

Spring Session, 2015  
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Lesson 3:

# Healing School

## Lesson 3: Healing Pictures Seeing Healing in God's Scrapbook - Part 2

### 1 Corinthians 10:1-11

**1** Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, **2** all were baptized into Moses in the cloud and in the sea, **3** all ate the same spiritual food, **4** and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. **5** But with most of them God was not well pleased, for their bodies were scattered in the wilderness.

**6** Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. **7** And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play." **8** Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; **9** nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; **10** nor complain, as some of them also complained, and were destroyed by the destroyer. **11** Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.

### (Brief Review of Part 1)

As we saw last time, the Old Testament is rich in typology; images and pictures that prefigure relevant truths for us.

Here in this passage we see some of those types:

- Moses was a type or picture of Christ into whom we are baptized.
- The Red Sea crossing was a type or picture of baptism, cutting us off from the world.
- Egypt itself is a type of the world and bondage to sin from which we are brought out by
- The blood of the passover lamb which is a type of Christ's blood, spilled for the remission of our sins.

All of these are types: images that prefigure a fuller truth to be later revealed in the redemption of Christ in the New Testament.

In the Old Testament there are a number of “Healing Pictures” or types that prefigure the blessing of healing we have through the redemption of Christ.

You could call these “God’s Scrapbook of Healing” as they show pictures of a story, not in its full-grown reality as we see it in the light of the New Testament, but that prefigure the promise that is to come in full.

ILLUSTRATION: When your Granny brings out the scrapbook, we don’t see you in your full-grown maturity, but a picture that that we recognize as an image of that which is to come.

Last time we took a look at the first of these Old Testament Healing Pictures:

## **1. The Redemptive Names of God - The Jehovah Titles**

### **Exodus 6:3**

**3 I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name Lord I was not known to them.**

Here we have two very distinctive names of God mentioned, each of which reveal a different aspect of God’s eternal character and nature.

God Almighty - Hebrew: *El Shaddai* and means “God Almighty.”

This is the God Who CAN

- The God Who’s More Than Enough
- The God Who Knows No Limitation
- Who Meets Every Need By His Mighty Power

But God is about to reveal Himself in a new way to this generation - to the generation that witnesses the blood of the passover lamb and the deliverance that follows.

Lord - Hebrew - Jehovah or Yaweh. More particularly this is the Tetragrammaton, the unspeakable NAME of God, usually translated as LORD in your Bibles.

This name is composed of four consonants YHWH (the vowels are merely inferred).

In the Hebrew it's Yaweh, but the Latin version, which many of us are familiar with is Jehovah.

Jehovah is the “Redemptive Name of God”

There are seven of these “Redemptive Names.” Seven compound, covenant-keeping names, each of which reveal of different aspect of God’s redemptive disposition toward us.

Once again, they are as follows (in no particular order):

- Jehovah-Shammah - the Lord is Present
- Jehovah-Shalom - the Lord our Peace
- Jehovah-Ra-ah - the Lord our Shepherd
- Jehovah-Jireh - the Lord our Provider
- Jehovah-Nissi - the Lord our Banner/Victory
- Jehovah-Tsidkenu - the Lord our Righteousness
- Jehovah-Rapha - the Lord our Healer

From *Christ the Healer*, F.F. Bosworth

“On pages 6 and 7 of the Scofield Bible, Mr. Scofield, in his footnote on the redemptive names, says that the name “Jehovah is distinctly the redemption name of Deity,” and means “the self-existent One who reveals Himself.” These seven redemptive names, he says, point to “a continuous and increasing self-revelation.” He then says, ‘In His redemptive relation to man, Jehovah has seven compound names which reveal Him as meeting every need of man from his lost state to the end.’

Since it is His redemptive relation to us that these names reveal, they must each point to Calvary where we were redeemed. The blessing that each name reveals must be provided by the Atonement. This the Scriptures clearly teach.”

(Excerpt From: F. F. Bosworth. “Christ the Healer.” iBooks. <https://itun.es/us/7hCeO.l>)

Again, important to understand is that since these are the REDEMPTIVE NAMES of God, each of them prefigure benefits that find their ultimate fulfillment in the redemption of Christ.

As we saw, one of those names is:

**JEHOVAH-RAPHA** - The Lord Our Healer, and shows that healing is a REDEMPTIVE right, provided through the death, burial and resurrection of Jesus Christ.

