

## **Healing In The Atonement (Article II)**

The most profound statement as to God's will for healing is found in the atoning work of Jesus Christ. **The Bible teaches that Jesus' work of substitution (taking our place) on the cross includes the removal of sickness as well as the removal of sin. All will agree that whatever God has purchased on the cross, He wants all His children to possess.** There is no Christian who would claim that God wants only some to be saved; Jesus died for the sins of the whole world.

**I John 2:2** *"He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world."*

What was done on Calvary was done for all men, not just for some. **The blessings of God which are offered as a result of the cross are universal. It is important to realize that the blessing of healing promised to the children of Israel under the Old Covenant was bestowed on the basis of Calvary.** God was able to forgive sins under that Covenant because of what Jesus would do on the cross.

In the same way, God healed under that Old Covenant because Jesus was going to bear sickness and disease. **In fact, no redemptive blessing can be obtained apart from the redemptive work of God's Son.** All of God's redemptive names secure a privilege which only the cross could purchase. Thus, God's activities as the Lord that heals are accomplished on the basis of Calvary's atoning work. By linking bodily healing with the atonement, the Bible shows beyond doubt that **sickness is not the will of God;** He wants all to be well. Sickness is an oppressive result of man's fall, from which God in His mercy sent His Son to deliver us.

Throughout the Old Testament, healing is linked to atonement. When the children of Israel were plagued because of their sin, Aaron made atonement, and the plague was checked.

**Numbers 16:46-48** *"Then Moses said to Aaron, "Take your censer and put incense in it, along with fire from the altar, and hurry to the assembly to make atonement for them. Wrath has come out from the LORD; the plague has started." 47 So Aaron did as Moses said, and ran into the midst of the assembly. The plague had already started among the people, but Aaron offered the incense and made atonement for them. 48 He stood between the living and the dead, and the plague stopped."*

The punishment for their sin was stayed by the work of atonement which Aaron wrought when he stood between the dead and the living. In the book of Leviticus, the law stated that the cleansing of a leper was not complete until atonement had been made by the High Priest.

**Leviticus 14:18-20** *"The rest of the oil in his palm the priest shall put on the head of the one to be cleansed and make atonement for him before the LORD. 19 "Then the priest is to sacrifice the sin offering and make atonement for the one to be cleansed from*

*his uncleanness. After that, the priest shall slaughter the burnt offering 20 and offer it on the altar, together with the grain offering, and make atonement for him, and he will be clean."*

All the sacrifices of the Old Covenant which effected atonement are types and symbols of Jesus' Sacrifice on the cross. The people's sins were forgiven by these Sacrifices because the animal Sacrifices foreshadowed Christ's ultimate atoning work. In the same way, when atonement was made, the people were healed, because those atoning Sacrifices which brought about healing also foreshadowed Christ's death at Calvary.

Jesus' suffering and death at the hands of godless men were prophesied many hundreds of years before Jesus was even born. In the 22nd Psalm, David clearly depicts the suffering of Jesus on the cross. Numerous other Old Testament scriptures prophetically tell of the things which befell Jesus during His suffering and death.

**Psalm 41:9** *"Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me."*

**Isaiah 50:6** *"I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting."*

But of all the prophecies describing the Lord's passion, one stands out in its detail and scope. The **53rd chapter of Isaiah is a graphic description of all that Jesus suffered and accomplished in His atoning work on the cross.** This is known as the "Great Atonement Chapter" of the Old Testament, because it points directly to Calvary and what was accomplished there.

It is not surprising to find that in this great chapter about atonement, redemption from sickness is found side by side with forgiveness for and release from sin. Christ's death is seen as being effectual to release from both sin and sickness.

