death; he prayed to *Yahweh* with tears, 2 Kings 20:1-5. *Yahweh* heard his prayers and sent the prophet Isaiah to him to tell Hezekiah that his prayers had been answered and that God would extend his life. This is the passage where Hezekiah wanted a sign that he would be healed, so the Lord had the sun go backward ten steps, ten degrees, which is forty minutes. For the remaining 23 hours and 20 minutes see the article from NASA on the missing day.

10. When the Philistines defeated the Israelites they captured the ark of the covenant and took it back to Ashdod and placed it alongside the idol of Dagon, 1 Samuel 5:1,2. but the next morning Dagon's idol had fallen down before the ark with its head and hands broken off. God also afflicted their land with rats and the people with hemorrhoids, killing some and throwing the rest of the people into panic. One could certainly understand why! For God to heal them and their land they had to return the ark with five golden rats and five golden hemorrhoids as a guilt offering, 1 Samuel 6:1-4.

11. Again, the recurring theme is that God afflicts but he also heals! This should be of great encouragement to us when we are suffering. There is a way out and that way out is God. He may do it directly, and he may also employ another person for the healing process, but whichever way he chooses to do it he is the one who heals us!

12. 2 Chronicles 7:14 tells us what *Yahweh* requires from his people for him to heal their nation and drive the wicked out of it. *“If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.”*

13. The **wicked ways** include such things as being: self-willed, proud, arrogant, stubborn, self-seeking, disobedient, worldly, negative to doctrinal teaching, carnal, hedonistic, materialistic, rejectors of Biblical authority, works oriented, Old Sin Nature controlled, no true filling of the Holy Spirit, emotional, no epignosis, selfish, lovers of themselves, lovers of money, boastful, disobedient to their parents, not loving truth, ungrateful, unholy, no natural affection, unforgiving, hard-hearted, slanderous, without self control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God. These are the things and more that we must turn away from if we want God to heal our land.

14. To **seek God's face** is **an expression of intense positive volition and action** toward **the ideas of**: making the Word of God your number one priority in life, of being in a doctrinal teaching church every time the doors are open to be taught the Word of God, personal study of the Bible everyday at home, separating from everyone who is not positive to the Word, application of Bible doctrine to your life, obeying God's commands, serving God God in every capacity that he has enabled you with, time, money, prayers, teaching, etc., putting God and his will first in your life and metabolizing the Word of God by faith.

15. **Humbling oneself** is a humbling of pride and being self-willed where you say, 'Not my will be done, but thine'. At the bottom of our "*wicked ways*" is the **prideful will!** It is this stubborn willfulness that must be broken and the believer becoming humbled under the teaching of the Word of God and the authority structures that he has established. Without the will being humbled and brought into subjection to Christ none of these things can take place.

16. But God has a provision to do this. The filling of the Holy Spirit renders inoperative the sinful, rebellious will of the flesh nature. And being filled with the Spirit we will want to do God's will; we will also want to learn his Word. "*For it is God who works in you to will and to act according to his good pleasure.*" Philippians 2:13

M. Solutions.

"Is anyone of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise." James 5:13

1. "*Is anyone of you in trouble*" - *kakopathei tis en humin*

The verb for **in trouble** is in the present active indicative; the indicative mood stresses the reality of it, and present tense tells us that this was something currently going on in their lives.

En humin, **among you**, is in the context of their local church. **Not every believer is having the same experience at the same time as other believers.** For some they're happy and every thing is fine. While for other believers it isn't. This passage deals with believers who are having problems.

The word for having **trouble** is *kakopattheo* from the *pascho* word group. Some have translated it as suffering, with the idea that it refers to physical suffering such as sickness, etc., but that idea is covered later on.

We'll get into it in a minute, but we need to see the context that it is used in. In context we have **two mental attitude states that believers were experiencing** and what they are to do in each one. Their applications are in opposition to each other, **praying or singing songs of praise**, so their mental attitude states are in opposition to each other. **So if the one is cheerful, then the other must be its opposite.**

The basic meaning of *pascho* was to suffer from something which stems from outside myself, but affects me for good or bad. Originally it meant no more than to be affected by something. How one was affected had to be made clear by adding the words good or bad. *Pascho* had the idea of **that which is passively experienced.**

But for the most part, *pathos* described the emotions of the soul, human feelings and impulses, which a man does not produce within himself, but finds present nevertheless, and by which he can be carried away, or at the very least to be affected by them.

These are the feelings that spring up by themselves and not because of some thought or decision that we have made. All of us, at one time or another, have experienced this phenomenon, where we are overcome with certain kinds of feelings and haven't got a clue where they came from, but affect us nonetheless, sometimes even overwhelming our soul. They could be from the subconscious, the heart, demons, but we don't know. All we know is that we are being affected adversely by them and they can affect our bodies!

They could be good feelings, or they could be bad! We even have this same phenomenon happening when we're cheerful or happy. How many times have we been happy and somebody will say, "You sure seem to be in a good mood, what's going on?" And the reply we often make is, **"I don't know. I'm just in a good mood and don't know the reason why!"**

So often the case with feelings is that we don't know where they're coming from, or why they're there, but we experience them nonetheless and they affect us for the good or the bad. That's one of the hard things for us when dealing with these feelings or moods; we don't know why we're having them and seem powerless to get rid of them! But this passage in the Bible teaches us how to deal with them, or what to do when we're having them. And judging by what I've seen going on in America it's something that all believers need to learn and apply.

Kakopattheo, here, tells us **what kind of feelings we're experiencing in this passage - bad feelings.** The word *kakos*, that is prefixed to *pattheo*, refers to things that are **bad, evil, destructive and malignant; feelings that are not beneficial to us.** It would refer to the kind of feelings that none of us want to have, such as anger, depression, despondency, despair, discouragement, moods that get us down that we can't even define.

We need to avoid the temptation of trying to identify and categorize what all these feelings are, whether in a clinical sense, or in our own limited abilities to put a specific name to a specific feeling. Instead, what we need to do is to adopt the scriptural position of gathering up all the bad feelings that believers experience into this group of *kakopattheo* regardless of what they are.

We may be in a mood; we may be depressed; we may be "down" as we would say; we may be agitated; we may be anxious and not know why; we may be afraid or angry and not know even know it's fear or anger! **The truth of the matter is we don't know most of the time what has caused the negative feelings we're experiencing; most of time we can't even explain what the feelings are!** All we know is that we're down, or our soul is in turmoil, or we're agitated for some reason. We don't know why, what it is, or

how to deal with it.

This passage tells us what we're to do; pray to God about them and just be praying to God while we're experiencing them. And we need to know that **not all bad feelings, *kakopathos*, can be linked to some personal sin.** Bad feelings can be experienced in us at the present time, because something recently occurred that triggered old feelings connected to past experiences that we have had.

Kakopatheo really refers to “**feeling down**”. It could be fear, anxiety, worry, anger, depression, sadness, guilt; it would refer to all sorts of negative moods or feelings. Mental torment, which what the passage in 1 John speaks of where it says that, “*Fear hath torment*”, is a negative feeling, and is caused **by fear springing up out of insecurity. Insecurity can be caused by unsettling changes in one's life**, job, friendships, home, country, health, finances and all sorts of things.

When we're feeling down, for whatever the reason, what God wants us to do during that time is to be praying to him. That's the Biblical position for handling it. Most times we will find that in time, “This too shall pass”. Now, if one is having a persistent problem in an area; one that there is no relief, the believer needs to pray to God for direction in what to do about it. The “mood” may be from a neurological problem, psychological, or hormonal. One should seek the Lord's leading in this area to go to a competent physician (healer) to deal with the problem.