**Exodus 15:25-26**

**25 So he cried out to the Lord, and the Lord showed him a tree. When he cast it into the waters, the waters were made sweet.**

**There He made a statute and an ordinance for them, and there He tested them, 26 and said, “If you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am the Lord who heals you. (Jehovah-Rapha)**

Likewise we see New Testament assurance that this is something we can appropriate BY FAITH, like all redemptive promises.

**James 5:14-15**

**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 of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.**

**1 Peter 2:24**

**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.**

Now, starting with this same passage in Exodus that reveals God’s covenant name, Jehovah-Raph, we see yet again another beautiful type of healing in redemption.

## **2. The Healing of the Bitter Waters of Mara**

**Exodus 15:22-26**

**22 So Moses brought Israel from the Red Sea; then they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water. 23 Now when they came to Marah, they could not drink the waters of Marah, for they were bitter. Therefore the name of it was called Marah. 24 And the people complained against Moses, saying, “What shall we drink?” 25 So he cried out to the Lord, and the Lord showed him a tree. When he cast it into the waters, the waters were made sweet.**

**There He made a statute and an ordinance for them, and there He tested them, 26 and said, “If you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am the Lord who heals you.”**

There are several things worth noting in this passage which is known as “the healing of the bitter waters of Mara.”

As we said before, this is where God made a covenant of healing with the people of Israel to whom He had said He was going to reveal Himself as Jehovah (Exodus 6:3).

The very first covenant Name by which He reveals Himself after the coming out of Egypt is Jehovah-Rapha, the “Lord our Healer.”

In other words, after the application of the blood of the passover lamb, which is a type of the removal of judgment for sin, and the passing of the Red Sea, which is a type or picture of baptism into Christ, we have the establishing the healing covenant.

This lines up with what David said in Psalm 103:3,  
“Who forgives all your iniquities,  
Who heals all your diseases.”

After forgiveness comes the provision of healing.

But notice this other picture of Calvary in this healing covenant:

**“25 So he (Moses) cried out to the Lord, and the Lord showed him a tree. When he cast it into the waters, the waters were made sweet.”**

In other words, when the tree was cast into the waters, the waters were “healed”.

The tree is a type or picture of the cross in scripture.

### **Galatians 3:13**

**13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”)**

So, we see that it is through the cross, where Jesus paid the price for our sins, that healing was made available. If not so, why use such a clear type of the cross to introduce the healing covenant?

Again, this is significant, because if healing came through the cross, it was provided for in the redemption of Jesus Christ and thus available for every child of God, just as surely as forgiveness and the new birth.

We will see this image of the cross again in the next type we study:

### 3. The Brazen Serpent

**John 3:14**

**14 And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,**

Jesus here reveals himself to be the fulfillment of an Old Testament type (called an “anti-type”).

**Numbers 21:4-9**

**4 Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way. 5 And the people spoke against God and against Moses: “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread.” 6 So the Lord sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.**

**7 Therefore the people came to Moses, and said, “We have sinned, for we have spoken against the Lord and against you; pray to the Lord that He take away the serpents from us.” So Moses prayed for the people.**

**8 Then the Lord said to Moses, “Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live.” 9 So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.**

First of all, we see that the sin of the people brought with it physical consequences.

This is true of original sin as well.

**Romans 5:12**

**12 Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—**

Sickness and disease are *incipient* death, or the manifestation of the principle of death working in the human body, thus, sickness and disease entered into the human experience because of sin.

John Alexander Dowie, “Sickness is the foul offspring of its mother, sin, and its father, Satan.”

Therefore, since sickness and disease came into the human experience because of sin, the remedy can only ultimately be found in the redemption where our sin was paid for.

God did not “remove” the serpents, but rather provided a type or picture of redemption by which the people could find healing.

#### **Numbers 21:8-9**

**8 Then the Lord said to Moses, “Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live.” 9 So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.**

This had to be the look of faith, because they had to be willing to go to wherever the brazen serpent was and look at it believing it would be their remedy.

Jesus not only revealed that He was the fulfillment of that type, but showed us clearly that the brazen serpent was a picture of the cross.

#### **John 3:14**

**14 And as Moses lifted up the serpent in the wilderness, EVEN SO MUST THE SON OF MAN BE LIFTED UP,**

This phrase, “even so must the Son of Man be lifted up” is a reference to the crucifixion.

#### **John 12:32-33**

**32 And I, if I am lifted up from the earth, will draw all peoples to Myself.” 33 This He said, SIGNIFYING BY WHAT DEATH HE WOULD DIE.**

This was an allusion to the cross!

