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36 PREFACE

37

38 “The publication of this work may be regarded as a testimony of my
39 faith in divine healing. After being stopped for more than two years
40 in the exercise of my ministry, I was healed by the mercy of God in
41 answer to the prayer of those who see in Him ‘the Lord that healeth
42 thee’ (Ex. 15:26).

43

44 “This healing, granted to faith, has been the source of rich spiritual
45 blessing to me. I have clearly seen that the Church possesses in
46 Jesus, our Divine Healer, an inestimable treasure, which she does not
47 yet know how to appreciate. I have been convinced anew of that
48 which the Word of God teaches us in this matter, and of what the
49 Lord expects of us; and I am sure that if Christians learned to realize
50 practically the presence of the Lord that healeth, their spiritual life
51 would thereby be developed and sanctified. I can therefore no longer
52 keep silence, and I publish here a series of meditations, with the
53 view of showing, according to the Word of God, that ‘the prayer of
54 faith’ (James 5:15) is the means appointed by God for the cure of the
55 sick, that this truth is in perfect accord with Holy Scripture, and that
56 the study of this truth is essential for everyone who would see the
57 Lord manifest His power and His glory in the midst of His children.”

58 — Andrew Murray

59

60

61

62 CHAPTER 1

63

64 Pardon and Healing

65

66 “But that ye may know that the Son of man hath power on earth to
67 forgive sins (then saith he to the sick of the palsy), Arise, take up thy
68 bed and go unto thine house” (Matt. 9:6).

69

70 In man two natures are combined. He is at the same time spirit and
71 matter, heaven and earth, soul and body. For this reason, on one side
72 he is the son of God, and on the other he is doomed to destruction
73 because of the Fall; sin in his soul and sickness in his body bear
74 witness to the right which death has over him. It is the twofold
75 nature which has been redeemed by divine grace. When the Psalmist
76 calls upon all that is within him to bless the Lord for His benefits, he
77 cries, "Bless the Lord, O my soul, who . . . forgiveth all thine
78 iniquities, who healeth all thy diseases" (Ps. 103: 3). When Isaiah
79 foretells the deliverance of his people, he adds, "The inhabitant shall
80 not say, I am sick; the people that dwell therein shall be forgiven
81 their iniquity" (Isa. 33:24).

82

83 This prediction was accomplished beyond all anticipation when
84 Jesus the Redeemer came down to this earth. How numerous were
85 the healings wrought by Him who was come to establish upon earth
86 the kingdom of heaven! Whether by His own acts or whether
87 afterwards by the commands which He left for His disciples, does
88 He not show us clearly that the preaching of the Gospel and the
89 healing of the sick went together in the salvation which He came to
90 bring? Both are given as evident proof of His mission as the
91 Messiah: "The blind receive their sight and the lame walk., and the
92 poor have the Gospel preached to them" (Matt. 11: 5). Jesus, who
93 took upon Him the soul and body of man, delivers both in equal
94 measure from the consequences of sin.

95

96 This truth is nowhere more evident or better demonstrated than in
97 the history of the paralytic. The Lord Jesus begins by saying to him,
98 "Thy sins be forgiven thee," after which He adds, "Arise and walk."
99 The pardon of sin and the healing of sickness complete one the
100 other, for in the eyes of God, who sees our entire nature, sin and
101 sickness are as closely united as the body and the soul. In accordance
102 with the Scriptures, our Lord Jesus has regarded sin and sickness in
103 another light than we have. With us sin belongs to the spiritual
104 domain; we recognize that it is under God's just displeasure, justly

105 condemned by Him, while sickness, on the contrary, seems only a
106 part of the present condition of our nature, and to have nothing to do
107 with God's condemnation and His righteousness. Some go so far as
108 to say that sickness is a proof of the love and grace of God.

109
110 But neither the Scripture nor yet Jesus Christ Himself ever spoke of
111 sickness in this light, nor do they ever present sickness as a blessing,
112 as a proof of God's love which should be borne with patience. The
113 Lord spoke to the disciples of divers sufferings which they should
114 have to bear, but when He speaks of sickness, it is always as of an
115 evil caused by sin and Satan, and from which we should be
116 delivered. Very solemnly He declared that every disciple of His
117 would have to bear his cross (Matt. 16:24), but He never taught one
118 sick person to resign himself to be sick. Everywhere Jesus healed the
119 sick, everywhere He dealt with healing as one of the graces
120 belonging to the kingdom of heaven. Sin in the soul and sickness in
121 the body both bear witness to the power of Satan, and "the Son of
122 God was manifested that he might destroy the works of the devil" (I
123 John 3:8).

124
125 Jesus came to deliver men from sin and sickness that He might make
126 known the love of the Father. In His actions, in His teaching of the
127 disciples, in the work of the apostles, pardon and healing are always
128 to be found together. Either the one or the other may doubtless
129 appear more in relief, according to the development or the faith of
130 those to whom they spoke. Sometimes it was healing which prepared
131 the way for the acceptance of forgiveness, sometimes it was
132 forgiveness which preceded the healing, which, coming afterwards,
133 became a seal to it. In the early part of His ministry, Jesus cured
134 many of the sick, finding them ready to believe in the possibility of
135 their healing. In this way He sought to influence hearts to receive
136 Himself as He who is able to pardon sin. When He saw that the
137 paralytic could receive pardon at once, He began by that which was
138 of the greatest importance; after which came the healing which put a
139 seal on the pardon which had been accorded to him.

140

141 We see, by the accounts given in the Gospels, that it was more
142 difficult for the Jews at that time to believe in the pardon of their
143 sins than in divine healing. Now it is just the contrary. The Christian
144 Church has heard so much of the preaching of the forgiveness of sins
145 that the thirsty soul easily receives this message of grace; but it is not
146 the same with divine healing; that is rarely spoken of; the believers
147 who have experienced it are not many. It is true that healing is not
148 given in this day as in those times, to the multitudes whom Christ
149 healed without any previous conversion. In order to receive it, it is
150 necessary to begin by confession of sin and the purpose to live a
151 holy life. This is without doubt the reason why people find more
152 difficulty to believe in healing than in forgiveness; and this is also
153 why those who receive healing receive at the same time new
154 spiritual blessing, feel more closely united to the Lord Jesus, and
155 learn to love and serve Him better. Unbelief may attempt to separate
156 these two gifts, but they are always united in Christ. He is always the
157 same Savior both of the soul and of the body, equally ready to grant
158 pardon and healing. The redeemed may always cry: "Bless the Lord,
159 O my soul., who forgiveth all thine iniquities, who healeth all thy
160 diseases" (Ps. 103:3).

161

162

163

164 CHAPTER 2

165

166 Because of Your Unbelief

167

168 "Then came the disciples to Jesus apart, and said, Why could not we
169 cast him out?

170

171 "And Jesus said unto them, Because of your unbelief: for verily I say
172 unto you, If ye have faith as a grain of mustard seed, ye shall say
173 unto this mountain, Remove hence to yonder place; and it shall
174 remove; and nothing shall be impossible to you~~ (Matt. 17:19, 20).

175

176 When the Lord Jesus sent His disciples into different parts of
177 Palestine, He endued them with a double power, that of casting out
178 unclean spirits and that of healing all sickness and all infirmity
179 (Matt. 10:1). He did the same for the seventy who came back to Him
180 with joy, saying, “Lord, even the spirits are subject unto us through
181 thy name” (Luke 10:17). On the day of the Transfiguration, while
182 the Lord was still upon the mountain, a father brought his son who
183 was possessed with a demon, to His disciples, beseeching them to
184 cast out the evil spirit, but they could not. When, after Jesus had
185 cured the child, the disciples asked Him why they had been unable to
186 do it themselves as in other cases, He answered them, “because of
187 your unbelief.” It was, then, their unbelief, and not the will of God
188 which had been the cause of their defeat.

189

190 In our days divine healing is very little believed in, because it has
191 almost entirely disappeared from the Christian Church. One may ask
192 the reason, and here are the two answers which have been given. The
193 greater number think that miracles, the gift of healing included,
194 should be limited to the time of the primitive Church, that their
195 object was to establish the first foundation of Christianity, but that
196 from that time circumstances have altered. Other believers say
197 unhesitatingly that if the Church has lost these gifts, it is by her own
198 fault; it is because she has become worldly that the Spirit acts but
199 feebly in her; it is because she has not remained in direct and
200 habitual relation with the full power of the unseen world; but that if
201 she were to see anew springing up within her men and women who
202 live the life of faith and of the Holy Spirit, entirely consecrated to
203 their God, she would see again the manifestation of the same gifts as
204 in former times. Which of these two opinions coincides the most
205 with the Word of God? Is it by the will of God that the “gifts of
206 healing” have been suppressed, or is it rather man who is responsible
207 for it? Is it the will of God that miracles should not take place? Will
208 He in consequence of this no longer give the faith which produces

209 them? Or again, is it the Church which has been guilty of lacking
210 faith?

211

212 What Saith the Scripture?

213

214 The Bible does not authorize us, either by the words of the Lord or
215 His apostles, to believe that the gifts of healing were granted only to
216 the early times of the Church; on the contrary, the promises which
217 Jesus made to the apostles when He gave them instructions
218 concerning their mission, shortly before His ascension, appear to us
219 applicable to all times (Mark 16:15:18). Paul places the gift of
220 healing among the operations of the Holy Spirit. James gives a
221 precise command on this matter without any restriction of time. The
222 entire Scriptures declare that these graces will be granted according
223 to the measure of the Spirit and of faith.

224

225 It is also alleged that at the outset of each new dispensation God
226 works miracles, that it is His ordinary course of action; but it is
227 nothing of the kind. Think of the people of God in the former
228 dispensation, in the time of Abraham, all through the life of Moses,
229 in the exodus from Egypt, under Joshua, in the time of the Judges
230 and of Samuel, under the reign of David and other godly kings up to
231 Daniel's time; during more than a thousand years miracles took
232 place.

233

234 But, it is said, miracles were much more necessary in the early days
235 of Christianity than later. But what about the power of heathenism
236 even in this day, wherever the Gospel seeks to combat it? It is
237 impossible to admit that miracles should have been more needful for
238 the heathen in Ephesus (Acts 19:11, 12) than for the heathen of
239 Africa in the present day. And if we think of the ignorance and
240 unbelief which reign even in the midst of the Christian nations, are
241 we not driven to conclude that there is a need for manifest acts of the
242 power of God to sustain the testimony of believers and to prove that
243 God is with them? Besides, among believers themselves, how much

244 of doubt, how much of weakness there is! How their faith needs to
245 be awakened and stimulated by some evident proof of the presence
246 of the Lord in their midst. One part of our being consists of flesh and
247 blood; it is therefore in flesh and blood that God wills to manifest
248 His presence.

249
250 In order to prove that it is the Church's unbelief which has lost the
251 gift of healing, let us see what the Bible says about it. Does it not
252 often put us on our guard against unbelief, against all which can
253 estrange and turn us from our God? Does not the history of the
254 Church show us the necessity of these warnings? Does it not furnish
255 us with numerous examples of backward steps, of world pleasing, in
256 which faith grew weak in the exact measure in which the spirit of the
257 world took the upper hand? For such faith is only possible to him
258 who lives in the world invisible. Until the third century the healings
259 by faith in Christ were numerous, but in the centuries following they
260 became more infrequent. Do we not know from the Bible that it is
261 always unbelief which hinders the mighty working of God?

262
263 Oh, that we could learn to believe in the promises of God! God has
264 not gone back from His promises; Jesus is still He who heals both
265 soul and body; salvation offers us even now healing and holiness,
266 and the Holy Spirit is always ready to give us some manifestations
267 of His power. Even when we ask why this divine power is not more
268 often seen, He answers us: "Because of your unbelief" The more we
269 give ourselves to experience personally sanctification by faith, the
270 more we shall also experience healing by faith. These two doctrines
271 walk abreast. The more the Spirit of God lives and acts in the soul of
272 believers, the more will the miracles multiply by which He works in
273 the body. Thereby the world can recognize what redemption means.

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CHAPTER 3

279 Jesus and the Doctors

280

281 Mark 5 :25:34

282

283 We may be thankful to God for having given us doctors. Their
284 vocation is one of the most noble, for a large number of them seek
285 truly to do, with love and compassion, all they are able to alleviate
286 the evils and sufferings which burden humanity as a result of sin.
287 There are even some who are zealous servants of Jesus Christ, and
288 who seek also the good of their patients' souls. Nevertheless it is
289 Jesus Himself who is always the first, the best, the greatest
290 Physician.

291

292 Jesus heals diseases in which earthly physicians can do nothing, for
293 the Father gave Him this power when He charged Him with the
294 work of our redemption. Jesus, in taking upon Him our human body,
295 delivered it from the dominion of sin and Satan; He has made our
296 bodies temples of the Holy Ghost and members of His own body (I
297 Cor. 6:15, 19), and even in our day how many have been given up by
298 the doctors as incurable, how many cases of tuberculosis, of
299 gangrene, of paralysis, of dropsy, of blindness and of deafness, have
300 been healed by Him! Is it not then astonishing that so small a
301 number of the sick apply to Him?

302

303 The method of Jesus is quite another than that of earthly physicians.
304 They seek to serve God in making use of remedies which are found
305 in the natural world, and God makes use of these remedies according
306 to natural law, according to the natural properties of each, while the
307 healing which proceeds from Jesus is of a totally different order; it is
308 by divine power, the power of the Holy Ghost, that Jesus heals. Thus
309 the difference between these two modes of healing is very marked.
310 That we may understand it better, let us take an example; here is a
311 physician who is an unbeliever, but extremely clever in his
312 profession; many sick people owe their healing to him. God gives
313 this result by means of the prescribed remedies, and the physician's

314 knowledge of them. Here is another physician who is a believer, and
315 who prays God's blessing on the remedies which he employs. In this
316 case also a large number are healed, but neither in the one case nor
317 the other does the healing bring with it any spiritual blessing. They
318 will be preoccupied, even the believing among them, with the
319 remedies which they use, much more than with what the Lord may
320 be doing with them, and in such a case their healing will be more
321 hurtful than beneficial. On the contrary, when it is Jesus only to
322 whom the sick person applies for healing, he learns to reckon no
323 longer upon remedies, but to put himself into direct relation with His
324 love and His almightiness. In order to obtain such healing, he must
325 commence by confessing and renouncing his sins, and exercising a
326 living faith. Then healing will come directly from the Lord, who
327 takes possession of the sick body, and it thus becomes a blessing for
328 the soul as well as for the body.

329
330 "But is it not God who has given remedies to man?" it is asked.
331 "Does not their power come from Him?" Without doubt; but on the
332 other hand, is it not God who has given us His Son with all power to
333 heal? Shall we follow the way of natural law with all those who do
334 not yet know Christ, and also with those of His children whose faith
335 is still too weak to abandon themselves to His almightiness; or rather
336 do we choose the way of faith, receiving healing from the Lord and
337 from the Holy Spirit, seeing therein the result and the proof of our
338 redemption?

339
340 The healing which is wrought by our Lord Jesus brings with it and
341 leaves behind it more real blessing than the healing which is
342 obtained through physicians. Healing has been a misfortune to more
343 persons than one. On a bed of sickness serious thoughts had taken
344 possession, but from the time of his healing how often has a sick
345 man been found anew far from the Lord! It is not thus when it is
346 Jesus who heals. Healing is granted after confession of sin; therefore
347 it brings the sufferer nearer to Jesus, and establishes a new link
348 between him and the Lord, it causes him to experience His love and

349 power, it begins within him a new life of faith and holiness. When
350 the woman who had touched the hem of Christ's garment felt that
351 she was healed, she learned something of what divine love means.
352 She went away with the words: "Daughter, thy faith hath saved thee:
353 go in peace."

354
355 O you who are suffering from some sickness, know that Jesus the
356 sovereign Healer is yet in our midst. He is close to us, and He is
357 giving anew to His Church manifest proofs of His presence. Are you
358 ready to break with the world, to abandon yourself to Him with faith
359 and confidence? Then fear not, remember that divine healing is a
360 part of the life of faith. If nobody around you can help you in prayer,
361 if no "elder" is at hand to pray the prayer of faith, fear not to go
362 yourself to the Lord in the silence of solitude, like the woman who
363 touched the hem of His garment. Commit to Him the care of your
364 body. Get quiet before Him and like the poor woman say, "I will be
365 healed." Perhaps it may take some time to break the chains of your
366 unbelief, but assuredly none that wait on Him shall be ashamed (Ps.
367 25: 3)

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371 CHAPTER 4

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373 Health and Salvation by the Name of Jesus

374

375 Acts 3:16; 4:10, 12

376

377 When after Pentecost, the paralytic was healed through Peter and
378 John at the gate of the temple, it was "in the name of Jesus Christ of
379 Nazareth" that they said to him, "Rise up and walk," and as soon as
380 the people in their amazement ran together to them, Peter declared
381 that it was the name of Jesus which had so completely healed the
382 man.

383

384 As the result of this miracle and of Peter's discourse, many people
385 who had heard the Word believed (Acts 4: 4). On the morrow Peter
386 repeated these words before the Sanhedrin, "By the name of Jesus
387 Christ of Nazareth... doth this man stand here before you whole";
388 and then he added, "There is none other name under heaven...
389 whereby we must be saved." This statement of Peter's declares to us
390 that the name of Jesus both heals and saves. We have here a teaching
391 of the highest import for divine healing.
392

393 We see that healing and health form part of Christ's salvation. Does
394 not Peter clearly state this in his discourse to the Sanhedrin where,
395 having spoken of healing, he immediately goes on to speak of
396 salvation by Christ? (Acts 4:10, 12). In heaven even our bodies will
397 have their part in salvation; salvation will not be complete for us
398 until our bodies shall enjoy the full redemption of Christ. Why then
399 should we not believe in this work of redemption here below? Even
400 already here on earth, the health of our bodies is a fruit of the
401 salvation which Jesus has acquired for us.
402

403 We see also that health as well as salvation is to be obtained by faith.
404 The tendency of man by nature is to bring about his salvation by his
405 works, and it is only with difficulty that he comes to receive it by
406 faith; but when it is a question of the healing of the body, he has still
407 more difficulty in seizing it. As to salvation, he ends it by accepting
408 it because by no other means can he open the door of heaven; while
409 for the body, he makes use of well-known remedies. Why then
410 should he seek for divine healing? Happy is he who comes to
411 understand that it is the will of God; that God wills to manifest the
412 power of Jesus, and also to reveal to us His Fatherly love; to exercise
413 and to confirm our faith, and to make us prove the power of
414 redemption in the body as well as in the soul. The body is part of our
415 being; even the body has been saved by Christ; therefore it is in our
416 body that our Father wills to manifest the power of redemption, and
417 to let men see that Jesus lives. Oh, let us believe in the name of
418 Jesus! Was it not in the name of Jesus that perfect health was given

419 to the impotent man? And were not these words: “Thy faith hath
420 saved thee,” pronounced when the body was healed? Let us seek
421 then to obtain divine healing.

422
423 Wherever the Spirit acts with power, there He works divine healings.
424 Would it not seem that if ever miracles Were superfluous, it was at
425 Pentecost, for then the word of the apostles worked mightily, and the
426 pouring out of the Holy Spirit was abundant? Well, it is precisely
427 because the Spirit acted powerfully that His working must needs be
428 Visible in the body. If divine healing is seen but rarely in our day,
429 we can attribute it to no other cause than that the Spirit does not act
430 with power. The unbelief of worldlings and the want of zeal among
431 believers stop His working. The healings which God is giving here
432 and there are the precursory signs of all the spiritual graces which
433 are promised to us, and it is only the Holy Spirit who reveals the
434 almightiness of the name of Jesus to operate such healings. Let us
435 pray earnestly for the Holy Spirit, let us place ourselves unreservedly
436 under His direction, and let us seek to be firm in our faith in the
437 name of Jesus, whether for preaching salvation or for the work of
438 healing.

439
440 God grants healing to glorify the name of Jesus. Let us seek to be
441 healed by Jesus that His name may be glorified. It is sad to see how
442 little the power of His name is recognized, how little it is the end of
443 preaching and of prayer. Treasures of divine grace, of which
444 Christians deprive themselves by their lack of faith and zeal, are
445 hidden in the name of Jesus. It is the will of God to glorify His Son
446 in the Church; and He will do it wherever He finds faith. Whether
447 among believers, or whether among the heathen, He is ready with
448 virtue from on high to awaken consciences, and to bring hearts to
449 obedience. God is ready to manifest the all-power of His Son, and to
450 do it in a striking way in body as well as in soul. Let us believe it for
451 ourselves, let us believe it for others, for the circle of believers
452 around us, and also for the Church in the whole world. Let us give
453 ourselves to believe with firm faith in the power of the name of

454 Jesus, let us ask great things in His name, counting on His promise,
455 and we shall see God still do wonders by the name of His holy Son.

456

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464 CHAPTER 5

465

466 Not by Our Own Power

467

468 “And when Peter saw it he answered unto the people, Ye men of
469 Israel, why marvel ye at this? or why look ye so earnestly on us, as
470 though by our own power or holiness we had made this man to
471 walk?” (Acts 3:12).

