

## ~DISEASES AND TREATMENT (1863)

- Treatment In Ancient Times
- Dentistry Was Practiced In Phoenicia
- Influence Of Magic And Of False Religion
- Accuracy Of Scriptural Concepts
- Quarantine
- Figurative Application
- Coping With Illness

• The Scriptures frequently refer to illness, an unhealthy condition of the body or the mind, also to spiritual sickness, or the state of being figuratively diseased.

• While the Bible was not written primarily as a book of instruction on medical or other forms of treatment for various maladies, the information it presents on such matters is scientifically accurate. Significantly, it shows how to overcome spiritual sickness.

• Disease is a consequence of the imperfection resulting in death that was passed on to the human race by the sinner Adam.

• And to Adam he said; Because you listened to your wife's voice and took to eating from the tree concerning which I gave you this command, You must not eat from it, cursed is the ground on your account. In pain you will eat its produce all the days of your life. (Genesis 3:17)

• And thorns and thistles it will grow for you, and you must eat the vegetation of the field. (Genesis 3:18)

• In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return. (Genesis 3:19)

• That is why, just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned. (Romans 5:12)

• Yet, Yehowah directly touched Pharaoh and his household with great plagues because of Sarai, Abram's wife.

• Then Yehowah touched Pharaoh and his household with great

**plagues** because of Sarai, Abram's wife. (**Genesis 12:17**)

- **God was responsible for the boils with blisters that broke out on man and beast during the sixth blow he inflicted upon ancient Egypt.**
- **After that Yehowah said to Moses and Aaron; Take for yourselves both hands full of soot from a kiln, and Moses must toss it toward the heavens in Pharaoh's sight. (**Exodus 9:8**)**
- **And it must become a powder upon all the land of Egypt, and it must become boils breaking out with blisters upon man and beast in all the land of Egypt. (**Exodus 9:9**)**
- **So they took the soot of a kiln and stood before Pharaoh, and Moses tossed it toward the heavens, and it became boils with blisters, breaking out on man and beast. (**Exodus 9:10**)**
- **And the magic-practicing priests were unable to stand before Moses as a result of the boils, because the boils had developed on the magic-practicing priests and on all the Egyptians. (**Exodus 9:11**)**
- **He struck presumptuous Miriam with leprosy.**
- **And Yehowah's anger got to be hot against them, and he went his way. (**Numbers 12:9**)**
- **And the cloud turned away from over the tent, and, look! Miriam was struck with leprosy as white as snow. Then Aaron turned toward Miriam, and, look! She was struck with leprosy. (**Numbers 12:10**)**
- **Immediately Aaron said to Moses; Excuse me, my lord! Do not, please, attribute to us the sin in which we have acted foolishly and which we have committed! (**Numbers 12:11**)**
- **Please, do not let her continue like someone dead, whose flesh at the time of his coming out of his mother's womb is half eaten off! (**Numbers 12:12**)**
- **And Moses began to cry out to Yehowah, saying; O God, please! Heal her, please! (**Numbers 12:13**)**
- **Then Yehowah said to Moses; Were her father to spit directly in**

her face, would she not be humiliated seven days? Let her be quarantined seven days outside the camp, and afterward let her be received in. (**Numbers 12:14**)

- Accordingly Miriam was quarantined outside the camp seven days, and the people did not pull away until Miriam was received in. (**Numbers 12:15**)
- Dealt a blow to the illegitimate child of David and Bath-sheba so that it took sick and eventually died.
- Then Nathan went to his own house. And Yehowah proceeded to deal a blow to the child that the wife of Uriah had borne to David so that it took sick. (**2 Samuel 12:15**)
- And David began to seek the true God in behalf of the boy, and David went on a strict fast and came in and spent the night and lay down on the earth. (**2 Samuel 12:16**)
- So the older men of his house stood up over him to raise him up from the earth, but he did not consent and did not take bread in company with them. (**2 Samuel 12:17**)
- And it came about on the seventh day that the child gradually died. And the servants of David were afraid to tell him that the child had died, for they said; Look! While the child continued alive we did speak to him, and he did not listen to our voice, so how can we say to him; The child has died? Then he will certainly do something bad. (**2 Samuel 12:18**)
- And gave a pestilence in Israel in David's day.
- Then Yehowah gave a **pestilence** in Israel from the morning until the time appointed, so that out of the people from Dan to Beer-sheba seventy thousand persons died. (**2 Samuel 24:15**)
- All these acts of God were in upholding his name and law, and for the protection, liberation, or fatherly disciplining of his chosen people.
- However, by Yehowah's permission, Satan struck Job with a malignant boil from the sole of his foot to the crown of his head.
- Accordingly Yehowah said to Satan; There he is in your hand! Only watch out for his soul itself! (**Job 2:6**)

