Healing in the New Testament
Matthew 8:1–17
Doctrine of Healing
Summary
1. Does God heal today?

2. Does God want you healthy and well?

3. Why did Jesus and the apostles heal?

4. Was faith necessary to be healed?
Introduction

“Faith Healing” vs. Divine Healing
I. Does God Heal Today?

A. God has healed historically through different means.

1. First, we realize that God has healed *indirectly* or mediately; through a human agent.
   - Two categories: Supernatural, and natural:
     - b. Natural: This is not to be defined as miraculous. i.e., healing through medicine or surgery.

2. God has also healed *directly* without a human agent.
B. The issue is not *Does God Heal Today?* He does.

The issue is: *How has God revealed that He heals today?*

And:

Has God revealed that we should expect His intervention in our illnesses, diseases, and deformities as a *normal* experience in the Christian life?
II. Why did Jesus and the apostles heal? And was faith and/or salvation a prerequisite for healing?

A. Jesus: To present the Messianic credentials; Isa. 42:7; 29:18; 35:4–6
1. Healings were never performed merely for their physical benefit.
2. Jesus’ miracles were not performed randomly or indiscriminately. He did not always heal those who needed healing or perform on demand, but to fulfill the plan of God (John 5:3–5; Matt. 12:38–40).

3. Healing was immediate or within minutes.

4. There were an abundance of healings (Matt. 5:31).

5. Jesus healed by touch (Matt. 8:15); command (John 5:8–9), the touch of His cloak (Matt 9:20–22), spit (Mark 8:22–26).

6. Not all who were healed expressed faith or were saved (John 5; Luke 17:11–19).
B. The apostles’ apostolic healing also established the credentials of the apostles.

2 Cor. 12:12, “The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.”

Acts 3, 4, Peter and John healed the lame man to gain a hearing for the gospel.

Acts 5:12, “And at the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon’s portico.”
Where faith of the recipient was *not present* at the time of the healing.

a. The nobleman’s son (John 4:46–54), afterwards he became a believer.

b. The cripple at Bethesda (John 5:1–9), not a believer.

c. The demon-possessed man in Capernaum on the Sabbath (Mark 1:23–28).

d. The paralyzed man healed, his friends had faith, his is not mentioned (Matt. 9:2–8; Mark 2:3–12; Luke 5:18–26).

e. The centurion’s servant, the centurion had faith; no mention of the servant’s faith (Matt. 8:5–13; Luke 7:1–10).


h. The deaf-mute demon-possessed man (Matt. 9:32–33).


j. Feeding the four thousand (Matt. 15:29–31; Mark 8:1–9).

k. Healing the Canaanite woman’s daughter, the mother had faith, not the daughter (Matt. 15:21–28; Mark 7:24–30).
l. The deaf-mute in Decapolis (Mark 7:31–37).


o. Two blind men (Matt. 9:27–31).

Miracles where faith in the recipient was present:

a. Healing the leper (Matt. 8:2–4; Mark 1:40–45; Luke 5:12–16).


d. The man born blind (John 9:1–7).

f. The woman with the hemorrhage (Matt. 9:20–22; Mark 5:25–34; Luke 18:35–43).

g. One of the ten lepers responded in faith (Luke 17:11–19).


i. Second miraculous catch of fish (John 21:1–11).
Jer. 3:22 “‘Return, you backsliding children, and I will heal your backslidings.’
‘Indeed we do come to You, for You are the LORD our God.’”

אָ֣בָא rafaֿ
qal imperf 1 com sing to heal
Isa. 53:5,

“But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed” [contextually the healing is from transgressions and iniquities].