Not all moods are “spiritual” in nature. Look at Elijah; he was really down, as we would say. And look at what God's solution for him was, some good food and a good night's sleep. **Our problem could be spiritual in nature, physical, or emotional, or all three! It's important to have the correct diagnosis for the important thing is to get the healing that your body and soul need! Let the Lord direct you and seek out the most competent experts that you can in their fields.**

Grief can be an emotion in the category of *kakopatheo*. Not because grief is intrinsically bad, **but because of the destructive power that it can have on the soul and one's life if not properly dealt with**, when it is not allowed to be expressed. We may be suffering from unexpressed grief and not even know it! All we know is that we're experiencing a bad feeling in our emotions.

Anger is another destructive emotion, but there is **a righteous anger and a sinful anger.** There is anger over injustices, and there is anger because we did not get our way. There are outbursts of anger, and there is anger that is buried, seething and raging, both are destructive. Righteous anger can be released by channeling it into something constructive, sinful anger needs to be confessed. But most of the time our anger destroys our souls, our bodies and those around us. (See Bridging the GAP study).

Depression is an emotion that people have suffered from since the beginning of man. Its cause are many and it too is *kakopatheo*. It comes upon us sometimes for no reason at all, and would take volumes of studies to cover it. Clinics exist by the thousands across the country all dealing with this problem, and even they don't have all the answers or solutions to the problem of depression.

Fear, anxiety and worry are feelings that overcome us at times. We may not know why we're afraid, or what we're afraid of; we may even know that what we're feeling is fear! **We do know that they arise out of the believer when he is not trusting the Lord.** We may be feeling discouraged at the time and not know it, or why we're discouraged, yet it would fall into this category. Or it may be that we're feeling guilty over something, or feeling like we're not worth anything, or maybe feeling shame.

Most people want to have a mood where we feel relaxed about things, calm, a sense of well-being, all the way to the optimum of feeling cheerful and confident. But instead we feel bad; we feel down, or agitated about something. We are feeling *kakopatheo* and **it isn't always our fault, and it isn't always due to a lack of spirituality.**

Neurological problems, hormonal changes, being sick, childhood traumas, food allergies, even changes in the weather can cause us to "feel down". The point of all this is not to find fault, point the finger, or clinically define the malady, but to recognize the malady as negative feelings in the emotional life and solve the problem.

2. "Let him pray" - *proseuchesthe*

The present middle imperative deals with a command to continue an action that is in progress. What this is saying is that the believer is praying already and the Apostle commands him to continue praying. This is not a religious exercise, but is to be done because **the believer will be benefited by doing it.** Prayer is beneficial for the believer who is suffering due to negative feelings. The Lord is giving us the solution for what to do when negative feelings come upon us now and then; sometimes they overwhelm us plunging us into the depths of despair, and that is to pray!

The **first thing** we want to note is that **there is an answer; there is hope!** One of the things that hammer us down further when our souls are so overwhelmed by moods and so on, is if we also begin to feel there is no hope! If we start to feel there is no help for us, no solution to our problem, no alleviation of the misery, then we start to go down even further. But because this passage tells us what to do in this kind of situation, and it's from the Lord himself, it gives us hope! Now we know what to do when we're overcome by, or just having problems with our emotions, just pray to the Lord!

Now all believers, who have been decimated by their unexplained negative emotions, and have taken refuge in prayer with the Lord, know this is true by experience. But here we actually see it taught in the Word! Prayer is the solution for the times we are suffering because of our emotions. We only need to believe that it will work and apply it in our situation. And this is so important to us all, because our emotional state, those negative feelings that rise up for no reason at all it seems, adversely affect not only our state of mind, but our bodies as well. Our physical well-being is impacted more than we realize for the good or bad by our emotions.

The second thing, what else are we going to do? We usually try everything else and end up in prayer as the last resort, so this tells us to make prayer our first resort. For in prayer we will find comfort, encouragement, alleviation of the misery, strength, hope, peace,

answers or a direction to follow and many other wonderful things from God. We will find the peace and strength to go through it, or a way shown to get out of it.

So what does prayer do for us? One thing it does it **get our minds off the problem!** That in itself is a big help, for **occupation with suffering intensifies suffering, while occupation with Christ alleviates it.** Which is to say, thinking about our grief, anger, fears, worries, or whatever else it is that is our troubling our minds, intensifies the misery we're experiencing, while drawing near to God in prayer alleviates our misery! *“Thou wilt keep him in perfect peace, whose mind is stayed on thee.”*

Prayer also makes us want to get right with God. In prayer we ask God to point out our sins so that we can confess them to him, with the result that we will be forgiven and cleansed, and the possibility that our misery may have been caused by some mental attitude sin, and by confession the whole matter could be cleared up.

Prayer is also the vehicle by which we ask God for answers, for wisdom on what to do about the situation, on how to get out of it. It may be that in prayer and confession of sin the issue of the negative mood is all cleared up. It may be that we're having some other reason for the problem and he will direct us to a course of action utilizing professionals to help us get the healing we need. Whatever will happen always begins with the matter of prayer to God.

Prayer is also the vehicle of our requests, our petitions. When a believer is “feeling down”, for whatever the reason, he is in a hurtful situation and only God can help. So, according to his covenant relationship to us as our Helper, we ask him to help us. Read the OT and you will find that it is full of believer's experiences along this line.

Prayer is also comforting. It is of tremendous advantage to pull away from the world, people and suffering and draw near to God, for in his presence is comfort, peace and joy. It is extremely helpful to the believer to have his eyes and heart on the Lord in any kind of suffering, for as the grammar shows, it benefits the believer.

And when you get down to it, that's about all we can do. If we're like everybody else, we probably have tried everything else we can think of and to no avail: doctors, medicine, self-help books, positive thinking, alternative healing, health regimens, other people's advice and they all may be helpful to some degree, but somehow don't solve the problem.

And lastly, because God commands us to do it. He would never command us to do this, if he didn't know for sure that it is the answer for feeling down. God never commands us to do something that we can't do; and he never commands us to do something if it will not benefit us in some way!

3. *“Is anyone happy?” - euthumei tis*

The word for **happiness** here is *euthumeo*, and it comes from the *thumos* word group which speaks about the feelings and passions of the soul. *Epithumeo*, the word for lusts or desires, also comes from this word group, but refers to sinful desires. But we have the word *eu* prefixed to it, the word for well or good, making it *euthumeo*, so it refers to good

feelings. **What it actually meant in those days was to be cheerful, to be in good spirits, to be in a good mood.**

Obviously we can see the contrast between these **two opposing emotional moods**, where one is feeling down due to negative feelings and the other where one is feeling up because of positive feelings; feeling down versus feeling up; **being in a bad mood versus being in a good mood.**

But this word also has the same idea that *kakopatheo* did **where the feelings can spring up all by themselves and not necessarily because of something that we had said, thought or did, or a decision**; not everything is volitional. Are you feeling down at this moment? Try this; choose not to. You see the problem.

Good feelings versus bad feelings, being in a good mood versus being in a down mood; we want the one and not the other. We seek after the one and not the other, but are unsuccessful. That's the problem with our emotions; we don't have the control over them that we think we do and would like to have. I know there are those out there, who think they have the answer for everything, that would disagree with this statement, that it's not always a matter of the mind or the will and it isn't true that all this can be controlled if we just want to bad enough. **You can make a choice to do something about feeling down, to pursue a course of action to find relief, but you just can't choose to turn it off like a light switch. Look at what Job went through.** He could have chosen and wanted all he liked, but it still wasn't going to change his situation. All he could do was endure it until the Lord turned it around for him.

There are plenty of people out there who are like Job's comforters. They're either trying to dig up some sin that you have done; or they're telling you just to “cheer up”, (what a novel thought, too bad we hadn't thought of it before); or to just “snap out of it”, after all, you can if you really wanted to. These people do not help, all they do is impose an additional burden on us.

