

# Christian Healing

by Bob Phillips

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*Healing is a redemptive matter tied to the atonement, and faith is essential for receiving healing.*

**Scripture:** Exodus 15:23, Psalm 103:1, Matthew 15:21, Mark 8:16, James 5:14

**Topics:** "Divine Healing", "Faith And Obedience"

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## Description

Pastor Bob Phillips delves into the practice of Christian healing, emphasizing the redemptive aspect of physical healing in the Bible, particularly tied to the covenant relationship between God and His people. The sermon explores the connection between obedience, redemption, and healing, highlighting the importance of faith and obedience in experiencing God's healing power. It also addresses the role of prayer, fellowship with the Holy Spirit, and the need for a personal encounter with Jesus in the healing process. The sermon concludes by discussing the challenges, doubts, and misconceptions surrounding healing ministries, emphasizing the consistency of God as our Healer despite human limitations and failures.

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## Transcript

SERIES: THE PRACTICE OF CHRISTIAN HEALING

"THE CHILDREN'S BREAD"

Pastor Bob Phillips May 13, 2007

Matthew 15:21-28

Canaanite woman from a pagan community and background

Obviously had knowledge of Jesus and the faith of Israel

She addressed Him as "Son of David"

Jesus answered = amazing insight into bodily healing - He calls it "The

Children's Bread" = the blessing of physical healing by Divine intervention

was the unique privilege of a covenant people in proper relationship to God.

## THE REDEMPTIVE FACTOR

First teaching on healing that God gave His people suggests that in the mind of God physical healing was a redemptive matter.

The children of Israel had been delivered from Egyptian bondage and were enroute to the land of promise equivalent to our inheritance

Relationship that sustained them to God was a Blood Covenant one = lamb slain and applied at Passover

### MARAH - EXODUS 15:23-26

Their first testing = there are records of healing prior to Marah, but it was here they were first offered a healing promise = both prevention of disease and healing of infirmities = integral part of the redemption they received through blood covenant (paschal lamb).

### EXODUS 23:25

The place of healing in the covenant verified by the revelation given to Moses on Mt. Sinai.

i.e. = The possibility of a curse of sickness due to willful disobedience to the covenant presupposes that the removal of the curse is tied to the promise of redemption - a willful obedience produced the removal of the sickness. Not all sickness is due to sin but this indicates healing is tied to redemption.

Spiritual laws affect physical illness - this very fact argues in favor of a redemptive aspect in Divine healing.

### FAILURE TO DISTINGUISH "ACTS OF POWER"

(dispensational teaching - Ryrie and Scofield)

Healing the sick a kingdom phenomenon for evangelism = "sign miracles"

Healing is not

Merely a sign miracle (though it is at times)

Not merely answer to prayer

Healing is a meeting between you and the Lord = a personal contact with  
Living Christ.

Called to be a changed person

Effects to believers inner life

2 CHRONICLES 6:28-31 HEALING AND INNER LIFE

Qualifying terms resemble those at Marah

Healing as a covenant benefit was still understood by Israel in Solomon's  
time

PSALM 30:2-4 SONG OF THANKSGIVING TO GOD

"I cried to Thee for help, and Thou didst heal me ..."

Brought up my soul from Sheol ... = redemption

PROVERBS 3:7-8; PSALM 107:20

Rapha used seven times in Psalms - four times to physical healing

Word was a word of command

NEW TESTAMENT CHRISTIANS DID NOT HAVE PREOCCUPATION WITH

PHYSICAL HEALING - but as they served and boldly proclaimed Christ in all His  
fullness, the blessing of healing was evident.

Luke 9:1

Luke 10:1-2, 8-9

Acts 3:6, 16 - "on basis of faith in His Name ..."

Acts 28:8

James 5:14-15

Two-fold ministry

"the prayer of faith shall heal the sick" "and if he has committed sins they shall be forgiven him"

Oil is applied - a symbol of fellowship with the Holy Spirit - by whose power  
the healing is affected.

Not doctors - but elders

## THE QUESTION OF SUFFERING

Three categories:

The suffering we bring on ourselves

The suffering we bring on each other

The suffering that does not fit the first two groups

## HEALING IS NO "MAGIC WAND" MINISTRY

Frankly, I have grave doubts about those who claim to have no "failure factor" in their healing ministry

Totally restored vs. no discernible difference

Not as though I can see any meaningful pattern in the healings that do take place

JAMES 1:17 He "does not change like shifting shadows"

I may not be able to see God's self-consistency in the way things work out, but there is a lot I can't see -

I do see the consistency of God's self disclosure of Himself as our Healer

There are laws of logic, laws of natural law, laws of life - even laws of nutrition, and soon - violation of some of these laws may affect the healing.

Job 42:3 - trust great to an understanding

## THREE EXPLICIT CONDITIONS LAID DOWN IN SCRIPTURE:

1... John 15:7 "If you abide in Me and My words abide in you"

= intimate and unbroken communion with Jesus

= entering into His life and His life entering into us

Paul - "I live, yet, not I, but Christ lives in me"

2... I John 3:22 "If we keep His commandments and do those things that are pleasing in His sight"

- Implicit obedience

- Attention to smallest and greatest requirement

- Not bondage = freedom = loving to please Him

- Heart of this great promise is love

3.... I John 5:14 "If we ask anything according to His will, He hears us.