**QUESTION:** Why was Jesus put on that cross for us?

**ANSWER:** Because He was made to be sin with our sin (2 Corinthians 5:21) to bear our judgment.

The bronze serpent was a type or picture of that:

- Bronze the metal of judgment
- The serpent the picture of sin

So, in John 3:14, Jesus is clearly saying that just as Moses lifted up the serpent in the wilderness so that the Children of Israel could find healing in that type, so He would be lifted up in the same manner, bearing our judgment that we might be redeemed.

If there was healing in the TYPE of Christ, HOW MUCH MORE should be expect to find healing in its fulfillment!

If healing is not found through the cross, again, then why use a clear picture of the cross and redemption to provide an atonement for sin which included the healing of the people?

The scriptures seem to be shouting to us that there is healing in the cross!

#### **4. The Passover Lamb**

##### **Exodus 12:1-14**

**1** Now the Lord spoke to Moses and Aaron in the land of Egypt, saying, **2** “This month shall be your beginning of months; it shall be the first month of the year to you. **3** Speak to all the congregation of Israel, saying:“On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. **4** And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb. **5** Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. **6** Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. **7** And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. **8** Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. **9** Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails. **10** You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. **11** And thus you shall eat it:with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the Lord's Passover.

**12** “For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment:I am the Lord. **13** Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.

**14** ‘So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance.

The most conspicuous type of Christ in the Old Testament is the Passover Lamb.

Indeed, EVERY animal sacrifice in the Old Testament was a type of the ultimate sacrifice God made for us in His Son.



## **1 Corinthians 5:7**

**7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed CHRIST, OUR PASSOVER, was sacrificed for us.**

The details of this type, however, are comprehensive:

- The passover marks a new beginning, v.2
- The lamb had to be without blemish, v.5
- The blood had to be applied to provide atonement, v.7
- Each had to “partake of the lamb”, v.8
- They ate it ready to go, meaning that deliverance came after partaking of the lamb, v.11
- Those without the blood applied (the world), would suffer judgment.
- Those who partook of the passover were delivered from judgment and set free from bondage.

Not only was there immediate deliverance from the physical death of judgment, a “passing over” of the sins of the people, but provision and healing came with that deliverance.

## **Psalm 105:37**

**37 He also brought them out with silver and gold,  
And there was none feeble among His tribes.**

We know that the Egyptians gave them their goal and begged them to leave to avoid further judgments from God, but the scriptures also seem to indicate that there was healing in that passover meal.

There were possibly 2 million or more people who came out of Egypt with Moses, and yet the scripture declares there “was none feeble among His tribes.”

What city in America of 2 million or more doesn't have every hospital room completely filled with sick people?

## **2 Chronicles 30:13-20**

**13 Now many people, a very great assembly, gathered at Jerusalem to keep the Feast of Unleavened Bread in the second month. 14 They arose and took away the altars that were in Jerusalem, and they took away all the incense altars and cast them into the Brook Kidron. 15 Then they slaughtered the Passover lambs on the fourteenth day of the second month. The priests and the Levites were ashamed, and sanctified themselves, and brought the burnt offerings to the house of the Lord. 16 They stood in their place according to their custom, according to the Law of Moses the man of God; the priests sprinkled the blood received from the hand of the Levites. 17 For**

**there were many in the assembly who had not sanctified themselves; therefore the Levites had charge of the slaughter of the Passover lambs for everyone who was not clean, to sanctify them to the Lord. 18 For a multitude of the people, many from Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the Passover contrary to what was written. But Hezekiah prayed for them, saying, “May the good Lord provide atonement for everyone 19 who prepares his heart to seek God, the Lord God of his fathers, though he is not cleansed according to the purification of the sanctuary.” 20 And the Lord listened to Hezekiah AND HEALED THE PEOPLE.**

This is a time of revival in Judah, and the passover is being reinstitute by Hezekiah, who was a great reformer who brought the people back to God.

They are returning to their covenant with God and observing the Passover for the first time in many years.

It had been a long time since these biblical procedures had been observed, and some of the people were not ceremonially clean, but Hezekiah asked the Lord to overlook this and still provide atonement for them though the observance of Passover.

God honored that and the result was not only atonement for sin but healing as well!

This is an IRREFUTABLE proof that with the atonement came healing!

Just as spiritual death and separation from God is the spiritual consequence for sin, sickness and disease is the physical consequence.

In paying the full price for our sin, Jesus judicially delivered us from both sin and sickness!

Again and again, the redemptive types in the Old Testament from God’s Redemptive Names to the Passover Lamb shout to us that there is healing in the redemption of Jesus Christ!