While it is true that we do have some control over our emotions by utilizing faith in the Word, having a positive mental attitude, etc., and some things we may be able to figure out, like, say, watching a sad movie or a funny comedy, or maybe getting down around the holidays or someone that you love passed away and it's the time of their birthday once again and you're down, you can see that, but as so often is the case, we don't know why we're in a mood! Trying to figure them out can also be exhausting and futile, that's why we're to apply God's solution by going to him in prayer, or singing as the case may be.

So here we have a case where the believer is in a good mood; he's happy or feeling cheerful for some reason. He may not even know why he is; he just is. You see, in a local church you will find believers going through all sorts of things and not everyone is experiencing the same phenomenon. Some may very down and depressed over something, or for no apparent reason at all. While others may be cheerful! We need to rejoice with the ones who are rejoicing and be compassionate, loving, comforting and understanding to those who are feeling down, not take some legalistic approach to presume that you know what's wrong with them, or have the answers for them. **And we need to be ever mindful that we may be next!!**

4. "Let him sing songs" - psalleteo

Psallo referred to the singing of an hymn, a psalm, sacred song, or hymn of praise. The noun psalmos referred to the actual hymn that was sung. Originally, psalmos referred to the sound made by a musical instrument, usually a plucked instrument such as a harp.

Psallo and *psalmos* had two basic meanings. The first meaning dealt with one of the OT psalms in the Bible, whether sung or chanted, accepted sacred songs, or NT quotes which were sung or chanted. The second meaning would be any spiritual song of praise or thanksgiving to God sung by the believer to the Lord. Context would determine which one would be used. The former in a formal church setting, which would also sung by Christians outside of church. The latter by believers from all walks and places, who could break forth in song at any moment, even making up their own melodies and words.

Again we have this in a form of a **command**. God is commanding us what he wants us to do in this situation. **If we're down, then pray! If we're in a cheerful mood, then sing songs of praise to him with thanksgiving!** What a fantastic concept this would be to see if all Christians obeyed God in this way. Why we would see the entire church on earth doing one of these two things all the time - praying or singing! Think of what it would be like to live in your town with thousands and thousands of Christians praying and singing all the time! What a testimony to Christ that would be.

The middle voice is not used here, just the active, perhaps to emphasize our volitional responsibility to obey God in this situation by singing, while in the matter of praying when feeling down it was to emphasize that prayer is really beneficial in those times. If we're in a cheerful mood, we already are being benefited.

Singing is perhaps more important to the life and soul than we know. It appears that it is a vital aspect of, and part of our existence. Namely that God created man to sing along with the other aspects of his humanity. Man is able to modulate his voice, compose lyrics and melodies, sing in harmony, even understand the mathematics of music. All people and cultures have music, play music or sing songs. It is not a cultural phenomenon, but a human phenomenon expressed in culture.

History shows that it has been this way since the beginning showing that it is a concept put there in man by God, and seeing that it is a part of our humanity it should be there on a daily basis. David sang songs of praise and thanksgiving, both formally in the great assembly and in his privacy. All the men of the books of Psalms sang; the nation of Israel sang and Israel's national choir sang. The early church sang; Christ sings songs of praise right now to the Father, Hebrews 2:12, even the NT has songs that were sang or chanted.

Basically, singing is an expression of happiness. Some think if you sing it'll make you happy. But it's the other way around in this passage. But singing is also an expression of **being thankful, of love and of praise to God.** And sometimes singing comes about just **because we're in a good mood, cheerful, in good spirits.** And did we mention the angels? All the unfallen angels, who are obviously always happy, cheerful, in a good mood, sing all the time!

Heaven is not only a place of peace and joy, a place where everybody, God, man and angels are in “good spirits”, but a place where music, harmony and singing occur all the time. Perfect music, perfect harmony, perfect melody, music that is mathematically and doctrinally perfect, and with music, melody and singing that fit the occasion and the soul.

To have music, melody with singing, there has to be words that are true, positive and uplifting; and the sound of the music has to be soothing and beneficial to body body and soul. If these things aren't there, then all you have is irritating noise. (Does that sound like much of the stuff we here today?) Anyway, if we find ourselves in a cheerful mood, for whatever the reason, God commands us to sing songs of praise and thanksgiving.

N. The Impact of the Feelings on the Spiritual Life.

“We have spoken freely to you, Corinthians, and opened wide our hearts to you. We are not withholding our affection from you, but you are withholding yours from us. As a fair exchange- I speak to you as to my children- open wide your hearts also.”

2 Corinthians 6:11-13

To set the context **it was the communication ministry of the Apostle Paul, as he was filled with the Holy Spirit and operating in his new nature, that established a spiritual connection or conduit for the flow of spiritual phenomenon to the Corinthian church.** It not only established a spiritual connection to them, but was to be the basis for the inner working of spiritual phenomenon in their souls.

Think of it like a mother bird flying home with food for her chicks. She has the food in her mouth and from her mouth she transfers the food to her chick's mouths. Once they eat and swallow it they will have the nourishment to provide their physical needs. **But if their necks have some kind of binding device around them that cuts off the flow of the food, then the entire physical dynamic soon breaks down and comes to a halt; sickness then ensues.**

Paul said that they were being restrained - not by them, (he and the other Apostles) - but by something of their own doing. There was something going on inside of them that not only choked off the spiritual flow of the Word into them, but the spiritual flow inside of them!

To explain what's going on Paul uses the word, *stenochoria*, to describe the dynamic that takes place inside the soul that causes the shutting down of the spiritual flow.

Stenochoria meant to restrain, to constrain; it has the idea of restraining something, a narrowing or constricting of something, like a boa constrictor would do, or like pinching off a garden hose so that the water can't flow through.

When we talk about “spiritual flow” we're talking about the filling of the Holy Spirit and the spiritual phenomenon that occurs when faith is combined with the teaching of the Word of God. The Apostle Peter put it as, “*partaking in the divine nature*”, **which is we being able to experience for ourselves the wonder of wonders - God's very own spiritual dynamic!** This is where the peace, the calm, the clarity, the love, the hope, the

joy and all the other wonderful things that can be found in his spiritual state can actually be experienced in **our** souls!

But there is something going on inside of us that cuts this off; it restrains it from going on. There's something that is taking place inside of us that constricts the flow of this wonderful spiritual dynamic, and it is our feelings! **It is our emotions that are constricting around our spiritual pipe, so to speak, that prevent the flow of the spiritual dynamic inside of us.**

The problem with our feelings is that they not only choke off the flow of spiritual energy, but that they can also make us miserable both in our souls and our bodies. Who has not been decimated by fear; made miserable by guilt; choked by worry; overcome by grief and plagued by hurtful feelings out of the past? And what happens to God's peace, love and joy in our hearts when these feelings are there? It's choked off; not allowed to course through our souls. **The emotions act in such a way that they constrict the spiritual dynamic.** The activity of sin in the flesh creates severe negative agitation in the emotions resulting in severe negative feelings. The filling of the Holy Spirit, though, renders the sin nature inactive, thereby ceasing its destructive influence on the emotional center.

The verb *stenochoreo* is in the present passive indicative telling us that this was something that was currently going on; thankfully it was not a condition, something of a more permanent nature, but something that was currently going on in their souls, which tells us that it could stop! The indicative mood stresses the reality of it. In the passive voice it tells us that they were receiving the action; something was acting upon them to close off the spiritual dynamic inside them, to constrict it, and it was their feelings or emotions that was the thing doing it.

When studying out the effect that the emotional life has on the body, we have seen that there is a direct cause and effect. Many books have been written on this subject, some going into great detail specifying even what emotions can affect the different parts of the body and the different maladies they produce.