- So Satan went out away from the person of Yehowah and struck Job with a **malignant boil from the sole of his foot to the crown of his head.** (**Job 2:7**)
- This allowed Job to stand as an example for God's people in the matter of keeping integrity. Job was later healed by God, and his life was extended 140 years for his faithfulness.
- And Yehowah himself turned back the captive condition of Job when he prayed in behalf of his companions, and Yehowah began to give in addition all that had been Job's, in double amount. (**Job 42:10**)
- And Job continued living after this a hundred and forty years and came to see his sons and his grandsons, four generations. (**Job 42:16**)
- **Demons** were sometimes **responsible for infirmities**, as in the case of a demon-possessed **blind** and **speechless** man cured by Jesus Christ.
- Then they brought him a demon-possessed man, **blind** and **dumb**, and he cured him, so that the **dumb** man spoke and **saw**. (**Matthew 12:22**)
- But the Scriptures differentiate between normal maladies and those caused by demon possession.
- And the report about him went out into all Syria, and they brought him all those faring badly, distressed with various **diseases** and torments, demon-possessed and epileptic and paralyzed persons, and he cured them. (**Matthew 4:24**)
- After evening had fallen, when the sun had set, the people began bringing him all those who were ill and those demon-possessed. (**Mark 1:32**)
- And the whole city was gathered right at the door. (**Mark 1:33**)
- So he cured many that were ill with various sicknesses, and he expelled many demons, but he would not let the demons speak, because they knew him to be Christ. (**Mark 1:34**)

- Also, the multitude from the cities around Jerusalem kept coming together, bearing sick people and those troubled with unclean spirits, and they would one and all be cured. (**Acts of Apostles 5:16**)

### **See Also DEMON POSSESSION**

- **Failure to obey God's Word**, as in matters involving sexual morality, can **lead to illness and even death**.
- She has misled him by the abundance of her persuasiveness. By the smoothness of her lips she seduces him. (**Proverbs 7:21**)
- All of a sudden he is going after her, like a bull that comes even to the slaughter, and just as if fettered for the discipline of a foolish man. (**Proverbs 7:22**)
- Until an arrow cleaves open his liver, just as a bird hastens into the trap, and he has not known that it involves his very soul. (**Proverbs 7:23**)
- And now, O sons, listen to me and pay attention to the sayings of my mouth. (**Proverbs 7:24**)
- May your heart not turn aside to her ways. Do not wander into her roadways. (**Proverbs 7:25**)
- For many are the ones she has caused to fall down slain, and all those being killed by her are numerous. (**Proverbs 7:26**)
- The ways to Sheol her house is, they are descending to the interior rooms of death. (**Proverbs 7:27**)
- **The Israelites were warned that if they disobeyed Yehowah, he would strike them with various diseases.**
- **If you will not take care to carry out all the words of this Law that are written in this book so as to fear this glorious and fear-inspiring name, even Yehowah, your God. (**Deuteronomy 28:58**)**
- **Yehowah also will certainly make your plagues and the plagues of your offspring especially severe, great and long-lasting plagues, and malignant and long-lasting sicknesses. (**Deuteronomy 28:59**)**