Careful study of the 3rd, 4th, and 10th verses of this chapter will show that these particular passages refer directly to Jesus bearing and carrying away the disease and sickness which came as a result of sin. (A study Bible with a marginal reading will verify this fact.) The words which are translated "griefs" and "sorrows" are respectively the Hebrew words "choli" and "makob." "Choli" means "sickness" and is so translated predominantly throughout the New American Standard Version of the Old Testament. Only in Isaiah 53 is it rendered "griefs." "Makob" means "pain," and is translated this way in most instances in the New American Standard Version of the Old Testament. Only three times is it rendered "sorrows," two of those times in Isaiah 53.

**Thus, we could rightfully translate Isaiah 53:3,4 10 in the following way:**

**Vs 3** *"He was despised, and forsaken of men, A man of pains, and acquainted with sickness; And like one from whom men hide their face, He was despised, and we did not esteem Him.*

**Vs 4** *Surely our sickness He Himself bore, And our pains He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted.*

**Vs 10** *But the Lord was pleased To crush Him, He made him sick."*

(Marginal readings of both the King James and New American Standard Versions.)

That sickness and pain is part of what Jesus bore on the cross is indisputable, on the basis of this passage of scripture. Christ's atoning work on the cross covers all our sicknesses and diseases, as well as our sin.

The New Testament itself verifies this translation of **Isaiah 53:4**, applying it directly to Jesus' ministry of healing those that were sick. We are told in the Gospel of Matthew that Jesus healed all who were ill "*in order that what was spoken through Isaiah the prophet might be fulfilled, saying `He Himself took our infirmities, and carried away our diseases`*" **Matthew 8:17**

Jesus' earthly healing ministry was a forerunner of His bearing sickness on the cross, just as His forgiving of sins was a forerunner of His bearing sin on the cross.

**Matthew 9:2,6** "*Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."*"

*"But so that you may know that the Son of Man has authority on earth to forgive sins. . . ." Then he said to the paralytic, "Get up, take your mat and go home."*

The words of Isaiah were **fulfilled on Calvary**, when Jesus bore not only our sins, but also all of our diseases. Jesus bore the full brunt of our sin — and the results of our sin. "*Christ redeemed us from the curse of the Law, having become a curse for us`*" **Galatians 3:13**

The curse of the Law, as listed in **Deuteronomy**, Chapter **28**, includes every form of disease that exists, Christ redeemed us from sickness by having all our sickness and pains laid on Him; He bore the curse of sickness so that we wouldn't have to.

Thus the New Testament, as well as the Old Testament, bear witness to the fact that Calvary's redemption includes release from the oppression of sickness. The Jubilee which Jesus proclaimed was a **Jubilee of release from sin, sickness, poverty, and from every other form of bondage which the devil had held man under for so many centuries.**

Release from sin and release from sickness cannot be separated; they are both part and parcel of the work of atonement. Thus Peter says, "*And He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed`*" **I Peter 2:24** Here, redemption from **sin and sickness are found side by side.** The same connection is made by the apostle James in his epistle.

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

Both Peter and James saw forgiveness of sins and healing of the body as being accomplished by the same work of Jesus, His death on the cross. When Jesus redeemed us from sin, He also redeemed us from the curse of sickness and disease!

Many in the church today ask the question, *Is healing for everyone?* The answer to this question is an emphatic **Yes!** We have shown that God's will is to heal; He sent His only Son to die so that we could be freed from sin and sickness. Nothing speaks more strongly to the universality of God's will for healing (that is, that He offers it to all who are afflicted) than the atonement. As we have said, whatever was purchased on Calvary, was purchased for **all.** There is no discrimination at the foot of the cross. "*Whoever will call upon the name of the Lord will be saved`*" **Romans 10:13**, whether in

spirit, mind or body.

Thus, to say that God will heal some, but not others, is tantamount to saying that God will save some, but not others. It is God's will that all be saved, and come to the knowledge of the truth,

**II Peter 3:9** *"The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance."*

This is so because spiritual salvation was purchased through the atonement. **Physical healing is as much a part of the atonement as forgiveness of sin, and so is also offered to all who are in need.**