Fear and anger do all kinds of detrimental things to the body. One of the things they do, especially anger, is tighten up the muscles, not all the muscles in the body, but muscles involved along their meridian lines. It's very common, natural, when experiencing a negative feeling, (and who knows what it is), to find an area in your back, or hamstrings tighten up, or get into knots because of that feeling. Or we may get stressed out over our job and find that our neck and shoulders get very tight. And as they get tighter and tighter, the next thing we know is that our backs are pulled out of alignment. It isn't a physical injury that is causing our problem, nor working hard on the job, although that can happen, it's our emotions that are doing it to us! Who hasn't had their stomach hurt them, when they've been worried about things?

Well the emotions can and do have an affect on our physical life and they can and do have an affect on our spiritual life. They tighten things up, constrict it as Paul has it here, so that the flow of spiritual energy is stopped inside us. But they can be rectified by confession of sins, claiming the promises of God, being filled with the Holy Spirit and operating in the new nature.

O. Solutions Continued.

“Is anyone of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord.” James 5:14

1. *“Is anyone of you sick? - Asthenei tis humin?”*

Astheneo speaks of weakness, infirmity, disease and sickness. **It is the opposite of strength and of being healthy**. It can refer to moral weakness, economic weakness, even military weakness, but here it refers to physical weakness.

It is not to be thought of in the sense of being strong or weak in the area of muscle strength, although that could apply, but in **the area of one's health**. So it would cover everything from actually being sick, as we would say, to diseases, infection, all the way to having a **weakened immune system**.

Having a weakened immune system is so prevalent today in America due primarily to the toxicity of the environment. The air we breathe is polluted; the water we drink has chemicals in it; the food we eat has chemical pesticides, fungicides and fertilizers in it, to mention being deficient in minerals and the things our bodies need. Then there is the electronic pollution of cell phones, TV's, radio transmitters, microwaves, the electronic devices we can't seem to do without, high voltage lines, satellites that sweep through us every moment, not to mention the moral pollution of our society. **And we wonder why we feel weak, sick, tired and run down!**

Our bodies, as excellent as they are from God, are constantly having to fight to rid themselves of this toxicity, to the place that **most people's immune system are weak and compromised!** What this results in is weakness; weakness of the immune system to fight off sickness and disease.

Weakness leads to sickness and is just the opposite of strength and health. *“Is anyone of you (in the church) sick?”* It is describing an actual sickness without a presupposition of a weakened immune system. The present indicative indicates a present reality in their lives; they were sick at the present time. What's interesting, though, is the scriptural approach to sickness. The Apostle James is telling them to call for the elders of the church, which indicates that they were familiar with this area of dealing with sickness in their society.

2. *“He should call for the elders of the church” - proskalesastho tous presbuteros tes ekklesias*

To **call** is the aorist imperative of *proskaleo*, which is a command to do something which they were not doing. They had not called for the elders of the church and are commanded to do so. It doesn't tell us if they had sought “medical” help or not. I imagine that they, like any of us, would have done what they had to do to get better and it didn't work, if that was the case.

What this apparently indicates is that whatever steps they had taken to get better, if any,

were not working, so James tells them to call for the elders of the church. There are three possible concepts that come into view here. **One**, that one's sickness is due to personal sin in his life and by calling for the elders is a sign that the heart wants to get right with God, which could be the case because of the reference to sin later on in the passage. **Two**, the second reason could be due to a failure concept. In other words, they had tried this thing and that thing and nothing had worked, so call for the elders. And **three**, this could have been an established procedure in the local church, where the church was not only interested in the believer's spiritual health, but their physical health as well.

An **elder**, *presbuteros*, was a male believer who had spiritual maturity and held a leadership position in the church under the authority of the Pastor-Teacher. To **call**, *proskaleomai*, in the middle voice meant to call to oneself, or to bid someone to come to you. In this case James is commanding them to ask for the elders to come to them.

If they are sick, it's obvious that they haven't become well. And if that's the case, then there is something they don't know; something that they're not applying; something they're lacking the wisdom in, or a lack of faith. Elders are to be men who have wisdom, who have had to apply the Word of God in their lives; men who don't have all the answers, but have more answers than the other believers, and men who were to have more faith, or exercise faith more than the others. So we can see why the believer in the church was to call for them. But they have to call! It's not our place to stick our nose in other people's business, unless they request us.

3. *“To pray over him and anoint him with oil in the name of the Lord” - kai proseuxasthosan ep'auton aleipsantes auton elaiο en to onomati tou kuriou*

The action of the aorist participle, to anoint, precedes the action of the main verb, to pray. **Which is to say that they were to anoint him with oil before they prayed over him.**

The two words used for anointing are *chrīo*, from which we get Christ, and *aleipho*. *Chrīo* was used in the symbolic ritual sense in a religious setting, such as **the anointing of prophets, priests, kings and Christ** who was anointed by God, who was anointed, not by water but by the Holy Spirit. While *aleipho* was used outside of the religious setting for a variety of purposes: **cosmetics, medicine, purification, bodily hygiene, the treatment of wounds and the healing of diseases.**

Anointing with oil could be done in the sense of *aleipho* **by smearing, daubing, or salve**, or in the case of *chrīo* by **pouring the oil on**. Oil was used because of its deep penetrating qualities into the body and was thought to impart strength, health, joy and beauty. In addition to healing the sick anointing with oil was used for honoring a guest, honoring the dead and accompanied the casting out of demons.

The ointments that they used were **olive oil**, and the more expensive **myrrh** and **basalm**. **Myrrh was believed to have tremendous healing qualities including cancer.** The word used for oil is *elaiο* and was the word for olive oil, which was used for just about everything.

Now what they did when they used **olive oil for perfume**, they would take certain **spices**,

crush them and then put it into the oil giving it a pleasant aroma when applied. But if it was used for “**medicinal**” purposes, a variety of **herbs** having their own healing properties for certain, different ailments, would be **crushed up into the ointment then applied by daubing or smearing**.

So there was a certain medicinal, therapeutic, healing benefit to apply “herbally treated” oils to injuries, wounds, illnesses, diseases, etc; maybe not a perfect solution, but one that had been tested over time and found to be effective. **And in this passage, where we have the oil applied first, then prayer; we note that the “medical” approach was used first to start the healing, then the believer was prayed over.**

The root or fruit of trees and plants were used for food and the body's nutritional needs, while the leaves were used for healing. In a pharmaceutical controlled nation talking about using herbs to treat people's health problems sounds to most people as hocus pocus, witchcraft, primitive superstitions, even illegal to some. But the Chinese, Japanese and other oriental cultures use herbs and far healthier than we are! Part of it is due to their better diets and the rest due to their approaches on treating sickness and disease using nothing but herbs!

They use the plants, herbs and leaves of the field for the healing of their bodies, **just as God had provided for us in the Bible**. We have the scriptural endorsement by God in his Word where he said that the leaves of the plants are for healing. Then there is also the pharmaceutical industry which derives half of its drugs from plants. The plants could be used, but then there would be no profit in that, and they can't patent plants that are growing in the wild.

Now healing herbs could be applied in a poultice, in a tea, in a broth, or crushed up to release the oils in them, mixed with olive oil, then smeared or daubed on to various places on the body for absorption.

Essential oils today are a take off and improvement on that concept producing a more pure and concentrated oil from the herb, thus making it much more effective. They are being used more and more today for health and wellness.

So when the elders of the church came with oil to anoint the believer who was sick, it was **not a religious ritual, because the word *chrizo* was not used**. By the use of the word *aleipho* we know that they came out to see the man, not to perform some religious ritual over him and pour oil on him, which was what *chrizo* would indicate, **but they came out there to daub or smear an oil that had crushed up herbs or spices in it that could help in healing the sickness, or whatever the problem was.**

What this shows is that there was an accepted cultural practice that the elders of the church were adept at, that is, **they were familiar with the use of herbs and essential oils in healing**, what kinds for what problems; and that they had a reasonable confidence that they were effective and could help the situation. But they did not rely on them totally, hence the employment of prayer. Ultimately, they knew, like us, that only God can heal.

