

THE BEREANS

ACTS 17:11

Mark 16:17-18

Lesson #64

Sign - Faith - Healing

11/18/2018

**Three important texts
related to faith healing and signs.**

Mark 16:17-18

Is faith healing a sign of authentic Christianity?

James 5:14-16

Is anointing oil a sign of faith healing?

2 Corinthians 12:7-10

Is faith healing a sign of God's will?



Mark 16:17-18

**Is faith healing a sign of
authentic Christianity?**



Mark 16

“15 And He said to them, “Go into all the world and preach the gospel to all creation. 16 He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. 17 **And these signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; 18 they will pick up serpents, and if they drink any deadly poison, it shall not hurt them; they will lay hands on the sick, and they will recover.”**”

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Observation #1

1. The text suggests to some that **every true Christian** will be identified by these signs:

- cast out demons
- speak with new tongues
- pick up serpents
- drink any deadly poison
- lay hands on the sick and heal them

Do any Christians demonstrate all these signs?
Nowhere else in Scripture are these the signs of faith.

2. The text could be understood to suggest that the above signs would be present **within the community of faith** but not in every person.

This seems consistent with the rest of the N.T. as well as historical experience.

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Observation #2

**Leading authorities on N.T. manuscripts
(I. Howard Marshall and Bruce Metzger)
conclude that this text is not a part of
the original Gospel of Mark.**

- Mark 16:9-20 does not appear in the **oldest and best Greek manuscripts**.
- The **ancient Fathers** show no knowledge of these verses.
- Many of the **words** (17) appear nowhere else in Mark.
- The **content** does not reflect the broader teaching of the N.T.

5

Conclusion

1. There are some texts that should not be used as a **foundation** for doctrine.
Mark 16:9-20,
1 John 5:7-8, Luke 11:2, John 7:53-8:11, Acts 20:28
2. There is **no evidence** that every believer does or could do all of what is mentioned in Mark 16:17-18.
3. Healing miracles should not be viewed as our **"promised hope"** but rather as special signs of that hope.

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James 5:14-16

Is anointing oil
a sign of faith
for healing?

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James 5

"14 Is anyone among you **sick**? Let him call for the elders of the church, and let them pray over him, **anointing** him with oil in the name of the Lord; 15 and the prayer offered in faith will **restore** the one who is **sick**, and the Lord will raise him up, and if he has committed sins, they will be forgiven him. 16 Therefore, confess your sins to one another, and pray for one another, so that you may be **healed**."

8

The Greek word (XPIO) meaning **ceremonial anointing** is not used here.

The Greek word in James 5 is (ALEIPHO) and is used of **"grooming"** or **"medicating"**.

Matt.6:17, "But you when you fast, **anoint** your head, and wash your face."

Mk.6:13 "And they were casting out many demons and were **anointing** with oil many sick people and healing them."

Lk.10,³³ "But a certain Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, ³⁴ and came to him, and **bandaged up his wounds, pouring oil and wine on them**; and he put him on his own beast, and brought him to an inn, and took care of him."

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James 5

"14 Is anyone among you **sick (weak)**? Let him call for the elders of the church, and let them pray over him, **anointing (medicating)** him with oil in the name of the Lord; 15 and the prayer offered in faith will **restore (save)** the one who is **sick (weary of mind Rev.2:3)**, and the Lord will raise him up, and if he has committed sins, they will be forgiven him. 16 Therefore, confess your sins to one another, and pray for one another, so that you may be **healed (physical or spiritual)**."

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James 5:14-16 (paraphrase)

"If anyone is spiritually weary (burned out so as not to be able to pray in faith) let him call the elders (who are spiritually strong) and let them pray in faith and medicate the weak one. (Don't let him stay down, depressed and untreated)."

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Conclusion

1. If the sick are **too weak** to pray in faith they should call the elder to pray for them.
2. Ministering to the weak and discouraged is a responsibility of the **whole church**.
3. Anointing with oil is a part of healing if understood to be "**medicinal**".
4. This text is the clearest **affirmation** of the role of medication in ministering to the afflicted.

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2 Corinthians 12:7-10

Is faith healing a
sign of God's will
in this life?



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Illnesses were not always healed.

1 Timothy 5:23

"No longer drink water *exclusively*, but use a little wine for the sake of your stomach and your frequent **ailments** (weaknesses, infirmities)."

2 Timothy 4:20

"but Trophimus I left **sick** (weakness, infirmity) at Miletus."

Galatians 4

"¹³ but you know that it was because of a **bodily illness** (weakness, infirmity) that I preached the gospel to you the first time; ¹⁴ and that which was a trial to you in my bodily condition you did not despise or loathe

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Paul's personal experience with demonic oppression.

2 Corinthians 12

"⁷ And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there **was given me** a thorn in the flesh, **a messenger of Satan to buffet me** - to keep me from exalting myself! ⁸ Concerning this **I entreated the Lord three times that it might depart from me.** ⁹ And He has said to me, "My grace is sufficient for you, for power is perfected in **weakness.**"

15

Could this be demonic affliction?

"a messenger (**angel / demon**) of Satan to buffet me"

Did not Paul pray in faith?

"I entreated the Lord three times that it might depart from me."

Could the thorn be limited to persecution?

2 Corinthians 12:10

"Therefore I am well content with **weaknesses**, with **insults**, with **distresses**, with **persecutions**, with **difficulties**, for Christ's sake; for when I am weak, then I am strong."

But

Nowhere else do the Apostles try to pray away persecution but rather welcome it as an opportunity to share Christ's suffering.

16

Paul's thorn may have included an eyesight problem.

Galatians 4

"¹³ but you know that it was because of a **bodily illness** that I preached the gospel to you the first time; ¹⁴ and that which was a trial to you in **my bodily condition** you did not despise or loathe, but you received me as an angel of God, as Christ Jesus Himself. ¹⁵ Where then is that sense of blessing you had? For I bear you witness, that if possible, you would have **plucked out your eyes and given them to me.**"

As with Job it probably included a cocktail of "weaknesses" - hindrances conditions, etc.

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The inner man can prosper while the outer man decays.

2 Corinthians 4

"7 But we have this treasure in **earthen vessels**, that the surpassing greatness of the power may be of God and not from ourselves; 8 we are **afflicted** in every way, but not **crushed**; **perplexed**, but not despairing; 9 **persecuted**, but not forsaken; **struck down**, but not destroyed; 10 always carrying about in the body the **dying** of Jesus, that the life of Jesus also may be manifested in our body. 11 For we who live are constantly being **delivered over to death** for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. 12 So death works in us, but life in you."

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2 Corinthians 4

"16 Therefore we do not lose heart, but though our **outer man is decaying**, yet our inner man is being renewed day by day. 17 For momentary, **light affliction** is producing for us an eternal weight of glory far beyond all comparison, 18 while we **look not at the things which are seen**, but at the things which are not seen; for the things which are seen are **temporal**, but the things which are not seen are **eternal**."

- Our temporal body is **not fit for eternity**.
- The breath of our **perspective** will shape our attitude toward this life.
- We should not **lose heart** in the face of temporal infirmities.

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Conclusion

1. While physical faith healing is a part of Christian ministry it is **not the most important part**.
2. We should pray for healing but also **listen to God's Spirit** and be willing to submit to higher objectives.
3. Our **temporal, physical condition** is seldom an indicator of our spiritual condition and it is never an indication of our final condition.

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