- And he will indeed bring back upon you all the **diseases** of Egypt before which you got scared, and they will certainly hang onto you. (**Deuteronomy 28:60**)
- Also, any sickness and any plague that is not written in the book of this Law, Yehowah will bring them upon you until you have been annihilated. (**Deuteronomy 28:61**)
- The Bible mentions a number of **diseases** and **afflictions**. For example, the Israelites, if disobedient, would suffer with such **disorders as tuberculosis, boils, piles, eczema, and madness**.
- Yehowah will strike you with **tuberculosis** and **burning fever** and **inflammation** and **feverish heat** and the sword and scorching and **mildew**, and they will certainly pursue you until you have perished. (**Deuteronomy 28:22**)
- Yehowah will strike you with the boil of Egypt and piles and **eczema** and **skin eruption**, from which you will not be able to be healed. (**Deuteronomy 28:27**)
- Yehowah will strike you with **madness** and **loss of sight** and **bewilderment of heart**. (**Deuteronomy 28:28**)
- Yehowah will strike you with a **malignant boil** upon both knees and both legs, from which you will not be able to be healed, from the sole of your foot to the crown of your head. (**Deuteronomy 28:35**)
- The Law furnished information on diagnosing and handling cases of leprosy. (**Leviticus Chapter 13,14**) A descendant of Aaron who had **ringworm** was barred from performing priestly functions, and an animal with it was unacceptable for sacrifice.
- Speak to Aaron, saying; No man of your seed throughout their generations in whom there proves to be a defect may come near to present the bread of his God. (**Leviticus 21:17**)
- Or **hunchback** or thin or **diseased** in his **eyes** or **scabby** or having **ringworms** or having his **testicles broken**. (**Leviticus 21:20**)
- No case of **blindness** or **fracture** or having a **cut** or **wart** or **scabbiness** or **ringworm**, none of these must you present to

Yehowah, and no offering made by fire from them must you put upon the altar for Yehowah. ([Leviticus 22:22](#))

- **Jesus Christ, by God's power, cured congenital blindness**
- Now as he was passing along he saw a man **blind from birth**. ([John 9:1](#))
- And his disciples asked him; Rabbi, who sinned, this man or his parents, so that he was **born blind**? ([John 9:2](#))
- Jesus answered; Neither this man sinned nor his parents, but it was in order, that the works of God might be made manifest in his case. ([John 9:3](#))
- We must work the works of him that sent me while it is day, the night is coming when no man can work. ([John 9:4](#))
- As long as I am in the world, I am the world's light. ([John 9:5](#))
- After he said these things, he spit on the ground and made a clay with the saliva, and put his clay upon the man's eyes ([John 9:6](#))
- And said to him; Go wash in the pool of Siloam, which is translated Sent forth. And so he went off and washed, and came back seeing. ([John 9:7](#))
- **Deafness**
- Hence in answer he said to the two; Go your way, report to John what you saw and heard. The **blind** are receiving sight, the lame are walking, the lepers are being cleansed and the **deaf** are hearing, the dead are being raised up, the poor are being told the Good News. ([Luke 7:22](#))
- **Dropsy**
- And on an occasion when he went into the house of a certain one of the rulers of the Pharisees on the Sabbath to eat a meal, they were closely watching him. ([Luke 14:1](#))
- And, look! There was before him a certain man who had **dropsy**. ([Luke 14:2](#))

- So in response Jesus spoke to those versed in the Law and to the Pharisees, saying; Is it lawful on the Sabbath to cure or not? **(Luke 14:3)**
- But they kept silent. With that he took hold of the man, healed him and sent him away. **(Luke 14:4)**
- **Leprosy**
- On a further occasion while he was in one of the cities, look! A man full of **leprosy**! When he caught sight of Jesus he fell upon his face and begged him, saying; Lord, if you just want to, you can make me clean. **(Luke 5:12)**
- And so, stretching out his hand, he touched him, saying; I want to. Be made clean. And immediately the leprosy vanished from him. **(Luke 5:13)**
- **Epilepsy, paralysis, and other diseases and infirmities.**
- Then he went around throughout the whole of Galilee, teaching in their synagogues and preaching the Good News of the kingdom and curing **every sort of disease** and every sort of infirmity among the people. **(Matthew 4:23)**
- And the report about him went out into all Syria, and they brought him all those faring badly, distressed with various **diseases** and torments, demon-possessed and **epileptic** and **paralyzed** persons, and he cured them. **(Matthew 4:24)**
- **On Malta, Paul healed the father of Publius, who was distressed with fever and dysentery.**
- And when we had made it to safety, then we learned that the island was called Malta. **(Acts of Apostles 28:1)**
- And the foreign-speaking people showed us extraordinary human kindness, for they kindled a fire and received all of us helpfully because of the rain that was falling and because of the cold. **(Acts of Apostles 28:2)**
- But when Paul collected a certain bundle of sticks and laid it upon the fire, a viper came out due to the heat and fastened itself on his hand. **(Acts of Apostles 28:3)**



