

Salvation For The Body

By A. S. Copley

*"Bless the Lord, O my soul, and forget not all his
benefits: who forgiveth all thine iniquities; who
healeth all thy diseases."*

Psalm 103:2-3

PREFACE

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation—abbreviated WET) based on Nestle's critical text.

Note: Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.

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Then Jesus answered and said unto her, O woman, great is thy faith: Be it unto thee even as thou wilt." [Mat.15:28]

The salvation of the Lord is complete. It is for the whole man—spirit, soul, and body. Christ came to undo entirely what Satan shamefully did, and much more. His reconstruction goes as far as Satan's ruin. Let us consider several arguments in support of this view.

LOGIC OF DIVINE HEALING

If sin has ruined man and entailed sickness upon him (and who can deny that is has?), should we not expect the same remedy for sin to be appropriate for sickness, too? Why shall we turn to God for the healing of the soul, but to man for the healing of the body? Why turn to the Lord to remove the cause of sickness, and to sinful man for the removal of sickness itself? This is very unreasonable. It is truly surprising that God's people turn to ungodly physicians for the healing of their bodies. We would logically expect them to call upon Him who saved them from sin. But, God be praised; we have something stronger than logic.

PROMISES OF DIVINE HEALING

Here are several of these promises:

- Moses said to Israel:

"He shall bless thy bread and thy water and I will take sickness away from the midst of thee." [Exo.23:25]

These are splendid words for those who are suffering from indigestion, heart trouble, lung diseases, etc. Just before this, God had announced Himself, saying: *"I am the Lord thy healer (I am the Lord thy physician)"* [Exo.15:26 RV]. He did not want them to go back to Egypt for help, for *"vain is the help of man"* [Psa.60:11b] and *"cursed is the man that trusteth in man and maketh flesh his arm"* [Jer.17:5].

"Blessed is he that considereth the poor (the weak, the sick)." [Psa.41:1a]

"The Lord will strengthen him upon the bed of languishing." [Psa.41:3]

"Thou wilt turn all his bed in his sickness," or "thou wilt help him from his sickness." [Psa.41:1, 3 German Translation]

- There are also many general promises to encourage faith in God for healing. For example:
 - *"Ask what ye will and it shall be done unto you"* [Joh.15:7].
 - *"If ye ask anything in my name, I will do it"* [Joh.14:14].

- *“Call upon me in the day of trouble: I will deliver thee” [Psa.50:15].*
- *“No good thing will he withhold from them that walk uprightly” [Psa.84:11].*

Surely healing of our bodies is included in these gracious words.

HISTORY OF DIVINE HEALING

Did God make any of these promises good? Most assuredly. The first recorded example of healing was before any such promise was given. *“God healed Abimelech and his wife and his maid servants” [Gen.20:17].* These were not believers, either. A hint at God’s purposes for the nations. God healed the bitter waters of Marah as an earnest of the healing which He immediately covenanted to give them [Exo.15:23-26]. He healed them of the deadly serpent bite in the wilderness [Num.21:7-9]. Under the ministry of the prophets, there were frequent healings. It was the most common thing for the sick to turn to the Lord and recover.

There are recorded 2 remarkable exceptions which ought to be a standing warning to all against turning from God to men for deliverance from disease.

1. First is **King Ahaziah**. Elijah said to him: *“Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-Zebub the god of Ekron (not because there is no God in Israel to inquire of His Word), therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die” [2Ki.1:2, 16].*
2. The second was **Asa**, who *“was diseased in his feet until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers” [2Ch.16:12-13].*

These 2 men died prematurely because they went to men for help.

“Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.” [Psa.22:4-5]

Only those who do not believe suffer defeat. Shall we not profit both by the faith and failures of our ancestors?

The New Testament abounds in healings by the Lord and by the hands of the apostles and disciples. At the close of His ministry, Jesus gave this sweeping announcement: *“these signs shall follow them that believe; in my name they shall cast out devils (demons)”* and *“they shall lay hands on the sick and they shall recover” [Mar.16:17a, 18b].* That was to all believers, not simply to apostles. We have not the slightest hint that it has yet been revoked. Hence, all down this present Church Age God has been saving His people from sickness and diseases. Unbelief exclaims: **“THE DAY OF MIRACLES IS PAST!”** But, the good Lord constantly disproves that statement by multitudes of testimonies everywhere.

FOUNDATION FOR DIVINE HEALING

This is of most vital importance: **ON WHAT GROUND MAY WE BELIEVE FOR THE HEALING OF OUR BODIES?** Rather, on what ground could God promise healing to us? There is one answer: Christ hath fully atoned for sicknesses as well as for sin. His redemption covers both sin and its results. It reaches as far as Satan's ruin. Hallelujah! This is typified in Numbers 21:9,

"And Moses made a serpent of brass and put it upon a pole; and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

The people had murmured. God's wrath sent serpents among them whose bite resulted in death. But when they confessed their sins, God was merciful. However, He can never show mercy, save by means of atonement, even the atonement of One whom He accepts. This fiery serpent pointed to Christ, who was made sin for us [Num.21:6-9, John.3:14, 2Co.5:21]. Israel was full of the deadly poison of sin; but to save them, God saw His Son...the embodiment of that fiery thing. He saw Him instead of them. Hence, their look of faith brought to them forgiveness of their murmurings and healing of their bodies. Here, as everywhere in the Word, sin and sickness are never divorced.

Job was delivered from his dire distress and loathsome disease when the words were exclaimed, "*I have found a ransom* (an atonement)" [Job 33:24]. Still more emphatic are these announcements:

"Surely, He hath borne our pains and carried our sicknesses."
[Isa.53:4 Rotherham]

"By whose stripes ye were healed." [1Pe.2:24b]

The unanswerable proof that these words refer to the healing of our bodies is found in Matthew 8:16-17. There Matthew is declaring that Jesus "*cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.*" In view of the death which He should afterwards die, a substitutionary death for others, for their sins and diseases, Jesus could heal all who came to Him and forgive their sins. He still does the same for all who come to Him in faith.

In making Christ sin for us, God "*condemned sin in the flesh*" [Rom.8:3], and put the flesh to death, "*our old man was crucified with him*" [Rom.6:6].

"And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." [Rom.8:10]

But if we agree with God, and count our bodies dead (hence, not healable by medicine), but look alone to Him, He "*shall also quicken your mortal bodies because of His Spirit that dwelleth in you*" [Rom.8:11]; an earnest (pledge) of a resurrection into incorruptibility.

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