472

473 As soon as the impotent man had been healed at the gate of the
474 temple through Peter and John, the people ran together unto them.
475 Peter, seeing this miracle was attributed to their power and holiness,
476 loses no time in setting them right by telling them that all the glory
477 of this miracle belongs to Jesus, and that it is He in whom we must
478 believe.

479

480 Peter and John were undoubtedly full of faith and of holiness;
481 perhaps even they may have been the most holy and zealous servants
482 of God in their time, otherwise God might not have chosen them as
483 instruments in this case of healing. But they knew that their holiness
484 of life was not of themselves, that it was of God through the Holy
485 Spirit. They think so little of themselves that they ignore their own
486 holiness and know only one thing: that all power belongs to their
487 Master. They hasten, then, to declare that in this thing they count for
488 nothing, that it is the work of the Lord alone. This is the object of

489 divine healing: to be a proof of the power of Jesus, a witness in the
490 eyes of men of what He is, proclaiming His divine intervention, and
491 attracting hearts to Him. “Not by our own power or holiness.” Thus
492 is becomes those to speak whom the Lord is pleased to use in
493 helping others by their faith.

494
495 It is necessary to insist on this because of the tendency of believers
496 to think the contrary. Those who have recovered their health in
497 answer to “the prayer of faith,” “the supplication of a righteous man
498 availeth much in its working” (James 5:16, R.V.), are in danger of
499 being too much occupied with the human instrument which God is
500 pleased to employ, and to think that the power lies in man’s piety.

501
502 Doubtless the prayer of faith is the result of real godliness, but those
503 who possess it will be the first to acknowledge that it does not come
504 from themselves, nor from any effort of their own. They fear to rob
505 the Lord of the least particle of the glory which belongs to Him, and
506 they know that if they do so, they will compel Him to withdraw His
507 grace from them. It is their great desire to see the souls which God
508 has blessed through them enter into a direct and increasingly
509 intimate communion with the Lord Jesus Christ Himself, since that
510 is the result which their healing should produce. Thus they insist that
511 it is not caused by their own power or holiness.

512
513 Such testimony on their part is necessary to reply to the erroneous
514 accusations of unbelievers. The Church of Christ needs to hear
515 clearly announced that it is on account of her worldliness and
516 unbelief that she has lost these spiritual gifts of healing (I Cor. 12: 9)
517 and that the Lord restores to those who, with faith and obedience,
518 have consecrated their lives to Him. This grace cannot reappear
519 without being preceded by a renewal of faith and of holiness. But
520 then, says the world, and with it a large number of Christians, “You
521 are laying claim to the possession of a higher order of faith and
522 holiness, you consider yourselves holier than others.” To such
523 accusations this word of Peter is the only reply before God and man,

524 confirmed by a life of deep and real humility: “Not by our own
525 power or holiness.” “Not unto us, O Lord, not unto us, but unto thy
526 name give glory, for thy mercy and for thy truth’s sake” (Ps. 115:1).
527 Such a testimony is also necessary in view of our own heart and of
528 the wiles of Satan. As long as, through the Church’s unfaithfulness,
529 the gifts of healing are but rarely given, those children of God who
530 have received these gifts are in danger of priding themselves upon
531 them, and of imagining that they have in themselves something
532 exceptionally meritorious. The enemy does not forget to persecute
533 them by such insinuations, and woe unto them if they listen to him.
534 They are not ignorant of his Y devices; therefore they need to pray
535 continually to the Lord to keep them in humility, the true means of
536 obtaining continually more grace. If they persevere in humility, they
537 will recognize that the more God makes use of them, the more also
538 will they be penetrated with the conviction that it is God alone who
539 works by them, and that all the glory belongs to Him. “Not I, but the
540 grace of God which was with me” (I Cor. 15: 10). Such is their
541 watchword. Finally, this testimony is useful for the feeble ones who
542 long for salvation, and who desire to receive Christ as their Healer.
543 They hear of full consecration and entire obedience, but they form a
544 false idea of it. They think they must in themselves attain to a high
545 degree of knowledge and of perfection, and they fall a prey to
546 discouragement. No, no; it is not by our own power or holiness that
547 we obtain these graces, but by a faith quite simple, a childlike faith,
548 which knows that it has no power nor holiness of its own, and which
549 commits itself completely to Him who is faithful, and whose
550 almightiness can fulfill His promise. Oh, let us not seek to do or to
551 be anything of ourselves! It is only as we feel our own
552 powerlessness, and expect all from God and His Word that we
553 realize the glorious way in which the Lord heals sickness “by faith in
554 his name.”

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558

CHAPTER 6

559

560 According to the Measure of Faith

561

562 “And Jesus said unto the centurion, Go thy way; and as thou hast
563 believed, so be it done unto thee. And his servant was healed in the
564 selfsame hour” (Matt. 8:13).

565

566 This passage of Scripture brings before us one of the principal laws
567 of the kingdom of heaven. In order to understand God’s ways with
568 His people, and our relations with the Lord, it is needful to
569 understand this law thoroughly and not to deviate from it. Not only
570 does God give or withhold His gifts according to the faith or
571 unbelief of each, but they are granted in greater or lesser measure,
572 only in proportion to the faith which receives them. God respects the
573 right to decide which He has conferred on man. Therefore He can
574 only bless us in the measure in which each yields himself up to His
575 divine working, and opens all his heart to Him. Faith in God is
576 nothing else than the full opening of the heart to receive everything
577 from God; therefore man can only receive divine grace according to
578 his faith; and this applies as much to divine healing as to any other
579 grace of God.

580

581 This truth is confirmed by the spiritual blessings which may result
582 from sickness. Two questions are often asked: (1) Is it not God’s will
583 that His children should sometimes remain in a prolonged state of
584 sickness? (2) Since it is a recognized thing that divine healing brings
585 with it greater spiritual blessing than the sickness itself, why does
586 God allow certain of His children to continue sick through many
587 years, and while in this condition give them blessing in
588 sanctification, and in communion with Himself? The answer to these
589 two questions is that God gives to His children according to their
590 faith. We have already had occasion to remark that in the same
591 degree in which the Church has become worldly, her faith in divine
592 healing has diminished until at last it has disappeared. Believers do
593 not seem to be aware that they may ask God for the healing of their

594 sickness, and that thereby they may be sanctified and fitted for His
595 service. They have come to seek only submission to His will and to
596 regard sickness as a means to be separate from the world. In such
597 conditions the Lord gives them what they ask. He would have been
598 ready to give them yet more, to grant them healing in answer to the
599 prayer of faith, but they lacked the faith to receive it. God always
600 meets His children where they are, howsoever weak they may be.
601 The sick ones, therefore, who have desired to receive Him with their
602 whole heart, will have received from Him the fruit of the sickness in
603 their desire that their will should be conformed to the will of God.
604 They might have been able to receive healing, in addition, as a proof
605 that God accepted their submission; if this has not been so, it is
606 because faith has failed them to ask for it.

607
608 “As thou hast believed so be it done unto thee.” These words give
609 the reply to yet another question: How can you say that divine
610 healing brings with it so much of spiritual blessing, when one sees
611 that the greater number of those who were healed by the Lord Jesus
612 received nothing more than a deliverance from their present
613 sufferings, without giving any proof that they were also spiritually
614 blessed? Here again, as they believed, so was it done unto them.

615
616 A good number of sick people, having witnessed the healing of
617 others, gained confidence in Jesus just far enough to be healed, and
618 Jesus granted them their request, without adding other blessings for
619 their souls. Before His ascension the Lord had not as free an
620 entrance as He now has into the heart of man, because “the Holy
621 Ghost was not yet given” (John 7:39). The healing of the sick was
622 then hardly more than a blessing for the body. It was only later, in
623 the dispensation of the Spirit, that the conviction and confession of
624 sin have become for the believer the first grace to be received, the
625 essential condition for obtaining healing, as St. Paul tells us in his
626 Epistle to the Corinthians, and James in his to the twelve tribes
627 scattered abroad (I Cor. 11:31, 32; James 5:16). Thus the degree of
628 spiritual grace which it is possible for us to receive depends upon the

629 measure of our faith, whether it be for its external manifestation, or
630 especially whether for its influence upon our inner life.

631

632 We recommend for every suffering one who is looking for healing,
633 and who seeks to know Jesus as his divine Healer, not to let himself
634 be hindered by his unbelief, not to doubt the promises of God, and
635 thus to be “strong in faith giving glory to God” as is His due. “As
636 thou hast believed so be it done unto thee.” If with all your heart you
637 trust in the living God you will be abundantly blessed; do not doubt
638 it.

639

640 The part of faith is always to lay hold on just that which appears
641 impossible or strange to human eyes. Let us be willing to be
642 considered fools for Christ’s sake (I Cor. 4:10). Let us not fear to
643 pass for weak-minded in the eyes of the world and of such Christians
644 as are ignorant of these things, because, on the authority of the Word
645 of God, we believe that which others cannot yet admit. Do not, then,
646 let yourself be discouraged in your expectation even though God
647 should delay to answer you, or if your sickness be aggravated. Once
648 having placed your foot firmly on the immovable rock of God’s own
649 Word, and having prayed the Lord to manifest His almightiness in
650 your body because you are one of the members of His Body, and the
651 temple of the Holy Ghost, persevere in believing in Him with the
652 firm assurance that He has undertaken for you, that He has made
653 Himself responsible for your body, and that His healing virtue will
654 come to glorify Him in you.

655

656

657

658 CHAPTER 7

659

660 The Way of Faith

661

662 “And straightway the father of the child cried out and said with tears,
663 Lord, I believe; help thou mine unbelief” (Mark 9:24).

664

665 These words have been a help and strength to thousands of souls in
666 their pursuit of salvation and the gifts of God. Notice that it is in
667 relation to an afflicted child that they were pronounced, in the fight
668 of faith when seeking healing from the Lord Jesus. In them we see
669 that in one and the same soul there can arise a struggle between faith
670 and unbelief, and that it is not without a struggle that we come to
671 believe in Jesus and in His all-power to heal the sick. In this we find
672 the needful encouragement for realizing the Savior's power.

673

674 I speak here especially to sufferers who do not doubt the power or
675 the will of the Lord Jesus to heal in this day without the use of
676 earthly remedies, but who lack the boldness to accept healing for
677 themselves. They believe in the divine power of Christ, they believe
678 in a general manner His good will to heal; they have acquired, either
679 by the Scriptures, or by facts of healings by the Lord alone which
680 have taken place in our days, the intellectual persuasion that the
681 Lord can help even them, but they shrink back from accepting
682 healing, and from saying with faith, "The Lord has heard me, I know
683 that He is healing me."

684

685 Take notice first that without faith no one can be healed. When the
686 father of the afflicted child said to Jesus, "If thou canst do anything,
687 have compassion on us, and help us," Jesus replied: "If thou canst
688 believe." Jesus had the power to heal and He was ready to do it, but
689 He casts responsibility on the man. "If thou canst! All things are
690 possible to him that believeth" (R.V.). In order to obtain your
691 healing from Jesus, it is not enough to pray. Prayer without faith is
692 powerless. It is "the prayer of faith" which saves the sick (James
693 5:15). If you have already asked for healing from the Lord, or if
694 others have asked it for you, you must, before you are conscious of
695 any change, be able to say with faith, "On the authority of God's
696 Word I have the assurance that He hears me and that I shall be
697 healed." To have faith means in your case to surrender your body
698 absolutely into the Lord's hands, and to leave yourself entirely to

699 Him. Faith receives healing as a spiritual grace which proceeds from
700 the Lord even while there is no conscious change in the body. Faith
701 can glorify God and say, “Bless the Lord, O my soul. . . which
702 healeth all my diseases” (Ps. 103:1:3). The Lord requires this faith
703 that He may heal.

704

705 But how is such faith to be obtained? Tell your God the unbelief
706 which you find in your heart, and count on Him for deliverance
707 from it. Faith is not money by which your healing can be purchased
708 from the Lord. It is He who desires to awaken and develop in you
709 the necessary faith. “Help my unbelief,” cried the father of the child.
710 It was his ardent desire that his faith should not come short. Confess
711 to the Lord all the difficulty you have to believe Him on the ground
712 of His Word; tell Him you want to be rid of this unbelief, that you
713 bring it to Him with a will to hearken only to His Word. Do not lose
714 time in deploring your unbelief, but look to Jesus. The light of His
715 countenance will enable you to find the power to believe in Him (Ps.
716 44: 3). He calls on you to trust in Him; listen to Him, and by His
717 grace faith will triumph in you. Say to Him, “Lord, I am still aware
718 of the unbelief which is in me. I find it difficult to believe that I am
719 sure of my healing because I possess Him who works it. And,
720 nevertheless, I want to conquer this unbelief. Thou, Lord, wilt give
721 me the victory. I desire to believe, I will believe, by Thy grace I dare
722 to say I can believe. Yes, Lord, I believe, for Thou comest to the
723 help of my unbelief.” It is when we are in intimate communion with
724 the Lord, and when our heart responds to His, that unbelief is
725 overcome and conquered.

726

727 It is needful also to testify to the faith one has. Be resolved to believe
728 that which the Lord says to you, to believe, above all, that which He
729 is. Lean wholly upon His promises. “The prayer of faith shall save
730 the sick.” “I am the Lord that healeth thee” (Ex. 15:26). Look to
731 Jesus, who “bare our sickness” (Matt. 8:17), and who healed all who
732 came to Him; count on the Holy Spirit to manifest in your heart the
733 presence of Jesus who is also now in heaven, and to work also in

734 your body the power of His grace. Praise the Lord without waiting to
735 feel better, or to have more faith. Praise Him, and say with David,
736 “O Lord, my God, I cried unto thee, and thou hast healed me” (Ps.
737 30:2). Divine healing is a spiritual grace which can only be received
738 spiritually and by faith, before feeling its effect on the body. Accept
739 it, then, and give glory to God. When the Lord Jesus had
740 commanded the unclean spirit to come out of the child, he rent him
741 sore, so that he was as one dead, inasmuch as many said, “He is
742 dead.” If, therefore, your sickness does not yield at once, if Satan
743 and your own unbelief attempt to get the upper hand, do not heed
744 them, cling closely to Jesus your Healer, and He will surely heal
745 you.

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752 CHAPTER 8

753

754 Your Body Is the Temple of the Holy Ghost

755

756 I Corinthians 6:15, 19, 20

757

758 The Bible teaches us that the Body of Christ is the company of the
759 faithful. These words are taken generally in their spiritual sense,
760 while the Bible asks us positively whether we know not that our
761 bodies are the members of Christ. In the same way, when the Bible
762 speaks of the indwelling of the Holy Spirit or of Christ, we limit
763 Their presence to the spiritual part of our being: our soul, or our
764 heart. Nevertheless the Bible says expressly, “Know ye not that your
765 body is the temple of the Holy Spirit?” When the Church
766 understands that the body also has part in the redemption which is by
767 Christ, by which it ought to be brought back to its original destiny, to
768 be the dwelling place of the Holy Spirit, to serve as His instrument,

769 to be sanctified by His presence, she will also recognize all the place
770 which divine healing has in the Bible and in the counsels of God.

771

772 The account of the creation tells us that man is composed of three
773 parts. God first formed the body from the dust of the earth, after
774 which He breathed into it “the breath of life.” He caused His own
775 life, His Spirit, to enter into it. By this union of Spirit with matter,
776 the man became a “living soul.” The soul, which is essentially the
777 man, finds its place between the body and the spirit; it is the link
778 which binds them together. By the body the soul finds itself in
779 relation to the external world; by the spirit, with the world invisible
780 and with God. By means of the soul, the spirit can subject the body
781 to the action of the heavenly powers and thus spiritualize it; by
782 means of the soul, the body also can act upon the spirit and attract it
783 earthwards. The soul, subject to the solicitations of both spirit and
784 body, is in a position to choose between the voice of God, speaking
785 by the Spirit, or the voice of the world, speaking through the senses.

786

787 This union of spirit and body forms a combination which is unique
788 in the creation~ it makes man to be the jewel of God’s work. Other
789 creatures had existed already; some, like angels, were all spirit,
790 without any material body, and others, like the animals, were only
791 flesh, possessing a body animated with a living soul, but devoid of
792 spirit. Man was destined to show that the material body, governed by
793 the spirit, was capable of being transformed by the power of the
794 Spirit of God, and of being thus led to participate of heavenly glory.

795

796 We know what sin and Satan have done with this possibility of
797 gradual transformation. By means of the body, the spirit was
798 tempted, seduced, and became a slave of sense. We know also what
799 God has done to destroy the work of Satan and to accomplish the
800 purpose of creation. “The Son of God was manifested that he might
801 destroy the works of the devil” (I John 3:8). God prepared a body for
802 His Son (Heb. 10: 5). “The word was made flesh” (John 1:14). “In
803 him dwelleth all the fullness of the Godhead bodily” (Col. 2:9).

804 “Who his own self bare our sins in his own body on the tree” (I Pet.
805 2:24). And now Jesus, raised up from the dead with a body as free
806 from sin as His spirit and His soul, communicates to our body the
807 virtue of His glorified body. The Lord’s Supper is “the communion
808 of the body of Christ”; and our bodies are “the members of Christ” (I
809 Cor. 10:16; 6:15; 12: 27).

810

811 Faith puts us in possession of all that the death of Christ and His
812 resurrection have procured for us, and it is not only in our spirit and
813 our soul that the life of the risen Jesus manifests its presence here
814 below; it is in the body also that it would act according to the
815 measure of our faith.

816

817 “Know ye not that your body is the temple of the Holy Spirit?”
818 Many believers represent to themselves that the Holy Spirit comes to
819 dwell in our body as we dwell in a house. Nothing of the kind. I can
820 dwell in a house without its becoming part of my being. I may leave
821 it without suffering; no vital union exists between my house and me.
822 It is not thus with the presence of our soul and spirit in our body.
823 The life of a plant lives in and pervades every part of it; and our soul
824 is not limited to dwell in such or such part of the body, the heart or
825 the head, for instance, but penetrates throughout, even to the end of
826 the lowest members. The life of the soul pervades the whole body;
827 the life throughout proves the presence of the soul. It is in like
828 manner that the Holy Ghost comes to dwell in our body. He
829 penetrates its entirety. He animates and possesses us infinitely more
830 than we can imagine.

831

832 In the same way in which the Holy Spirit brings to our soul and
833 spirit the life of Jesus, His holiness, His joy, His strength, He comes
834 also to impart to the sick body all the vigorous vitality of Christ as
835 soon as the hand of faith is stretched out to receive it.

836

837 When the body is fully subject to Christ, crucified with Him,
838 renouncing all self-will and independence, desiring nothing but to be

839 the Lord's temple, it is then that the Holy Spirit manifests the power
840 of the risen Savior in the body. Then only can we glorify God in our
841 body, leaving Him full freedom to manifest therein His power, to
842 show that He knows how to set His temple free from the domination
843 of sickness, sin, and Satan.

844

845

846

847 CHAPTER 9

848

849 The Body for the Lord

850

851 I Corinthians 6:13

852

853 One of the most learned of theologians has said that corporeity is
854 the end of the ways of God. As we have already seen, this is indeed
855 what God has accomplished in creating man. It is this which makes
856 the inhabitants of heaven wonder and admire when they contemplate
857 the glory of the Son. Clothed with a human body, Jesus has taken
858 His place forever upon the throne of God, to partake of His glory. It
859 is this which God has willed. It shall be recognized in that day when
860 regenerated humanity, forming the body of Christ, shall be truly and
861 visibly the temple of the living God (II Cor. 6:16), and when all
862 creation in the new heavens and new earth shall share the glory of
863 the children of God. The material body shall then be wholly
864 sanctified, glorified by the Spirit; and this body, thus spiritualized,
865 shall be the highest glory of the Lord Jesus Christ and of His
866 redeemed.

867

868 It is in anticipation of this new condition of things that the Lord
869 attaches a great importance to the indwelling and sanctification of
870 our bodies, down here, by His Spirit. So little is this truth understood
871 by believers that less still do they seek for the power of the Holy
872 Spirit in their bodies. Many of them also, believing that this body
873 belongs to them, use it as it pleases them. Not understanding how

874 much the sanctification of the soul and spirit depends upon the body,
875 they do not grasp all the meaning of the words, “The body is for the
876 Lord,” in such a way as to receive them in obedience.

877
878 “The body is for the Lord.” What does this mean? The apostle has
879 just said, “Meats for the belly, and the belly for meats; but God shall
880 destroy both it and them.” Eating and drinking afford the Christian
881 an opportunity of carrying out this truth, “The body is for the Lord.”
882 He must indeed learn to eat and drink to the glory of God. By eating,
883 sin and the Fall came about. It was also through eating that the devil
884 sought to tempt our Lord. Thus Jesus Himself sanctified His body in
885 eating only according to the will of His Father (Matt. 4:4). Many
886 believers fail to watch over their bodies; fail to observe a holy
887 sobriety so as to avoid rendering their bodies unfit for the service of
888 God. Eating and drinking should never impede communion with
889 God; their purpose is, rather, to facilitate communion by maintaining
890 the body in its normal condition.