By the use of prayer over the believer they were saying in effect that it was ultimately God who heals us and they were asking him to heal the man. “*In the name of the Lord*” is used here because Christ told them and us that we are to go to the Father with our requests in the name of the Lord and he will grant them.

What this tells us is that **there is a place for both applications in the Christian life**, for the medical, herbal or natural approach in dealing with our sicknesses, and there is the approach of faith and prayer. **It tells us that both concepts are to be used when dealing with our problems; medical or herbs, (that choice is the individual's), and the utilizing of faith and prayer**, even calling in other believers to pray. It also tells us that, even though the prime function of elders was in spiritual matters, they also had a responsibility to also use effective, natural concepts found in the natural world.

And we note here the order of things; first the natural means used in society were to be applied first, then the spiritual approach of prayer. Seek the remedy; apply the remedy, then pray over the matter. It's sort of like taking aspirin for the headache, then praying.

To pray over him, *ep'auton*, epi with the accusative, is used to denote the recipients of various spiritual blessings. Here they are praying for someone and he will receive the blessing of healing. *Epi* also has the idea, at least it's implicated here, of having power or taking control over a situation or condition. The implication is that by calling for the elders, who have more knowledge, faith and maturity, who then come out with healing essential oils, and beseeching God to intervene in the matter, they are taking control over the problem of the sickness, which up to that time, has had the control!

Ancient people, including Israel and the Church, and even today believed that maladies, sickness were caused to a large part by demons, fallen angels, evil spirits, so by employing the spiritual solution alongside the practical, they would be dealing with that element and the physical problem would go away. But either way both the spiritual and physical approaches were used by the elders in dealing with physical problems including the power and authority of Christ.

P. The Prayer of Faith.

“And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven.” James 5:15

1. *“And the prayer offered in faith” - kai he tes pisteos*

When we look at faith in reference to the subjective genitive and the objective genitive; the objective genitive looks at **what we believe**, the Word, God, his promises, etc., while the subjective genitive looks at the **act of believing**.

So what this does is tell us something about the nature and character of our prayers, **that there is to be faith in them when we pray!** Their character should be that when we pray to God with our requests, we should be believing that he will grant them. In the subjective genitive we have a faith-prayer, or faith in the prayer, or believing while we're praying.

Christ told the disciples not to pray with “*vain-babblings*”, which was just mechanically repeating the prayer over and over, like Catholics do with the rosary. The rosary, (prayer beads), actually began in ancient Babylon and is still utilized today by not only Catholics, but Moslem's and people in the eastern religions.

In the passage it really isn't “*the prayer offered in faith*”, but “*the prayer of the faith*”, which really draws our attention to the character of our prayers; they are to be faith-prayers, **prayers that actually believe that we will get what we have asked God for!**

Faith is so important, not because it has any power in it to do anything, **but because it opens up the channel by which the power of God is made available to us in its operation.** Faith is not a feeling; and looking for some kind of a feeling when looking for faith is misleading. **It is believing that you will have what you have asked for; it's like believing that you already have it!**

There's also an assumption being made here. The elders are being called because **it's assumed that they are stronger in their faith**, both individually and collectively. Which also implies that the men who hold leadership positions in the church are to be stronger in faith than the others. It isn't about legalism, judgmentalism, tabooism, self-righteousness and things that are so prevalent today - but faith! Are they actively living by faith in their lives? Do they believe when they pray? Does God answer their prayers? These are the kind of believers you want praying for you.

This tells us something about the men who hold leadership positions in the church, the elders and deacons. It tells us what kind of men they are to be and something about the nature and character of their work. Yes, they are to be men who love the truth, men of grace, (grace-oriented and gracious), but they are also **to be men of faith.**

Men of faith who live by faith, who run their businesses and live their lives by faith, men who trust the Lord like Abraham did and men, who when they pray, exercise faith, and God sees that faith and answers their prayers. They're also to be **men of prayer**; we see that when they go over to the sick man's house to pray over him.

We see also an adeptness, a familiarity with the healing arts by them bringing over the oil. It shows a practice that was in line with their customs, a practice that had benefits.

“*Whatsoever things ye shall ask for, by means of prayer, believing, ye shall receive.*” is a promise and instruction for the Church from Christ. James knew it, believed it, applied it, instructed it and commanded it to others as he did to the elders. The elders, themselves, knew it believed it and applied it in their lives and with others.

So where does that leave us today? Aren't we also responsible to believe when we pray? Shouldn't there be faith in our prayers to God; the kind of faith that actually believes that we will get what we're asking him for?

Faith can be developed and it can be exercised. If we're having problems in the matter of faith, a careful study of my on line **book** on faith can help us overcome it. See “True

Faith” at www.pacificrimbible.com. There are many things that will contribute to the developing of our faith and we need to know them.

If there's something that we would like God to do for us, first we must pray to him, and secondly we must believe that he will do it. If we're not at the level of faith when we do, then we need to stay on the matter until we actually believe he will do it. How long will that take? Until we get the faith! We just stay with it until we do!

2. “Will make the sick person well” - *sosei ton kamnonta*

Literally, “*Heal the sick Person*”, or, “*Cure the sick person*”, so we have, “*The prayer of faith will cure the sick person*”. The word for *cure or heal* is *sozo* and it meant to rescue from danger, to save from death. It also meant to free from disease, sickness or demonism. **It was to deliver or preserve someone from anything that threatened their life or health.**

So, if it was in the area of **God's judgment** and the Lake of Fire; we would call it salvation. If it was in the area of **imminent danger or death**; we would call it rescue or deliverance. If it was in the area of **sickness or disease**; we would call it healing or curing. If it was in the area of **demonism**; we would call it “casting out demons”, or delivering from demonic influence and oppression.

The word for **sick** person is the present active participle of *kamno*. *Kamno* meant to be sick, to have a disease, to waste away, to be hopelessly sick. But *kamno* also had the idea of fatigue, being worn out and weariness of the mind. It also lines up with what is so common in America today called “chronic fatigue syndrome”, job burn-out, stress factor concepts and being overworked on the job. These are some of the factors involved in *kamno* that lead to and cause physical sickness. They are also the things that prevent physical recovery. Weakened immune systems is a serious problem today.

So apparently we are dealing with someone who has weariness of mind, fatigue, stress, burn-out; being worn out by life, home problems, pressures, etc., that have brought him into a mentally weakened state where his immune system is weakened, which in turn has now opened the door for some sickness, disease, or illness to hit him. Sound familiar?

We also know that we're not dealing with a bleeding wound, or an injury, such as a broken bone, but common fatigue, weariness, weakened immune system, all leading to some physical sickness. **Application of essential oils, prayer and faith create the proper positive environment for the body's refreshment and healing.**

4. “The Lord will raise him up” - *kai egerai auton ho kurios*

When dealing with critical problems in our life: health, sickness, pressure, finances, etc.,; we need something that we can really hold on to with our faith and this verse does it. When it says that, “*The Lord will raise him up*”, it uses the future active indicative, which expresses the absolute certainty of the action, which tells us that it really will happen!

With the use of the active voice; it tells us that it is the Lord who will be doing this. It

isn't us; it isn't our prayers; it isn't our faith, but the Lord who is doing this. We need to remember what's going on here. We pray; we petition, **but it is God who does it !**

The phrase, “*raise him up*”, means to raise him up off his bed of sickness, to restore him to health, **to get him back on his feet again**. What is also implied is there will be spiritual and emotional healing as well as physical.

