

# The Healing Covenant

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## I. Introductory Remarks.

The purpose of this message is to establish God's Word concerning healing. Healing has been a part of every covenant that God has made with man; and especially the New Covenant of which we are now under.

It is important to understand the covenant that God has made with us concerning our healing. When we are in agreement with God and His covenant, then our faith is able to be released in a proper way to receive that which God has provided for us.

My desire is that through this message you will receive a deposit of faith that will allow you to walk in a greater victory in the area of healing.

### 1. The Example of Abraham.

#### **Abraham is called the Father of our Faith. Why?**

Because he was a man of tremendous faith in God and the covenant God had established with him. He was fully persuaded or convinced in his heart that what God has promised He was able to perform. This is the key to our faith as well.

***Romans 4:20-21** He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, <sup>21</sup>and being fully convinced that what He had promised He was also able to perform.*

The key to Abraham's faith was that he was fully convinced or persuaded that God was able to perform on his behalf.

- **We have an awesome account of Abraham and his unwavering faith.**

In Genesis 22:1-13 we have the story of where Abraham is being tested by God told to go and sacrifice his only son, Isaac.

***Genesis 22:2** Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and **offer him there as a burnt offering** on one of the mountains of which I shall tell you."*

**Genesis 22:5** *And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and **we will come back to you.**"*

**Genesis 22:8** *And Abraham said, "My son, **God will provide for Himself the lamb for a burnt offering.**" So the two of them went together.*

- **Abraham makes two powerful confessions of faith.**

1. "The lad and I will go yonder and worship, and we will come back to you – Vs. 5."
2. "My son, God will provide for Himself the lamb for the burnt offering – Vs 8."

Was Abraham speaking out of presumption or were his two powerful confessions of faith based on something substantial?

- **Abraham's faith was based on the covenant God has already previously established with him.**

Abraham had already been walking with God in faith in relationship to this covenant when God spoke to him about sacrificing his son, Isaac.

God had told him that it would be through Isaac that his promise and covenant would be established.

**Genesis 17:19-20** *Then God said: "No, Sarah your wife shall bear you a son, and **you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him.**"<sup>20</sup> "And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation.*

At this point in Abraham's life, Isaac was still without a wife and offspring. Abraham is basing his confessions of faith on the promise God had already given to him.

Even though the circumstances of the moment seem in total contradiction to the covenant God had established with him, he continued to obey God, but based his confession and faith on the covenant, not the circumstances. As a result he went on to be a man fully blessed by God.

**This is the principle of faith that God desires to establish our healing under.**

Just as Abraham believed God according to the covenant that was established with him, so must we believe according to the covenant God has established with us under His Son, Jesus Christ.

## **II. The Healing Covenant.**

As I mentioned in the opening remarks of this message, God has provided healing in all of the major covenants He has made with mankind.

In the Exodus when the Children of Israel came out of Egypt they were told to partake of the lamb. We later read in Psalms that there was not one feeble or sick person that came out of Egypt.<sup>1</sup>

In the covenant God made with David, we find in Psalm 103:2-4 that God promised to heal all their diseases.

The focus of this message, however, will be on the passage in Isaiah 53, which is a prophetic passage of Scripture concerning the ministry of the coming Messiah. In this passage we find healing as a definite part of the atonement. We also see the fulfillment of all that this passage spoke of in the ministry of Jesus Christ.

### **1. The Testimony of Healing in the Atonement – Isaiah 53:1-10.**

***Isaiah 53:4 Surely He has borne our griefs<sup>2</sup> And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.***

***Isaiah 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.***

***Isaiah 53:6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.***

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<sup>1</sup> Psalm 105:37 & Exodus 15:26

<sup>2</sup> (Griefs - 2483). choliy, khol-ee'; from H2470; malady, anxiety, calamity:--disease, grief, (is) sick (-ness). "Griefs" is literally "sicknesses."

**Isaiah 53:10** *Yet it pleased the LORD to bruise Him; **He has put Him to grief.** When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand.*

- **There are three bold statements in this passage concerning healing in the atonement.**

**Verse 4**—*He has borne our griefs.* The Hebrew word for griefs includes sicknesses.

**Verse 5**—*By His stripes we are healed.* This includes emotional and physical healing.

**Verse 10**—*He has put Him to grief.* The amplified version says “*He has put Him to grief and made Him sick.*”

- **What happened when Jesus became sin for us? We became righteous.**

**2 Corinthians 5:21** *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

In the same sense that Jesus became sin for us that we might be righteous, He also became diseased and sick for us that we might be healed and made totally whole.

This shows us that healing is as much a part of the atoning work of Christ as the removal of sin. From both sin and sickness we have redemption through the precious blood that was shed and the stripes that Jesus bore for us. He took our sicknesses as well as our sins.

If this is true, we should find the fulfillment of this in the New Testament.