891
892 The apostle speaks also of fornication, this sin which defiles the
893 body, and which is in direct opposition to the words, “The body is
894 for the Lord.” It is not simply incontinence outside the married state,
895 but in that state also, which is meant here; all voluptuousness, all
896 want of sobriety of whatsoever kind is condemned in these words:
897 “Your body is the temple of the Holy Ghost” (I Cor. 6:19). In the
898 same way, all of what goes to maintain the body—to clothe it,
899 strengthen it, rest it in sleep, or afford it enjoyment—should be
900 placed under the control of the Holy Spirit. As under the Old
901 Covenant, the temple was constructed solely for God, and for His
902 service, even so our body has been created for the Lord and for Him
903 alone.

904
905 One of the chief benefits then of divine healing will be to teach us
906 that our body ought to be set free from the yoke of our own will to
907 become the Lord’s property. God does not grant healing to our
908 prayers until He has attained the end for which He has permitted the

909 sickness. He wills that this discipline should bring us into a more
910 intimate communion with Him; He would make us understand that
911 we have regarded our body as our own property, while it belonged to
912 the Lord; and that the Holy Spirit seeks to sanctify all its actions. He
913 leads us to understand that if we yield our body unreservedly to the
914 influence of the Holy Spirit, we shall experience His power in us,
915 and He will heal us by bringing into our body the very life of Jesus;
916 He leads us, in short, to say with full conviction, “The body is for the
917 Lord.”

918
919 There are believers who seek after holiness, but only for the soul and
920 spirit. In their ignorance they forget that the body and all its systems
921 of nerves—that the hand, the ear, the eyes, the mouth—are called to
922 testify directly to the presence and the grace of God in them. They
923 have not sufficiently taken in these words: “Your bodies are the
924 members of Christ.” “If by the Spirit ye make to die the deeds of the
925 body, ye shall live” (I Cor. 6:15; Rom. 8:13, R.V., margin). “The
926 God of peace himself sanctify you wholly, and may your spirit and
927 soul and body be preserved entire, without blame, at the coming of
928 our Lord Jesus Christ” (I Thess. 5:23, R.V.). Oh, what a renewing
929 takes place in us when, by His own touch, the Lord heals our bodies,
930 when He takes possession of them, and when by His Spirit He
931 becomes life and health to them! It is with an indescribable
932 consciousness of holiness, of fear and of joy that the believer can
933 then offer his body a living sacrifice to receive healing, and to have
934 for his motto these words: “The body is for the Lord.”

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938 CHAPTER 10

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The Lord for the Body

I Corinthians 6:13

944 There is reciprocity in God's relations with man. That which God
945 has been for me, I ought in my turn to be for Him. And that which I
946 am for Him, He desires again to be for me. If, in His love, He gives
947 Himself fully to me, it is in order that I may lovingly give myself
948 fully to Him. In the measure in which I more or less really surrender
949 to Him all my being, in that measure also He gives Himself more
950 really to me. God thus leads the believer to understand that this
951 abandonment of Himself involves the body, and the more our life
952 bears witness that the body is for the Lord, the more also we
953 experience that the Lord is for the body. In saying, "The body is for
954 the Lord," we express the desire to regard our body as wholly
955 consecrated, offered in sacrifice to the Lord, and sanctified by Him.
956 In saying, "The Lord is for the body," we express the precious
957 certainty that our offering has been accepted, and that, by His Spirit,
958 the Lord will impart to our body His own strength and holiness, and
959 that henceforth He will strengthen and keep us.

960

961 This is a matter of faith. Our body is material, weak, feeble, sinful,
962 mortal. Therefore it is difficult to grasp all at once the full extent of
963 the words, "The Lord is for the body." It is the Word of God which
964 explains to us the way to assimilate. The body was created by the
965 Lord and for the Lord. Jesus took upon Him an earthly body. In His
966 body He bore our sins on the cross, and thereby set our body free
967 from the power of sin. In Christ the body has been raised again, and
968 seated on the throne of God. The body is the habitation of the Holy
969 Spirit; it is called to eternal partnership in the glory of heaven.
970 Therefore, with certainty, and in a wide and universal sense, we can
971 say, "Yes, the Lord Jesus, our Savior, is for the body." This truth has
972 many applications. In the first place, it is a great help in practical
973 holiness. More than one sin derives its strength from some physical
974 tendency. The converted drunkard has a horror for intoxicating
975 drinks, but, notwithstanding, his appetites are sometimes a snare to
976 him, gaining victory over his new convictions. If, however, in the
977 conflict he gives over his body with confidence to the Lord, all
978 physical appetite, all desire to drink will be overcome. Our temper

979 also often results from our physical constitution. A nervous, irritable
980 system produces words which are sharp, harsh, and wanting in love.
981 But let the body with this physical tendency be taken to the Lord,
982 and it will soon be experienced that the Holy Spirit can mortify the
983 risings of impatience, and sanctify the body, rendering it blameless.

984
985 These words, “The Lord is for the body,” are applicable also to the
986 physical strength which the Lord’s service demands of us. When
987 David cries, “It is God that girdeth me with strength,” he means
988 physical strength, for he adds: “He maketh my feet like hinds’ feet...
989 mine arms do bend a bow of brass” (Ps. 18:33, 34, R.V.). Again in
990 these words:

991
992 “The Lord is the strength of my life” (Ps. 27:1), it does not mean
993 only the spiritual man but the entire man. Many believers have
994 experienced that the promise, “They that wait upon the Lord shall
995 renew their strength” (Isa. 40:31), touches the body, and that the
996 Holy Spirit increases the physical strength.

997
998 But it is especially in divine healing that we see the truth of these
999 words: “The Lord is for the body.” Yes, Jesus, the sovereign and
1000 merciful Healer, is always ready to save and cure. There was in
1001 Switzerland, some years ago, a young girl with tuberculosis and near
1002 death. The doctor had advised a milder climate, but she was too
1003 weak to take the journey. She learned that Jesus is the Healer of the
1004 sick. She believed the good news, and one night when she was
1005 thinking of this subject it seemed to her that the body of the Lord
1006 drew near to her, and that she ought to take these words literally,
1007 “His body for our body.” From this moment she began to improve.
1008 Some time after she began to hold Bible readings, and later on she
1009 become a zealous and much-blessed worker for the Lord among
1010 women. She had learned to understand that the Lord is for the body.

1011
1012 Dear sick one, the Lord has shown thee by sickness what power sin
1013 has over the body. By thy healing He would also show thee the

1014 power of redemption of the body. He calls thee to show that which
1015 thou hast not understood hitherto, that “the body is for the Lord.”
1016 Therefore give Him thy body. Give it Him with thy sickness and
1017 with the sin, which is the original source of sickness. Believe always
1018 that the Lord has taken charge of this body, and He will manifest
1019 with power that He really is the Lord, who is for the body. The Lord,
1020 who has Himself taken upon Him a body here on earth and
1021 regenerated it, from the highest heaven, where He now is, clothed
1022 with His glorified body, sends us His divine strength, willing thus to
1023 manifest His power in our body.
1024
1025
1026
1027

1027 CHAPTER 11

1028

1029 Do Not Consider Your Body

1030

1031 Romans 4:19:2 1

1032

1033 When God promised to give Abraham a son, the patriarch would
1034 never have been able to believe in this promise if he had considered
1035 his own body, already aged and worn out. However, he would see
1036 nothing but God and His promise, the power and faithfulness of God
1037 who guaranteed him the fulfillment of His promise.

1038

1039 This enables us to lay hold of all the difference there is between the
1040 healing which is expected from earthly remedies and the healing
1041 which is looked for from God only. When we have recourse to
1042 remedies for healing, all the attention of the sick one is upon the
1043 body, considering the body, while divine healing calls us to turn
1044 away our attention from the body, and to abandon ourselves, soul
1045 and body, to the Lord's care, occupying ourselves with Him alone.

1046

1047 This truth equally enables us to see the difference between the
1048 sickness retained for blessing and the healing received from the
1049 Lord. Some are afraid to take the promise in James 5 in its literal
1050 sense, because they say sickness is more profitable to the soul than
1051 health. It is true that in the case of healing obtained by earthly
1052 remedies, many people would be more blessed in remaining ill than
1053 in recovering health, but it is quite otherwise when healing comes
1054 directly from the hand of God. In order to receive divine healing, sin
1055 must be so truly confessed and renounced, one must be so
1056 completely surrendered to the Lord, self must be so really yielded up
1057 to be wholly in His hands, and the will of Jesus to take charge of the
1058 body must be so firmly counted on that the healing becomes the
1059 commencement of a new life of intimate communion with the Lord.

1060

1061 Thus we learn to give up to Him entirely the care of the health, and
1062 the smallest indication of the return of the evil is regarded as a
1063 warning not to consider our body, but to be occupied with the Lord
1064 only.

1065
1066 What a contrast this is from the greater number of sick people who
1067 look for healing from remedies. If some few of them have been
1068 sanctified by the sickness, having learned to lose sight of
1069 themselves, how many more are there who are drawn by the sickness
1070 itself to be constantly occupied with themselves and with the
1071 condition of their body. What infinite care they exercise in observing
1072 the least symptom, favorable or unfavorable! What a constant
1073 preoccupation to them is their eating and drinking, the anxiety to
1074 avoid this or that! How much they are taken up with what they
1075 consider due to them from others, whether they are sufficiently
1076 thought of, whether well enough nursed, whether visited often
1077 enough! How much time is thus devoted to considering the body and
1078 what it exacts, rather than the Lord and the relations which He seeks
1079 to establish with their souls! Oh, how many are they who, through
1080 sickness, are occupied almost exclusively with themselves!

1081
1082 All this is totally different when healing is looked for in faith from
1083 the loving God. Then the first thing to learn is: Cease to be anxious
1084 about the state of your body, you have trusted it to the Lord and He
1085 has taken the responsibility. If you do not see a rapid improvement
1086 immediately, but on the contrary the symptoms appear to be more
1087 serious, remember that you have entered on a path of faith, and
1088 therefore you ought not to consider the body, but cling only to the
1089 living God. The commandment of Christ, "Be not anxious . . . for
1090 your body" (Matt. 6:25, R.V.), appears here in a new light. When
1091 God called Abraham not to consider his own body, it was that He
1092 might call him to the greatest exercise of faith which could be, that
1093 he might learn to see only God and His promise. Sustained by his
1094 faith, he gave glory to God, convinced that God would do what He
1095 had promised. Divine healing is a marvelous tie to bind us to the

1096 Lord. At first one may fear to believe that the Lord will stretch forth
1097 His mighty hand and touch the body; but in studying the Word of
1098 God the soul takes courage and confidence. At last one decides,
1099 saying, I yield up my body into the hands of God; and I leave the
1100 care of it to Him. Then the body and its sensations are lost sight of,
1101 and only the Lord and His promise are in view.

1102

1103 Dear reader, wilt thou also enter upon this way of faith, very
1104 superior to that which it is the habit to call natural? Walk in the steps
1105 of Abraham. Learn from him not to consider thine own body, and
1106 not to doubt through unbelief. To consider the body gives birth to
1107 doubts, while clinging to the promise of God and being occupied
1108 with Him alone gives entrance into the way of faith, the way of
1109 divine healing, which glorifies God.

1110

1111

1112

1113 CHAPTER 12

1114

1115 Discipline and Sanctification

1116

1117 “God chasteneth us for our profit, that we may be partakers of his
1118 holiness” (Heb. 12:10). “If a man... purge himself., he shall be a
1119 vessel unto honor, sanctified and meet for the Master’s use, prepared
1120 unto every good work” (II Tim. 2:21).

1121

1122 To sanctify anything is to set apart, to consecrate, to God and to His
1123 service. The temple at Jerusalem was holy, that is to say, it was
1124 consecrated, dedicated to God that it might serve Him as a dwelling
1125 place. The vessels of the temple were holy, because they were
1126 devoted to the service of the temple; the priests were holy, chosen to
1127 serve God and ready to work for Him. In the same way the Christian
1128 ought also to be sanctified, at the Lord’s disposal, “ready to do every
1129 good work.”

1130

1131 When the people of Israel went out of Egypt, the Lord reclaimed
1132 them for His service as a holy people. “Let my people go that they
1133 may serve me” (Ex. 7:16), He said to Pharaoh. Set free from their
1134 hard bondage, the children of Israel were debtors to enter at once
1135 upon the service of God, and to become His happy servants. Their
1136 deliverance was the road which led to their sanctification.

1137
1138 Again in this day, God is forming for Himself a holy people, and it is
1139 that we may torn part of them that Jesus sets us free. He “gave
1140 himself for us that he might redeem us from all iniquity, and purify
1141 unto himself a people for his own possession, zealous of good
1142 works” (Titus 2:14, R.V.). It is the Lord who breaks the chains by
1143 which Satan would hold us in bondage. He would have us free,
1144 wholly free to serve Him. He wills to save us, to deliver both the
1145 soul and the body, that each of the members of the body may be
1146 consecrated to Him and placed unreservedly at His disposal.

1147
1148 A large number of Christians do not yet understand all this, they do
1149 not know how to take in that the purpose of their deliverance is that
1150 they may be sanctified, prepared to serve their God. They make use
1151 of their life and their members to procure their own satisfaction;
1152 consequently they do not feel at liberty to ask for healing with faith.
1153 It is therefore to chasten them—that they may be brought to desire
1154 sanctification—that the Lord permits Satan to inflict sickness upon
1155 them and by it keep them chained and prisoners (Luke 13:11, 16).
1156 God chastens us “for our profit, that we may be partakers of his
1157 holiness,” and that we may be sanctified, “meet for the Master’s use”
1158 (Heb. 12:10, R.V.; II Tim. 2: 21).

1159
1160 The discipline which inflicts the sickness brings great blessings with
1161 it. It is a call to the sick one to reflect; it leads him to see that God is
1162 occupied with him, and seeks to show him what there is which still
1163 separates him from Himself. God speaks to him, He calls him to
1164 examine his ways, to acknowledge that he has lacked holiness, and
1165 that the purpose of the chastisement is to make him partaker of His

1166 holiness. He awakens within him the desire to be enlightened by the
1167 Holy Spirit down into the inmost recesses of his heart, that he may
1168 be enabled to get a clear idea of what his life has been up to the
1169 present time, a life of self-will, very unlike the holy life which God
1170 requires of him. He leads him to confess his sins, to entrust them to
1171 the Lord Jesus, to believe that the Savior can deliver him from them.
1172 He urges him to yield to Him, to consecrate his life to Him, to die to
1173 himself that he may be able to live unto God.
1174

1175 Sanctification is not something which you can accomplish yourself;
1176 it cannot even be produced by God in you as something which you
1177 can possess and contemplate in yourself. No, it is the Holy Spirit, the
1178 Spirit of holiness alone who can communicate His holiness to you
1179 and renew it continually. Therefore it is by faith you can become
1180 “partakers of his holiness.” Having understood that Jesus has been
1181 made unto you of God sanctification (I Cor. 1:30), and that it is the
1182 Holy Spirit’s work to impart to you His holiness which was
1183 manifested in His life on earth, surrender yourself to Him by faith
1184 that He may enable you to live that life from hour to hour. Believe
1185 that the Lord will by His Spirit lead you into, and keep you in this
1186 life of holiness and of consecration to God’s service. Live thus in the
1187 obedience of faith, always attentive to His voice, and the guidance of
1188 His Spirit.
1189

1190 From the time that this Fatherly discipline has led the sick one to a
1191 life of holiness, God has attained His purpose, and He will heal him
1192 who asks it in faith. Our earthly parents “for a few days chastened
1193 us.... All chastening seemeth for the present to be not joyous, but
1194 grievous: yet afterward it yieldeth peaceable fruit unto them that
1195 have been exercised thereby, even the fruit of righteousness” (Heb.
1196 12:10, 11, R.V.). Yes, it is when the believer realizes this peaceable
1197 fruit of righteousness that he is in a condition to be delivered from
1198 the chastisement.
1199

1200 Oh, it is because believers still understand so little that sanctification
1201 means an entire consecration to God that they cannot really believe
1202 that healing will quickly follow the sanctification of the sick one.
1203 Good health is too often for them only a matter of personal comfort
1204 and enjoyment which they may dispose of at their will, but God
1205 cannot thus minister to their selfishness. If they understood better
1206 that God requires of His children that they should be “sanctified and
1207 meet for the Master’s use,” they would not be surprised to see Him
1208 giving healing and renewed strength to those who have learned to
1209 place all their members at His disposal, willing to be sanctified and
1210 employed in His service by the Holy Spirit. The Spirit of healing is
1211 also the Spirit of sanctification.
1212
1213

1214 1215 CHAPTER 13

1216 1217 Sickness and Death

1218
1219 Psalm 91:3, 6, 16; Psalm 92:14
1220

1221 This objection is often made to the words of the apostle James, “The
1222 prayer of faith shall save the sick”: If we have the promise of being
1223 always healed in answer to prayer, how can it be possible to die?
1224 And some add: How can a sick person know whether God, who fixes
1225 the time of our life, has not decided that we shall die by such a
1226 sickness? In such a case, would not prayer be useless, and would it
1227 not be a sin to ask for healing?
1228

1229 Before replying, we would remark that this objection touches not
1230 such as believe in Jesus as the Healer of the sick, but the Word of
1231 God itself, and the promise so clearly declared in the epistle of
1232 James and elsewhere. We are not at liberty to change or to limit the
1233 promises of God whenever they present some difficulty to us;
1234 neither can we insist that they shall be clearly explained to us before

1235 we can bring ourselves to believe what they state. It is for us to begin
1236 by receiving them without resistance; then only can the Spirit of God
1237 find us in the state of mind in which we can be taught and
1238 enlightened.

1239
1240 Furthermore, we would remark that in considering a divine truth
1241 which has been for a long time neglected in the Church, it can hardly
1242 be understood at the outset. It is only little by little that its
1243 importance and bearing are discerned. In measure as it revives, after
1244 it has been accepted by faith, the Holy Spirit will accompany it with
1245 new light. Let us remember that it is by the unbelief of the Church
1246 that divine healing has left her. It is not on the answers of such or
1247 such a one that faith in Bible truths should be made to depend.
1248 “There arises light in the darkness” (Ps. 112: 4) for the “upright”
1249 who are ready to submit themselves to the Word of God.

1250
1251 To the first objection it is easy to reply. Scripture fixes seventy or
1252 eighty years as the ordinary measure of human life. The believer
1253 who receives Jesus as the Healer of the sick will rest satisfied then
1254 with the declaration of the Word of God. He will feel at liberty to
1255 expect a life of seventy years, but not longer. Besides, the man of
1256 faith places himself under the direction of the Spirit, which will
1257 enable him to discern the will of God if something should prevent
1258 his attaining the age of seventy. Every rule has its exceptions, in the
1259 things of heaven as in the things of earth. Of this, therefore, we are
1260 sure according to the Word of God, whether by the words of Jesus or
1261 by those of James, that our heavenly Father wills, as a rule, to see
1262 His children in good health that they may labor in His service.

1263
1264 For the same reason He wills to set them free from sickness as soon
1265 as they have made confession of sin and prayed with faith for their
1266 healing. For the believer who has walked with his Savior, strong
1267 with the strength which proceeds from divine healing, and whose
1268 body is consequently under the influence of the Holy Spirit, it is not
1269 necessary that when his time comes to die, he should die of sickness.

1270 To “fall asleep in Jesus Christ,” such is the death of the believer
1271 when the end of his life is come. For him death is only sleep after
1272 fatigue, the entering into rest. The promise, “That it may be well
1273 with thee, and thou mayest live long on the earth” (Eph. 6: 3), is
1274 addressed to us who live under the New Covenant. The more the
1275 believer has learned to see in the Savior Him who “took our
1276 infirmities” the more he has the liberty to claim the literal fulfillment
1277 of the promises: “With long life will I satisfy him”; “They shall
1278 bring forth fruit in old age, they shall be fat and flourishing.”
1279

1280 The same text applies to the second objection. The sick one sees in
1281 God’s Word that it is His will to heal His children after the
1282 confession of their sins, and in answer to the prayer of faith. It does
1283 not follow that they shall be exempt from other trials; but as for
1284 sickness, they are healed of it because it attacks the body, which is
1285 become the dwelling place of the Holy Spirit. The sick one should
1286 then desire healing that the power of God may be made manifest in
1287 him, and that he may serve Him in accomplishing His will. In this he
1288 clings to the revealed will of God, and for that which is not revealed
1289 he knows that God will make known His mind to His servants who
1290 walk with Him. We would insist here that faith is not a logical
1291 reasoning which ought in some way to oblige God to act according
1292 to His promises. It is rather the confiding attitude of the child who
1293 honors his Father, who counts upon His love to see Him fulfilling
1294 His promises, and who knows that He is faithful to communicate to
1295 the body as well as to the soul the new strength which flows from
1296 the redemption, until the moment of departure is come.
1297

1298
1299

1300 CHAPTER 14

1301

1302 The Holy Spirit the Spirit of Healing

1303

1304 I Corinthians 12:4, 9, 11

1305

1306 What is it that distinguishes the children of God? What is their
1307 glory? It is that God dwells in the midst of them and reveals Himself
1308 to them in power (Ex. 33: 16; 34:9, 10). Under the New Covenant
1309 this dwelling of God in the believer is still more manifest than in
1310 former times. God sends the Holy Spirit to His Church, which is the
1311 Body of Christ, to act in her with power, and her life and her
1312 prosperity depend on Him. The Spirit must find in her unreserved,
1313 full liberty, that she may be recognized as the Church of Christ, the
1314 Lord's Body. In every age the Church may look for manifestations
1315 of the Spirit, for they form our indissoluble unity; "one body and one
1316 Spirit" (Eph. 4:4).

