

Do We Seek Healing from the Holy Spirit? Part 1

By Charles Feinberg

This message is the 6th message number 6 of the series on truth and error about the Holy Spirit. Subject is do we seek healing from the Holy Spirit? The Holy Spirit and healing by dr. Charles lee Feinberg. Dean emeritus and professor of Semitic languages and Old Testament at Talbot theological seminary. Do we seek healing from the Holy Spirit? We must realize at the very beginning friends that sickness is a result of sin and the fall of Adam and eve in the Garden of Eden. It was not a part of god's original creation. It's part of man's fallen condition. It will continue as long as fallen man lives on earth. Now why we ask in all sincerity and earnestness. Why should the Holy Spirit be related to healing any more than god the father or god the son? for instance, in the second book of the old testament in exodus chapter 15 verse 26, we read and he said it's the lord speaking, if you would give earnest heed to the voice of the lord your god and do what is right in his sight and give ear to his commandments and keep all his statutes I will put none of the diseases on you which I have put on the Egyptians for I the lord am your healer. [Inaudible] I am the lord your healer, your physician. Now exodus 15:26 I submit to you refers to all persons of the trinity. There's nothing there that refers it, restricts it only to the father, to the son, or to the Holy Spirit. But many who have erroneous ideas about the work and ministry of the Holy Spirit connect certain attainments in the spiritual life. They connect certain stages of development and growth in the spiritual life as giving one power to heal. To heal as an ordinary thing and to heal the sense that this is part and partial of the atonement they tell us this is a favorite expression. Healing is in the atonement. They mean it is in the atonement just as forgiveness of sins is. Therefore if you trust Christ as savior, you know on the basis of the word

of god that you're forgiven of all your sins because Christ bore them on Calvary. Now they say in a similar fashion, just as Christ bore our sins on Calvary, so he bore also all our sicknesses on Calvary. By that method of reasoning, no believer, no genuine believer should be sick. If he gets sick, he should be healed. Definitely healed. Now we have to consider a number of features my dear friends. Those who are what we call professional healers take advantage of psychological phenomena. I've seen this more than once. Many others have attested to it as well. Many ills are in the realm of the mental and spiritual. They are not purely and solely and exclusively in the realm of the physical. Many illnesses are in the realm of the mental and spiritual. Estimates vary from 40 to 80%. For illnesses that are not organically related. Unconnected with any organ of the body. And if you've been reading the rather terrifying statistics of the heads of mental health in our country, you will know that illnesses from mental causes are increasing at an alarming and a staggering rate. So healers take advantage of psychological phenomena. Healers also choose their subjects. They'll for instance call for the blind in one eye. Or the deaf in one ear. Is that the way our lord Jesus did it? Let's look at Matthew 9:35. And Jesus was going about all the cities and the villages teaching in their synagogues and proclaiming the gospel of the kingdom and healing every kind of disease and every kind of sickness. You say was that actual sickness? Was that actual disease? By all means, these were attestations of our lord's right and claim to be the messiah of Israel. The Old Testament indicated that when he came, the messiah would definitely show his power over the results of sin. He would heal and so he not only taught, not only preached, but he healed. He came teaching, preaching, and healing. And notice every kind of disease and every kind of sickness. He didn't make specifications like blind in one eye or deaf in one ear. In Matthew 9:35 we have this very broad comprehensive statement. Now notice in the gospel according to mark. The last verses of the 16th chapter verses 16 to 18: he who has

believed and has been baptized shall be saved, but he who has disbelief shall be condemned. And these signs will accompany those who have believed in my name they will cast out demons, they will speak with new tongues, they will pick up serpents and if they drink any deadly poison it shall not hurt them. They will lay hands on the sick and they will recover. Did that happen in the first yes. The question is however does everything that has transpired in the first century of the Christian era, does everything that transpired there of necessity transpire today? Our lord Jesus taught and preached and healed every kind of disease, every kind of sickness. Does that mean that when we teach and preach that we heal? That we can raise from the dead as he did Lazarus? No. there are purposes in god's gifts. And Christ Jesus was giving evidence. Undisputed evidence. Evidence that could not be countered validly. Couldn't be denied. He was giving undeniable evidence that he was verily the messiah that he claimed to be. Now in Luke 4:40 we read and while the sun was setting, all who had any sickness with various diseases brought them to him. And laying his hands on every one of them, he was healing them. Our lord Jesus healed. What about the wide range of cures in those passages. Matthew 9:35, mark 16:16-18, Luke 4:40 I'm sure you've heard of the cases in our own day where folk had picked up serpents. And when they've drunk poison and they certainly didn't come away from those incidents and those episodes in a way that parallels what we have in the word of god. So notice these features. Healers take advantage of psychological phenomena. And healers choose their subjects. Healers also practice deception. Sorry to say that but it's true. Unquestionably it is blasphemous to connect what they're doing with the working of the Holy Spirit. Remember Christian science claims cures. It's neither Christian nor scientific. in fact if you read the whole story about how so called Christian science began with Mary baker Patterson, glover fry, Eddie, you will know that she took a great deal of her material from quimby and a great deal of it resides in mesmerism.

