

## “TO THOSE NEEDING HEALING”

*{LESSON NUMBER 21} {5/23/2010}*

### “ATONEMENT IN THE NEW TESTAMENT”

XIX. We will now direct our attention to the New Testament.

A. We will start by reading Isa 53:4-5 KJV: **“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten 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.”**

a. The Amplified Bible translates the passage in Isaiah as follows:

**“Surely He has borne our griefs (sicknesses, weaknesses, and distresses) and carried our sorrows and pains [of punishment] ....”**

2. The Hebrew word for **“griefs”** is “choliy,” and is defined as “disease” and “sickness” in Dt 7:15; 28:61; I Ki 17:17; II Ki 1:2; 8:8; II Chron 16:12; 21:15.

a. Grief here does not mean grief in the sense of emotional sadness.

b. It means sickness, including physical sickness.

c. It is translated into Greek in Matthew 8:17 to refer to sickness, and was meant to fulfill what was spoken through the prophet Isaiah: **“He took up our infirmities and carried our diseases.”**

3. Next we see the word **“sorrow”** is translated from the Hebrew word “makob.”

a. It is rendered pain in Job 14:22; 33:19.

b. Pain is associated with sickness.

c. Matthew in 8:17 actually translates this word as “diseases.”

4. The point of this part of the lesson is to show that Jesus actually took our infirmities and diseases at the same time **he was wounded for our**

## **“TO THOSE NEEDING HEALING”**

**transgressions, and was bruised for our iniquities.**

- a. Our physical infirmities were taken by Jesus as well as our sin.

### **“TO THOSE WHO DISAGREE”**

B. Some have argued the words for **borne** and **carried** do not mean borne and carried in the same sense as atonement.

1. To all who disagree I am compelled to remind them that Isaiah uses these same words in reference to sin. **“He will bear their iniquities”** (Isa 53:11).
  - a. The word used is “cabal,” the same word used in **borne our griefs**.
2. Isaiah also mentions, **“For he “bore” the sin of many”** (Isa 53:12).
  - a. The word for **“bore”** is “nasa” the same word in **carried our sorrows**.
3. Isaiah uses exactly the same words for Christ who **bore** our sins as he does for He who bore our sicknesses.
4. How did Jesus bear our iniquities if not in the atonement?
5. Isaiah chapter 53 is clearly a reference to the atonement of Christ, and healing is included in the cures, which Christ brings.

### **“DID JESUS TAKE OUR INFIRMITIES?”**

C. A new argument I’ve heard against healing in the atonement comes from a group of preachers who write: **...the healing mentioned in Isaiah 53:4 was fulfilled during the healing ministry of Christ – before His atonement on the cross! – and consequently does not guarantee our healing today.** (Christianity in Crisis, Page 252)

1. In this book Hanegraaff assumes because Isaiah mentions the scripture in reference to the healing ministry of Christ that it has no reference to the atonement.
2. He forgets that John the Baptist called Jesus the Lamb of God before

## “TO THOSE NEEDING HEALING”

- Jesus was sacrificed.
3. Does this mean Jesus was the Lamb during his earthly ministry?
  4. Jesus is **“the Lamb that was slain from the creation of the world”** (Rev 13:8).
    - a. Jesus is considered in God’s mind to have already been slain.
    - b. If the atonement does not cover anyone born before the actual, historical crucifixion, then there is no salvation for anyone prior to the cross.
    - c. Jesus’ atonement covers everyone who has ever been born!
  5. One question to Hank, “If during Jesus earthly ministry He did not heal based on the atonement, then did He forgive sinners based on the atonement?”
    - a. He told the paralytic, **“Your sins are forgiven you.”** And then He said **“Rise and Walk”**
    - b. It’s a fact, Jesus forgave and healed.
    - c. Under what basis did Jesus forgive and heal, if not on the atonement?
  6. Besides, Matthew says, **“He took our infirmities and carried our diseases.”**
    - a. Whose infirmities and diseases did he carry, “Ours” or “theirs”? He said **Our diseases.**
    - b. Our means all of us. If **our** does not mean us today, then who was Isaiah referring to when he said He was **wounded for our transgressions, he was bruised for our iniquities?**
  7. Pastor Hank is grabbing for straws to build his doctrine.
    - a. A straw house will not stand.

## “REDEEMED FROM THE CURSE”

## **“TO THOSE NEEDING HEALING”**

D. One of my favorite faith building scripture is found in Galatians 3:13:

**“Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a tree.”**

1. There are many today who know Christ redeemed them from sin but few know He redeemed them from **the curse fo the law.**
2. Paul had in mind the curse uttered at the top Mount Ebal.
  - a. Several curses were included such as fever, inflammation, painful boils, sever and lingering illnesses, diseases of Egypt, and every kind of sickness not recorded in the Book of the Law. (See Deut 28)
3. Now if Jesus Christ redeemed you from the curses, then why should you continue to carry them?
  - a. No reason you should.
  - b. Stand against these curses based on your covenant ringt.
  - c. Read Deuteronomy chapter 28. You are redeemed from every curse mentioned. Praise God!

E. Hank Hanegraaff tries to wreck our faith again.

1. Concerning the passage in Galatians 3:13 about Christ redeeming you from the curse of the law, he writes: **When Paul refers to being redeemed from the “curse” of the law, there is not even the slightest possibility that he is referring to the “curses” described in Deuteronomy 28 (IBID, page 251)**
2. Is that right! Isn’t that interesting. According to Hank, Paul was not referring to even the “slightest possibility that he is referring to the “curses” described in Deuteronomy 28.”
3. If that is true, then Hank will have a hard time explaining why Paul quoted from Deuteronomy 27 in this very passage: **All who rely on observing the law are under a curse, for it is written: “Cursed is**