1317

1318 The Spirit operates variously in such or such a member of the
1319 Church. It is possible to be filled with the Spirit for one special work
1320 and not for another. There are also times in the history of the Church
1321 when certain gifts of the Spirit are given with power, while at the
1322 same time ignorance or unbelief may hinder other gifts. Wherever
1323 the life more abundant of the Spirit is to be found, we may expect
1324 Him to manifest all His gifts.

1325

1326 The gift of healing is one of the most beautiful manifestations of the
1327 Spirit. It is recorded of Jesus, "how God anointed Jesus of
1328 Nazareth... who went about doing good, and healing all that were
1329 oppressed of the devil" (Acts 10: 38). The Holy Spirit in Him was a
1330 healing Spirit, and He was the same in the disciples after Pentecost.
1331 Thus the words of our text express what was the continuous
1332 experience of the early Church (compare attentively Acts 3: 7; 4:30;
1333 5:12,15, 16; 6:8; 8:7; 9:41; 14:9, 10; 16:18, 19; 19:12; 28: 8, 9). The
1334 abundant pouring out of the Spirit produced abundant healings.
1335 What a lesson for the Church in our days!

1336

1337 Divine healing is the work of the Holy Spirit. Christ's redemption
1338 extends it~ powerful working to the body, and the Holy Spirit is
1339 responsible both to transmit it to and maintain it in us. Our body

1340 shares in the benefit of the redemption, and even now it can receive
1341 the pledge of it by divine healing. It is Jesus who heals, Jesus who
1342 anoints and baptizes with the Holy Spirit. Jesus, who baptized His
1343 disciples with the same Spirit, is He who sends us the Holy Spirit
1344 here on earth: either to keep sickness away from us, or to restore us
1345 to health when sickness has taken hold upon us.

1346
1347 Divine healing accompanies the sanctification by the Spirit. It is to
1348 make us holy that the Holy Spirit makes us partakers of Christ's
1349 redemption. Hence His name "Holy." Therefore the healing which
1350 He works is an intrinsic part of His divine mission, and He bestows
1351 it either to lead the sick one to be converted and to believe (Acts 4:
1352 29, 30; 5:12, 14; 6: 7, 8; 8: 6:8) or to confirm his faith if he is
1353 already converted, He constrains him thus to renounce sin, and to
1354 consecrate himself entirely to God and to His service (I Cor. 10:31;
1355 James 5:15, 16; Heb. 12:10).

1356
1357 Divine healing tends to glorify Jesus. It is God's will that His Son
1358 should be glorified, and the Holy Spirit does this when He comes to
1359 show us what the redemption of Christ does for us. The redemption
1360 of the mortal body appears almost more marvelous than that of the
1361 immortal soul. In these two ways God wills to dwell in us through
1362 Christ, and thus to triumph over the flesh. As soon as our body
1363 becomes the temple of God through the Spirit, Jesus is glorified.

1364
1365 Divine healing takes place wherever the Spirit of God works in
1366 power. Proofs of this are to be found in the lives of the Reformers,
1367 and in those of certain Moravians in their best times. But there are
1368 yet other promises touching the pouring out of the Holy Spirit which
1369 have not been fulfilled up to this time. Let us live in a holy
1370 expectation, praying the Lord to accomplish them in us.

1371
1372
1373
1374

1374 CHAPTER 15

1375

1376 Persevering Prayer

1377

1378 Luke 18:1:8

1379

1380 The necessity of praying with perseverance is the secret of all
1381 spiritual life. What a blessing to be able to ask the Lord for such and
1382 such a grace until He gives it, knowing with certainty that it is His
1383 will to answer prayer, but what a mystery for us in the call to
1384 persevere in prayer, to knock in faith at His door, to remind Him of
1385 His promises, and to do so without wearying until He arises and
1386 grants us our petition! Is not the assurance that our prayer can obtain
1387 from the Lord that which He would not otherwise give the evident
1388 proof that man has been created in the image of God, that he is His
1389 friend, that he is His fellow worker, and that the believers who
1390 together form the Body of Christ participate in this manner in His
1391 intercessory work? It is to Christ's intercession that the Father
1392 responds, and to which He grants His divine favors.

1393

1394 More than once the Bible explains to us the need for persevering
1395 prayer. There are many grounds, the chief of which is the justice of
1396 God. God has declared that sin must bear its consequences; sin
1397 therefore has rights over a world which welcomes and remains
1398 enslaved by it. When the child of God seeks to quit this order of
1399 things, it is necessary that the justice of God should consent to this;
1400 time therefore is needed that the privileges which Christ has
1401 procured for the believers should weigh before God's tribunal.
1402 Besides this, the opposition of Satan, who always seeks to prevent
1403 the answer to prayer, is a reason for it (Dan. 10:12, 13). The only
1404 means by which this unseen enemy can be conquered is faith.
1405 Standing firmly on the promises of God, faith refuses to yield, and
1406 continues to pray and wait for the answer, even when it is delayed,
1407 knowing that the victory is sure (Eph. 6:12:18).

1408

1409 Finally, perseverance in prayer is needful for ourselves. Delay in the
1410 answer is intended to prove and strengthen our faith; it ought to
1411 develop in us the steadfast will which will no longer let go the
1412 promises of God, but which renounces its own side of things to trust
1413 in God alone. It is then that God, seeing our faith, finds us ready to
1414 receive His favor and grants it to us. He will avenge speedily, even
1415 though He tarry. Yes, notwithstanding all the needful delays, He will
1416 not make us wait a moment too long. If we cry unto Hun day and
1417 night, He will avenge us speedily.
1418

1419 This perseverance in prayer will become easy to us as soon as we
1420 fully understand what faith is. Jesus teaches us in these words, “All
1421 things whatsoever ye shall ask in prayer, believing, ye shall receive”
1422 (Matt. 21:22). When the Word of God authorizes us to ask anything,
1423 we ought at once to believe that we receive it. God gives it to us; this
1424 we know by faith, and we can say between God and us that we have
1425 received it, although it might be only later that we are permitted to
1426 realize the effects here on earth. It is before having seen or
1427 experienced anything whatsoever that faith rejoices in having
1428 received, perseveres in praying, and waits until the answer is
1429 manifest. But even after having believed that we are heard, it is good
1430 to persevere until it has become an accomplished fact.
1431

1432 This is of great importance in obtaining divine healing. Sometimes,
1433 it is true, the healing is immediate and complete; but it may happen
1434 that we have to wait, even when a sick person has been able to ask
1435 for it in faith. Sometimes also the first symptoms of healing are
1436 immediately manifest; but afterwards the progress is slow, and
1437 interrupted by times when it is arrested or when the evil returns. In
1438 such cases it is important for both the sick person and those who
1439 pray with him to believe in the efficacy of persevering prayer, even
1440 though they may not understand the mystery of it. That which God
1441 appears at first to refuse, He grants later to the prayer of the
1442 Canaanitish woman, to the prayer of the “widow,” to that of the
1443 friend who knocks at midnight (Matt. 15:22; Luke 18: 3; 11: 5).

1444 Without regarding either change or answer, the faith which is
1445 grounded on the Word of God, and which continues to pray with
1446 importunity, ends by gaining the victory. “Shall not God avenge his
1447 own elect which cry day and night unto him, though he bear long
1448 with them? I tell you he will avenge them speedily.” God knows
1449 how to delay all the time which is necessary, and nevertheless to act
1450 speedily without waiting more than is needful. The same two things
1451 should belong to our faith. Let us lay hold with a holy promptitude
1452 of the grace which is promised us, as if we had already received it;
1453 let us await with untiring patience the answer which is slow to come.
1454 Such faith belongs to living in Him. It is in order to produce in us
1455 this faith that sickness is sent to us, and that the healing is granted to
1456 us, for such faith above all glorifies God.

1457

1458

1459

1460 CHAPTER 16

1461

1462 Let Him That Is Healed Glorify God

1463

1464 It is a prevalent idea that piety is easier in sickness than in health;
1465 that silence and suffering incline the soul to seek the Lord and enter
1466 into communion with Him better than the distractions of active life;
1467 that, in fact, sickness throws us more upon God. For these reasons
1468 sick people hesitate to ask for healing from the Lord; for they say to
1469 themselves, “How can we know whether sickness may not be better
1470 for us than health?” To think thus is to ignore that the healing and its
1471 fruits are divine. Let us try to understand that though a healing
1472 through ordinary means may at times run the risk of making God
1473 relax His hand, divine healing, on the contrary, binds us more
1474 closely to Him. Thus it comes to pass that in our day, as in the time
1475 of the early ministry of Jesus Christ, the believer who has been
1476 healed by Him can glorify Him far better than the one who remains
1477 sick. Sickness can only glorify God in the measure in which it gives
1478 occasion to manifest His power (John 9:3; 11:4).

1479

1480 The sufferer who is led by his sufferings to give glory to God, does
1481 it, so to speak, by constraint. If he had health and liberty to choose, it
1482 is quite possible that his heart would turn back to the world. In such
1483 a case the Lord must keep him on one side; his piety depends on his
1484 sickly condition. This is why the world supposes that religion is
1485 hardly efficacious anywhere but in sick chambers or death beds, and
1486 for such as have no need to enter into the noise and stir of ordinary
1487 life. In order that the world may be convinced of the power of
1488 religion against temptation, it must see the believer who is in good
1489 health walking in calmness and holiness even in the midst of work
1490 and of active life. Doubtless very many sick people have glorified
1491 God by their patience in suffering, but He can be still more glorified
1492 by a health which He has sanctified.

1493

1494 “Why then,” we are asked, “should those who have been healed in
1495 answer to the prayer of faith glorify the Lord more than such as have
1496 been healed through earthly remedies?” Here is the reason. Healing
1497 by means of remedies shows us the power of God in nature; but it
1498 does not bring us into living and direct contact with Him; while
1499 divine healing is an act proceeding from God, without anything but
1500 the Holy Spirit.

1501

1502 In this latter, contact with God is the thing which is essential, and it
1503 is for this reason that examination of the conscience and the
1504 confession of sins should be the preparation for it (I Cor. 11: 30,32;
1505 James 5:15, 16). One who is so healed is called to consecrate himself
1506 quite anew and entirely to the Lord (I Cor. 6:13, 19). All this
1507 depends upon the act of faith which lays hold of the Lord’s promise,
1508 which yields to Him, and which does not doubt that the Lord at once
1509 takes possession of what is consecrated to Him. This is why the
1510 continuance of health received depends on the holiness of the life,
1511 and the obedience in seeking always the good pleasure of the divine
1512 Healer (Ex. 15:26).

1513

1514 Health obtained under such conditions ensures spiritual blessings.
1515 The mere restoration to health by ordinary means does not. When
1516 the Lord heals the body it is that He may take possession of it and
1517 make it a temple that He may dwell in. The joy which then fills the
1518 soul is indescribable. It is not only the joy of being healed; it is joy
1519 mingled with humility, and a holy enthusiasm which recognizes the
1520 touch of the Lord and receives a new life from Him. In the
1521 exuberance of his joy the healed one exalts the Lord, he glorifies
1522 Him by word and deed, and all his life is consecrated to his God.
1523

1524 It is evident that these fruits of healing are not the same for all, and
1525 that sometimes there are steps made backwards. The life of the
1526 healed one has a solidarity with the life of believers around him.
1527 Their doubts and their inconsistencies may in time tend to make his
1528 steps totter, although this generally results in a new beginning. Each
1529 day he discovers and recognizes afresh that his life is the Lord's life;
1530 he enters into a more intimate and more joyous communion with
1531 Him; he learns to live in habitual dependence upon Jesus, and
1532 receives from Him that strength which results from a more complete
1533 consecration.
1534

1535 Oh, what may not the Church become when she lives in this faith,
1536 when every sick person shall recognize in sickness a call to be holy,
1537 and to expect from the Lord a manifestation of His presence, when
1538 healings shall be multiplied, producing in each a witness of the
1539 power of God, all ready to cry with the Psalmist, "Bless the Lord,
1540 Oh my soul.... Who healeth all thy diseases."
1541
1542
1543

1544 CHAPTER 17

1545
1546 The Need for a Manifestation of God's Power

1547
1548 Acts 4:29:3 1

1549

1550 Is it permissible to pray in this way now, to ask the Lord, “Grant unto
1551 thy servants to speak thy word with all boldness while thou
1552 stretchest forth thy hand to heal” (R.V.)? Let us look into this
1553 question.

1554

1555 Does not the Word of God meet with as many difficulties in our days
1556 as then, and are not the needs now equally pressing? Let us picture
1557 to ourselves the apostles in the midst of Jerusalem and her unbelief;
1558 on the one hand the rulers of the people and their threatenings; on
1559 the other, the blinded multitude refusing to believe in the Crucified.
1560 Now the world is no longer so openly hostile to the Church because
1561 it has lost its fear of her, but its flattering words are more to be
1562 dreaded than its hatred. Dissimulation is sometimes worse than
1563 violence. And is not a Christianity of mere form, in the sleep of
1564 indifference, just as inaccessible as an openly resisting Judaism?
1565 God’s servants need even in the present day, in order that the Word
1566 may be preached with all boldness, that the power of God should be
1567 evidently manifested among them.

1568

1569 Is not the help of God as necessary now as then? The apostles knew
1570 well that it was not the eloquence of their preaching which caused
1571 the truth to triumph, but they knew the necessity for the Holy Spirit
1572 to manifest His presence by miracles. It was needful that the living
1573 God should stretch forth His hand, that there might be healings,
1574 miracles, and signs in the name of His holy Son Jesus. It was only
1575 thus that His servants rejoiced, and, strengthened by His presence,
1576 could speak His Word with boldness and teach the world to fear His
1577 name.

1578

1579 Do not the divine promises concern us also? The apostles counted on
1580 these words of the Lord before He ascended, “Go ye into all the
1581 world and preach the gospel to every creature.., and these signs shall
1582 follow them which believe.., they shall lay hands on the sick and
1583 they shall recover” (Mark 16:15, 17, 18). This charge indicates the

1584 divine vocation of the Church; the promise which follows it shows
1585 us what is her armor, and proves to us that the Lord acts in concert
1586 with her. It was because the apostles counted on this promise that
1587 they prayed the Lord to grant them this proof of His presence. They
1588 had been filled with the Holy Ghost on the Day of Pentecost, but
1589 they still needed the supernatural signs which His power works. The
1590 same promise is as much for us, for the command to preach the
1591 Gospel cannot be severed from the promise of divine healing with
1592 which it is accompanied. It is nowhere to be found in the Bible that
1593 this promise was not for future times. In all ages God's people
1594 greatly need to know that the Lord is with them, and to possess the
1595 irrefutable proof of it. Therefore this promise is for us; let us pray for
1596 its fulfillment.

1597
1598 Ought we to reckon on the same grace? We read in the Acts when
1599 the apostles had prayed, "they were all filled with the Holy Ghost,
1600 and they spake the word of God with boldness." "And by the hands
1601 of the apostles were many signs and wonders wrought among the
1602 people... and believers were the more added to the Lord, multitudes
1603 both of men and women" (Acts 4:31; 5:12:15). Oh, what joy and
1604 what new strength would God's people receive today if anew the
1605 Lord should thus stretch forth His hand! How many wearied and
1606 discouraged laborers grieve that they do not see more results, more
1607 blessings on their labors! What life would come into their faith if
1608 signs of this kind should arise to prove to them that God is with
1609 them! Many who are indifferent would be led to reflect, more than
1610 one doubter would regain confidence, and all unbelievers would be
1611 reduced to silence. And the poor heathen! How he would awake if he
1612 saw by facts that which words had not enabled him to lay hold of, if
1613 he were forced to acknowledge that the Christian's God is the living
1614 God who doeth wonders, the God of love who blesses!

1615
1616 Awake, awake, put on thy strength, Church of Christ! Although thou
1617 hast lost by thy unfaithfulness the joy of seeing allied to the
1618 preaching of the Word the hand of the Lord stretched out to heal, the

1619 Lord is ready to grant thee this grace anew. Acknowledge that it is
1620 thine own unbelief which has so long deprived thee of it, and pray
1621 for pardon. Clothe thyself with the strength of prayer.

1622
1623 “Awake, awake, put on strength, O arm of the Lord. Awake as in the
1624 ancient days” (Isa. 51:9).

1625
1626
1627

1628 CHAPTER 18

1629

1630 Sin and Sickness

1631

1632 “The prayer of faith shall save the sick, and the Lord shall raise him
1633 up; and if he have committed sins, they shall be forgiven him.
1634 Confess your faults one to another, and pray one for another that ye
1635 may be healed” (James 5:15, 16).

1636

1637 Here, as in other Scriptures, the pardon of sins and the healing of
1638 sickness are closely united. James declares that pardon of sins will
1639 be granted with the healing; and for this reason he desires to see
1640 confession of sin accompany the prayer which claims healing. We
1641 know that confession of sin is indispensable to obtain from God the
1642 pardon of sin: it is not less so to obtain healing. Un-confessed sin
1643 presents an obstacle to the prayer of faith; in any case, the sickness
1644 may soon reappear, and for this reason.

1645

1646 The first care of a physician, when he is called to treat a patient, is to
1647 diagnose the cause of the disease. If he succeeds he stands a better
1648 chance to combat it. Our God also goes back to the primary cause of
1649 all sickness—that is, sin. It is our part to confess and God’s to grant
1650 the pardon which removes this first cause, so that healing can take
1651 place. In seeking for healing by means of earthly remedies, the first
1652 thing to do is to find a clever physician, and then to follow his
1653 prescriptions exactly; but in having recourse to the prayer of faith, it

1654 is needful to fix our eyes, above all, upon the Lord, and to ascertain
1655 how we stand with Him. James therefore points out to us a condition
1656 which is essential to the recovery of our health; namely, that we
1657 confess and forsake sin.

1658
1659 Sickness is a consequence of sin. It is because of sin that God
1660 permits it; it is in order to show us our faults, to chasten us, and
1661 purify us from them. Sickness is therefore a visible sign of God's
1662 judgment upon sin. It is not that the one who is sick is necessarily a
1663 greater sinner than another who is in health. On the contrary, it is
1664 often the most holy among the children of God whom He chastens,
1665 as we see from the example of Job. Neither is it always to check
1666 some fault which we can easily determine: it is especially to draw
1667 the attention of the sick one to that which remains in him of the
1668 egotism of the "old man" and of all which hinders him from a life
1669 entirely consecrated to his God. The first step which the sick one has
1670 to take in the path of divine healing will be therefore to let the Holy
1671 Spirit of God probe his heart and convince him of sin. After which
1672 will come, also, humiliation, decision to break with sin, and
1673 confession. To confess our sins is to lay them down before God as in
1674 Achan's case (Josh. 7:23), to subject them to His judgment, with the
1675 fixed purpose to fall into them no more. A sincere confession will be
1676 followed by a new assurance of pardon.

1677
1678 "If he has committed sins they shall be forgiven him." When we
1679 have confessed our sins, we must receive also the promised pardon,
1680 believing that God gives it in very deed. Faith in God's pardon is
1681 often vague in the child of God. Either he is uncertain, or he returns
1682 to old impressions, to the time when he first received pardon; but the
1683 pardon which he now receives with confidence, in answer to the
1684 prayer of faith, will bring him new life and strength. The soul then
1685 rests under the efficacy of the blood of Christ, receives from the
1686 Holy Spirit the certainty of the pardon of sin, and that therefore
1687 nothing remains to hinder the Savior from filling him with His love

1688 and with His grace. God's pardon brings with it a divine life which
1689 acts powerfully upon him who receives it.

1690

1691 When the soul has consented to make a sincere confession and has
1692 obtained pardon, it is ready to lay hold of the promise of God; it is
1693 no longer difficult to believe that the Lord will raise up His sick one.
1694 It is when we keep far from God that it is difficult to believe;
1695 confession and pardon bring us quite near to Him. As soon as the
1696 cause of the sickness has been removed, the sickness itself can be
1697 arrested. Now it is easy for the sick one to believe that if the Lord
1698 necessarily subjected the body to the chastisement of the sins
1699 committed, He also wills that, the sin being pardoned, this same
1700 body should receive the grace which manifests His love. His
1701 presence is revealed, a ray of life, of His divine life, comes to
1702 quicken the body, and the sick one proves that as soon as he is no
1703 longer separated from the Lord, the prayer of faith does save the
1704 sick.

1705

1706

1707

1708 CHAPTER 19

1709

1710 Jesus Bore Our Sickness

1711

1712 "Surely he hath borne our sicknesses and carried our sorrows.... My
1713 righteous servant shall justify many; for he shall bear their
1714 iniquities... . He shall divide the spoil with the strong, because. . . he
1715 bare the sin of many" (Isa. 53:4, 11, 12, R.V.).

1716

1717 Do you know this beautiful chapter, the fifty-third of Isaiah, which
1718 has been called the fifth Gospel? In the light of the Spirit of God,
1719 Isaiah describes beforehand the sufferings of the Lamb of God, as
1720 well as the divine graces which would result from them.

