

(The Gospel of Healing) 1. THE SCRIPTURAL FOUNDATION

by A.B. Simpson

Transcript

Man has a two-fold nature. He is both a material and a spiritual being. And both natures have been equally affected by the fall. His body is exposed to disease; his soul is corrupted by sin. We would therefore expect that any complete scheme of redemption would include both natures, and provide for the restoration of his physical as well as the renovation of his spiritual life. Nor are we disappointed. The Redeemer appears among men with both hands stretched out to our misery and need. In the one He holds salvation; in the other, healing. He offers Himself to us as a complete Savior; His indwelling Spirit the life of our spirit; His resurrection body the life of our mortal flesh. He begins His ministry by healing all that had need of healing. He closes it by making on the Cross a full atonement for our sin; and then on the other side of the open tomb He passes into Heaven, leaving the double commission for "all the world," and "all the days even unto the end of the world;"--"Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned. And these signs shall follow them that believe. In My name they shall cast out devils . . . they shall lay hands upon the sick and they shall recover."

This was "the faith once delivered unto the saints." What has become of it? Why is it not still universally taught and realized? Did it disappear with the Apostolic age? Was it withdrawn when Peter, Paul, and John were removed? By no means. It remained in the Church for centuries and only disappeared gradually in the growing worldliness, corruption, formalism and unbelief of the early Christian centuries. With a reviving faith, with a deepening spiritual life, with a more marked and Scriptural recognition of the Holy Spirit and the Living Christ, and with the nearer approach of the returning Master Himself, this blessed Gospel of physical redemption is beginning to be restored to its ancient place, and the Church is slowly learning to reclaim what she never should have lost. But along with this there is also manifested such a spirit of conservative unbelief and cold, traditional, theological rationalism as to make it necessary that we should "contend earnestly for the faith once delivered unto the saints." First of all we must be sure of our Scriptural foundations. Faith must ever rest on the Divine Word; and the most important element in the "prayer of faith" is a full and firm persuasion that the healing of disease by simple faith in God is, beyond question, a part of the Gospel and a doctrine of the Scriptures.

The earliest promise of healing is in Exodus xv. 25, 26: "There He made for them a statute and ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight and wilt give ear to His commandments, and keep all His statutes, I will

put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord thy God which healeth thee." The place of this promise is most marked. It is at the very outset of their journey, like Christ\

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