- **When the foreign-speaking people caught sight of the venomous creature hanging from his hand, they began saying to one another; Surely this man is a murderer, and although he made it to safety from the sea, vindictive justice did not permit him to keep on living. (Acts of Apostles 28:4)**
- **However, he shook the venomous creature off into the fire and suffered no harm. (Acts of Apostles 28:5)**
- **But they were expecting he was going to swell up with inflammation or suddenly drop dead. After they waited for a long while and beheld nothing hurtful happen to him, they changed their mind and began saying he was a god. (Acts of Apostles 28:6)**
- **Now in the neighborhood of that place the principal man of the island, named Publius, had lands, and he received us hospitably and entertained us benevolently three days. (Acts of Apostles 28:7)**
- **But it happened that the father of Publius was lying down distressed with fever and dysentery, and Paul went in to him and prayed, laid his hands upon him and healed him. (Acts of Apostles 28:8)**
- **Present-day researchers sometimes endeavor to be more specific than the Bible in describing the symptoms and the **maladies** it mentions, but often their views vary considerably. However, since the Bible is the inspired Word of God, when its writers named a **disease** they were accurate.**
- **Yet at times they left afflictions unnamed. For instance, the Bible does not name the sicknesses that took the lives of the two boys thereafter restored to life by Yehowah through Elijah and Elisha.**
- **And it came about after these things that the son of the woman, the mistress of the house, fell sick, and his sickness came to be so severe that there was no breath left in him. (1 Kings 17:17)**
- **At this she said to Elijah; What do I have to do with you, O man of the true God? You have come to me to bring my error to mind and to put my son to death. (1 Kings 17:18)**

- **But he said to her; Give me your son. Then he took him from her bosom and carried him up to the roof chamber, where he was dwelling, and laid him upon his own couch. (1 Kings 17:19)**
- **And he began calling to Yehowah and saying; O Yehowah my God, is it also upon the widow with whom I am residing as an alien that you must bring injury by putting her son to death? (1 Kings 17:20)**
- **And he proceeded to stretch himself upon the child three times and call to Yehowah and say; O Yehowah my God, please, cause the soul of this child to come back within him. (1 Kings 17:21)**
- **Finally Yehowah listened to Elijah's voice, so that the soul of the child came back within him and he came to life. (1 Kings 17:22)**
- **Elijah now took the child and brought him down from the roof chamber into the house and gave him to his mother, and Elijah then said; See, your son is alive. (1 Kings 17:23)**
- **Upon that the woman said to Elijah; Now, indeed, I do know that you are a man of God and that Yehowah's word in your mouth is true. (1 Kings 17:24)**
- **However, the woman became pregnant and gave birth to a son at this appointed time the next year, just as Elisha had spoken to her. (2 Kings 4:17)**
- **And the child kept on growing up, and it came about one day that he went out as usual to his father with the reapers. (2 Kings 4:18)**
- **And he kept saying to his father; My head, O my head! At last he said to the attendant; Carry him to his mother. (2 Kings 4:19)**
- **Accordingly he carried him and brought him to his mother. And he kept sitting upon her knees until noon, and gradually he died. (2 Kings 4:20)**
- **Then she went up and laid him upon the couch of the man of the true God and closed the door upon him and went out. (2 Kings 4:21)**
- **She now called her husband and said; Do send me, please, one**