1721

1722 The expression “to bear” could not but appear in this prophecy. It is,
1723 in fact, the word which must accompany the mention of sin, whether
1724 as committed directly by the sinner, or whether as transmitted to a
1725 substitute. The transgressor, the priest, and the expiatory victim must
1726 all bear the sin. In the same way, it is because the Lamb of God has
1727 borne our sins that God smote Him for the iniquity of us all. Sin was
1728 not found in Him, but it was put upon Him; He took it voluntarily
1729 upon Him. And it is because He bore it—and that, in bearing it, He
1730 put an end to it—that He has the power to save us. “My righteous
1731 servant shall justify many; for he shall bear their iniquities . . . he
1732 shall divide the spoil with the strong, because . . . he bare the sin of
1733 many” (Isa. 53:11, 12). It is, therefore, because our sins have been
1734 borne by Jesus Christ that we are delivered from them as soon as we
1735 believe this truth; consequently we need no longer bear them
1736 ourselves.

1737
1738 In this same chapter (Isaiah 53) the expression “to bear” occurs
1739 twice, but in relation to two different things. It is said not only that
1740 the Lord’s righteous Servant has borne our sins (vs. 12), but also that
1741 He has borne our sicknesses (vs. 4, R.V., margin). Thus His bearing
1742 our sicknesses forms an integral part of the Redeemer’s work as well
1743 as bearing our sins. Although Himself without sin He has borne our
1744 sins, and He has done as much for our sicknesses. The human nature
1745 of Jesus could not be touched by sickness because it remained holy.
1746 We never find in the account of His life any mention of sickness.
1747 Participating in all the weaknesses of our human nature, hunger,
1748 thirst, fatigue and sleep, because all these things are not the
1749 consequence of sin, He still had no trace of sickness. As He was
1750 without sin, sickness had no hold on Him, and He could die only a
1751 violent death and that by His voluntary consent. Thus it is not in
1752 Him but on Him that we see sickness as well as sin; He took them
1753 upon Him and bore them of His own free will. In bearing them and
1754 taking them upon Him, He has by this very fact triumphed over
1755 them, and has acquired the right of delivering His children from
1756 them.

1757

1758 Sin had attacked and ruined equally the soul and the body. Jesus
1759 came to save both. Having taken upon Him sickness as well as sin,
1760 He is in a position to set us free from the one as well as the other,
1761 and that He may accomplish this double deliverance He expects
1762 from us only one thing: our faith.

1763

1764 As soon as a sick believer understands the purport of the words,
1765 “Jesus has borne my sins,” he does not fear to say also: “I need no
1766 longer bear my sins, they are upon me no longer.” In the same way
1767 as soon as he has fully taken in and believed for himself that Jesus
1768 has borne our sicknesses, he does not fear to say: “I need no longer
1769 bear my sickness; Jesus in bearing sin bore also sickness which is its
1770 consequence; for both He has made propitiation, and He delivers me
1771 from both.”

1772

1773 I have myself witnessed the blessed influence which this truth
1774 exercised one day upon a sick woman. For seven years she had been
1775 almost continually bedfast. A sufferer from tuberculosis, epilepsy,
1776 and other sicknesses, she had been assured that no hope of cure
1777 remained for her. She was carried into the room where the late Mr.
1778 W. E. Boardman was holding a Sunday evening service for the sick,
1779 and was laid in a half-fainting condition on the sofa. She was too
1780 little conscious to remember anything of what took place until she
1781 heard the words, “Himself took our infirmities and bare our
1782 sicknesses” (Matt. 8:17), and then she seemed to hear the words, “If
1783 He has borne your sicknesses, why then bear them yourself? Get
1784 up.” But she thought “if I attempt to get up, and fall upon the
1785 ground, what will they think of me? But the inward voice began
1786 again:

1787

1788 “If He has borne my sins, why should I have to bear them?” To the
1789 astonishment of all who were present, she arose, and, although still
1790 feeble, sat down in a chair by the table. From that moment her
1791 healing made rapid progress. At the end of a few weeks she had no

1792 longer the appearance of an invalid, and later on her strength was
1793 such that she could spend many hours a day in visiting the poor.
1794 With what joy and love she could then speak of Him who was “the
1795 strength of her life” (Ps. 27:1). She had believed that Jesus had borne
1796 her sicknesses as well as her sins, and her faith was not put to
1797 confusion. It is thus that Jesus reveals Himself as a perfect Savior to
1798 all those who will trust themselves unreservedly to Him.
1799
1800
1801
1802

1802 CHAPTER 20

1803

1804 Is Sickness a Chastisement?

1805

1806 “For this cause many among you are weak and sickly, and not a few
1807 sleep. For if we discerned ourselves, we should not be judged. But
1808 when we are judged, we are chastened of the Lord, that we may not
1809 be condemned with the world” (I Cor. 11:30:32, R.V.).

1810

1811 In writing to the Corinthians the Apostle Paul must needs reprove
1812 them for the manner in which they observed the Lord’s Supper,
1813 drawing upon themselves the chastisements of God. Here, therefore,
1814 we see sickness as a judgment of God, a chastisement for sin. Paul
1815 sees it to be a real chastisement since he afterwards says: “chastened
1816 by the Lord,” and he adds that it is in order to hinder them from
1817 falling yet deeper into sin, to prevent them from being “condemned
1818 with the world,” that they are thus afflicted. He warns them that if
1819 they would be neither judged nor chastened by the Lord, that if by
1820 such examination they discovered the cause of the sickness and
1821 condemned their sins, the Lord would no longer need to exercise
1822 severity. Is it not evident that here sickness is a judgment of God, a
1823 chastisement of sin, and that we may avoid it in examining and
1824 condemning ourselves?

1825

1826 Yes, sickness is, more often than we believe it, a judgment, a
1827 chastisement for sin. God “doth not afflict willingly nor grieve the
1828 children of men” (Lam. 3:33). It is not without a cause that He
1829 deprives us of health. Perhaps it may be to render us attentive to
1830 some sin which we can recognize: “Sin no more, lest a worse thing
1831 come unto thee” (John 5:14); perhaps because God’s child has
1832 become entangled in pride and worldliness; or it may be that self-
1833 confidence or caprice have been mixed with his service for God. It is
1834 again quite possible that the chastisement may not be directed
1835 against any particular sin, but that it may be the result of the
1836 preponderance of sin which weighs upon the entire human race.

1837 When (John 9:3), in the case of the man born blind, the disciples
1838 asked the Lord, “Who did sin, this man or his parents, that he was
1839 born blind?” and He answered, “Neither hath this man sinned nor his
1840 parents.” He does not by any means say that there is no relation
1841 between sin and sickness, but He teaches us not to accuse every sick
1842 person of sin.

1843

1844 In any case, sickness is always a discipline which ought to awaken
1845 our attention to sin, and turn us from it. Therefore a sick person
1846 should begin by condemning, or discerning himself (I Cor. 11:31),
1847 by placing himself before his heavenly Father with a sincere desire
1848 to see anything which could have grieved Him, or could have
1849 rendered the chastisement necessary. So doing he may count
1850 assuredly on the Holy Spirit’s light, who will clearly show him his
1851 failure. Let him be ready at once to renounce what he may discern,
1852 and to place himself at the Lord’s disposal to serve Him with perfect
1853 obedience, but let him not imagine that he can conquer sin by his
1854 own efforts. No, that is impossible to him. But let him, with all his
1855 power of will, be on God’s side in renouncing what is sin in His
1856 sight, and let him believe that he is accepted of Him. So doing he
1857 will be yielding himself, consecrating himself anew to God, willing
1858 to do only His holy will in all things.

1859

1860 Scripture assures us that if we thus examine ourselves the Lord will
1861 not judge us. Our Father only chastens His child as far as needful.
1862 God seeks to deliver us from sin and self; as soon as we understand
1863 Him and break with these, sickness may cease; it has done its work.
1864 We must come to see what the sickness means, and recognize in it
1865 the discipline of God. One may recognize vaguely that he commits
1866 sins while scarcely attempting to define what they are; or if he does,
1867 he may not believe it is possible to give them up; and if he decides to
1868 renounce them, he may fail to count on God that He will put an end
1869 to the chastisement. And yet, how glorious is the assurance which
1870 Paul’s words here give us!

1871

1872 Dear sick one, dost thou understand that thy heavenly Father has
1873 something to reprove in thee? He would have thy sickness help thee
1874 to discover it, and the Holy Spirit will guide thee in the search. Then
1875 renounce at once what He may point out to thee. Thou wouldst not
1876 have the smallest shade remain between thy Father and thee. It is His
1877 will to pardon thy sin and to heal thy sickness. In Jesus we have both
1878 pardon and healing; they are two sides of His redemptive work. He
1879 calls thee to live a life of dependence upon Him in a greater degree
1880 than hitherto. Abandon thyself then to Him in a complete obedience,
1881 and walk henceforth as a little child in following His steps. It is with
1882 joy that thy heavenly Father will deliver thee from chastisement, that
1883 He will reveal Himself to thee as thy Healer, that He will bring thee
1884 nearer to Him by this new tie of His love, that He will make thee
1885 obedient and faithful in serving Him. If, as a wise and faithful
1886 Father, He has been obliged to chasten thee, it is also as a Father that
1887 He wills thy healing, and that He desires to bless and keep thee
1888 henceforth.

1889

1890

1891

1892 CHAPTER 21

1893

1894 God's Prescription for the Sick

1895

1896 "Is any sick among you? Let him call for the elders of the church,
1897 and let them pray over him, anointing him with oil in the name of the
1898 Lord; and the prayer of faith shall save the sick, and the Lord shall
1899 raise him up, and if he have committed sins, they shall be forgiven
1900 him" (James 5:14, 15).

1901

1902 This text, above all others, is that which most clearly declares to the
1903 sick what they have to do in order to be healed. Sickness and its
1904 consequences abound in the world. What joy, then, for the believer
1905 to learn from the Word of God the way of healing for the sick! The
1906 Bible teaches us that it is the will of God to see His children in good

1907 health. The Apostle James has no hesitation in saying that “the
1908 prayer of faith shall save the sick, and the Lord shall raise him up.”
1909 May the Lord teach us to hearken and to receive with simplicity
1910 what His Word tells us!

1911
1912 Notice, first, that James here makes a distinction between affliction
1913 (or suffering) and sickness. He says (vs. 13): “Is any among you
1914 afflicted? let him pray” (R.V.). He does not specify what shall be
1915 requested in such a case; still less does he say that deliverance from
1916 suffering shall be asked. No; suffering which may arise from various
1917 exterior causes is the portion of every Christian. Let us therefore
1918 understand that the object of James is to lead the tried believer to ask
1919 for deliverance only with a spirit of submission to the will of God,
1920 and, above all, to ask the patience which he considers to be the
1921 privilege of the believer (James 1: 2-4, 12; 5: 7, 8).

1922
1923 But in dealing with the words, “Is any sick among you?” James
1924 replies in quite another manner. Now he says with assurance that the
1925 sick one may ask for healing with confidence that he shall obtain it,
1926 and the Lord will hear him. There is therefore a great difference
1927 between suffering and sickness. The Lord Jesus spoke of suffering as
1928 being necessary, as being willed and blessed of God; while He says
1929 of sickness that it ought to be cured. All other suffering comes to us
1930 from without, and will only cease when Jesus shall triumph over the
1931 sin and evil which are in the world; while sickness is an evil in the
1932 body itself, in this body saved by Christ that it may become the
1933 temple of the Holy Spirit, and which, consequently, ought to be
1934 healed as soon as the sick believer receives by faith the working of
1935 the Holy Spirit, the very life of Jesus in him.

1936
1937 What is the direction here given to the sick? Let him call for the
1938 elders of the church, and let the elders pray for him. In the time of
1939 James there were physicians, but it is not to them the sick believer
1940 must turn. The elders then were the pastors and leaders of the
1941 churches, called to the ministry not because they had passed through

1942 schools of theology, but because they were filled with the Holy
1943 Spirit, and well known for their piety and for their faith. Why should
1944 their presence be needed by the sick one? Could not his friends have
1945 prayed? Yes; but it is not so easy for everybody to exercise the faith
1946 which obtains healing, and, doubtless, that is one reason why James
1947 desired that men should be called whose faith was firm and sure.
1948 Besides this, they were representatives to the sick one of the Church,
1949 the collective body of Christ, for it is the communion of believers
1950 which invites the Spirit to act with power. In short, they should, after
1951 the pattern of the great Shepherd of the sheep, care for the flock as
1952 He does, identify themselves with the sick one, understand his
1953 trouble, receive from God the necessary discernment to instruct him
1954 and encourage him to persevere in faith. It is, then, to the elders of
1955 the Church that the healing of the sick is committed, and it is they,
1956 the servants of the God who pardons iniquities and heals diseases
1957 (Ps. 103), who are called to transmit to others the Lord's graces for
1958 soul and body.

1959
1960 Finally, there is a promise still more direct—that of healing; the
1961 apostle speaks of it as the certain consequence of the prayer of faith.
1962 “The prayer of faith shall save the sick, and the Lord shall raise him
1963 up.” This promise ought to stimulate in every believer the desire and
1964 expectation of healing. Receiving these words with simplicity and as
1965 they are written, ought we not to see in them an unlimited promise,
1966 offering healing to whomsoever shall pray in faith? The Lord teach
1967 us to study His Word with the faith of a truly believing heart!

1968
1969

1970

1971 CHAPTER 22

1972

1973 The Lord That Healeth Thee

1974

1975 “I will put none of these diseases upon thee which I have brought
1976 upon the Egyptians, for I am the Lord that healeth thee” (Ex. 15:26).

1977

1978 How often have we read these words, without daring to take them
1979 for ourselves, and without expectation that the Lord would fulfill
1980 them to us! We have seen in them that the people of God ought to be
1981 exempt from the diseases inflicted upon the Egyptians, and we have
1982 believed that this promise applied only to the Old Testament, and
1983 that we who live under the economy of the New Testament cannot
1984 expect to be kept from or healed of sickness by the direct
1985 intervention of the Lord! As, however, we were obliged to recognize
1986 the superiority of the New Covenant, we have come, in our
1987 ignorance, to allege that sickness often brings great blessings, and
1988 that consequently God had done well to withdraw what He had
1989 formerly promised, and to be no longer for us what He was for
1990 Israel, “The Lord that healeth thee.”

1991

1992 But in our day we see the Church awakening and acknowledging her
1993 mistake. She sees that it is under the New Covenant that the Lord
1994 Jesus passed on His power of healing to His disciples. She is
1995 beginning to see that in charging His Church to preach the Gospel to
1996 every creature, He has promised to be with her “always, even unto
1997 the end of the world” (Matt. 28:20), and as the proof of His
1998 presence, His disciples should have the power to lay hands on the
1999 sick, and they should be healed (Mark 16:15—18). She sees,
2000 moreover, that in the days following Pentecost, the miraculous
2001 pouring out of the Holy Spirit was accompanied by miraculous
2002 healings, which were evident proof of the blessings brought about by
2003 the power from on high (Acts 3:16; 5:12; 9:40). There is nothing in
2004 the Bible to make her believe that the promise made to Israel has
2005 been since retracted, and she hears from the mouth of the Apostle
2006 James this new promise:

2007

2008 “The prayer of faith shall save [or heal] the sick” (James 5:15). She
2009 knows that at all times it has been unbelief which has limited (or set
2010 bounds to) the Holy One of Israel (Ps. 78:41), and she asks herself if
2011 it is not unbelief which hinders in these days this manifestation of

2012 the power of God. Who can doubt it? It is not God or His Word
2013 which are to blame here; it is our unbelief which prevents the
2014 miraculous power of the Lord, and which holds Him back from
2015 healing as in past times. Let our faith awake, let it recognize and
2016 adore in Christ the all-power of Him who says, "I am the Lord which
2017 healeth thee." It is by the works of God that we can best understand
2018 what His Word tells us; the healings which again are responding to
2019 the prayer of faith confirm, by gloriously illustrating, the truth of His
2020 promise.

2021

2022 Let us learn to see in the risen Jesus the divine Healer, and let us
2023 receive Him as such. In order that I may recognize in Jesus my
2024 justification, my strength, and my wisdom, I must grasp by faith that
2025 He is really all this to me; and equally when the Bible tells me that
2026 Jesus is the sovereign Healer, I must myself appropriate this truth,
2027 and say, "Yes, Lord, it is Thou who art my Healer." And why may I
2028 hold Him as such? It is because He gives Himself to me, that I am
2029 "one plant with him" (Rom. 6:5, French ver.), and that, inseparably
2030 united to Him, I thus possess His healing power; it is because His
2031 love is pleased to load His beloved with His favors, to communicate
2032 Himself with all His heart to all who desire to receive Him. Let us
2033 believe that He is ready to extend the treasure of blessing, contained
2034 in the name, "The Lord that healeth thee," to all who know and who
2035 can trust in this divine name. This is the treatment for the sick
2036 indicated by the law of His kingdom. When I bring my sickness to
2037 the Lord, I do not depend on what I see, on what I feel or what I
2038 think, but on what He says. Even when everything appears contrary
2039 to the expected healing, even if it should not take place at the time or
2040 in the way that I had thought I should receive it, even when the
2041 symptoms seem only to be aggravated, my faith, strengthened by the
2042 very waiting, should cling immovably to this word which has gone
2043 out of the mouth of God, "I am the Lord that healeth thee." God is
2044 ever seeking to make us true believers. Healing and health are of
2045 little value if they do not glorify God, and serve to unite us more
2046 closely with Him; thus in the matter of healing our faith must always

2047 be put to the proof. He who counts on the name of his God, who can
2048 hear Jesus saying to him, “Said I not unto thee that if thou wouldest
2049 believe thou shouldest see the glory of God?” (John 11:40), will
2050 have the joy of receiving from God Himself the healing of the body,
2051 and of seeing it take place in a manner worthy of God, and
2052 conformably to His promises. When we read these words, “I am the
2053 Lord that healeth thee,” let us not fear to answer eagerly, “Yes, Lord,
2054 Thou art the Lord that healeth me.”
2055
2056

2057 CHAPTER 23

2058 Jesus Heals the Sick

2059
2060
2061
2062 “He healed all that were sick, that it might be fulfilled which was
2063 spoken by Esaias the prophet, saying: Himself took our infirmities
2064 and bore our sicknesses” (Matt. 8:16, 17).
2065

2066 In a preceding chapter we have studied the words of the prophet
2067 Isaiah. If the reader has still any doubt as to the interpretation of it
2068 which has been given, we remind him of that which the Holy Spirit
2069 caused the evangelist St. Matthew to write about it. It is expressly
2070 said regarding all the sick ones whom Jesus healed, “That it might be
2071 fulfilled which was spoken by Esaias the prophet.” It was because
2072 Jesus had taken on Him our sicknesses that He could, that He ought
2073 to heal them. If He had not done so, one part of His work of
2074 redemption would have remained powerless and fruitless.
2075

2076 This text of the Word of God is not generally understood in this way.
2077 It is the generally accepted view that the miraculous healings done
2078 by the Lord Jesus are to be looked upon only as the proof of His
2079 mercy, or as being the symbol of spiritual graces. They are not seen
2080 to be a necessary consequence of redemption, although that is what
2081 the Bible declares. The body and the soul have been created to serve

2082 together as a habitation of God; the sickly condition of the body is,
2083 as well as that of the soul, a consequence of sin, and that is what
2084 Jesus came to bear, to expiate and to conquer.

2085

2086 When the Lord Jesus was on earth, it was not in the character of the
2087 Son of God that He cured the sick, but as the Mediator who had
2088 taken upon Him and borne sickness, and this enables us to
2089 understand why Jesus gave so much time to His healing work, and
2090 why also the evangelists speak of it in a manner so detailed. Read for
2091 example what Matthew says about it: “Jesus went about all Galilee,
2092 teaching in their synagogues, and preaching the good tidings of the
2093 kingdom, and healing all manner of sickness, and all manner of
2094 disease among the people. And his fame went throughout all Syria;
2095 and they brought unto him all sick people that were taken with
2096 divers diseases and torments, and those that were possessed with
2097 devils, and those which were lunatic, and those that had the palsy;
2098 and he healed them” (Matt. 4:23, 24). “And Jesus went about all the
2099 cities and villages, teaching in their synagogues and preaching the
2100 Gospel of the kingdom, and healing every sickness and every disease
2101 among the people” (Matt. 9:35). “And when he had called unto him
2102 his twelve disciples, he gave them power against unclean spirits to
2103 cast them out, and to heal all manner of sickness, and all manner of
2104 disease” (10:1). When the disciples of John the Baptist came to ask
2105 Jesus if He were the Messiah, that He might prove it to them, He
2106 replied: “The blind receive their sight, and the lame walk, the lepers
2107 are cleansed, and the deaf hear, the dead are raised up, and the poor
2108 have the Gospel preached to them” (11:5). After the cure of the
2109 withered hand, and the opposition of the Pharisees who sought to
2110 destroy Him, we read that “great multitudes followed him, and he
2111 healed them all” (12:15). When later, the multitude had followed
2112 Him into a desert place, it is said, “And Jesus went forth and saw a
2113 great multitude, and was moved with compassion toward them, and
2114 he healed their sick” (14:14). Farther on: “They sent out into all that
2115 country round about, and brought unto him all that were diseased;
2116 and besought him that they might only touch the hem of his garment;

2117 and as many as touched were made perfectly whole” (14: 35, 36). It
2118 is said also of the sick which were among the multitudes that they
2119 “cast them down at Jesus’ feet and he healed them,” and Matthew
2120 adds: “Insomuch that the multitudes wondered when they saw the
2121 dumb to speak, the maimed to be whole, the lame to walk, and the
2122 blind to see; and they glorified the God of Israel” (15:30, 31). And
2123 finally when He came into the coasts of Judea beyond Jordan, “Great
2124 multitudes followed him, and he healed them there” (19:2).
2125

2126 Let us add to these many texts those which give us in detail the
2127 account of healings wrought by Jesus, and let us ask ourselves if
2128 these healings afford us only the proof of His power during His life
2129 here on earth, or if they are not much rather the undoubted and
2130 continual result of His work of mercy and of love, the manifestation
2131 of His power of redemption which delivers the soul and body from
2132 the dominion of sin? Yes; that was in very deed the purpose of God.
2133 If, then, Jesus bore our sicknesses as an integral part of the
2134 redemption, if He has healed the sick “that it might be fulfilled
2135 which was spoken by Esaias,” and if His Savior-heart is always full
2136 of mercy and of love, we can believe with certainty that to this very
2137 day it is the will of Jesus to heal the sick in answer to the prayer of
2138 faith.

