

Healing for Us in the Sacrifice of Jesus

Isaiah 53 is recognized as the great redemption chapter in the Hebrew Scripture that portrayed the sacrifice of Jesus. Please read it carefully. It reveals what Jesus did for us when He died and rose again from among the dead.

Interestingly, scholars proclaim often that Isaiah makes mention of healing, but that it refers to healing from sin and transgression, or what we would call, spiritual healing. They make a verse like Isaiah 53:4 refer to spiritual healing and not the physical healing it actually refers to.

Surely he hath borne our griefs (Hebrew: choli), and carried our sorrows (Hebrew: makob): yet we did esteem him stricken, smitten of God, and afflicted (Isaiah 53:4 King James Version).

Here is a much better translation:

Yet he himself bore our sicknesses (choli), and he carried our pains (makob); but we in turn regarded him stricken, struck down by God, and afflicted (Isaiah 53:4 Christian Standard Bible- CSB).

The King James Version is actually misleading. The Hebrew words for *griefs* and *sorrows* should be translated respectively as *diseases and pains*, or as above, *sicknesses* and *pains*. In fact, these words are often used in the sense of physical sickness and pain in the Hebrew Bible.

Look first at the Hebrew word *makob* translated *pains*, and how it referred to the physical sufferings of the Israelites under their Egyptian taskmasters

Then the Lord said, "I have seen the troubles my people have suffered in Egypt, and I have heard their cries when the Egyptians hurt them. I know about their pain (makob) (Exodus 3:7 ERV).

The Amplified Bible translates *makob* in amplification as *pain and suffering*. The CEB, CJB, NCV, ICB, ISV, EXB, ERV, and others translate the word as *pain*, referring to physical pain and sufferings. Others translate it *sorrows*, but again, the reference is to the physical pain and sufferings of Israel in Egypt.

The word refers to physical pain, as can be seen in Job 33:19, and in other places. I could not find one single incident where *makob* was only referring to "spiritual" pain. Even in those few places that could be construed as speaking spiritually, when the context is examined, it referred to physical pain as well.

That all means that Jesus bore in His body our physical pains so we could walk free from them, just like He suffered with our sins so we could be free from them. He

took our sins upon and in Himself so we would be empowered to “*cease from sinning.*” He took our sicknesses and was wounded by them so that we would be healed.

He himself bore our sins in his body on the tree, that we may cease from sinning and live for righteousness. By his wounds you were healed (1stPeter 2:24 NET).

The Hebrew word *choli* (sickness) in Isaiah 53:4 is even more revealing for our study. *Choli* should be translated sicknesses or diseases, that is, PHYSICAL sicknesses and diseases. Let me list a few verses where *choli* is used.

The Lord will remove all sickness (choli) from you; he will not put on you all the terrible diseases of Egypt that you know about, but he will inflict them on all who hate you (Deuteronomy 7:15 CSB).

Without question, that verse was a reference to PHYSICAL sicknesses. This is a powerful verse of a Covenant relationship with God. Some would reject this verse as “only for the Israelites” but not for us today. Those that believe that nonsense are actually saying (even if they don’t get it) that what the Israelites had under the blood of bulls, birds, sheep, and goats was better than what we have available under the eternal blood of Jesus shed for us when He became our substitute. It is blasphemous to believe such a thing, either willingly or because of deception. No, a thousand times NO! Jesus’s blood (which represents every part of His sacrifice) was superior, the best, the eternal and the supreme sacrifice. If healing from all diseases was a provision of the covenant sealed in the blood of animals, how much more is it a provision in the New Covenant sealed in the eternal Blood of the Lamb!

Go read the verses before Deuteronomy 7:15 and the ones after it. The context refers to OBEDIENCE to God’s Word and commandments, and the fact that God WANTS His people to be free of ALL sicknesses and diseases. Should we expect less as we put our trust and faith in the blood of Jesus’ sacrifice, hold fast to our testimony of what He did for us, and as we obey God’s Word and commandments? Absolutely not!

But they overcame him (the devil, dragon, and that old serpent) by the blood of the Lamb and by the word of their testimony, and they did not love their lives so much that they were afraid to die... So the dragon became enraged at the woman and went away to make war on the rest of her children, those who keep God’s commandments and hold to the testimony about Jesus (Rev. 12:11, 17 NET).

When God stated the curse that would come on the disobedient, two verses used the word *choli* referring to the curse of sicknesses and chronic illnesses.

