

# DIVINE HEALING

ANDREW  
MURRAY



WHITAKER  
HOUSE

The author's selection of Bible versions has been retained whenever possible, including the Revised Version when it was originally cited. The text of this book, however, has been edited for the modern reader. Words, expressions, and sentence structure have been updated for clarity and readability.

Unless otherwise indicated, all Scripture quotations are taken from the King James Version of the Holy Bible. Scripture quotations marked (RV) are taken from the Revised Version of the Holy Bible.

The forms *LORD* and *GOD* (in small caps) in Bible quotations represent the Hebrew name for God, *Yahweh* (Jehovah), while *Lord* and *God* normally represent the name *Adonai*, in accordance with the Bible version used.

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## **DIVINE HEALING**

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## PREFACE

The publication of this work may be regarded as a testimony of my faith in divine healing. After being stopped for more than two years in the exercise of my ministry, I was healed by the mercy of God in answer to the prayer of those who see in Him “*the LORD that healeth thee*” (Exodus 15:26).

This healing, granted to faith, has been the source of rich spiritual blessing to me. I have clearly seen that the church possesses in Jesus, our divine Healer, an inestimable treasure, which she does not yet know how to appreciate. I have been convinced anew of what the Word of God teaches us in this matter and of what the Lord expects of us. I am sure that if Christians learned to realize, in a practical sense, the presence of the Lord who heals in their everyday lives, their spiritual lives would thereby be developed and sanctified.

I can, therefore, no longer keep silent. This series of meditations is published to show, according to the Word of God,

that “*the prayer of faith*” (James 5:15) is the means appointed by God for the cure of the sick. My purpose is to show that this truth is in perfect accord with Holy Scriptures and that the study of this truth is essential for everyone who desires to see the Lord manifest His power and His glory in the midst of His children.

—*Andrew Murray*

# 1

## PARDON AND HEALING

*But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,)*

*Arise, take up thy bed, and go unto thine house.*

—Matthew 9:6

**M**an is a combination of opposing natures; he is at the same time spirit and matter, heaven and earth, soul and body. For this reason, on one side he is the son of God, and on the other he is doomed to destruction because of the Fall. Sin in his soul and sickness in his body bear witness to the right that death has over him. It is this twofold nature that has been redeemed by divine grace. When the psalmist called upon all that was within him to bless the Lord for His benefits, he cried, “*Bless the LORD, O my soul...who forgiveth all thine iniquities; who healeth all thy diseases*” (Psalm 103:2–3). When Isaiah foretold the deliverance of his people, he added, “*The inhabitant shall not*

say, *I am sick: the people that dwell therein shall be forgiven their iniquity*" (Isaiah 33:24).

This prediction was accomplished beyond all anticipation when Jesus the Redeemer came down to this earth. How numerous were the healings brought about by Him who had come to establish on earth the kingdom of heaven! By His own acts and, afterward, by the commands that He left for His disciples, He showed us clearly that the preaching of the gospel and the healing of the sick went together in the salvation that He came to bring. Both are given as evidence of His mission as the Messiah: "*The blind receive their sight, and the lame walk... and the poor have the gospel preached to them*" (Matthew 11:5). Jesus, who took upon Himself the soul and body of man, delivers both in equal measure from the consequences of sin.

This truth is nowhere more evident or better demonstrated than in the healing of the paralytic. The Lord Jesus began by saying to him, "*Thy sins be forgiven thee*" (Matthew 9:5), after which He added, "*Arise, take up thy bed, and go.*" The pardon of sin and the healing of sickness complete one another, for in the eyes of God, who sees our entire natures, sin and sickness are as closely united as the body and the soul.

With us, sin belongs to the spiritual domain; we recognize that sin is under God's just displeasure and that it is justly condemned by Him. Sickness, on the contrary, seems to be only a part of the present condition of our natures, having nothing to do with God's condemnation and His righteousness. Some go so far as to say that sickness is a proof of the love and grace of God.

But neither the Scripture nor Jesus Christ Himself ever speaks of sickness in this light, nor do they ever present sickness as a blessing, as proof of God's love that should be borne with patience. The Lord spoke to the disciples of various sufferings that they would have to bear, but when He spoke of sickness, it was always as an evil caused by sin and Satan from which we should be delivered. Very solemnly, He declared that every disciple of His would have to bear his cross (see Matthew 16:24), but He never taught one sick person to resign himself to being sick.

Everywhere, Jesus healed the sick; everywhere, He dealt with healing as one of the graces belonging to the kingdom of heaven. Sin in the soul and sickness in the body both bear witness to the power of Satan, and "*the Son of God was manifested, that he might destroy the works of the devil*" (1 John 3:8).

*Jesus came to deliver men from sin and sickness so that He might make the love of the Father known. In His actions, in His teaching of the disciples, and in the work of the apostles, pardon and healing were always found together.*

Jesus came to deliver men from sin and sickness so that He might make the love of the Father known. In His actions, in His teaching of the disciples, and in the work of the apostles, pardon and healing were always found together. Their appearance depended on the development, or the faith, of those to

whom they spoke. Sometimes healing prepared the way for the acceptance of forgiveness; sometimes forgiveness preceded healing, which, coming afterward, sealed it.

In the early part of His ministry, Jesus cured many of the sick, finding them eager to believe in the possibility of their healing. In this way, He sought to influence hearts to receive Him as One who could also pardon sin. When He saw that the paralytic could receive pardon at once, He pardoned him, because that was of the greatest importance. Then came the healing, which put a seal on the pardon he had been given.

We see, in the accounts given in the Gospels, that it was more difficult for the Jews at that time to believe in the pardon of their sins than in divine healing. Now, it is just the opposite. The Christian church has heard so much preaching about the forgiveness of sins that the thirsty soul easily receives this message of grace. But it is not the same with divine healing, which is rarely mentioned. The believers who have experienced it are not many.

Healing is not always given in this day as it was in those times, to the multitudes whom Christ healed without any previous conversion. In order to receive healing, it is usually necessary to begin by confessing sin and desiring to live a holy life. This is without doubt the reason people find it more difficult to believe in healing than in forgiveness. This is also why those who receive healing receive at the same time new spiritual blessings; they feel more closely united to the Lord Jesus and learn to love and serve Him better. Unbelief may attempt to separate these two gifts, but they are always united in Christ. He is

always the same Savior both of the soul and of the body, equally ready to grant pardon and healing. The redeemed may always cry, “*Bless the LORD, O my soul...who forgiveth all thine iniquities; who healeth all thy diseases*” (Psalm 103:2–3).