

Faith Cure

DIVINE HEALING

—AS—

TAUGHT IN THE BIBLE;

SHOWING THAT CHRIST MADE ATONEMENT
FOR SICKNESS AS WELL AS FOR SIN.

"He is just the same to-day." Heb. 13:8.

GEO. R. PENNEY.

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Divine Healing

As taught in the Bible, showing that Christ
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BY GEO. R. PENNEY.

Having been requested to set forth my views and faith concerning "Divine healing" of "human sickness and diseases" by "the prayer of faith," I would say first, that it is not what is known as "mind cure" or "Christian science" so-called. "Divine healing" and "mind cure" are two entirely different things.

"Mind cure" or "Christian science" is simply "spiritualism" with a new name. Mrs. Eddy, its founder and teacher, was a spiritualistic for years before she went into what she calls "Christian science." But it is no part of the Christian religion whatever.

Christianity is founded on the divinity of Christ and His vicarious atonement on the cross for the sins of the world, His bodily resurrection from the dead on the third day, and His ascension to the right hand of God, a glorified man in heaven, as the believer's high priest, presenting His own shed blood and broken body as the ground of His intercession with God for all who believe in Him.

All this "Christian science" denies; so that I repeat the assertion, that so-called "Christian science" is no part of the Christian religion. Furthermore, all "mind cure" healers charge their patients (with some exceptions) so much a visit, usually one dollar. They teach them that there is no such thing as pain, sickness or death, if they will only persuade themselves so to believe.

God's gifts are all free, and cannot be merited or purchased, or made merchandise of by any one; and the Bible plainly teaches that there is pain, sickness and death, and will be until the end of the world.

I write thus because many suppose that "divine healing" by simply believing the promises of God, and carrying out the divine direction as taught in the New Testament, (James v: 14, 16) and "Christian science," so-called, are one and the same thing.

What, then, does the Bible teach concerning sickness and divine healing? All true Christians accept the Bible as the inspired authoritative word of God, and profess to believe it all. But the question might very properly be asked: "Do they really believe what they profess to?" Let us see.

The Bible teaches that God made the world and all things therein good, "yea, very good"; and man was made in the image of God and given dominion over the works of God, so far as this earth is concerned. He was made perfect, with a will, and hence the power of choice to believe and obey his maker, or to disbelieve and disobey him. He chose to disbelieve and disobey him, although warned of God that the penalty of disobedience would be death. So that pain, sickness and death entered our world by sin.

The Lord Jesus Christ, the second man, and the last Adam, came into the world to redeem all that was lost by the first Adam's disobedience and fall.

"The Son of man is come to seek and to save that which was lost."—Luke xix: 10.

AS SIN AND SICKNESS

both entered our world by the disobedience of one man, and as all who are born into it are no more responsible for the one than the other, God has provided a remedy co-extensive with the disease as, a free gift to all.

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."—John iii: 16.

The Lord Jesus Christ performed a double ministry while here on earth. You have to take only the most casual glance at his life to discover how constantly he exercised a double ministry. He healed the sick and forgave the sinner. He fed the hungry with bread for their bodies, and He fed the penitent with bread for their souls. He said to one suffering woman, "Thou art loosed from thine infirmity"; and to another sinning woman, "Thy sins be forgiven thee." From the day he began his earthly ministry till the day He finished it by entering into glory, two things could

be said of him, and the one just as truly as the other. "Himself took our infirmities and bare our sickness," and "Himself bare our sins in His own body on the tree."—Matt. viii: 16, 17. i. Pet. ii: 24.

Over and over again the statement is made in the Gospels. "He healed all that were sick." As many as touched him were made whole," showing conclusively that He is the healer of the bodies of His people, (i.e. of all who will believe in Him and accept Him personally by faith,) as well as the Saviour of their souls. Or, in other words, He heals their sicknesses as well as forgives their sins. The same book that declares that He bare our iniquities, just as plainly declares that He bare our infirmities and sicknesses.

"Who forgiveth all thy iniquities; who healeth all thy diseases." Psalms ciii., 3.

"They brought unto him many that were possessed with devils (demons); and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities and bare our sicknesses."—Matthew viii: 16, 17.

Here we have a divine interpretation of Isaiah liii., 4, 5, which reads:

"Surely he hath borne our griefs (literally sicknesses) and carried our sorrows, yet we did esteem him stricken of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed."

My position is simply this: If Christians accept the one statement. "That Christ bare our sins in His own body on the cross," they are bound, in order to be consistent with their own profession, to believe the other statement, that "He bare our infirmities and sicknesses" also; for the same book that declares the one just as plainly declares the other. Hence to be consistent, they must accept both statements, or else reject both, for they stand or fall together. Christians believe that the atonement of Christ was perfect, so far as bearing all their sins is concerned; and they cannot add to it by anything that they can do, but simply accept it by faith and receive full pardon for their sins.