He will bring wondrous plagues on you and your descendants, severe and lasting plagues, and terrible and chronic sicknesses (choli). (Deuteronomy 28:59 CSB)

After giving a huge list of physical sickness, pain, poverty, and destruction that would come on the disobedient (Deut. 28:15-68- known as the curse of the law or the curse that would come to those that broke God's Law)), verse 61 makes the list even bigger.

Also the Lord will bring on you every sickness (choli) and every plague which is not written in this book of this law, until you are destroyed (Deuteronomy 28:61 Amplified Bible).

The "way" that God does the "bringing" of sickness and disease is by passing judgment because of the continued disobedience of an individual, and thereby granting access to the enemy to make someone sick and infirm, or even to be destroyed. I have a lengthy series on this but it's in Spanish. It's in the 6 part series "Redención de Toda Maldición." It's important you get this cleared up in your thinking so the devil doesn't deceive you into thinking God is the author of sickness and disease.

I can't leave you with nothing here so I will give you something to "chew" on.

Remember the book of Judges? Read chapters 1 through 4. Note how many times the children of Israel rebelled against God and transgressed His laws. God would get angry, pass judgment on them, and then turn them over to their enemies. They would be oppressed, and then cry out for deliverance. God would send them a deliverer (a "judge") who would deliver them from their enemies. They would be set free and live for God for a little while, and then they would revert and rebel against God again. God would get angry because of it, pass judgment again, and again they would be turned over to the enemy. This happened numerous times, and this is the way the system of justice works.

God is THE Righteous Judge of all the earth and He never perverts justice (Genesis 18:23-26; Job 8:3, 34:12; and also read Ezekiel 18). He has to let the enemy assail those that live in darkness. It's only right or righteous for Him to allow it. The Righteous Judge has to let the enemy bring pain, sickness, and even premature death on those that refuse to follow the Lord. It would be unjust to heal, deliver, prosper, and demand freedom from harm upon those that disobey Him. A curse roams the earth, and it has the right to afflict those that refuse to obey God. That was the message of Deuteronomy 28:1-68: blessings for the obedient, and curses for the disobedient, but that was nothing new. God commanded blessing on obedient Adam and Eve, but He let them know about death and the curse that would come for disobedience (Genesis 1:26-28, 2:16, 17, 3:17).

We know from the New Testament that God did not oppress any among the many thousands Jesus healed. Acts 10:38 states that ALL Jesus healed for 3½ years were

oppressed by the devil. God did not make a one of them sick or infirm, or cause one of them to die young. The thief (the devil and demons) comes only to steal, kill, and destroy (John 10:10). Jesus nor God the Father are thieves of health and healing! Satan had always been known and called Appolyon (Greek) and Abaddon (Hebrew), and both words simply mean *destroyer* (Revelation 9:11). When Satan is finally removed from human contact and thrown into the lake that burns with fire and brimstone, there will be no more PAIN, sorrow, death, and the curse will be eradicated! (See Revelation 21:4, 22:3). The woman that was bowed over for 18 years was in that condition because of a spirit of infirmity, and Jesus stated that Satan bound her for those many years (Luke 13: 11, 16). I could go on for quite a while with this, but you must get these basics into your spirit, reject traditional thinking that blames God for disease or the lack of receiving it, and take a stand on God's Word.

Deuteronomy 28:61 (quoted above) means that just in case some sickness or plague got left out, it was also included in the list of the curses upon the disobedient. Where does that leave us in Christ? The good news is that *"Christ has set us free (redeemed or paid our debt) from the curse of the law because He was made a curse for us"* (Galatians 3:13). We no longer have to be subject to the curse, because we initially get our sins against the Covenant and Word washed away when we first come to Christ (Romans 3:22-26). Thank God that we have other mighty provisions to keep us out of the curse that roams the earth. Even when we sin, we have an Advocate with the Father, the ETERNALLY righteous Jesus our Lord. We can confess our sins before God and the blood with cleanse away sin and unrighteousness. (See 1st John 1:7-2:2.) We can be free and stay free from the curse for the disobedient because of what Jesus did and provided for every believer, IF they will partake of it and receive it. It is available right now but reception and application is up to you. Do you understand that? Repeatedly, Jesus stated to the sick that came for healing something like this, "Be it unto you according to YOUR faith" or "OUR faith has healed you", and so on.

Let's look at a few more verses with *choli* to further establish the fact that Isaiah 53:4 meant PHYSICAL sickness, and that deliverance from sickness is an integral part of our redemption in Christ.

Now it came about after these things that the son of the woman, the mistress of the house, became sick (Hebrew (chala- the root word for choli); and his sickness (choli) was so severe that there was no breath left in him (1st Kings 17:17 NASB).