We know that the emotions have an influence on our physical well-being, with negative feelings causing ill health and sickness; some say there's a direct connection between the two. We also know that the spiritual life affects the mental life, which affects the emotional life, which in turn has an affect on the physical life.

The first word in the passage for **sick** is *astheneo*, which emphasizes the ideas of weakness, infirmity and a weakened immune system. The second word for **sick** is *kamno*, which has the ideas of fatigue, being worn out and weariness of mind.

The man is physically sick, but it is his spiritual/mental/emotional dynamic that is behind it! **So for the healing process to take place, for there to be total healing there has to be healing in the spirit, mind and emotions**. We see this concept being addressed here by calling for the elders of the church, prayer, the exercising of faith, as well as the “healing oils”, which all create a very positive atmosphere, all leading up to the Lord granting the healing.

5. “*If he has sinned, he will be forgiven*” - *kan hamartias he pepoiekos, aphetesetai auto*

Kan comes from combining two words, *kai* - and, *ean* - if. It means and if, or even if. It begins a conditional clause which tells us that **not all sickness and suffering is due to sin, but if it is, then the sin will be forgiven and the suffering will go away**.

We have an interesting grammar set up here with *hamartia* - sin, and *poieo* in the perfect active participle of **to do**. The perfect active participle looks at an event that took place in the past that brought about a state of being; combined with to commit a sin, it tells us that **some sin brought about a state of being or a condition**. The idea is that **if the believer has sinned, then it will bring about its own consequences**. It isn't saying that he did sin; it's left at, “*and if he did sin*”; it will bring about a condition as its consequences. You get drunk; you get a hangover and who knows what else!

One of the consequences is in the **physical area**. It can be either **due to divine corrective discipline, self-induced misery, or both**. Under this would be such things as physical sickness, disease, weakness, etc. The action of the perfect participle tells us that there was a time when it all began when the sin was committed, then divine discipline, or self-induced misery came into the picture manifested in physical, and/or emotional suffering.

Self-induced misery can be just the natural consequence of bad decisions; get drunk, have a hangover; get mad, punch a wall, and then break your hand. Or, they can come **from a guilty conscience** where your conscience punishes you for your sin; both are self-

induced. Get drunk, commit fornication, have a hangover, a guilty conscience and a disease. God didn't have to do anything; we did it all to ourselves- self-induced misery.

The good news is that he will be forgiven, if he has sinned. It indicates that sin could be the cause behind his physical problem and with the forgiveness of the sin is the removal of the problem. It also indicates that forgiveness of sin is also brought about in the event of the elders coming over: prayer, faith, positive attitudes, “healing oils”, forgiveness of sins, a spiritual, emotional and physical event. For the suffering believer there would be the healing of the spirit, the mind, the emotions and the body; and if he had sinned, that would be forgiven too according to 1 John 1:9, “*If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*”

Q. Praying For One Another.

“Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.” James 5:16

1. *“Therefore confess your sins to each other - exhomologeisthe allelois ta paraptomata*

Allelos tells us that this action is to be done among a certain group of people and to them alone. The word *heteros* is another of a different kind, while *allelos* is another of the same kind! **This tells us that our “confessions” are to be made to only fellow believers in Christ and not to unbelievers.**

To understand this concept more thoroughly we need to see that hearing confessions was one of the duties of the OT priests, even the priests of the Babylonian religion heard confessions, as they do today in the Roman system. But **in the Church Age the royal family of God are all priests!** And as priests we are qualified to hear “confessions”, (we'll get into that later), and we are the only ones qualified to hear “confessions”. This eliminates Christians going to a Babylonian priest to confess. But don't confuse this with the proper role of the Christian taking his sins to God in confession for forgiveness and cleansing, 1 John 1:9. Our sins are only to be confessed to God, not to each other and not to someone else.!

Paraptoma, **sins**, meant an error, an oversight, an unintentional mistake, a blunder or failure. The verb *parapipto* meant to drift off course, to fall to the side, to accidentally bump into something, to fail, to turn up somewhere or other, to fail in one's duty, to miss one's way, to miss the truth. Originally *paraptoma* meant to deviate to one side or the other.

From these we get the general idea of what is going on here. It is not referring to some particular sin that we have done, **those are to be confessed to God**, but it looks more at the idea of **our faults and failings, our blunders, our failures in certain areas, the mistakes we make, areas of weakness**, etc.. We all know what this is about because who among us have not failed in our roles as parents, or husbands, or wives? Or in the area of our spiritual life, prayer, living by faith, claiming the promises, spending time in the Word, etc.? How many of us have had problems in controlling our tempers, our tongues, our thought life? How many of us have had problems with worrying and being

afraid? How is our health discipline, our diets? We get the point.

Paraptoma covers most of our daily living, for who hasn't made mistakes, veered off course, made many blunders and have faults? And that's what *paraptoma* is talking about when we're confessing to one another. Not our sins, but in the area that we're having problems in, areas that hold us back from living and enjoying the life that God has for us.

A scenario would be something like this, "I just can't seem to get over the problem of worry! I worry all the time about everything. Would you pray for me?" Or, "I've been missing so much church lately. It seems like I'm bogged down with details. Would you pray for me?" These are what is being talked about in "*confessing your 'sins' to one another*", and because all believers are priests of the Most High God we are entitled to hear these types of confessions.

Now the word for **confess** is the present middle imperative of *exhomologeō*. In the second person plural, "*you all*", it means that this applies to every believer in Christ, all of us. The present imperative tells us that this is not only a command, but to be an ongoing thing. In the middle voice it tells us that we are **benefited by confessing**.

It benefits the believer **first of all** by dealing with the area of his pride; pride denies, humility confesses. So by sharing something with another believer we're rid of a little more of our pride, which is extremely beneficial. **Secondly** it benefits us when we get something off our shoulders. And **third**, we have somebody praying for us.

The **legal aspect** of to confess was very dominant, where the offending party before he could receive clemency, pardon, forgiveness had to admit (confess) to the judge, or his treaty partner, that he had committed such an act. This idea was then transferred from a court of law to confessing to a deity. In the early church new believers were required that past practices in magic were to be confessed. Perhaps the idea was that humility was in view for them, plus by confession the other believers would pray for them and they would be free of them. In this passage maybe their sickness is linked to something they were doing, or involved in that was wrong, and by confessing it healing would follow.

2. "*And pray for each other*" - *kai proseuchesthe huper allelou*

One another, *allelous*, is one another of the same kind and is a reference to **fellow believers in Christ**. This tells us that we're to be praying all the time for our fellow believers, especially those in our own circles.

The second thing about this is that it's a command for us to be praying for one another. And in the second person plural it's a command for all members of the Royal Family of God to be praying for other members of the Royal Family.

The third thing we see, and it is brought out in the passage, is for the healing of the sickness of some believer. **No command is given to us to be praying for the healing of someone who has not believed on Christ as their Savior**. Our prayers for them are that they would be brought to the place where they see the need of trusting Christ and that they would have a clear presentation of the Gospel.

The fourth thing we see about this is because of the present tense we are to be praying for each other all the time. Prayer in our personal lives and in our group prayers at church are to be for other believers here and abroad, but especially those we go to church with.

And the fifth thing we see about this, due to the use of the middle voice, is that it will not only **benefit the believer we are praying for, but we will be benefited because we are praying for him!** We have a vested interest in praying for our fellow Christian

The use of the preposition *huper* is also significant here. *Huper* meant to do something specifically **for the sake of another person**, to help or benefit them. **Originally it meant to act as a shield over someone to protect them.**

When we're sick, injured, suffering, have some malady, we're not only down in our physical health, but we also get down, even incapacitated in our spiritual, mental and emotional life. We're not able to hold ourselves up in prayer like we normally do. **It is in times like these that we need other believers to hold us up in prayer to intercede to God on our behalf and for our sake.**

What we end up with are believers coming to the side of a believer, who is sick and suffering, acting as a shield for him, not only in the area of prayer over his sickness, **but to protect him from the attacks of Satan!** Their interceding for the sick believer acts as a shield to protect him from the attacks of the devil.