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2142 CHAPTER 24

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2144 Fervent and Effectual Prayer

2146 “Pray for one another that ye may be healed. The effectual, fervent
2147 prayer of a righteous man availeth much. Elijah was a man of like
2148 passions (or nature] with us and he prayed fervently that it might not
2149 rain, and it rained, not on the earth for three years and six months.
2150 And he prayed again; and the heaven gave rain, and the earth
2151 brought forth her fruit” (James 5:16—18).

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James knew that a faith which obtains healing is not the fruit of human nature; therefore he adds that the prayer must be “fervent.” Only such can be efficacious. In this he stands upon the example of Elijah, a man of the same nature (“subject to like passions”) as we are, drawing therefore the inference that our prayer can be and ought to be of the same nature as his. How then did Elijah pray? This will throw some light upon what the prayer of faith should be.

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Elijah had received from God the promise that rain was about to fall upon the earth (I Kings 18:1), and he had declared this to Ahab. Strong in the promise of his God, he mounts Carmel to pray (I Kings 18:42; James 5:18). He knows, he believes that God’s will is to send rain, and nevertheless he must pray, or the rain will not come. His prayer is no empty form; it is a real power, the efficacy of which is about to make itself felt in heaven. God wills that it shall rain, but the rain will only come at Elijah’s request, a request repeated with faith and perseverance until the appearance of the first cloud in the sky. In order that the will of God shall be accomplished, this will must on one side be expressed by a promise, and on the other it must be received and laid hold of by the believer who prays. He therefore must persevere in prayer that he may show his God that his faith expects an answer, and will not grow weary until it is obtained.

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This is how prayer must be made for the sick. The promise of God, “The Lord will raise him up,” must be rested on, and His will to heal recognized. Jesus Himself teaches us to pray with faith which counts on the answer of God; He says to us: “All things whatsoever ye pray for, and ask for, believe that ye have received them and ye shall have them”~ (Mark 11:24, R.V.). After the prayer of faith which receives beforehand that which God has promised, comes the prayer of perseverance, which does not lose sight of that which has been asked until God has fulfilled His promise (I Kings 18:43). There may be some obstacle which hinders the fulfillment of the promise; whether on the side of God and His righteousness (Deut. 9:18), or on the side

2187 of Satan, and his constant opposition to the plans of God, something
2188 which may still impede the answer to the prayer (Dan. 10:12, 13). It
2189 may be also that our faith needs to be purified (Matt. 15:22—28).
2190 Whatever it may be, our faith is called to persevere until the answer
2191 comes. He who prays six times fervently and stops there, when he
2192 ought to have prayed seven times (II Kings 13:18, 19), deprives
2193 himself of the answer to his prayer.

2194
2195 Perseverance in prayer, a perseverance which strengthens the faith of
2196 the believer against all which may seem opposed to the answer, is a
2197 real miracle; it is one of the impenetrable mysteries of the life of
2198 faith. Does it not say to us that the Savior's redeemed one is in very
2199 deed His friend, a member of His body, and that the government of
2200 the world and the gifts of divine grace depend in some sense upon
2201 his prayers? Prayer, therefore, is no vain form. It is the work of the
2202 Holy Spirit, who intercedes here on earth in us and by us, and as
2203 such, it is as efficacious, as indispensable as the work of the Son
2204 interceding for us before the throne of God. It might seem strange
2205 that after having prayed with the certainty of being heard, and
2206 having seen therein the will of God, we should still need to continue
2207 in prayer. Nevertheless it is so. In Gethsemane, Jesus prayed three
2208 times in succession. On Carmel Elijah prayed seven times; and we, if
2209 we believe the promise of God without doubting, shall pray until we
2210 receive the answer. Both the importunate friend at midnight and the
2211 widow who besieged the unjust judge are examples of perseverance
2212 in seeking the end in view.

2213
2214 Let us learn from Elijah's prayer to humble ourselves, to recognize
2215 why the power of God cannot be more manifested in the Church,
2216 whether in the healing of the sick, or in conversion, or sanctification.
2217 "Ye have not because ye ask not" (James 4:2). Let it also teach us
2218 patience. In the cases where healing is delayed, let us remember that
2219 obstacles may exist over which only perseverance in prayer can
2220 triumph. Faith which ceases to pray, or which is allowed to relax in
2221 its fervor, cannot appropriate that which God has nevertheless given.

2222 Let not our faith in the promises of Scripture be shaken by those
2223 things which are as yet beyond our reach. God's promise remains the
2224 same: "The prayer of faith shall save the sick." May the prayer of
2225 Elijah strengthen our faith. Let us remember that we have to imitate
2226 them who through faith and patience inherit the promises (Heb.
2227 6:12). If we learn to persevere in prayer, its fruit will be always more
2228 abundant, always more evident, and we shall obtain, as Jesus
2229 obtained when He was on earth, healing of the sick, often immediate
2230 healing, which shall bring glory to God.
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2234 CHAPTER 25

2235

2236 Intercessory Prayer

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2238 “Confess therefore your sins one to another, and pray one for
2239 another that ye may be healed. The supplication of a righteous man
2240 availeth much in its working” (James 5:16, R.V.).

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2242 James begins by speaking to us of the prayers of the elders of the
2243 church; but here he addresses all believers in saying: “Pray one for
2244 another that ye may be healed.” Having already spoken of
2245 confession and pardon, he still adds: “Pray one for another.”

2246

2247 This shows us that the prayer of faith which asks for healing is not
2248 the prayer of one isolated believer, but that it ought to unite the
2249 members of the body of Christ in the communion of the Spirit. God
2250 certainly hears the prayer of each one of His children as soon as it
2251 is presented to Him with living faith, but the sick one does not always
2252 possess such faith as this. Therefore, that the Holy Spirit may come
2253 to act with power, there must generally be the union of several
2254 members of the body of Christ unitedly claiming His presence.

2255

2256 This dependence on our brethren should be exercised in two ways.
2257 First of all we must confess our faults to any whom we may have
2258 wronged, and receive pardon from them. But besides this, if one who
2259 is sick has been brought to see in such or such a sin which he has
2260 committed the cause of his sickness, and to recognize in it a
2261 chastening of God, he ought in such a case to acknowledge his sin
2262 before the elders or brethren in Christ who pray for him, and who are
2263 thus enabled to do so with more light and more faith. Such
2264 confession will be also a touchstone which tests the sincerity of his
2265 repentance, for it is easier to confess our sins to God than to man.
2266 Before he will do it, his humiliation must needs be real and his
2267 repentance sincere. The result will be a closer communion between

2268 the sick one and those who intercede for him, and their faith will be
2269 quickened anew.

2270

2271 “Pray one for another that ye may be healed.” Does not this clearly
2272 answer that which one so often hears said: What is the use in going
2273 to M. Zeller in Switzerland, Dr. Cullis in America, or to Bethshan in
2274 London? Does not the Lord hear prayer in whatsoever place it is
2275 offered? Yes; without any doubt wherever a prayer in living faith
2276 rises up to God, it finds Him ready to grant healing; but the Church
2277 has so neglected to believe in this truth that it is a rare thing in the
2278 present day to find Christians capable of praying in this manner.
2279 Thus we cannot be too grateful to the Lord that He has inspired
2280 certain believers with the desire to consecrate their lives, in part, to
2281 witness to the truth of divine healing. Their words and their faith
2282 awaken faith in the heart of many sick ones who, without their help,
2283 would never arrive at it. It is precisely these very people who always
2284 say to everybody:

2285

2286 “The Lord is everywhere to be found.” Let Christians learn not to
2287 neglect the least part of the marvelous power of their God, and He
2288 will be able to manifest to all that He is always the “Lord which
2289 healeth thee” (Ex. 15:26). Let us take heed to obey the Word of God,
2290 to confess one to another, and to pray one for another that we may be
2291 healed.

2292

2293 James notes here still another essential condition to successful
2294 prayer: it must be the prayer of the righteous. “The supplication of a
2295 righteous man availeth much in its working.” The Scripture tells us
2296 that “he that doeth righteousness is righteous, even as he [Jesus] is
2297 righteous” (I John 3: 7). James himself was surnamed “The Just,” on
2298 account of his piety and the tenderness of his conscience. Whether
2299 an “elder” or a simple believer, it is only after one is wholly
2300 surrendered to God and living in obedience to His will that one can
2301 pray effectually for the brethren. John says as much: “Whatsoever
2302 we ask, we receive of him, because we keep his commandments, and

2303 do the things which are pleasing in his sight” (I John 3:22). It is
2304 therefore the prayer of one who lives in intimate communion with
2305 God which “availeth much.” It is to such prayer that God will grant
2306 the answer, which He would not be able to give to such other of His
2307 children.

2308
2309 We often hear these words quoted: “The prayer of a righteous man
2310 availeth much,” but very rarely is it taken in connection with its
2311 context, or remembered that it is most especially divine healing
2312 which is in question here. Oh, may the Lord raise up in His Church
2313 many of these righteous men, animated with living faith, whom He
2314 can use to glorify Jesus as the divine Healer of the sick!

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2318 CHAPTER 26

2319

2320 The Will of God

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2322 “Thy will be done” (Matt. 6:10). “If the Lord will” (James 4:15).

2323

2324 In days of sickness, when doctors and medicines fail, recourse is
2325 generally had to the words we have here quoted, and they may easily
2326 become a stumbling-block in the way of divine healing. “How may I
2327 know,” it is asked, “whether it is not God’s will that I should remain
2328 ill? And as long as this is an open question, how can I believe for
2329 healing, how can I pray for it with faith?” Here truth and error seem
2330 to touch. It is indeed impossible to pray with faith when we are not
2331 sure that we are asking according to the will of God. “I can,” one
2332 may say, “pray fervently in asking God to do the best for me,
2333 believing that He will cure me if it is possible.” As long as one prays
2334 thus, one is indeed praying with submission, but this is not the
2335 prayer of faith. That is only possible when we are certain that we are
2336 asking according to the will of God. The question then resolves itself
2337 into making sure of what is the will of God. It is a great mistake to

2338 think that the child of God cannot know what is His will about
2339 healing.

2340

2341 In order to know His divine will, we must be guided by the Word of
2342 God. It is His Word which promises us healing. The promise of
2343 James 5 is so absolute that it is impossible to deny it. This promise
2344 only confirms other passages, equally strong, which tell us that Jesus
2345 Christ has obtained for us the healing of our diseases, because He
2346 has borne our sicknesses. According to this promise, we have right
2347 to healing, because it is a part of the salvation which we have in
2348 Christ, and therefore we may expect it with certainty. Scripture tells
2349 us that sickness is, in God's hands, the means of chastening His
2350 children for their sins, but that this discipline ceases to be exercised
2351 as soon as His suffering child acknowledges and turns from the sin.
2352 Is it not as much as to say clearly that God desires only to make use
2353 of sickness to bring back His children when they are straying?

2354

2355 Sick Christian, open thy Bible, study it and see in its pages that
2356 sickness is a warning to renounce sin, but that whoever
2357 acknowledges and forsakes his sins finds in Jesus pardon and
2358 healing. Such is God's promise in His Word. If the Lord had in view
2359 some other dispensation for such of His children whom He was
2360 about to call home to Him, He would make known to them His will,
2361 giving them by the Holy Spirit a desire to depart; in other special
2362 cases, He would awaken some special conviction; but as a general
2363 rule, the Word of God promises us healing in answer to the prayer of
2364 faith.

2365

2366 "Nevertheless," some might say, "is it not better in all things to leave
2367 it to the will of God?" And they quote the instance of such and such
2368 Christians who would have, so to speak, forced the hand of God by
2369 their praying without adding, "Thy will be done," and who would
2370 not have experienced blessing in the answer to their prayers. And
2371 these would say, "How do we know whether sickness would not be
2372 better for us than health?" Notice here that this is no case of forcing

2373 the hand of God, since it is His Word which tells us that it is His will
2374 to heal us. “The prayer of faith shall save the sick.” God wills that
2375 the health of the soul should have a blessed reflex influence on the
2376 health of the body, that the presence of Jesus in the soul should have
2377 its confirmation in the good condition of the body. And when you
2378 know that such is His ‘will you cannot, when speaking in such a
2379 way, say truthfully that you are in all things leaving it to Him. It is
2380 not leaving it to Him when you make use of all possible remedies to
2381 get healing, instead of laying hold of His promise. Your submission
2382 is nothing else than spiritual sloth in view of that which God
2383 commands you to do.

2384

2385 As to knowing whether sickness is not better than health, we do not
2386 hesitate to reply that the return to health which is the fruit of giving
2387 up sin, of consecration to God, and of an ultimate communion with
2388 God, is infinitely better than sickness. “This is the will of God, even
2389 your sanctification” (I Thess. 4:3), and it is by healing that God
2390 confirms the reality of this. When Jesus comes to take possession of
2391 our body, and cures it miraculously, when it follows that the health
2392 received must be maintained from day to day by an uninterrupted
2393 communion with Him, the experience which we thus gain of the
2394 Savior’s power and of His love is a result very superior to any which
2395 sickness has to offer. Doubtless sickness may teach us submission,
2396 but healing received direct from God makes us better acquainted
2397 with our Lord, and teaches us to confide in Him better. Besides
2398 which it prepares the believer to accomplish better the service of
2399 God.

2400

2401 Christian, who art sick, if thou wilt really seek to know what is the
2402 will of God in this thing, do not let thyself be influenced by the
2403 opinions of others, nor by thy own former prejudices, but listen to
2404 and study what the Word of God has to say. Examine whether it
2405 does not tell thee that divine healing is a part of the redemption of
2406 Jesus, and that God wills that every believer should have the right to
2407 claim it; see whether it does not promise that the prayer of every

2408 child of God for this thing shall be heard, and whether health
2409 restored by the power of the Holy Spirit does not manifest the glory
2410 of God in the eyes of the Church and of the world. Inquire of it; it
2411 will answer thee, that, according to the will of God, sickness is a
2412 discipline occasioned by sin (or shortcoming), and that healing,
2413 granted to the prayer of faith, bears witness to His grace which
2414 pardons, which sanctifies, and which takes away sin.

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2418 CHAPTER 27

2419

2420 Obedience and Health

2421

2422 “There made he for them a statute and an ordinance, and there he
2423 proved them, and said, If thou wilt diligently hearken to the voice of
2424 the Lord thy God, and wilt do that which is right in his sight, and
2425 wilt give ear to his commandments, and keep all his statutes, I will
2426 put none of these diseases upon thee which I have brought upon the
2427 Egyptians; for I am the Lord that healeth thee” (Ex. 15:25, 26).

2428

2429 It was at Marah that the Lord gave to His people this ordinance.
2430 Israel was just released from the yoke of Egypt when their faith was
2431 put to the proof in the desert by the waters of Marah. It was after He
2432 had sweetened the bitter waters that the Lord promised He would not
2433 put upon the children of Israel any of the diseases which He had
2434 brought upon the Egyptians so long as they would obey Him. They
2435 would be exposed to other trials, they might sometimes suffer the
2436 need of bread and of water, and encounter great dangers; all these
2437 things might come upon them in spite of their obedience, but
2438 sickness might not touch them. In a world still under the power of
2439 Satan, they might be a butt for attacks coming from without, but
2440 their bodies would not be oppressed with sickness, for God had
2441 delivered them from it. Had He not said, “If thou wilt diligently
2442 hearken to the voice of the Lord thy God... I will put none of these

2443 diseases upon thee which I have brought upon the Egyptians, for I
2444 am the Lord that healeth thee”? Again elsewhere, “Ye shall serve the
2445 Lord your God, ... and I will take sickness away from the midst of
2446 thee” (Ex. 23:25; read also Lev. 26:14,16; Deut. 7:15, 23; 28:15—
2447 61).

2448
2449 This calls our attention to a truth of the greatest importance: the
2450 intimate relations which exist between obedience and health,
2451 between sanctification which is the health of the soul, and the divine
2452 healing which ensures the health of the body—both are comprised in
2453 the salvation that comes from God. It is noteworthy that in several
2454 languages these three words, salvation, healing, and sanctification,
2455 are derived from the same root and present the same fundamental
2456 thought. (For instance, the German Heil, salvation; Heilung, healing;
2457 Heilichung, sanctification.) Salvation is the redemption which the
2458 Savior has obtained for us, health is the salvation of the body which
2459 also comes to us from the Divine Healer, and lastly, sanctification
2460 reminds us that true salvation and true health consist in being holy as
2461 God is holy. Thus it is in giving health to the body and sanctification
2462 to the soul that Jesus is really the Savior of His people. Our text
2463 clearly declares the relation which exists between holiness of life
2464 and the healing of the body. The expressions which bear this out
2465 seem to be purposely multiplied: “If thou wilt diligently hearken..., if
2466 thou wilt do that which is right..., if thou wilt give ear... if thou wilt
2467 keep all his statutes, I will not send any sickness upon thee.”
2468

2469 Here we have the key to all true obedience and holiness. We often
2470 think we know well the will of God revealed in His Word; but why
2471 does not this knowledge bring forth obedience? It is because in order
2472 to obey we must begin by hearkening. “If thou wilt diligently
2473 hearken to the voice of the Lord thy God..., and give ear... .“ As long
2474 as the will of God reaches me through the voice of man, or through
2475 the reading of a book, it may have but little power with me, while if I
2476 enter into direct communion with God, and listen to His voice, His
2477 commandment is quickened with living power to facilitate its

2478 accomplishment. Christ is the living Word and the Holy Spirit is His
2479 voice. Listening to His voice means to renounce all our own will and
2480 wisdom, to close the ear to every other voice so as to expect no other
2481 direction but that of the Holy Spirit. One who is redeemed is like a
2482 servant or child, who needs to be directed; he knows that he belongs
2483 entirely to God, and that all his being, spirit, soul and body, ought to
2484 glorify God.

2485
2486 But he is equally conscious that this is above his strength, and that
2487 he needs to receive, hour by hour, the direction which he needs. He
2488 knows also that the divine commandment, as long as it is a dead
2489 letter to him, cannot impart to him strength and wisdom, and that it
2490 is only as he attentively gives ear that he will obtain the desired
2491 strength; therefore, he listens and learns thus to observe the laws of
2492 God. This life of attention and action, of renouncement and of
2493 crucifixion, constitutes a holy life. The Lord brings us to it in the
2494 first place by sickness, and makes us understand that which we are
2495 lacking, and then also by the healing which calls the soul to this life
2496 of continual attention to the voice of God.

2497
2498 Most Christians see nothing more in divine healing than a temporal
2499 blessing for the body, while in the promise of our holy God its end is
2500 to make us holy. The call to holiness sounds daily stronger and more
2501 clearly in the Church. More and more believers are coming to
2502 understand that God wants them to be like Christ; and the Lord is
2503 beginning again to make use of His healing virtue, seeking thereby
2504 to show us that still in our own days the Holy One of Israel is “the
2505 Lord that healeth thee,” and that it is His will to keep His people
2506 both in health of body and in obedience.

2507
2508 Let him who looks for healing from the Lord receive it with joy. It is
2509 not a legal obedience which is required of him, an obedience
2510 depending upon his own strength. No; God asks of him, on the
2511 contrary, the abandonment of a little child, the attention which
2512 hearkens and consents to be led. This is what God expects of him;

2513 and the healing of the body will be the result of this childlike faith,
2514 for the Lord will reveal Himself to him as the mighty Savior who
2515 heals the body and sanctifies the soul.
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2519 CHAPTER 28

2520

2521 Job's Sickness and Healing

2522

2523 "So went Satan forth from the presence of the Lord, and smote Job
2524 with sore boils, from the sole of his foot unto his crown" (Job 2:7).

2525

2526 The veil which hides from us the unseen world is lifted for a moment
2527 in the mysterious history of Job; it reveals to us heaven and hell
2528 busily occupied with God's servants upon earth. We see in it the
2529 temptations peculiar to sickness, and how Satan makes use of them
2530 to dispute with God, and to seek the perdition of the soul of man,
2531 while God, on the contrary, seeks to sanctify it by the very same
2532 trial. In the case of Job, we see in God's light the source from which
2533 sickness proceeds, what is the result which it should have, and how
2534 it is possible to be delivered from it.