- of the attendants and one of the she-asses, and let me run as far as the man of the true God and return. (2 Kings 4:22)
- But he said; Why are you going to him today? It is not a new moon nor a Sabbath. However, she said; It is all right. (2 Kings 4:23)
  - So she saddled up the she-ass and said to her attendant; Drive and go ahead. Do not hold back for my sake from riding unless I shall have said so to you. (2 Kings 4:24)
  - And she proceeded to go and come to the man of the true God at Mount Carmel. And it came about that, as soon as the man of the true God saw her out ahead, he immediately said to Gehazi his attendant; Look! The Shunammite woman over there. (2 Kings 4:25)
  - Now run, please, to meet her and say to her; Is it all right with you? Is it all right with your husband? Is it all right with the child? To this she said; It is all right. (2 Kings 4:26)
  - When she came to the man of the true God at the mountain, she at once took hold of him by his feet. At this Gehazi came near to push her away, but the man of the true God said; Let her alone, for her soul is bitter within her, and Yehowah himself has hidden it from me and not told me. (2 Kings 4:27)
  - She now said; Did I ask for a son through my lord? Did I not say; You must not lead me to a false hope? (2 Kings 4:28)
  - Immediately he said to Gehazi; Gird up your loins and take my staff in your hand and go. In case you encounter anyone, you must not greet him, and in case anyone should greet you, you must not answer him. And you must place my staff upon the face of the boy. (2 Kings 4:29)
  - At this the mother of the boy said; As Yehowah is living and as your soul is living, I will not leave you. Therefore he got up and went with her. (2 Kings 4:30)
  - And Gehazi himself passed along before them and then put the staff upon the boys face, but there was no voice nor paying of attention. So he went back to meet him and told him, saying, The boy did not wake up. (2 Kings 4:31)

- **At last Elisha came into the house, and there the boy was dead, being laid upon his couch. (2 Kings 4:32)**
- **Then he came in and closed the door behind them both and began to pray to Yehowah. (2 Kings 4:33)**
- **Finally he went up and lay down upon the child and put his own mouth upon his mouth and his own eyes upon his eyes and his own palms upon his palms and kept bent over him, and gradually the child's flesh grew warm. (2 Kings 4:34)**
- **Then he began walking again in the house, once this way and once that way, after which he went up and bent over him. And the boy began to sneeze as many as seven times, after which the boy opened his eyes. (2 Kings 4:35)**
- **He now called Gehazi and said; Call this Shunammite woman. So he called her and she came in to him. Then he said; Lift up your son. (2 Kings 4:36)**
- **And she proceeded to come in and fall at his feet and bow down to him to the earth, after which she lifted up her son and went out. (2 Kings 4:37)**
- **It does not reveal the nature of the sickness with which Elisha was to die.**
- **As regards Elisha, he had taken **sick** with the **sickness** with which he was to die. So Jehoash the king of Israel came down to him and began to weep over his face and say; My father, my father, the war chariot of Israel and his horsemen! (2 Kings 13:14)**
- **After that Elisha died and they buried him. And there were marauding bands of the Moabites that regularly came into the land at the coming in of the year. (2 Kings 13:20)**
- **Or disclose the illness that resulted in the death of Lazarus.**
- **Now there was a certain man sick, Lazarus of Bethany, of the village of Mary and of Martha her sister. (John 11:1)**
- **It was, in fact, the Mary that greased the Lord with perfumed oil and wiped his feet dry with her hair, whose brother Lazarus was**

sick. (John 11:2)

- Therefore his sisters dispatched word to him, saying; Lord, see! The one for whom you have affection is **sick**. (John 11:3)
- But when Jesus heard it he said; This **sickness** is not with death as its object, but is for the glory of God, in order, that the Son of God may be glorified through it. (John 11:4)

### • Treatment In Ancient Times

- **Physicians, practitioners of medicine or various healing arts, were common in ancient Israel and other Biblical lands. In Egypt the physicians embalmed Israel, deceased Jacob.**
- Then Joseph fell upon the face of his father and burst into tears over him and kissed him. (Genesis 50:1)
- After that Joseph commanded his servants, the physicians, to embalm his father. So the physicians embalmed Israel. (Genesis 50:2)
- And they took fully forty days for him, for this many days they customarily take for the embalming, and the Egyptians continued to shed tears for him seventy days. (Genesis 50:3)
- The disciple Luke is called **the beloved physician**.
- Luke the **beloved physician** sends you his greetings, and so does Demas. (Colossians 4:14)
- Mark tells us of a woman who was subject to a **flow of blood** twelve years and who had been put to many pains by many physicians and had spent all her resources and had not been benefited but, rather, had got worse.
- Now there was a woman subject to a flow of blood twelve years. (Mark 5:25)
- And she had been put to many pains by many physicians and had spent all her resources and had not been benefited but, rather, had got worse. (Mark 5:26)
- When she heard the things about Jesus, she came behind in the

crowd and touched his outer garment. ([Mark 5:27](#))