3. *“So that you may be healed” - hopos iathete*

Hopos in the subjunctive mood tells us that something is being done for a purpose. Coupled with the preceding verse it tells us that we're to be praying for each other for the purpose of healing. This tells us what we're to be doing, why we're to be doing it, and it **also tells us that God wants us to be healthy!**

I think many Christians have the wrong idea about their personal health and relationship to God. Some of them have a martyr complex, this is their “cross to bear”, others think that it's just a part of living on a sin cursed earth.

While it is true that suffering, undeserved suffering, evidentiary suffering, corrective discipline, spiritual growth, etc., does play a part in the believer's life, but what the Scriptures show us is that God wants us to be healthy and that is to be the norm in the Christian life! Now if a believer isn't healthy, they need to evaluate their life and start making decisions to pursue after a life of health.

The passage has the orist passive subjunctive of *iaomai* for healing and the culminative orist looks at the the results of the action - our healing. The passive voice tells us once again that it is God who does the healing; our prayers simply ask God to do it. And the word *iaomai*, used so often for divine healing, tells us once again God is our Healer, *“For I, Yahweh, am the one who heals you.” Exodus 15:26b*

What this passage also teaches is that we're not only to be concerned about each other's

spiritual walk with God, but also for each other's health! It tells us that God wants us to have churches full of healthy Christians! And toward that goal is where prayer comes in. And our prayers should not just be praying for sick believers, but praying for the health of the church! And according to this passage we can expect the results of healing and health when praying with the prayer of faith. We pray for the purpose of healing, getting the results of healing.

R. Elijah's Example.

“Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and one half years.” James 5:17

1. *“Elijah was a man just like us” - elias anthropos hen homoiopathes hemen*

Was is *eimi*, the verb of status quo, and is found in the imperfect tense which describes a continuous action that was going on in the past that began and came to an end. It looks at the fact that Elijah lived on the earth at some point in time in the past, then no more.

The normal word for **man**, *anthropos*, is used here to emphasize, not the idea of nobility or anything that would set him apart from the others, **but that he was a man just like the rest of us**.

Just like us, *homoiopathes*, from which we get the word homeopathy, meant having the same nature, same feelings and experiences. It comes from two words, *pathos*, which **deals with the nature and feelings**, and *homoios*, which deals with **the idea of likeness or resemblance**.

There are two words used for **likeness**, *eikon* and *homoios*. *Eikon* is used to denote resemblance, where one is derived from another, such as a son from his father. While *homoios* is used to denote resemblance, but the one is not derived from another, such as two eggs may be alike, but it doesn't mean that they came from the same hen.

Homoiopathes is used to emphasize that **all men are the same**, not in their looks, height, weight, abilities, education, intelligence, strength, or talents, or in their skin color, **but in their nature! We all have the same nature, the same feelings and basically the same experiences in life, that's what makes us alike**.

People, including Christians, have the tendency to set some people up on pedestals, or higher than ourselves. Christians will do this about people they read about in the Bible, such as David, Moses, Paul, the prophets, etc. They tend to think that they had special abilities, or a superior spirituality. What they are actually doing is creating a super-human being in their own minds, (which does not exist). Which is more convenient for them to do this as an excuse for their failure to exercise faith. The rationale goes, “That was them, not me. I'm not a super-believer like they were”.

But what this passage so strongly emphasizes is that there is no such man. Elijah was a man, an ordinary man, just like us. He had no super-natural powers, faith, abilities or prayers. He was a man with the same nature, feelings and experiences like us. **The only**

thing that he did that set him apart was that he prayed a prayer of faith!!! But that's something any Christian can do - pray a prayer of faith!!

2. *“He prayed earnestly that it would not rain” - kai proseuche proseuxato tou me brexai*

The whole episode of the rain not falling upon Israel goes back to God's dealings with the wicked king **Ahab** and his wicked wife **Jezebel**, 1 Kings 17,18. Ahab and Jezebel turned from the worshiping of *Yahweh*, (if they ever worshiped him at all), to worshiping the Baals. Not only that, they filled the land with the prophets of Baal and were murdering the prophets of *Yahweh*.

Elijah told Ahab that there wasn't going to be any rain on the land for the next few years. This was to demonstrate that *Yahweh* was God, not the Baals, and that *Yahweh* had the power to do this. After this the Lord told Elijah to present himself to Ahab and that he would send rain on the land again. This was also the event surrounding the widow of Zarepheth and the 450 prophets of Baal. *“He prayed a prayer that it would not rain”*. This is in the culminative aorist emphasizing the results of that prayer, in that, it did not rain on Israel for 3 1/2 years.

3. *“And it did not rain on the land for three and one half years” - kai ouk ebrexen epi tes ges eniautous treis kai menas ex*

Both events, not raining and then raining, came about as the result of two prayer requests prayed in faith by one man. **Both events were supernatural, in that they altered and controlled the events of nature. Both events came about because of the will of one man to accomplish a spiritual purpose. Both events demonstrated that the prayer of faith can change the natural laws of nature and the course of human events!**

Once again we see how this works. **It is only *Yahweh* who has the power to control nature, matter and the universe; man by himself does not!** But we also see that it is faith that unlocks the power of *Yahweh* to accomplish what we desire. We also see that it must be in line with his will.

And we see that this faith must be contained in a prayer request delineating what it is that we would like done. In faith we have an idea; in faith we form our prayer request to God; in faith we believe that he will grant it when we're praying to him; and then God grants it and then in his power does it!

S. Elijah's Second Prayer of Faith.

“Again he prayed, and the heavens gave rain, and the earth produced its crops.”
James 5:18

1. *“Again he prayed” - kai palin proseuxato*

We have another reference to 1 Kings 17 concerning rain on the land. The first prayer was that it would stop raining on the land, and the second one was that it would start raining again.

2. “And the heavens gave rain and the earth produced its crops” - *kai ho hueton edoke kai he ge eblastese ton karpon autes*

Here we have a change in the words for rain. When he prayed that it would **stop raining** the word for rain was *brechas*. But when it came to him praying the second time for it to **start raining** the word changed to *hueton*, which is the word for showers, to pour down rain. 1 Kings 18:43-46.

After the spiritual purpose was accomplished with Ahab and the prophets of Baal, Elijah climbed to the top of Mt. Carmel with his servant to pray to *Yahweh* concerning the land. While he was praying, he sent his servant seven times to look toward the sea to see if anything was happening. Finally, on the seventh time, (talk about persistence in prayer), the servant came back to tell him that he saw a cloud as small as a man's hand rising from the sea. From this one cloud the sky grew black, the winds arose and **showers fell on the land**.

We know that this was **a prayer of faith**, that it was **intense prayer**, and that it was **persistent prayer, but why did he go up to the top of Mt. Carmel to pray?** He could have prayed anywhere, so why did he go there to pray? Was it to get a visual perspective of the sea, or was it something else?

Could it be that he climbed Mt. Carmel so he could get as far away as possible from the negative energy of negative people?? Israel was so apostate at that time, from the people to the leadership, (as indicated by the 450 prophets of Baal), with all the negative energy that come with unbelief, arrogance, anger and demonism, that it could have made it very difficult, or would have had a detrimental effect on Elijah's faith! So he had to remove himself as far away as he could from the negative energy of people so that his prayers and faith would not be influenced and hampered!!