And then you know there are claims of cures in Romanism. In the Lourdes. In Europe. Sir Dr. Alexis Carrel who was an eminent medical authority, he says he accepts the miracles at Lourdes. L O U R D E S, he accepts those miracles at Lourdes as a type of white magic. Those are his exact words. White magic. There's deception there. The story is told quite humorous actually. But a missionary, true account, a missionary fell into the hands of cannibals. One of those early pioneering missionaries. And he fell into the hands of cannibals. Missionary saw what these cannibals were getting ready to do. He says, you're going to eat me I presume. The chief grunted. Don't do it, you won't like me. And then the missionary took out a knife. He sliced a piece from the calf of his leg and he handed it to the chief. Try this and see for yourself. Well that chief took one bite, and choked. The missionary worked on the island for 50 years. You see he had a cork leg. Oh yes. One healer, I'm talking about deception now. One healer claimed he was able to anticipate diseases that the subject was about to have. Not that he had, but was about to have. One night on the platform, he stopped his healing abruptly, this is a true case, turned to one of the supporting ministers seated on the platform. He asked of this startled man, startled him out of his wits. He said have you ever had cancer? Why no was the answer. Well, said this so called healer, the Holy Spirit tells me that you have a new cancer growing in your stomach right now. Isn't it glorious that God brought me here tonight just in time to save your life? And with that, the healer put his hands on the minister's abdomen and healed him, quote unquote. So called healed him on the spot. There's another thing to consider about this matter of whether we seek healing from the Holy Spirit and whether we should credit the words of these who are and call themselves professional healers. Rather they have that title. Notice this feature. Healers die of diseases also. Many fail to realize that. There have been numbers of them in our country and other countries as well. Those who come to be known as eminent healers. Where are they now?

Even the best intentioned of them. Let's say that they didn't mean to be always deceiving. And even most of the time were best intentioned and wanted to relieve pain and suffering and agony. Sorrow. But even the best intentioned of them even some of them that have taught this have died some time. And those that are teaching it now and seem to find it in the word of god. They're not immune of disease. There's a final illness from which they're not cured. Or they would be with us yet. And oh this disease, this matter of disease can fascinate itself upon those who are in the families of so called healers as well. There's a well-known healer in the western part of our country who while he was preaching healing for all, his wife was seen in the waiting room of an eminent doctor in the city of San Francisco. how was it that there wasn't enough faith exercised for her or she couldn't do the right thing in order to be healed. Isn't it interesting how there's always supposed to be a certain amount of faith. They don't tell you the exact amount. And will you please look through the gospel. Look through the 4 gospels and acts. At those cases that were healed not only by our lord but by the disciples and by others in acts. And you'll not see them saying be sure that you have enough faith. It was an entirely different matter. Those who were healed in the gospel and acts will see. We're off a very distinct type of frame of mind in a particular condition. Not just those who had a tremendous amount of faith at the time. Then healers these that claim to be eminent in healing sadly enough as in other cases about error. That's why we're speaking on truth and error. The first 4 messages were on truth. The last 4 on error. Error concerning the baptism of the Holy Spirit. Erring error concerning the healing ministries of the Holy Spirit. Then error concerning the gift of tongues. Now look at how healers misinterpret scripture. For instance when they come to Isaiah 53:5 they read that he was pierced through for our transgressions. He was crushed for our iniquities. The chastisement for our well being fell upon him. And with his stripes, we are healed. They go very very heavily on that word

healed. And by his stripes we are healed. He was pierced through. The authorized version has he was wounded for our transgressions, bruised for our iniquities. The chastisement the punishment that had to be endured so that we might have well being or peace was upon him by his stripes we are healed. Now my dear friends. In that passage you have it before you I trust. In Isaiah 53:5, there are 2 beautiful blessings indicated. There is peace and there is healing. The chastisement, the punishment that had to be endured in order that we might have peace was upon him. Was the peace physical? If the healing was physical? If the healing is physical, then the peace must be also. He suffered and bore the chastisement, the chastening, the punishment for our peace. With his stripes we are healed. If the healing is physical, the peace must be also. we read in the Corinthian epistles through the apostle Paul by the spirit of god in second Corinthians who our lord Jesus you know the grace of our lord Jesus Christ for though he was rich yet for your sakes he became poor that he through his poverty might become rich. Now is that riches physical? Is it physical or is it spiritual riches? Same here. If the healing is physical, than the peace ought to be physical too. We ought to claim peace in the world. There should not be physical peace absent from any area where a believer is. Well you know as well as I do that that is not true. Isaiah 53:5 then shows that the healing and the peace are on the same level. The healing is healing of mind and heart. The peace is the peace of mind and heart. Then we come to Matthew 8 verses 14 to 17. Oh this is often often quoted. Here we read and when Jesus had come to peters home, he saw his mother in law, that's peters mother in law lying sick in bed with a fever. And he touched her hand and the fever left her. And she arose and began to wait on him. Wait on our lord Jesus, to serve him. And when evening had come, they brought to him many who were demon possessed. And he cast out the spirits with a word. And healed all who were ill. Notice all who were ill. In order that what was spoken through Isaiah the prophet might be fulfilled saying, watch this now