- For she kept saying; If I touch just his outer garments I shall get well. ([Mark 5:28](#))
- And immediately **her fountain of blood dried up**, and she sensed in her body that she had been healed of the grievous sickness. ([Mark 5:29](#))
- Hebrew physicians apparently used some herbs and perhaps certain dietetic remedies. Balsam of Gilead, a scented oil obtained from plants in ancient Gilead, was sometimes applied to wounds, perhaps to serve antiseptic purposes or to produce a soothing effect and lessen pain.
- Go up to Gilead and get some balsam, O virgin daughter of Egypt. In vain you have multiplied the means of healing. There is no mending for you. ([Jeremiah 46:11](#))
- Suddenly Babylon has fallen, so that she is broken. Howl over her, you people. Take balsam for her pain. Perhaps she may be healed. ([Jeremiah 51:8](#))
- The use of some leaves for medicinal purposes seems to be indicated.
- And alongside the torrent there will come up, along its bank on this side and on that side, all sorts of trees for food. Their leafage will not wither, nor will their fruitage be consumed. In their months they will bear new fruit, because the water for them, it is coming forth from the very sanctuary. And their fruitage must prove to be for food and their leafage for healing. ([Ezekiel 47:12](#))
- And he showed me a river of water of life, clear as crystal, flowing out from the throne of God and of the Lamb ([Revelation 22:1](#))
- Down the middle of its broad way. And on this side of the river and on that side there were trees of life producing twelve crops of fruit, yielding their fruits each month. And the leaves of the trees were for the curing of the nations. ([Revelation 22:2](#))
- Apparently poultices were used.

- **And Isaiah went on to say; You men, take a cake of pressed dried figs. So they took and put it upon the boil, after which he gradually revived. (2 Kings 20:7)**
- **And Isaiah proceeded to say; Let them take a cake of pressed dried figs and rub it in upon the boil, that he may revive. (Isaiah 38:21)**
- **Oil was sometimes applied to soften wounds and bruises.**
- **From the sole of the foot even to the head there is no sound spot in it. Wounds and bruises and fresh stripes, they have not been squeezed out or bound up, nor has there been a softening with oil. (Isaiah 1:6)**
- **Both oil and wine at times being applied to wounds.**
- **So he approached him and bound up his wounds, pouring oil and wine upon them. Then he mounted him upon his own beast and brought him to an inn and took care of him. (Luke 10:34)**
- **Moderate drinking of wine was occasionally recommended for its cheering effect and for its medicinal properties.**
- **Give intoxicating liquor, you people, to the one about to perish and wine to those who are bitter of soul. (Proverbs 31:6)**
- **Do not drink water any longer, but use a little wine for the sake of your stomach and your frequent cases of sickness. (1 Timothy 5:23)**
- **Medicine and surgery were practiced by the ancient Egyptians, about whom the historian Herodotus wrote [II, 84], The practice of medicine is so divided among them, that each physician is a healer of one disease and no more. All the country is full of physicians, some of the eye, some of the teeth, some of what pertains to the belly, and some of the hidden diseases.**
- **In Egypt surgical techniques included cauterization to control hemorrhage, and elevating a fragment of bone that might be pressing against a person's brain in cases of skull fracture. Splints were used for broken bones, some mummies even having been discovered with splints made of tree bark fastened with bandages.**

- **And it occurred further that in the eleventh year, in the first month, on the seventh day of the month, the word of Yehowah occurred to me, saying; (Ezekiel 30:20)**
- **Son of man, the arm of Pharaoh the king of Egypt I shall certainly break, and, look! It will not be bound up at all in order to give it healing by putting a bandage on for binding it up, for it to become strong to take hold of the sword. (Ezekiel 30:21)**
- **That early Babylon had some surgeons is indicated in the Code of Hammurabi, which set certain fees of physicians and made references to a bronze operating knife.**

### **•• Dentistry Was Practiced In Phoenicia**

- **One specimen of dental work found involved the use of fine gold wire to bind together six teeth in the lower jaw. In another, a gold wire prosthesis served to bridge in teeth taken from another person.**