T. Willingness, a Key Factor in Healing and Healthy.

One cannot emphasize strongly enough how important it is to **want to be better in this matter of healing and health!** And remember, **wishing** you weren't sick, or **wishing** that you didn't have this problem or that problem, or **wishing** you felt better **is not the same as wanting to be healed, or wanting to be healthy!**

To want something means that your desire is so strong toward that end that you will make the decision to go after it, commit yourself toward it, pursue after it and do whatever you have to do to get it! As one can see this is not the same thing as just wishing you felt better, or wishing that you didn't have this problem.

A young man has the love of his life living near him in a town close by. He loves her; he misses her; and he **wishes** that they can be together, but he's sitting on his rear playing video games. He just sits and wishes; sits and wishes, while he plays his game. If he **really wanted** to see her what would he do? He would get up off his rear and **find a way to get there!** Drive his car, take a bus, and if they aren't available, hitchhike, or walk! **If he wanted to see her, he would find a way to get there!**

Now, **do you just wish that you felt better**, wish that you weren't sick and tired, or do you really want to feel better? **Do you really want to be healthy?** If you're sick and tired of being sick and tired, then you're going to have to do something about it, because no one is going to do it for you, and nothing is going to happen until **you make a decision and go after it! That's wanting something!**

And this **begins with prayer**. We must go before the throne of God and ask him for health. Now many believers do this because they want to stop feeling bad. The problem is that they are fooling themselves because they don't want to change! They don't want to do anything different! They don't want to seek out the people, the treatments, or approaches that can help[them. They just keep doing the same old thing; living their lives the same old way; wishing they felt better, but not wanting to do what needs to be done to be healthy! Does that make any sense?

Nothing is going to happen; nothing is going to improve; they will keep on having no healing and no health, until **they want to get well**; until they see that **they have to change**, and that **they have to seek healing and health! They have to want to get better; they have to want to change; they have to want to seek after anything and everything that will help them. They have to want to do anything to be well and healthy; make a decision to be well and healthy; pray to God to be well and healthy; commit themselves to the course of health, and then pursue after it the rest of their lives!** Now, **do you really want to be healed and healthy, or do you just wish that you weren't sick!**

Until you get to that place, **your desires are just a wishing in the wind. They mean nothing and will come to nothing.** As we look at all those people that Christ healed, we will find that they all had one unifying factor and that is they all wanted to be healed; they wanted to be well; they wanted to be made whole **and they came to him to be healed!**

We see their faith in this matter of healing. **We see the power of God** operating in their healing. **We see the authority and agency of Christ** healing them. But the one thing that is so often overlooked is that **they wanted to be well; they wanted to be healed, and they did whatever they had to do to get well**, even if it meant leaving their homes and coming down to see the Healer! It wasn't just a matter of faith, but willingness also! They wanted to be well so bad that **they were willing to put themselves out to go down and be healed.**

Many believers today are looking for divine healing from God, when the solution for most of them lies in making simple changes in their lives. The problem is they don't want to change! They sit around on their couches eating food that isn't good for them, eating too much food, then they want God to fix them up!

What this does is sets aside personal freedom and personal accountability. They neither understand nor appreciate the fact that God has given us all freedom, but **with that freedom comes accountability and consequences.** We have the freedom to make good choices and bad choices. But remember, **with those choices come consequences,**

both good or bad! We can stuff ourselves like a Christmas goose, but with that comes the bad consequences of a digestive system having difficulties, the weight gain, etc.. But also **with that freedom to choose comes the freedom to change!**

When people complain about their lives, their health, their being overweight, etc., what they are **complaining about is the bad consequences that come from our bad decisions! Do we realize how insane that is! We make bad decisions, then complain that there are bad consequences! Can we not see that the one follows the other, it's the law of the universe.** It's like the guy who got drunk the night before, and then complains about the hangover the next day! That's kind of nuts! If you don't want the consequence of a hangover, then don't make the decision to get drunk! **What we really wish is that our bad decisions had good consequences! And that's even nuttier!** The abiding principle from God is, "*Whatsoever a man soweth, that shall he reap.*" **Here's a novel thought: If you want to start having good consequences in your life, why not start making good decisions!**

The problem with most believers is that they don't want to change! They just wish that their bad decisions, (that they don't want to stop doing), had good consequences! But this is not going to happen. We can't have it both ways. **If we want to have health in our lives, the good consequences, then we are going to have to change and start making the good choices that will bring about health in our lives!** The path of health comes about as the result of making the decisions to go for health. And until we do this, we should stop complaining about our lack of health. And here's another novel thought: **Does complaining about our lack of health make us healthy?**

God respects our decisions, even if they do not promote our health. That's the essence of the freedom to choose that he has given us. We can choose for the good, or we can choose for the bad; we have the freedom to do this. But note full well, that we will have to live with the consequences! He will still love us, but we will have the consequences to live with. And he is compassionate toward us because we misuse our free will. But, if we want to get well; we will have to choose for health and be willing to go after it, and in his grace he will help us get it. **Now if we make the bad decisions and have the consequences of bad health. Don't you think, can't you see, that if we make the right decisions, we will have good health? That's encouraging!**

"That evening after sunset the people brought to Jesus all the sick and demon-possessed." Mark 1:32 By the fact that they brought their sick to Christ **showed that they wanted to get well.** *"A man with leprosy came to him and begged him on his knees, 'If you are willing, you can make me clean.'"* Mark 1:40 The fact that he came to Christ showed that he wanted to be healed. The fact that he begged him showed how **desperately** he wanted to be healed. **He was willing, but he didn't know if the Lord was willing to heal him.**

"Some men came, bringing to him a paralytic, carried by four of them." Mark 2:1-5. But when they got to the home he was staying in they couldn't get in! It seems that there were a lot of people wanting to be healed also. So they tore the roof open to let him down. Again, acts that demonstrate willingness. **How much would we put ourselves out for to be healed?** *"For he had healed many, so that those with diseases were pushing forward*

to touch him." Mark 3:9,10

Mark 5:23, "And pleaded earnestly with him, 'My little daughter is dying. Please come and put your hands on her so that she will be healed and live.'" Here we have one of the synagogue rulers had heard that the Lord had come to their area so he went to him, fell on his feet and pleaded with him. See also v.35-43.

"When she heard about Jesus, she came up behind him in the crowd and touched his cloak." Mark 5:27 A large crowd had been following the Lord, among them was a woman who had been bleeding for twelve years. She wanted to be well, this was evidenced by her spending all her money on doctors, but to no avail for they were unable to cure her. So when she heard about the Lord she sought him out! She wanted to get well and this is what willingness is all about, where you want to get well so bad that you will do anything, try anything to be healed. She tried the doctors and that didn't work, and she went to the Lord. Why? **Because she wanted to get well!**

"They came to Bethsaida, and some people brought a blind man and begged Jesus to touch him." Mark 8:22 Over and over the idea of willingness is brought out in wanting it so bad that you will make a decision, and put yourself out in the follow through to be well, to be healed, whole and healthy.

As mentioned in the beginning of our study, health is an extremely complex issue that covers so many areas of our life, and **the first thing we need to see and believe is that God wants us to be healthy!** Once we can get that concept into our thinking our lives will start down on the path of health. And not only does God want us to be healthy; **he will help us to become healthy!** And because God respects our freedom to choose, though, **we will have to make the decision to become healthy/healthier in our lives!** And because God has made all believers in Christ priests, and because of the way he has established the protocol for receiving blessings, where we must ask him for whatever it is that we would like him to do for us, **then we will have to go to God in our prayers asking him for health!**

And because God has established in this Age of Grace, that he will deal with us on the basis of grace, which on our part takes faith, then our life of pursuing down the path of health will be **a walk of faith! So there we have it once again: grace, faith and truth, all integral in the life of health.**

Pastor Mike