And if we know that He hears us, we know that we have the petitions that we have asked of Him"

- Heart of this great promise in faith in who He is - His character

## PART 2

### SERIES: THE PRACTICE OF CHRISTIAN HEALING

#### "IS HEALING IN THE ATONEMENT?"

The strongest challenge pressing on the church is for an adaptation of Christianity to this present age - "this present evil age", Gal. 1:4.

The church needs to be re-shaped to the apostolic model and re-invested with apostolic powers.

The world dislikes the occurrence of miracles - when attributed to Jesus. Why? The world "by wisdom knew not God"... I Cor. 1:21

It is very jealous of everything which

a. it cannot explain

b. it cannot reproduce

Seeks to disprove or soften the image of Almighty God rather than bow to who He proclaims Himself to be.

The world seeks to disprove it and the church softens the message.

In the atonement there is a foundation laid for bodily healing - as real as forgiveness of sins. The word, "Atonement" is used extensively throughout Exodus, Leviticus, and Numbers, but rarely in other places of the Bible. Some say that it has no place in the New Testament but that is not true. The word atonement means basically "a covering" - though it refers to the complete work of the Cross and Resurrection. It is a Hebrew word but its counterpart in the Greek New Testament is "propitiation" and it is found in 1

John 2:1-2. What Christ has won for us, is all we need for life and godliness, (2 Peter 1:3), was won for us at the Cross. At that moment of His death and resurrection He established grace that forgives all our sins and heals all our diseases.

It is disputed on the basis of fewer occurrences of healing many would rather explain God away than admit problem lies with the church

Isa. 53:4-5

Matt 8:14 -17 "that it might be fulfilled"

This is more than sympathy with our sufferings

The yoke of His Cross, by which He lifts our iniquities took hold also of our sicknesses and diseases.8:17 - "took our infirmities", "carried away our diseases" (bare our sicknesses) "that the Scripture might be fulfilled" (Isa. 53:4-5, 10-12)

We say, "Christ bore your sins that you might be forgiven them - not sympathy, not a suffering with, but A SUFFERING for - that's our doctrine of the Cross.

Therefore, we urge the sinner to accept the Lord Jesus as his sin-bearer, that he may himself no longer have to bear the pains and penalties of his disobedience.

But should we shrink from reasoning from Scripture concerning Christ as our pain-bearer?

The atonement affects the body as well as the soul of man.

Psalms 103:1-3 "Iniquities" - where did He do this? At the Cross.

At the cross we read this two-fold declaration

1 "Who His own self bare our sins"

2 "Himself bare our sickness"

At the Coming of Christ the Second Time we find this two-fold work

1. The sanctification of spirit and soul

2. The redemption of the body

What about in between?

Christ's ministry was a two-fold ministry effecting constantly the souls and the bodies of men.

Mark 2: 1-11 "Thy sins are forgiven thee", "rise and walk"

These are found running constantly side by side in the ministry of Jesus

The ministry of the Apostles, under the guidance of the Holy Spirit is exactly the same

1. Preaching the Kingdom and healing the sick
2. Redemption for the soul, deliverance for the body

CERTAIN GREAT PROMISES IN THE GOSPELS

Mark 8:16-20 "He that believes shall be saved" and

"lay hands on the sick and they shall recover"

.. "He that believes and is baptized shall be saved"

1. "And these signs shall follow them that believe"
2. "In every generation
3. "Both Lord's disciples and disciples of Lord's disciples"

Why should practical difficulties lead us to limit where the Lord Himself has not limited it.

The links of the Covenant are here

The same believing is attached to the promise of salvation and promise of healing

We know how to use the one, but have difficulties with the other

Question Divine Promise -

Imply God's changeableness rather than admit problem lies at general weakness of faith in the church

Confession of human inability is far safer than to imply God has changed.

Romans 7:4-6, 12 What the law could not do is that it was weak through the

flesh" Romans 8:3

Law is holy

The weak spot was in man - not the law

Weak spot in man, not God - unchangeable promise

#### CORPORATE UNBELIEF

He that believes and is baptized shall be saved = personal faith - He = personal pronoun

Mark 8:16 "To them that believe, these signs shall follow"

"them" = The church in its corporate capacity

How significant the place where this promise is found!

Given just as Jesus was about to be received up into heaven to become

"Head over all things to His church"

The promises given in Mark is evident in Acts 6

- Stephen, Philip, Barnabus exercised them

- They did not belong to the 12 or 70

Acts 6:3, 8 Not Stephen an apostle but "Stephen a man full of faith and power"

#### HEAD FAITH AND HEART FAITH

Roman 10:10 "Righteousness" = the right condition of the soul; state of being

right = includes spirit, soul, and body

When man fell, his whole being suffered

God provided, at the Cross, full salvation for the whole man

- Did all that was necessary to secure this full salvation - wholeness

and holiness.

"With the heart man believes ..."

- Head faith brings us nothing

- Heart faith brings us everything

- Head sees, understands and counts things

But only the heart can appropriate or lay hold and cling to things that are

(I Cor. 2:12) "freely given to us by God"

- The Head looks at the surroundings, difficulties and hindrances

- The Heart faith ignores the impossible - looks at the things

desired and the promises of God

- Head faith is strong when conditions are favorable

- But the Heart faith is just as strong when things are against it -

because it rests on Almighty God who rules over persons, powers

and things

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Source: <https://sermonindex.net/speakers/bob-phillips/christian-healing/>

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