### **•• Influence Of Magic And Of False Religion**

- **Concerning Egypt's physicians and their remedies, *The International Standard Bible Encyclopaedia* [Vol. IV, p. 2393] states; From the ancient medical papyri which have been preserved, the largest of which is the Papyrus Ebers, we know that the medical knowledge of these physicians was purely empirical, largely magical and wholly unscientific.**
- **In spite of their ample opportunities they knew next to nothing of human anatomy, their descriptions of diseases are hopelessly crude, and three-fourths of the hundreds of prescriptions in the papyri are wholly inert. Even their art of embalming was so imperfect that few of their mummies would have remained in any other climate than that of Egypt. [Edited by J. Orr, 1960]**
- **French physician and scholar *Georges Roux* [in his book *Ancient Iraq*, 1964, pp. 305-309] states; The diagnosis and prognosis of Mesopotamian physicians were a mixture of superstition and accurate observation. There were trained professional physicians who believed that most diseases had a supernatural origin but who also considered other causes, such as contagion, food, and drink.**



- The physician sometimes referred patients to a diviner, the baru-priest, who sought to uncover the concealed sin responsible for a malady. Or, the physician sent the sufferer to the *ashipu*-priest, who employed incantations and magical rites to exorcise demons.
- **Roux observes;** The physicians of Mesopotamia, like her astronomers, founded their art upon metaphysical doctrines and thereby closed the door to a fruitful quest for rational explanations.
- The Babylonians regarded Ea as the principal god of healing. As a protection against evil spirits, they wore objects such as amulets and charms. The Greeks thought Hygeia was the goddess guarding health, and physicians in ancient Greece drew inspiration from Asclepius, or Asklepios, Aesculapius.
- The Romans associated certain deities with the curing of particular afflictions. For example, for heart pains there was Angina, and for fevers, Febris. Interestingly, a staff with a single snake wound around it was a symbol associated with the Greek god Asclepius.
- The somewhat similar caduceus, a winged staff with intertwined serpents, which is a medical emblem, is a copy of the staff shown in Roman art as being carried by the god Mercury.
- **Concerning ancient pathological concepts in general, The Interpreters Dictionary of the Bible [Vol. 1, p. 847] states;** Among primitive races, disease was either regarded as the result of hostile magic gaining a hold upon a person, or else its incidence was ascribed to the violation of a taboo.
- In either event a background of magic, sorcery, and witchcraft was presupposed where cases of intractable sickness were encountered, and such remedial measures as were undertaken inevitably involved the shaman, or medicine man.
- It was his function to divine the supernatural cause of the disease, and attempt to banish it by the use of spells, charms, drugs, and incantations. [Edited by G. Buttrick, 1962]
- **Satan afflicted Job.**
- So Satan went out away from the person of Yehowah and struck Job with a **malignant boil from the sole of his foot to the crown of his head. (Job 2:7)**

- **And that demon possession has occasionally been linked with disease.**
- **And when they came toward the crowd, a man approached him, kneeling down to him and saying; (Matthew 17:14)**
- **Lord, have mercy on my son, because he is an epileptic and is ill, for he falls often into the fire and often into the water. (Matthew 17:15)**
- **And I brought him to your disciples, but they could not cure him. (Matthew 17:16)**
- **In reply Jesus said; O faithless and twisted generation, how long must I continue with you? How long must I put up with you? Bring him here to me. (Matthew 17:17)**
- **Then Jesus rebuked it, and the demon came out of him, and the boy was cured from that hour. (Matthew 17:18)**
- **So the ancient pagans had a basis for associating at least some illness with demon possession. But, unlike them, never did faithful Hebrew priests and physicians resort to magic in an attempt to effect cures.**
- **When you are entered into the land that Yehowah your God is giving you, you must not learn to do according to the detestable things of those nations. (Deuteronomy 18:9)**
- **There should not be found in you anyone who makes his son or his daughter pass through the fire, anyone who employs divination, a practicer of magic or anyone who looks for omens or a sorcerer. (Deuteronomy 18:10)**
- **Or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. (Deuteronomy 18:11)**
- **For everybody doing these things is something detestable to Yehowah, and on account of these detestable things Yehowah your God is driving them away from before you. (Deuteronomy 18:12)**