## **2. The Testimony of Jesus Fulfilling the Atonement.**

**Matthew 8:16** *When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and **healed all who were sick,***

**Matthew 8:17** *that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities And bore our sicknesses."*

- **Jesus was committed to all because of the healing covenant.**

The gospels reveal very clearly that throughout the ministry of Jesus, he carried out this commitment of healing to all who came unto Him. We must also remember that Jesus is the same, yesterday and today.<sup>3</sup>

**Matthew 12:15** *But when Jesus knew it, He withdrew from there. And great multitudes followed Him, and **He healed them all.***

**Matthew 14:36** *and begged Him that they might only touch the hem of His garment. And **as many as touched it were made perfectly well.***

**Luke 6:19** *And the whole multitude sought to touch Him, for power went out from Him **and healed them all.***

- **Jesus views healing and forgiveness as being equal.**

**Mark 2:9** *"Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'?"*

Jesus saw healing someone of sickness just as easy as forgiving someone of their sins. Sin and sickness came into the world through the fall of Adam and Eve; therefore we must look for the healing of our both from our Savior.

- **The Greek words for salvation or saved show that healing is a part of the atonement.**

**“Sozo”** (verb) and **“Soteria”** (noun) are the two Greek words that are used for the term salvation or saved.<sup>4</sup>

- **We must ask ourselves the questions:**

**Question:** Since Christ “bore our sins,” how many is it God’s will to forgive?

**Answer:** *“Whoever believes.”*

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<sup>3</sup> Hebrews 13:8

<sup>4</sup> 4982. sozo, sode'-zo; from a prim. sos (contr. for obsol. saos, "safe"); to save, i.e. deliver or protect (lit. or fig.)-- heal, preserve, save (self), do well, be (make) whole.

4991. soteria, so-tay-ree'-ah; fem. of a der. of G4990 as (prop. abstr.) noun; rescue or safety (phys. or mor.)-- deliver, health, salvation, save, saving.

**Question:** Since Christ “bore our sicknesses,” how many is it God’s will to heal?

**Answer:** *“He healed them all.”*

Why is forgiveness easier to receive than healing if one is no harder than the other with Jesus? Forgiveness is much more ingrained into our belief systems than healing is.

- **Peter sees healing as something that has already been accomplished.**

**1 Peter 2:24** *who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness; **by whose stripes you were healed.***

This once again shows that healing is as much a part of the atonement and the New Testament Covenant as the forgiveness and removal of sin.

- **Jesus was committed to healing all because of the healing covenant.**

The same Bible that invites whosoever to be forgiven of his sins also invites all to be healed of their sicknesses.

The same Christ that always forgave sins, always healed sicknesses.

The same Scripture that says, *“who Himself bore our sins in His own body,”* also says, *“by whose stripes you were healed.”*

The same Scripture that says, *“Who forgives all your iniquities,”* also says, *“Who heals all your diseases.”*

- **Healing is simply the salvation of Jesus Christ having its divine action in a man’s body the same as it had its divine action in a man’s soul.**

### **III. Faith Busters.**

If all of this is true, then why is it so difficult to receive healing? Let’s look at some reasons why we don’t receive healing that easy and some factors that hinder the healing process.

- A lack of faith – It takes faith to receive healing – *Acts 14:9-10*.
- Unconfessed and unrepented sin – *Isaiah 59:2, Psalm 66:18*.
- Being double minded – not convinced – *James 1:6-8, Romans 4:20*
- Self Indulgence – *James 4:3*
- Having an indifference towards God and His purpose – *Proverbs 1:28-30*
- Building your faith on experience, circumstances or the unanswered questions concerning healing rather than the Word of God – *Romans 10:17*
- Holding to unscriptural teachings – *2 Timothy 2:15* – Many people think that sickness is a part of the Christian life because *Psalm 34:19* says, “*Many are the afflictions for the righteous.*” The word “**affliction**” used in this case has nothing to do with sickness or physical disabilities. It means trials, hardships, persecutions, temptations, etc.
- Having a pattern of negative confessions that are not in agreement with the Word of God. – *2 Corinthians 4:13*.

**2 Corinthians 4:13** *And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak,*

#### **IV. Other Factors to Consider.**

There are a number of other factors to consider as to why we don't always receive our healing, even when we may not be guilty of any of the above areas that were mentioned.

- Jesus always operated in the fullness of the Spirit and appropriated the fullness of the atonement. He was perfect in faith, which caused Him to have perfect success all of the time in His healing ministry.
- The disciples of Jesus operated under the anointing and were able to heal people as well, but there were times when they didn't. Because of their lack of faith and perfection people were not always healed. In *1 Timothy 4:20*, Paul left Trophimus sick. In *1 Timothy 5:23* he made reference to Timothy's frequent infirmities as well.
- Paul realized his lack of perfection and lack of faith, but still made a commitment to press on to God's perfect will – *Philippians 3:12-16*.

- This should be our testimony as well. When we do not appropriate God's healing power, we shouldn't get under condemnation, but rather press forward to that which Christ has apprehended for us.
- We have not yet appropriated the fullness of the atonement provision in our lives. Even though Jesus made full provision for us in the atonement, we have not received the fullness of our salvation, but never-the-less we press on to that which Christ Jesus has already laid hold of for us.
- Another factor to take into consideration is the fact that the Body of Christ as a whole is still in an unperfected state. The more the Body of Christ comes into the stature and fullness of Christ, the more we will be able to partake of the blessings that come from that anointing – *Ephesians 4:13,16, Psalm 133*.

## **V. The Bottom Line**

Faith and healing come from a heart that is totally convinced that it is God's will to heal all the time, because it is a part of the New Covenant he has established with us. He cannot deny Himself or altar the covenant.

**You must be fully persuaded in the same way Abraham was.**

***Psalms 89:34*** *My covenant I will not break, nor alter the word that has gone out of My lips.*