2535

2536 Whence comes sickness; from God or from Satan? Opinions on this
2537 point vastly differ. Some hold that it is sent of God, others see in it
2538 the work of the wicked one. Both are in error as long as they hold
2539 their view to the exclusion of that held by the other party, while both
2540 are in the right if they admit that there are two sides to this question.
2541 Let us say then that sickness comes from Satan, but that it cannot
2542 exist without the permission of God. On the one hand the power of
2543 Satan is that of an oppressor who has not himself any right to pounce
2544 upon man and attack him, and on the other hand the claims of Satan
2545 on man are legitimate in that the righteousness of God decrees that
2546 he who yields himself to Satan places himself under his domination.

2547

2548 Satan is the prince of the kingdom of darkness and of sin; sickness is
2549 the consequence of sin. Herein is constituted the right of Satan over
2550 the body of sinful man. He is the prince of this world, so recognized
2551 by God, until such time as he shall be legally conquered and
2552 dethroned. Consequently he has a certain power over all those who
2553 remain down here under his jurisdiction. He then it is who torments

2554 men with sickness, and seeks thereby to turn them from God, and to
2555 work their ruin.

2556

2557 But, we would hasten to say, the power of Satan is far from being
2558 almighty; he can do nothing without God's authorization. God
2559 permits him to do all he does in tempting men, even believers, but it
2560 is in order that the trial may bring forth in them the fruit of holiness.
2561 It is also said that Satan has the power of death (Heb. 2:14), that he
2562 is everywhere at work where death reigns, and nevertheless he has
2563 no power to decide as to the death of God's servants without the
2564 express will of God. It is even so with sickness. Because of sin,
2565 sickness is the work of Satan, but as the supreme direction of this
2566 world belongs to God, it can also be regarded as the work of God.
2567 All who are acquainted with the Book of Job know how very clearly
2568 this is brought out there.

2569

2570 What ought to be the result of sickness? The result will be good or
2571 evil according as God or Satan shall have the victory in us. Under
2572 Satan's influence, a sick person sinks always deeper in sin. He does
2573 not recognize sin to be the cause of the chastisement, and he
2574 occupies himself exclusively with himself and with his sufferings.
2575 He desires nothing but to be healed, without dreaming of a desire for
2576 deliverance from sin. On the contrary wherever God gains the
2577 victory, sickness leads the sufferer to renounce himself, and to
2578 abandon himself to God. The history of Job illustrates this. His
2579 friends accused him, unjustly, of having committed sins of
2580 exceptional gravity, and by them to have drawn upon himself his
2581 terrible sufferings. It was, however, no such thing, since God
2582 Himself had borne him witness that he was "perfect and upright, one
2583 that feared God and eschewed evil" (Job 2:3). But in defending
2584 himself Job went too far. Instead of humbling himself in abasement
2585 before the Lord, and recognizing his hidden sins, he sought in all
2586 self-righteousness to justify himself. It was not until the Lord
2587 appeared to him that he came to say, "I abhor myself and repent in
2588 dust and ashes" (Job 42:6). To him sickness became a signal

2589 blessing in bringing him to know God in quite a new way, and to
2590 humble himself more than ever before Him. This is the blessing
2591 which God desires that we also may receive whenever He permits
2592 Satan to strike us with sickness, and this end is attained by all
2593 sufferers who abandon themselves unreservedly to Him.

2594
2595 How are we to be delivered from sickness? A father never prolongs
2596 the chastisement of his child beyond the time necessary. God, also,
2597 who has His purpose in permitting sickness, will not prolong the
2598 chastisement longer than is needful to attain His end. As soon as Job
2599 had understood Him, from the time that he condemned himself and
2600 repented in dust and ashes, through hearkening to what God had
2601 revealed to him of Himself, the chastisement was at an end. God
2602 Himself delivered him from Satan's hand and healed him of his
2603 sickness.

2604
2605 Would that the sick in our day understood that God has a distinct
2606 purpose in permitting the chastisement, and that as soon as it is
2607 attained, as soon as the Holy Spirit shall have led them to confess
2608 and forsake their sins and to consecrate themselves entirely to the
2609 service of the Lord, the chastisement will no longer be needed—that
2610 the Lord could and would deliver them! God makes use of Satan as a
2611 wise government makes use of a jailer. He only leaves His children
2612 in his power for the given time; after which His good will is to
2613 associate us in the redemption of Him who has conquered Satan,
2614 who has withdrawn us from his domination in bearing in our stead
2615 our sins and our sicknesses.

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CHAPTER 29

The Prayer of Faith

2623 “The prayer of faith shall save the sick, and the Lord shall raise him
2624 up” (James 5:15).

2625

2626 The prayer of faith! Only once does this expression occur in the
2627 Bible, and it relates to the healing of the sick. The Church has
2628 adopted this expression, but she hardly ever has recourse to the
2629 prayer of faith except for the sake of obtaining other graces; while
2630 according to Scripture it is especially intended for the healing of the
2631 sick.

2632

2633 Does the Apostle expect healing through the prayer of faith alone, or
2634 should it be accompanied by the use of remedies? This is generally
2635 the question which is raised. It is easily decided, if we take into
2636 consideration the power of the Church’s spiritual life in the early
2637 ages: the gifts of healing bestowed on the Apostles by the Lord,
2638 augmented by the subsequent pouring out of the Holy Spirit (Acts
2639 4:30; 5:15, 16), what Paul says of these gifts of healing by the same
2640 Spirit (I Cor. 12:9), what James here insists upon when, in order to
2641 strengthen the reader in the expectation of faith, he recalls Elijah’s
2642 prayer and God’s wonderful answer (James 5:14—17). Does not all
2643 this clearly show that the believer is to look for healing in response
2644 to the prayer of faith alone, and without the addition of remedies?

2645

2646 Another question will arise: Does the use of remedies exclude the
2647 prayer of faith? To this we believe our reply should be: No, for the
2648 experience of a large number of believers testifies that in answer to
2649 their prayers God has often blessed the use of remedies, and made
2650 them a means of healing.

2651

2652 We come here to a third question: Which is then the line to follow,
2653 that we may prove with the greatest certainty, and according to the
2654 will of God, the efficacy of the prayer of faith? Is it, according to
2655 James, in setting aside all remedies or in using remedies as believers
2656 do for the most part? In a word, is it with or without remedies that
2657 the prayer of faith best obtains the grace of God? Which of these two

2658 methods will be most directly to the glory of God and for blessing to
2659 the sick one? Is it not perfectly simple to reply that if the prescription
2660 and the promise in James apply to believers of our time, they will
2661 find blessing in receiving them just as they were given to believers
2662 then, conforming to them on all points, expecting healing only from
2663 the Lord Himself, without having any recourse to remedies besides?
2664 It is, in fact, in this sense that Scripture always speaks of effectual
2665 faith and of the prayer of faith.
2666

2667 Both the laws of nature and the witness of Scripture show us that
2668 God often makes use of intermediary agencies to manifest His glory,
2669 but whether by experience or by Scripture, we know also that under
2670 the power of the fall, and the empire of our senses, our tendency is to
2671 attach more importance to the remedies than to the direct action of
2672 God. It often happens that remedies so occupy us as to intercept the
2673 presence of our God and turn us away from Him. Thus the laws and
2674 the properties of nature, which were destined to bring us back to
2675 God, have the contrary effect. This is why the Lord in calling
2676 Abraham to be the father of His chosen people had not recourse to
2677 the laws of nature (Rom. 4:17—21). God would form for Himself a
2678 people of faith, living more in the unseen than in the things visible;
2679 and in order to lead them into this life it was necessary to take away
2680 their confidence in ordinary means. We see therefore that it was not
2681 by the ordinary ways which He has traced in nature that God led
2682 Abraham, Moses, Joshua, Gideon, the Judges, David and many other
2683 kings of Israel. His object was to teach them by this to confide only
2684 in Him, to know Him as He is: “Thou art the God that doest
2685 wonders”

2686
2687 (Ps. 77:14).
2688

2689 God wills to act in a similar way with us. It is when we seek to walk
2690 according to His prescription in James 5, abandoning the things
2691 which are seen (II Cor. 4:18) to lay hold of the promise of God, and
2692 so receive directly from Him the desired healing, that we discover

2693 how much importance we have attached to earthly remedies.
2694 Doubtless there are Christians who can make use of remedies
2695 without damage to their spiritual life, but the larger number of them
2696 are apt to count much more on the remedies than on the power of
2697 God. Now the purpose of God is to lead His children into a more
2698 intimate communion with Christ, and this is just what does happen
2699 when by faith we commit ourselves to Him as our sovereign Healer,
2700 counting solely on His invisible presence. Renouncing remedies
2701 strengthens faith in an extraordinary manner. Healing becomes, then,
2702 far more than sickness, a source of numberless spiritual blessings. It
2703 makes real to us what faith can accomplish, it establishes a new tie
2704 between God and the believer, and commences in him a life of
2705 confidence and dependence. The body equally with the soul is
2706 placed under the power of the Holy Spirit, and the prayer of faith,
2707 which saves the sick, thus leads us to a life of faith, strengthened by
2708 the assurance that God manifests His presence in our earthly life.

2709
2710

2711

2712 CHAPTER 30

2713

2714 Anointing in the Name of the Lord

2715

2716 “Is any sick among you? Let him call for the elders of the church:
2717 and let them pray over him, anointing him with oil in the name of the
2718 Lord” (James 5:14).

2719

2720 Anointing him with oil in the name of the Lord.” These words have
2721 given rise to controversy. Some have sought to infer from them that,
2722 very far from prescribing recourse to the prayer of faith alone,
2723 without the use of remedies, St. James had, on the contrary,
2724 mentioned anointing with oil as a remedy to be employed, and that
2725 to anoint in the name of the Lord had no other signification than to
2726 rub the patient with oil. But as this prescription applies to all kinds
2727 of sickness, this would be to attribute to oil a miraculous virtue

2728 against all sickness. Let us see what the Scripture tells us about
2729 anointing with oil, and what sense it attaches to these two words.

2730

2731 It was the custom of the people in the East to anoint themselves with
2732 oil when they came out of the bath; it was most refreshing in a hot
2733 climate. We see also that all those who were called to the special
2734 service of God were to be anointed with oil, as a token of their
2735 consecration to God, and of the grace they should receive from Him
2736 to fulfill their vocation. Thus the oil which was used to anoint the
2737 priests and the tabernacle was looked upon as “most holy” (Ex.
2738 30:22—32), and wherever the Bible speaks of anointing with oil, it
2739 is an emblem of holiness and consecration. Nowhere in the Bible do
2740 we find any proof that oil was used as a remedy.

2741

2742 Once indeed the anointing with oil is mentioned in connection with
2743 sickness, but its place there was evidently as a religious ceremony
2744 and not as a remedy. In Mark 6:13 we read that the twelve “cast out
2745 many devils and anointed with oil many that were sick, and healed
2746 them.” Here the healing of the sick runs parallel with the casting out
2747 of devils: both the result of miraculous power. Such was the kind of
2748 mission which Jesus commanded His disciples when He sent them
2749 two and two: “He gave them power against unclean spirits, to cast
2750 them out, and to heal all manner of sickness and all manner of
2751 disease” (Matt. 10:1). Thus it was the same power which permitted
2752 them either to cast out devils or to heal the sick.

2753

2754 But let us seek to discover what was symbolized by the anointing
2755 administered by the twelve. In the Old Testament, oil was the
2756 symbol of the gift of the Holy Spirit: “The Spirit of the Lord God is
2757 upon me; because the Lord hath anointed me,” etc. (Isa. 61:1). It is
2758 said of the Lord Jesus in the New Testament: “God anointed Jesus of
2759 Nazareth with the Holy Ghost and with power” (Acts 10: 38), and it
2760 is said of believers: “Ye have an unction [anointing, R.V.] from the
2761 Holy One” (I John 2:20). Sometimes man feels the need of a visible
2762 sign, appealing to his senses, which may come to his aid to sustain

2763 his faith, and enable him to grasp the spiritual meaning. The
2764 anointing therefore should symbolize to the sick one the action of the
2765 Holy Spirit who gives the healing.

2766

2767 Do we then need the anointing as well as the prayer of faith? It is the
2768 Word of God which prescribes it, and it is in order to follow out its
2769 teachings that most of those who pray for healing receive the
2770 anointing; not that they regard it as indispensable, but to show that
2771 they are ready to submit to the Word of God in all things. In the last
2772 promise made by the Lord Jesus, He ordains the laying on of hands,
2773 not the anointing, to accompany the communication of healing virtue
2774 (Mark 16:18). When Paul circumcised Timothy, and when he took
2775 upon himself a special vow, it was to prove that he had no objection
2776 to observing the institutions of the Old Covenant so long as the
2777 liberty of the Gospel did not thereby suffer loss. In the same way,
2778 James, the head of the Church of Jerusalem, faithful in preserving as
2779 far as possible the institutions of his fathers, continued the system of
2780 the Holy Spirit. And we also should regard it, not as a remedy, but as
2781 a pledge of the mighty virtue of the Holy Spirit, as a means of
2782 strengthening faith, a point of contact and of communion between
2783 the sick one and the members of the Church who are called to anoint
2784 him with oil.

2785

2786 “I am the Lord that healeth thee” (Ex. 15:26).

2787

2788

2789

2790 CHAPTER 31

2791

2792 Full Salvation Our High Privilege

2793

2794 Luke 15:3 1

2795

2796 Please turn with me to the 15th chapter of Luke, and read the thirty-
2797 first verse: the Father said, “Son, thou art ever with me, and all that I
2798 have is thine.”

2799

2800 Some time ago, when at Northfield, I was told by Mr. Moody that
2801 the best thing that he had heard at Keswick two years ago was this
2802 verse—given by some parting minister as a closing or parting text
2803 and Mr. Moody said to himself, “Why did I not see that before?”

2804

2805 We may talk a great deal, and write a great deal, about the father’s
2806 love to the prodigal, but when we think of the way he treated the
2807 elder brother, it brings to our hearts a truer sense of the wonderful
2808 love of the father; therefore I want to speak on this verse.

2809

2810 I suppose there are not a few Christians here who have got “full
2811 salvation”; but perhaps more than half those present have not got it,
2812 and, if I were to ask you, “Have you got it?” you would probably
2813 say, “I don’t understand what you mean by it, what is it?” Well, the
2814 great object of our Convention is to bring you to see that full
2815 salvation is waiting for you now, that God wants you to experience
2816 it, and, if you feel you have not got it, we wish to show you how
2817 wrong it is to be without it, and then to show you how to come out of
2818 the wrong life into the right one here and now. Oh, may all who have
2819 not got the experience pray very humbly, “Oh, my Father, bring me
2820 into the full enjoyment of Thy full salvation.”

2821

2822 First, the high privilege of God’s children.

2823

2824 Second, the low experience of many of them.

2825

2826 Third, the cause of this great discrepancy.

2827

2828 Fourth, the way of restoration, or how to get full salvation.

2829

2830 First, then, the elder son, being ever with his father, had, if he liked,
2831 the privilege of two things: unceasing fellowship and unlimited
2832 partnership. But he was worse than the prodigal, for, although
2833 always at home, yet he had never known, nor enjoyed, nor
2834 understood the privileges that were his. All this fullness of
2835 fellowship had been waiting for and offered to him, but not received.
2836 While the prodigal was away from home in the far country, his elder
2837 brother was far from the enjoyment of home, while he was at home.
2838

2839 Unceasing Fellowship. An earthly father loves his child, and delights
2840 to make his child happy. “God is love,” and He delights to pour out
2841 His own nature to His people. So many people talk about God hiding
2842 His face; but there are only two things that ever caused God to do
2843 so—sin or unbelief. Nothing else can. It is the very nature of the sun
2844 to shine, and it can’t help shining on and on. “God is love,” and,
2845 speaking with all reverence, He can’t help loving. We see His
2846 goodness toward the ungodly, and His compassion on the erring, but
2847 His fatherly love is manifested toward all His children. “Ever with
2848 me”; but, you say, “Is it possible to be always happy and dwelling
2849 with God?” Yes, certainly, and there are many Scripture promises as
2850 to this. Look at the Epistle to the Hebrews, where we read of
2851 “boldness to enter within the veil”; how often, too, does David speak
2852 of hiding “in the secret of his tabernacle,” and “dwelling under the
2853 shadow of the Almighty.”
2854

2855 My message is that the Lord your God desires to have you living
2856 continually in the light of His countenance. Your business, your
2857 temper, your circumstances, of which you complain as hindering, are
2858 they stronger than God? If you come and ask God to shine in and
2859 upon you, you will see and prove that He can do it, and that you as a
2860 believer may walk all the day and every day in the light of His love.
2861 That is “full salvation.” “‘Ever with Thee’; I never knew it, Lord,
2862 and so I did not enjoy it, but I do now.”
2863

2864 Unlimited Partnership—"All I have is thine." The elder son
2865 complained of the father's gracious reception of the prodigal, of all
2866 the feasting and rejoicing over his return, while to him had never
2867 been given a kid that he might make merry with his friends. The
2868 father, in the tenderness of his love, answers him, "Son, you were
2869 always in my house; you had only to ask and you would have got all
2870 you desired and required." And that is what our Father says to all
2871 His children. But you are saying, "I am so weak, I cannot conquer
2872 my sins, I can't manage to keep right, I can't do this and the other
2873 thing." No, but God can; and all the time He is saying to you: "All I
2874 have is thine; for in Christ I have given it to you. All the Spirit's
2875 power and wisdom, all the riches of Christ, all the love of the Father;
2876 there is nothing that I have but is thine; I as God am God, that I may
2877 love, keep, and bless thee." Thus God speaks, but it seems all a
2878 dream to some. Why are you so poor? God's Word is sure, and does
2879 He not promise all this? See in John, chapters 14 to 16, how He tells
2880 us that we may have wonderful answers to prayer if we come in
2881 Jesus' name and abide in Him. Do we really believe that it is
2882 possible for a Christian to live such a life?

2883
2884 Now, we have looked at this high privilege which is for all, so we
2885 pass on to consider our second point: The Low Experience of many
2886 of God's dear children. What is it? Just living in poverty and
2887 starvation. The elder son, the child of a rich man, living in utter
2888 poverty!—"never had a kid," while all that was his father's was
2889 his—just exactly the state of many a child of God. The way He
2890 wants us to live is in the fullest fellowship of all His blessings, yet
2891 what a contrast!

2892
2893 Ask some if their lives are full of joy; why, they don't even believe it
2894 is possible to be always happy and holy. "How could we get on thus
2895 in business?" they say; and they imagine that the life of fullest
2896 blessing possible to them must be one of sighing and sadness and
2897 sorrow.
2898

2899 I asked a dear woman at the Cape—a devoted Christian woman—
2900 how she was getting on. She answered that in her experience it was
2901 sometimes light and sometimes darkness, and argued that, as this
2902 was so in nature, the same thing held good in the kingdom of grace.
2903 So she just gave herself up to a wretched experience. But I don't
2904 read in the Bible that there is to be any night or darkness in the
2905 believer's experience; on the contrary, I read, "thy sun shall no more
2906 go down"; yet there are many who actually believe that there is
2907 nothing so good for them. As I said already, nothing can hide God
2908 from us but sin and unbelief. If you are in spiritual poverty, and there
2909 is no joy, no experience of victory over sin, temper, wandering, why
2910 is it so? "Oh," you say, "I'm too weak, I must fall." But does not the
2911 Scripture say that He is "able to keep you from falling [stumbling]"?
2912 A minister once told me That, although God is able, the verse does
2913 not say He is willing to do it. God does not mock us, beloved; if He
2914 says He is "able," then it is a proof of His willingness to do it. Do let
2915 us believe God's Word and examine our own experience in the light
2916 of it.

2917
2918 Again, are you working and bearing much fruit for God, and do
2919 people by your life see and say, "God is with that man, keeping him
2920 humble, pure, and heavenly minded"? Or are they forced to confess
2921 that you are just a very ordinary Christian, easily provoked, worldly,
2922 and not heavenly minded? That is not the life God wants us to live,
2923 brethren. We have a rich Father, and as no true earthly father would
2924 like to see his child in rags, or without shoes and proper clothing,
2925 etc., neither does our God; but He wishes to fill up our life with
2926 richest and choicest blessings. How many Sunday school teachers
2927 there are who teach, and teach, and hope for the conversion of their
2928 scholars, but yet they can't say God uses them to the conversion of
2929 any of them. They enjoy no close fellowship with God, no victory
2930 over sin, no power to convince the world. To which class do you
2931 belong? The low-level, or the fully possessed? Confess it today.
2932 These two sons represent two classes of Christians: the prodigal—
2933 away backslidden; the elder son—out of full fellowship with God.

2934 They were alike poor, and the elder son needed as great a change as
2935 did the prodigal; he needed to repent and confess and claim his full
2936 privileges; and so ought all low-level Christians to repent, confess,
2937 and claim full salvation. Oh, both of you, come today and say,
2938 “Father, I have sinned.”