this is very careful. He himself took our infirmities and carried away our diseases. Well you say that is just as clear as a bell. It indicates what our lord Jesus did. and then you have the regular formula as you have it so often in Matthew that this all happened, that there might be fulfilled in order that what was spoken through Isaiah the prophet might be fulfilled saying he himself took our infirmities and carried away our diseases. Beloved, this cannot mean that our lord Jesus bore our physical sicknesses. Because there isn't one single syllable in all the bible or out of it that the lord Jesus was ever sick physically. Never. He was never sick. The thought here is he could take away the effect. He could take away the sickness. Because he was able to cope with the cause. Sin. Sickness is here because of sin and that was the great argument there in the book of job. And job knew too that there was sickness and disease in the world because of sin. The only thing he was fighting against were those so called learned philosophers, those physicians of no value. Those miserable comforters of his. What he was arguing was, that he did not sin any specific sin other than that even, and was suffering. And he was right. He was a special case. God has not only general providences but he has specific provinces. He wasn't being chastened because of a particular illness. Because of a particular sin. But job was being chastened because god wanted purer gold. He said when thou has tried me I shall come forth as gold. He was right. Ye though he slay me yet will I trust him. You see, he took away and could take away the effect in Matthew 8 to show that he was able to cope with the cause. That was in fulfillment of messianic prophesy, to confirm his rightful plaint [sp?]. As as well been said he couldn't remove one single twinge of pain without in due time bearing the sin that caused the pain. That's why he is Jehovah rapha. The lord who heals. Well, some say if the healers misinterpret scripture in Isaiah 53:5 as you pointed out, and in the gospel Matthew 8:14-17 they certainly have not made a mistake in James 5 verses 13 to 16 have they? Certainly it's clear there. And that's not in books that might be

considered transitional in a period that doesn't conform to our day and age. Certainly the gospels speak of things that are of diverse elements. But the epistles are speaking of things relating to this age. Well, we just like to say that were going to deal with this portion later in this message. But let me read verses 13 to 16 in James 5. Well come back to it, but it's important now so that you can be thinking of it. Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praises. Is anyone among you sick, let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the lord. And the prayer offered in faith, notice this, not any prayer but the prayer offered in faith. Often translated, the prayer of faith. And if you understand it in the, in its true meaning. That is a good translation. Here it is spelled out a little better. And the prayer offered in faith will restore the one who is sick. And the lord will raise him up and if he has committed sins they will be forgiven him. Therefore confess your sins to one another and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much. Healers claim healing only on the basis of faith. You have faith, you're healed. You don't have faith, you're not healed. Isn't it an interesting fact that those healed in the gospels and acts were the unsaved. The saved were not healed. Paul we find in the Corinthian epistle. Paul had a thorn in the flesh. He prayed to the lord 3 times that it might be removed. And the lord said, I'm not going to remove it. My grace is sufficient. For thee I have a purpose in allowing this thorn in the flesh to plague you. Timothy had a stomach difficulty for thy stomach's sake. Now Paul didn't heal him. Epaphroditus was sick nigh unto death. Philippians 2 verses 25 to 27. Second chapter of Philippians near the end of the chapter 25 to 27. epaphroditus wasn't healed by Paul. No. here they were. Trophimus in second timothy 4:20. What do we read about him? Ah, we read that Paul didn't heal him. Listen to Philippians 2:25-27. And then 2 timothy 4:20. Says Paul but I thought it necessary to send you epaphroditus my

brother and fellow worker and fellow soldier who is also your messenger and minister to my need. Because he was longing for you all was distressed because you heard that he was sick. For indeed he was sick to the point of death. Notice Paul doesn't say I healed him. But god had mercy on him and not on him only but also on me lest I should have sorrow upon sorrow. What about trophimus? 2 timothy 4:20. Erastus remained at Corinth. But trophimus I left sick at Miletus or what we know today as the island of maletith [sp?] Paul said I didn't heal any one of these. I couldn't have healing on my own. For my difficulty. So Paul he had faith. But that wasn't healing in his case. Neither timothy nor epaphroditus nor trophimus. May I ask one question along this line? If its healing only on the basis of faith may I ask a very crucial question. How much faith did the corpse of Lazarus have to be raised from the dead? Similarly with Dorcas in the book of acts. Peter raised her from the dead. You see my friends, healers I'm sorry to say, I'm sorry to say they misinterpret scripture. God never feels constrained to make good any interpretation that is contrary to his word. He does not engage himself to do something other than what he has plainly stated in the word of god. And he has not stated it with reference to this type of healing.