"He was delivered for our offences, and raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ, our Lord. By grace are ye saved through

faith; and that not of yourselves: it is the gift of God; Not of works lest any man should boast."—Romans iv: 25; v: 1; vi: 23. Ephesians ii: 8-9.

IF THIS BE TRUE

of the atonement in regard to sin, that we cannot add to it by any merit or works, but simply accept healing of the soul or forgiveness and cleansing from sin by faith, it is equally true concerning sickness and disease. We are to receive healing of the body in precisely the same way that we do for the soul; by faith as the free gift of God, on the ground of the perfect atonement of Christ on the cross, who bare our sins and sickness both alike.

Why, then, take drugs to help God in the matter?

"Oh! but God uses means," says one, "and we must use all the means we can, and then ask God's blessing upon the means."

Christians would regard the same argument in regard to forgiveness of sins as an insult to God, in attempting to help God out, by adding to the perfect atonement of Christ. Why then, attempt to help God in healing the body? Drugs or medicine may be used only by the unbeliever not knowing the healing power of God; but what need has the Christian for them since God has provided a better way by laying our sicknesses on His only begotten Son, Jesus Christ our Lord and Saviour?

God does use means in saving the soul? He has sent His ministers into all the world to preach the gospel to every creature, and declares: "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned."

And again He says: "If we believe with our hearts, and confess with our mouths the Lord Jesus, we shall be saved. For whosoever shall call upon the name of the Lord shall be saved." These are the means God uses to save the soul; not to add to Christ's work of atonement, but as a simple test and expression of our faith in His death, burial and resurrection.

God also uses means in healing the bodies of his people but not those ordinarily used, *i.e.*, drugs. What, then, are the means He uses? There is but one general direction and command in the New Testament to Christians who are sick; that is found in James v., 14-16.

"Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much."

It does not say that the oil shall heal him, but "The prayer of faith shall save the sick."

It might be asked, faith in what?

I answer, faith in the atoning blood of Jesus, who bore our sicknesses on the cross.

The simple means used is only a test and expression of our faith in the power and willingness of God to heal the sick. If it be urged that such simple means looks so foolish and unreasonable, that few care to test them for fear of failure, and then they would lose their reputation and be called simpletons and fanatics by the world, I would call your attention to God's word in Isa. lvi, 8.9.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Again 1. Cor. i., 25, 27, 28:

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are: That no flesh should glory in his presence."

WE HAVE MANY ILLUSTRATIONS

of this in the word of God. *e.g.*: The children of Israel marching around Jericho and blowing their horns, and the walls falling down. (See Joshua vi.) Gideon and his 300 men, with their torches and broken pitchers, overcoming a mighty host. (See Judges vii.) Naaman, the leper, washing seven times in Jordan and was cured of leprosy. (See II. Kings v.) The bitten Israelites being cured of the poisonous bite of the serpents by looking at a piece of brass made into the form of a serpent. (See Numbers xxi.) Christ spat on the ground and made clay

of the spittle and put the clay on a blind man's eyes and told him to go and wash, and he obeyed and came seeing. See (John ix).

I do not think that any of the means used in these cases I have cited accomplished the desired results in themselves, but it was God's way, and a test of their faith, and they obeyed God, leaving the results with Him. Men would laugh at the means used in every one of these cases, and denounce all who would follow such foolish directions now as simpletons and fanatics; but the desired end was attained in each case.

God works on the same principles to-day. He is eternal and unchangeable.

It is urged by many that the day of miracles has gone by, that the directions given by God through James concerning the sick were for the early church, but not for the present time.

Where any one gets his authority for such a position will be difficult to determine; but it is very certain that he does not get his authority from God's word. And be it understood that I write only from the Christian standpoint, that the Bible is the inspired authoritative word of God to men, and our only infallible guide for our faith and practice.

In Matt. iv. 4, we read, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Again Matt xxiv., 35, "Heaven and earth shall pass away, but my word shall not pass away." Again 2 Timothy iii: 16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." In closing the inspired canon of Scripture, God declares (Revelation xxii., 18, 19) that whosoever shall add to or take from his book shall be punished. So much for the word of God.

Now a word concerning Christ himself. He said to his apostles after his resurrection, when giving them his divine commission (Matthew xxviii: 18, 20) "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them

to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world. Amen." Again Heb. xiii: 8, says "Jesus Christ the same yesterday, and to-day and for ever."