2939
2940 Now, we ask, What is the cause of this terrible discrepancy? Why
2941 the great difference in the experience, I wonder? Ask yourself,
2942 “What is the reason I am not enjoying this full blessing? God’s
2943 Word speaks of it, others speak of it, and I see some who are living
2944 in it.” Oh, do ask the reason; come to God and say: “Why is it I
2945 never live the life You want me to live?”

2946
2947 You will find the answer in our story. The elder son had an un-
2948 childlike spirit, and entertained wrong thoughts about his father; and,
2949 if you had known the real character of your Father, your life would
2950 have been all right. You have, as it were, said, “I never got a kid to
2951 make merry; my Father is rich, but He never gives. I have prayed
2952 quite enough, but God does not answer me. I hear other people say
2953 that God fills and satisfies them, but He never does that for me.”

2954
2955 A dear minister told me once that such a life was not for everybody,
2956 that it was of God’s sovereignty to give this to whomsoever He
2957 pleased. Friends, there is no doubt as to God’s sovereignty. He
2958 dispenses His gifts as He will; we are not all Pauls or Peters; places
2959 at the right and left hand of God are prepared for whomsoever He
2960 will. But this is not a matter of divine sovereignty; it is a question of
2961 child’s heritage. The Father’s love offers to give to every child in
2962 actual experience His full salvation. Now look at an earthly father.
2963 His children are of various ages, but all have equal right to the joy of
2964 their father’s countenance. True, he gives to his son of twenty years
2965 more money than to the son of five, and he has more to speak of to
2966 the boy of fifteen than to the child of three; but, as regards his love
2967 toward them, it is all the same, and in their privileges as children
2968 they are all alike. And God’s love to His dear children is all the

2969 same. Oh, do not try to throw the blame on God, but say, “I have had
2970 hard thoughts of Thee, O God, and I have sinned. As a father I have
2971 done for my children what I did not believe God was able and
2972 willing to do for me, and I have been lacking in childlike faith.” Oh,
2973 do believe in the love, the willingness and power of God to give you
2974 full salvation, and a change must surely come.

2975
2976 Now let us consider the Way of Restoration: how to get out of this
2977 poor experience. The prodigal repented and so must those children
2978 of God who have been living within sight of, but not enjoying, His
2979 promises. Conversion is generally sudden and a long repentance is
2980 usually a long impenitence. Many in the Church of Christ think it
2981 must take a long time to get into full salvation. Yes, it will take a
2982 long time if you are to do it yourself—indeed, you never will. No,
2983 no, friend, if you come and trust God it can be done in a moment. By
2984 God’s grace give yourself up to Him. Don’t say, “What’s the use? It
2985 will do no good”; but put yourself, as you are in sin and weakness,
2986 into the bosom of your Father. God will deliver you, and you will
2987 find that it is only one step out of the darkness into the light. Say,
2988 “Father, what a wretch I have been, in being with Thee and yet not
2989 believing Thy love to me!”

2990
2991 Yes, I come today with a call to “repent”; addressed, not to the
2992 unsaved, but to those who know what it is to be pardoned. For have
2993 you not sinned in the hard thoughts you have had of God, and is
2994 there not a longing, a thirsting and hungering after something better?
2995 Come, then, repent, and just believe that God does blot out the sin of
2996 your unbelief. Do you believe it? Oh, do not dishonor God by
2997 unbelief, but come today and confidently claim full salvation. Then
2998 trust in Him to keep you. This seems difficult to some; but there is
2999 no difficulty about it. God will shine His light upon you always,
3000 saying, “Son, thou art ever with me”; and all you have to do is to
3001 dwell in and walk in that light.
3002

3003 I began by saying there are two classes of Christians: those who
3004 enjoy full salvation, and those who do not understand about it. Well,
3005 if it is not clear to you, ask God to make it clear. But if you do
3006 understand about it, remember it is a definite act. Just let yourself go
3007 into the arms of God; hear Him say, "All is thine"; then you say,
3008 "Praise God, I believe, I accept, I give up myself to Him, and I
3009 believe God gives Himself now to me!"

3010

3011

3012

3013

3013 CHAPTER 32

3014

3015 “Ye Are the Branches”

3016

3017 “Ye are the branches” (John 15:5).

3018

3019 What a simple thing it is to be a branch— the branch of a tree, or the
3020 branch of a vine! The branch grows out of the vine, or out of the
3021 tree, and there it lives and in due time bears fruit. It has no
3022 responsibility except just to receive from the root and stem sap and
3023 nourishment. And if we only by the Holy Spirit knew our
3024 relationship to Jesus Christ, our work would be changed into the
3025 brightest and most heavenly thing upon earth. Instead of there ever
3026 being soul-weariness or exhaustion, our work would be like a new
3027 experience, linking us to Jesus as nothing else can. For, alas! is it not
3028 often true that our work comes between us and Jesus? What folly!
3029 The very work He has to do in me, and I for Him, I take up in such a
3030 way that it separates me from Christ. Many a laborer in the vineyard
3031 has complained that he has too much work, and no time for close
3032 communion with Jesus, and that his usual work weakens his
3033 inclination for prayer, and that his too much intercourse with men
3034 darkens the spiritual life. Sad thought, that the bearing of fruit should
3035 separate the branch from the vine! That must be because we have
3036 looked upon our work as something else than the branch bearing
3037 fruit. May God deliver us from every false thought about the
3038 Christian life!

3039

3040 Now, just a few thoughts about this blessed branch-life.

3041

3042 In the first place it is a life of absolute dependence. The branch has
3043 nothing: it just depends upon the vine for everything. That word,
3044 absolute dependence, is one of the most solemn and large and
3045 precious of words. A great German theologian wrote two large
3046 volumes some years ago, to show that the whole of Calvin’s
3047 theology is summed up in that one principle of absolute dependence

3048 upon God; and he was right. If you can learn every moment of the
3049 day to depend upon God, everything will come right. You will get
3050 the higher life if you depend absolutely upon God.

3051
3052 Must I understand that when I have got to work, when I have to
3053 preach a sermon, or address a Bible class, or go out and visit the
3054 poor neglected ones, that all the responsibility of the work is on
3055 Christ?

3056
3057 That is exactly what Christ wants you to understand. Christ desires
3058 that in all your work the very foundation should be the simple,
3059 blessed consciousness: Christ must care for all.

3060
3061 And how does He fulfill the trust of that dependence? He does it by
3062 sending down the Holy Spirit—not now and then only as a special
3063 gift, for remember the relation between the vine and the branches is
3064 such that hourly, daily, unceasingly, there is the living connection
3065 maintained. The sap does not flow for a time, and then stop, and then
3066 flow again, but from moment to moment the sap flows from the vine
3067 to the branches. And just so, my Lord Jesus wants me to take that
3068 blessed position as a worker, and, morning by morning and day by
3069 day and hour by hour and step by step, in every work I have to go
3070 out to, just to abide before Him in the simple, utter helplessness of
3071 one who knows nothing, and is nothing, and can do nothing.

3072
3073 Absolute dependence upon God is the secret of all power in work.
3074 The branch has nothing but what it gets from the vine, and you and I
3075 can have nothing but what we get from Jesus.

3076
3077 But secondly, the life of the branch is not only a life of entire
3078 dependence, but of deep restfulness. Oh, that little branch, if it could
3079 think, and if it could feel, and if it could speak—and if we could
3080 have a little branch today to talk to us, and if we would say: “Come,
3081 branch of the vine, tell me, I want to learn from thee how I can be a
3082 true branch of the living Vine,” what would it answer? The little

3083 branch would whisper: “Man, I hear that you are wise, and I know
3084 that you can do a great many wonderful things. I know you have
3085 much strength and wisdom given to you, but I have one lesson for
3086 you. With all your hurry and effort in Christ’s work you never
3087 prosper. The first thing you need is to come and rest in your Lord
3088 Jesus. That is what I do. Since I grew out of that vine I have spent
3089 years and years, and all I have done is just to rest in the vine. When
3090 the time of spring came I had no anxious thought nor care. The vine
3091 began to pour its’ sap into me, and to give the bud and leaf. And
3092 when the time of summer came I had no care, and in the great heat I
3093 trusted the vine to bring moisture to keep me fresh. And in the time
3094 of harvest, when the owner came to pluck the grapes, I had no care.
3095 If there was anything in the grapes not good, the owner never
3096 blamed the branch; the blame was always on the vine. And if you
3097 would be a true branch of Christ, the living Vine, just rest on Him.
3098 Let Christ bear the responsibility.”

3099
3100 You say: “Won’t that make me slothful?” I tell you it will not. No
3101 one who learns to rest upon the living Christ can become slothful,
3102 for the closer your contact with Christ the more of the Spirit of His
3103 zeal and love will be borne in upon you. But, oh! begin to work in
3104 the midst of your entire dependence by adding to it deep restfulness.
3105 A man sometimes tries and tries to be dependent upon Christ, but he
3106 worries himself about this absolute dependence: he tries and he
3107 cannot get it. But let him sink down into entire restfulness every day.

3108
3109 Rest in Christ, who can give wisdom and strength, and you do not
3110 know how that restfulness will often prove to be the very best part of
3111 your message. You plead with people and you argue, and they get
3112 the idea: There is a man arguing and striving with me. They only
3113 feel: Here are two men dealing with each other. But if you will let
3114 the deep rest of God come over you, the rest in Christ Jesus, the
3115 peace and rest and holiness of heaven, that restfulness will bring a
3116 blessing to the heart, even more than the words you speak.
3117

3118 But a third thought. The branch teaches a lesson of much
3119 fruitfulness. You know the Lord Jesus repeated that word “fruit”
3120 often in that parable; He spoke first of fruit, and then of more fruit,
3121 and then of much fruit. Yes, you are ordained not only to bear fruit,
3122 but to bear much fruit. “Herein is my Father glorified, that ye bear
3123 much fruit.” In the first place, Christ said: “I am the Vine, and My
3124 Father is the Husbandman who has charge of Me and you.” He who
3125 will watch over the connection between Christ and the branches is
3126 God; and it is in the power of God, through Christ, that we are to
3127 bear fruit.

3128
3129 O Christians! you know this world is perishing for the lack of
3130 workers. And it needs not only more workers. The workers are
3131 saying, some more earnestly than others, “We need not only more
3132 workers, but we need that our workers should have a new power, a
3133 different life—that the workers should be able to bring more
3134 blessing.”

3135
3136 What is wanting? There is wanting the close connection between the
3137 worker and the heavenly Vine. Christ, the heavenly Vine, has
3138 blessings that He could pour on tens of thousands who are perishing.
3139 Christ, the, heavenly Vine, has power to provide the heavenly
3140 grapes. But “ye are the branches,” and you cannot bear heavenly
3141 fruit unless you are in close connection with Jesus Christ.

3142
3143 Do not confound work and fruit. There may be a good deal of work
3144 for Christ that is not the fruit of the heavenly Vine. Do not seek for
3145 work only. Oh! study this question of fruit-bearing. It means the very
3146 life and the very power and the very Spirit and the very love within
3147 the heart of the Son of God—it means the heavenly Vine Himself
3148 coming into your heart and mine.

3149
3150 Stand in close connection with the heavenly Vine and say: “Lord
3151 Jesus, nothing less than the sap that flows through Thyself, nothing
3152 less than the Spirit of Thy divine life is what we ask. Lord Jesus, I

3153 pray Thee let Thy Spirit flow through me in all my work for Thee.” I
3154 tell you again that the sap of the heavenly Vine is nothing but the
3155 Holy Spirit. The Holy Spirit is nothing but the life of the heavenly
3156 Vine, and what you must get from Christ is nothing less than a
3157 strong inflow of the Holy Spirit. You need it exceedingly, and you
3158 want nothing more than that. Remember that. Do not expect Christ
3159 to give a bit of strength here, and a bit of blessing yonder, and a bit
3160 of help over there. As the vine does its work in giving its own
3161 peculiar sap to the branch, so expect Christ to give His own Holy
3162 Spirit into your heart, and then you will bear much fruit. And if you
3163 have only begun to bear fruit, and are listening to the word of Christ
3164 in the parable, “more fruit,” “much fruit,” remember that in order
3165 that you should bear more fruit you just require more of Jesus in
3166 your life and heart.

3167

3168 A fourth thought. The life of the branch is a life of close
3169 communion. Let us again ask: What has the branch to do? You know
3170 that precious, inexhaustible word that Christ used: Abide. Your life
3171 is to be an abiding life. And how is the abiding to be? It is to be just
3172 like the branch in the vine, abiding every minute of the day. There
3173 are the branches, in close communion, in unbroken communion,
3174 with the vine, from January to December. And cannot I live every
3175 day—it is to me an almost terrible thing that we should ask the
3176 question— cannot I live in abiding communion with the heavenly
3177 Vine? You say, “But I am so much occupied with other things.” You
3178 may have ten hours’ hard work daily, during which your brain has to
3179 be occupied with temporal things; God orders it so. But the abiding
3180 work is the work of the heart, not of the brain, the work of the heart
3181 clinging to and resting in Jesus, a work in which the Holy Spirit
3182 links us to Christ Jesus. Oh, do believe that deeper down than the
3183 brain, deep down in the inner life, you can abide in Christ, so that
3184 every moment you are free the consciousness will come: Blessed
3185 Jesus, I am still in Thee. If you will learn for a time to put aside
3186 other work and to get into this abiding contact with the heavenly
3187 Vine, you will find that fruit will come.

3188

3189 What is the application to our life with regard to this abiding
3190 communion? What does it mean? It means close fellowship with
3191 Christ in secret prayer. I am sure there are Christians who do long
3192 for the higher life, and who sometimes have got a great blessing, and
3193 have at times found a great inflow of heavenly joy and a great
3194 outflow of heavenly gladness; and yet after a time it has passed
3195 away. They have not understood that close, personal, actual
3196 communion with Christ is an absolute necessity for daily life. Take
3197 time to be alone with Christ. Nothing in heaven or earth can free you
3198 from the necessity for that, if you are to be happy and holy
3199 Christians.

3200

3201 Oh, how many Christians look upon it as a burden, and a tax, and a
3202 duty, and a difficulty to get much alone with God! That is the great
3203 hindrance to our Christian life everywhere. We need more quiet
3204 fellowship with God, and I tell you in the name of the heavenly Vine
3205 that you cannot be healthy branches, branches into which the
3206 heavenly sap can flow, unless you take plenty of time for
3207 communion with God. If you are not willing to sacrifice time to get
3208 alone with Him, and give Him time every day to work in you, and to
3209 keep up the link of connection between you and Himself, He cannot
3210 give you that blessing of His unbroken fellowship. Jesus Christ asks
3211 you to live in close communion with Him. Let every heart say: "O
3212 Christ, it is this I long for, it is this I choose." And He will gladly
3213 give it to you.

3214

3215 And then my last thought. The life of the branch is a life of entire
3216 surrender. This word, entire surrender, is a great and solemn word,
3217 and I believe we do not understand its meaning. But yet the little
3218 branch preaches it. "Have you anything to do, little branch, beside
3219 bearing grapes?" "No, nothing." "Are you fit for nothing?" "Fit for
3220 nothing! The Bible says that a bit of vine cannot even be used as a
3221 pen; it is fit for nothing but to be burned." "And now, what do you
3222 understand, little branch, about your relation to the vine?" "My

3223 relation is just this: I am utterly given up to the vine, and the vine
3224 can give me as much or as little sap as it chooses. Here I am at its
3225 disposal, and the vine can do with me what it likes!”

3226
3227 Oh, we need this entire surrender to the Lord Jesus Christ. This is
3228 one of the most difficult points to make clear, and one of the most
3229 important and needful points to explain—what this entire surrender

3230
3231 is. It is an easy thing for a man or a number of men to offer
3232 themselves up to God for entire consecration, and to say, “Lord, it is
3233 my desire to give up myself entirely to Thee.” That is of great value
3234 and often brings very rich blessing. But the one question I ought to
3235 study quietly is: What is meant by entire surrender? It means that
3236 just as literally as Christ was given up entirely to God, I am given up
3237 entirely to Christ. Is that too strong? Some of you think so. Some
3238 think that never can be; that just as entirely and absolutely as Christ
3239 gave up His life to do nothing but seek the Father’s pleasure, and
3240 depend on the Father absolutely and entirely, I am to do nothing but
3241 to seek the pleasure of Christ. But that is actually true. Christ Jesus
3242 came to breathe His own Spirit into us, to make us find our very
3243 highest happiness in living entirely for God, just as He did. O
3244 beloved brethren, if that is the case, then I ought to say: “Yes, as true
3245 as it is of that little branch of the vine, so true, by God’s grace, I
3246 would have it be of me. I would live day by day that Christ may be
3247 able to do with me what He will.”

3248
3249 Ah! here comes the terrible mistake that lies at the bottom of so
3250 much of our own religion. A man thinks: “I have my business and
3251 family duties, and my relations as a citizen, and all this I cannot
3252 change. And now alongside of all this I am to take in religion and the
3253 service of God as something that will keep me from sin. God help
3254 me to perform my duties properly!” That is not right. When Christ
3255 came, He came and bought the sinner with His blood. If there was a
3256 slave market here and I were to buy a slave, I should take that slave
3257 away to my own house from his old surroundings, and he would live

3258 at my house as my personal property, and I could order him about all
3259 the day. And if he were a faithful slave he would live as having no
3260 will and no interests of his own, his one care being to promote the
3261 well-being and honor of his master. And in like manner I, who have
3262 been bought with the blood of Christ, have been bought to live every
3263 day with the one thought—How can I please my Master?

3264
3265 Oh, we find the Christian life so difficult because we seek for God's
3266 blessing while we live in our own will. We would be glad to live the
3267 Christian life according to our own liking. We make our own plans
3268 and choose our own work, and then we ask the Lord Jesus to come
3269 in and take care that sin shall not conquer us too much, and that we
3270 shall not go too far wrong; we ask Him to come in and give us so
3271 much of His blessing. But our relation to Jesus ought to be such that
3272 we are entirely at His disposal, and every day come to Him humbly
3273 and straightforwardly, and say: "Lord, is there anything in me that is
3274 not according to Thy will, that has not been ordered by Thee, or that
3275 is not entirely given up to Thee?" Oh, if we would wait and wait
3276 patiently, there would spring up a relationship between us and Christ
3277 so close and so tender that we should afterwards be amazed how far
3278 distant our intercourse with Him had previously been.

3279
3280 I know there are a great many difficulties about this question of
3281 holiness; I know that all do not think exactly the same with regard to
3282 it. But that would be to me a matter of comparative indifference if I
3283 could see that all are honestly longing to be free from every sin. But
3284 I am afraid that unconsciously there are in hearts often compromises
3285 with the idea: "We cannot be without sin; we must sin a little every
3286 day—we cannot help it." Oh, that people would actually cry to God:
3287 "Lord, do keep me from sin!" Give yourself utterly to Jesus, and ask
3288 Him to do His very utmost for you in keeping you from sin.

3289
3290 In conclusion, let me gather up all in one word. Christ Jesus said: "I
3291 am the vine, ye are the branches." In other words: "I, the living One
3292 who have so completely given Myself to you, am the Vine. You

3293 cannot trust Me too much. I am the Almighty Worker, full of a
3294 divine life and power.” Christians, you are the branches of the Lord
3295 Jesus Christ. If there is in your heart the consciousness: “I am not a
3296 strong, healthy, fruit-bearing branch, I am not closely linked with
3297 Jesus, I am not living in Him as I should be”— then listen to Him
3298 saying: “I am the Vine, I will receive you, I will draw you to Myself,
3299 I will bless you, I will strengthen you, I will fill you with My Spirit.
3300 I, the Vine, have taken you to be My branches; I have given Myself
3301 utterly to you; children, give yourselves utterly to Me. I have
3302 surrendered Myself as God absolutely to you; I became Man and
3303 died for you that I might be entirely yours. Come and surrender
3304 yourselves entirely to be Mine.”

3305

3306 What shall our answer be? Oh, let it be a prayer from the depths of
3307 our heart, that the living Christ may take each one of us and link us
3308 close to Himself. Let our prayer be that He, the living Vine, shall so
3309 link each of us to Himself that we shall go on our way with our
3310 hearts singing: “He is my Vine, and I am His branch; I want nothing
3311 more— now I have the everlasting Vine.” Then when you get alone
3312 with Him, worship and adore Him, praise and trust Him, love Him
3313 and wait for His love. “Thou art my Vine, and I am Thy branch. It is
3314 enough, my soul is satisfied.” Glory to His blessed name!

3315

3316 *Andrew Murray was the second child of Andrew Murray Sr. (1794-*
3317 *1866), a Dutch Reformed Church missionary sent from Scotland to*
3318 *South Africa. In 1838, when Murray was ten, he and his brother*
3319 *John went to study in Scotland. They went to train with their uncle,*
3320 *the Rev. John Murray. In the spring of 1840 the revivalist William C.*
3321 *Burns came and spoke in Aberdeen, Scotland. Burns made a deep*
3322 *impression Andrew. Murray married Emma Rutherford in Cape*
3323 *Town, South Africa, on July 2, 1856. They had eight children*
3324 *together (four boys and four girls). Murray pastored churches in*
3325 *Bloemfontein, Worcester, Cape Town and Wellington, all in South*
3326 *Africa. He was a champion of the South African Revival of 1860.*

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