The boy died from the sickness, and God used the prophet Elijah to raise him from the dead. Physical sickness and disease led to the death of this young man. When he was raised from the dead, he experienced healing and resurrection. Wow! It should be obvious he was healed of the sickness that led to his death or after resurrection; the sickness would have led to his death again. That was not the case. Healing and resurrection: a "double barrel" blessing!

One more *choli* verse to prove the physical sickness aspect for us:

The Lord will sustain him upon his sickbed; In his illness (choli), You ^[a]restore him to health (Psalms 41:3).

There can be no doubt that this is a reference to healing from physical sickness or illness. Jesus bore our PHYSICAL sicknesses on the cross. He did it to set us free! Believe it right now. Receive your healing in Jesus' mighty Name.

Note how the Psalmist stated the multi-fold benefits in redemption.

My soul, bless the Lord, and do not forget all his benefits. He forgives all your iniquity; he heals all your diseases. He redeems your life from the Pit; he crowns you with faithful love and compassion. He satisfies you with good things; your youth is renewed like the eagle (Psalms 103:2-5 CSB).

His benefits are for spirit-soul, and the body. The benefits bought and paid for by Jesus are for every realm of life, existence, and for eternity. Nothing is left out, but for the sake of our study, the phrases "He forgives ALL your iniquities," and "He heals ALL your diseases (Hebrew: *tachalu* from the root *chala* where also *choli* is derived).

Most, if not all Christians believe He forgives all our iniquities. Salvation in Christ is based on understanding that no sin is so big that the Blood of Jesus can't handle it. He bore every sin in His body on the tree. Nothing was left out. Thank God!

Yet the same Christians that believe He forgives ALL our iniquities, don't always believe the next line, that He heals ALL our diseases or sicknesses. Many reject healing or relegate it to the past. Others believe healing is God's sovereign prerogative and doesn't apply to everybody. Yet, why believe one benefit is for ALL and another one is not when the same Hebrew (and English) language is used for both! No separation is made between them and no difference is perceptible.

In other words, the same emphasis of the benefit of forgiveness available to ALL is the same stress given to healing for ALL. Again, that means one is as available as the other, and no difference between their availability is present in the verse. If you believe that He forgives ALL your iniquities, then you can believe that He heals ALL your diseases. That also means that one can be as readily received as the other. If it's God's will to forgive ALL iniquities, then it is God's will to heal ALL diseases. Let that sink into your mind and heart and allow it remove any stench of doubt and unbelief. If God want to forgive ALL, then He wants to heal ALL. One is as easy to receive as the other. How fast did you receive forgiveness? There is no reason (except entrenched unbelief) that healing shouldn't be as quick as forgiveness. These statements emphasize a great revelation, one that the Master taught in His healing ministry!

Do you remember the paralyzed man brought by four and let down through the roof before Jesus? (See Luke 5:17-26.) Jesus believed God forgives ALL your iniquities, and He said to the paralyzed man, "Friend, your sins are forgiven." The doctors of the Law and the Pharisees began to reason, "Who can forgive sins, but God alone?" They got offended at what believers know today, "He forgives ALL your iniquities." Then, Jesus blows traditional ideas about healing completely out of the water with His next statement.

R-U-READY-4-THIS?

"Which is EASIER to say, 'Your sins are forgiven you,' or to say, 'Get up and walk?'"
(Luke 17:23 NASB)

This is reminiscent of the teaching of the Psalmist in 103:3. Forgiveness and healing are both readily available, and one is as easy to receive from God as the other.

But, so that you may know that the Son of Man has authority on earth to forgive sins,"—He said to the paralytic—"I say to you, get up, and pick up your stretcher and go home." (Luke 5:24 NASB)

Within the authority of the Son of Man (Jesus) to forgive sins, there was (and is) also the authority to heal sickness and disease. Has Jesus lost His authority in anyway since He was raised from dead? No way!

After His resurrection, He didn't have less authority but even MORE!

And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth." (Matthew 28:18 NASB)

If Jesus does not heal today like He did during His ministry or in the early Church, then some of the authority of the Son of Man was lost, but it was not. He has all authority to forgive ALL, and He still has all authority to heal ALL. Here is the deathblow to traditional thoughts about healing that reject the availability of healing for ALL; He has shared that authority to forgive and heal with the Church!

"If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained" (John 20:23 NASB).