We learn from these statements that Jesus Christ and his word are divine and eternal and unchangeable; and what was true eighteen hundred years ago is true to-day. The change is not with God or His word; but with those who profess to believe in both. God Says: "With God all things are possible." Again: "All things are possible to him that believeth."

THE SIMPLE QUESTION IS

then, Do professing Christians at the present time believe the Bible in its entirety? It is very evident to those who do not profess to believe it, that they do not; and when one does believe it, he is denounced by the rest as a fool, crank, fanatic, lunatic, &c. So much for the theory of "divine healing" by "the prayer of faith."

Now what are the facts? I have been healed of a number of diseases myself. I have witnessed repeated miracles of healing the past year. I know of hundreds of cases of miraculous healing in the United States. Persons have been cured of cancer, tumors, consumption, paralysis, dropsy, spinal troubles, malarial fever, deafness, near-sightedness, toothache, rupture, nervous headache of fifteen years' standing, throat troubles of various kinds, catarrh, scarlet fever, typhoid fever, liver troubles, dyspepsia, la grippe, &c.

Many of these diseases have been cured in the church of Attleboro of which I was the pastor. Two members have been cured of la grippe within a week, instantly.

One of our members Mr. Henry W. Manchester, was in the last stage of consumption, after employing the best medical help he could find, and was healed by God.

God healed one woman in one night that I anointed and prayed for, who had been sick for years, and was nigh unto death. She had seven physicians and was pronounced incurable. She had brain trouble, spinal trouble, heart trouble, catarrh of the stomach and partial paralysis of one

side. She walked quite a distance to meeting the next night, and in four days I baptized her in the river.

I saw a woman receive her sight, in New York, in a moment who had been blind 12 years. Her name was Miss Ida Benedict.

Elder A. B. Simpson of New York, president of the Christian Alliance, was a perfect wreck physically, and was healed by God, and can testify of many cases that have come under his own personal observation that have been healed.

The same is true of Elder Charles W. Ryder of Providence, R.I. He told me that he had seen more than five hundred cases of "divine healing."

Miss Carrie Judd of Buffalo, has had a wonderful experience in the same line.

I would remark just here, that Divine Healing and holy living go together.

Let it be understood that Divine healing must be received by simple faith in the atonement of Jesus, just as we receive forgiveness of sins; and that when we receive Jesus as our life and health for the body, as well as the soul, that it is faith then every moment for the Lord's life to be made manifest in our body, in the same way as we do for the soul. (2 Cor iv, 10, 11.) It is no longer our old natural health and strength, but the Lord's life and strength in us, continued as long as we abide in Him and He in us; or in other words, so long as we continue to live holy, obedient lives. When we disobey God and sin, we lose communion with Him for the time being, and bring the soul under condemnation, and expose the body to the darts of the devil; and in this way many lose their healing for the body, just as they do their justification. Continued justification before God means continued obedience and abiding in Jesus; so with divine healing. We must not think that we shall never be tested in our bodies, after we take the Lord as our only Physician; for the devil will thrust his fiery darts at our bodies just as he does our souls. For sickness comes from the devil as in the case of Job etc. (Acts x. 38). But the Lord will not suffer us to be tempted above what we are able to bear, if we abide in Him and do not disobey or doubt him. We just take the Lord's very life and health for our bodies as we do for the soul.

And it is true of the body as of the soul, "If we resist the devil he will flee from us." God said to his people Israel (Exodus xv., 26,) "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; FOR I AM THE LORD THAT HEALETH THEE," literally Jehovah thy Physician. God is eternal and unchangeable; He was the Healer of his people Israel, and he is the Healer of his people to-day, if they will believe it. We walk by faith not by sight. "According to your faith be it unto you." It may be easier for some to trust an ungodly doctor and his medicines, than the blessed divine Saviour, who is all powerful and all loving, "Who in the days of his flesh went about doing good, healing all that were oppressed of the devil," (Acts x., 38); and whose compassion and power are just the same to-day as then; but to those who know him well, and have trusted and proved him for both body and soul, He is infinitely more preferable. "It is not a question of right or wrong as much as of necessity. Surely, if we believe the Lord alone will cure us we cannot need anything more, Jesus is enough." Praise his dear name. How strange that any of the Lord's dear people should prefer to trust puny, sinful man and his drugs, rather than the Almighty, all-loving Saviour, who healed all that came to him when here on earth, and who is just the same to-day.

Have you heard of his compassion.
When his work on earth began;
How he healed the worse diseases
That afflict the sons of men;
Blindness, palsy, plague and fever,
At his bidding fled away;
I'm glad to tell you sick ones,
He is just the same to-day.—Heb. xiii, 8.

Please hand to Dr
Buckley, and tell him
our neck & woods is full
of this faith cure business
and we would like to have
some light on the subject

R. L. Armstrong