Everyone who believes me will be able to do wonderful things. By using my name they will force out demons, and they will speak new languages... They will also heal sick people by placing their hands on them (Mark 16:17, 18b CEV)

It is silly (if not the height of traditional stupidity and arrogance) to dispute the validity of Mark 16:17 and 18 based on two of the three oldest known manuscripts that exclude the Markan ending. Why? Mark 16:9-20 was an ancient part of Mark and appears in thousands of other manuscripts.¹ Mark 16:17, 18 are precisely how

Peter and John state they ministered God's healing power. They ministered to the paralytic at the Beautiful gate in the Name- healing power and authority- of Jesus. (See Acts 3:16 NASB.)

Why do I believe in the validity of Mark 16:17 and 18 so strongly? The elders of the church have been ordered to minister God's healing power to the sick.

Are any among you sick? They should send for the church elders, who will pray for them and rub olive oil on them in the name of the Lord. This prayer made in faith will heal the sick; the Lord will restore them to health, and the sins they have committed will be forgiven (James 5:14, 15 GNT).

Healing is a part of the ministry of the church to the sick. At least, that was God's intention in Christ. It's Mark 16:17 and 18 in action! Even if Mark 16:17 and 18 were not valid Bible references (and I fully believe they are), we still would have the command in James 5:14 and 15 that tells the sick and the elders what to do for healing. Make no mistake about it. These verses are not instructing suggestions, but they give divine orders for the church and its leadership. Healing ministry was commanded the church in Mark 16:17-18 and James 5:14-15. Glory to God!

I have stated for many years, "If you are a New Testament elder in a church, then healing MUST be a part of what you do." In fact, don't call yourself an elder in the church if you don't know how to pray in faith to heal the sick. That's hard, but it is the absolute truth! Frankly, I would NEVER go to a church that didn't practice the healing ministry. If a church denies healing for all and everyone, then they are deceived, and in disobedience to the great commission in Mark 16 and the orders for the church and its leadership in James 5. I want a vibrant, faith believing, healing ministering church that has understanding of the provisions of the sacrifice of Jesus! Why go to some dead and dumb church that denies the Scripture and the power of God? Don't do it. Don't waste your time there.

One more truth and we will end this article.

If we go back to our beginning text in Isaiah 53:4, it is safe to state unequivocally that the sicknesses and pains that Jesus bore were physical in nature. We are redeemed, because of what Jesus bore for us, from the curse of physical pain and sickness. Why can I be sure of this interpretation when so many scholars want to spiritualize Isaiah 53:4 into healing from sin and not physical pain and disease? We have a Holy-Spirit-inspired text interpretation of Isaiah 53:4 in the New Testament!

When evening came, people brought to Jesus many who had demons in them. Jesus drove out the evil spirits with a word and healed all who were sick. He did this to make come true what the prophet Isaiah (53:4) had said, "He himself took our sickness and carried away our diseases" (Matthew 8:16, 17 GNT).

The verses above refer to the Master's healing ministry to the sick and infirm. These were not spiritual ailments, but they were down and dirty sicknesses and diseases in the human bodies. Note that Jesus healed them all, reminiscent of "He heals ALL your diseases" in Psalms 103:3. However, here in Matthew 8:16 and 17, the writer interprets for all time that Isaiah 53:4 was speaking of deliverance from sicknesses and diseases in the body through the sacrifice of Jesus. The prophet and Mathew were referring to the sacrificial death of Christ providing healing for us.

Jesus bore you sickness and carried your diseases so that you would be healed. Receive healing today in the Name of Jesus!

Jesus Christ is the same yesterday, today, and forever (Hebrew 13:8 GNT).

¹ See <http://www.studytoanswer.net/bibleversions/markend.html#notes-29> for manuscript and patristic evidence that Mark 16:9-20 deserves to be fully accepted as part of the text. Though there are a few other viewpoints on that website that I certainly do not subscribe to, the article is quite good and revealing. Most scholars believe there is more evidence on the side of exclusion for Mark 16:9-20, but they are wrong. Paul was living proof of the validity of Mark 16:17-18 by having a healing and deliverance ministry as recorded in Acts 19:1-20 (and also Acts 13, 14, and 28), Romans 15:19, and 2nd Corinthians 12:12. Peter and John were proof of a healing ministry as recorded in Acts 3 and 5. Ananias (a disciple but not an apostle) ministered healing to Saul in Acts 8, the future apostle Paul. Stephen was a server (deacon) of tables in Acts 6, and he ministered in the miraculous power of God. What's my point? Even if Mark 16:17 and 18 were not a part of the original text, it is still ancient, and completely believable in the light of Acts, the epistles, and the divine orders of James 5. The article is no longer found at the web address above, so I am making available as a free PDF here:
https://danalanrodriguez.podbean.com/mf/web/qcqnj/Why_Mark_16-9-20_Belongs_in_the_Bible.pdf