- You should prove yourself faultless with Yehowah your God. **(Deuteronomy 18:13)**
- No magical incantations were uttered by Jesus Christ or his true followers, even when **expelling demons** in effecting cures. Upon embracing Christianity, onetime practicers of magic abandoned such demonistic activities, and certainly a Christian physician would neither employ occultism nor send a patient to a practicer of magic.
- And many of those who had become believers would come and confess and report their practices openly. **(Acts of Apostles 19:18)**
- Indeed, quite a number of those who practiced magical arts brought their books together and burned them up before everybody. And they calculated together the prices of them and found them worth fifty thousand pieces of silver. **(Acts of Apostles 19:19)**

#### •• Accuracy Of Scriptural Concepts

- Regarding Hippocrates, a Greek physician of the **Fifth and Fourth Centuries B.C.E.** who has become known as the father of modern medicine, it is said: **He had no connection with the temple hospitals of his time, which were controlled by the priests of Asclepius, the god of healing.** [The World Book Encyclopedia, 1987, Vol. 9, p. 227]
- Hippocrates was virtually contemporaneous with Malachi, but much that the Bible says about **diseases** was written by Moses about a thousand years earlier. Yet, significantly, it has been said; **The best informed medical researchers now doing the best work are arriving at the conclusion that the Bible is a very accurate scientific book.**
- The facts of life, diagnosis, treatment, and preventive medicine as given in the Bible are far more advanced and reliable than the theories of Hippocrates, many still unproven, and some found to be grossly inaccurate. [Dr. H. O. Philips, in a letter to The AMA [American Medical Association] News, published in its issue of July 10,1967]
- Concerning the Christian physician Luke, who wrote a Gospel and the book of Acts, **Dr. C. Truman Davis stated: Where medical description is given, it is meticulously accurate.**

- **Luke uses a total of twenty-three Greek technical words found in Hippocrates, Galen and other medical writings of the period. [Arizona Medicine, March 1966, Medicine and the Bible; p. 177]**
- **Health benefits often resulted from observance of the Law. For instance, it required that at a military encampment human excrement be covered over.**
- **In case you go out into camp against your enemies, you must also keep yourself from every bad thing. (Deuteronomy 23:9)**
- **In case there happens to be in you a man who does not continue clean, because of a pollution that occurs at night, he must also go outside the camp. He may not come into the midst of the camp. (Deuteronomy 23:10)**
- **And it must occur that at the falling of evening he should wash with water, and at the setting of the sun he may come into the midst of the camp. (Deuteronomy 23:11)**
- **And a private place should be at your service outside the camp, and you must go out there. (Deuteronomy 23:12)**
- **And a peg should be at your service along with your implements, and it must occur that when you squat outside, you must also dig a hole with it and turn and cover your excrement. (Deuteronomy 23:13)**
- **For Yehowah your God is walking about within your camp to deliver you and to abandon your enemies to you, and your camp must prove to be holy, that he may see nothing indecent in you and certainly turn away from accompanying you. (Deuteronomy 23:14)**
- **Thus providing considerable protection from fly-borne infectious diseases such as **dysentery** and **typhoid fever**. Contamination of food and water was guarded against, the Law specifying that anything upon which an unclean creature fell in its death was rendered unclean and requiring that certain measures be taken, including the smashing of an earthenware vessel thus contaminated.**
- **Now anything upon which any of them should fall in its death state will be unclean, whether it be some wooden vessel or a garment or a skin or sackcloth. Any vessel of which some use is**

made will be put in water, and it must be unclean until the evening and then be clean. (**Leviticus 11:32**)

- **As for any earthenware vessel into which any of them should fall, anything that is within it will be unclean, and you will smash it. (**Leviticus 11:33**)**
- **Any sort of food that may be eaten upon which water may come from it will be unclean, and any drink that may be drunk in any vessel will be unclean. (**Leviticus 11:34**)**
- **And everything upon which any of their dead bodies may fall will be unclean. Whether oven or jar stand, it is to be broken down. They are unclean, and they will become unclean to you. (**Leviticus 11:35**)**
- **Only a spring and a pit of impounded waters will continue clean, but anyone touching their dead bodies will be unclean. (**Leviticus 11:36**)**
- **And should any of their dead bodies fall upon any seed of a plant that is to be sown, it is clean. (**Leviticus 11:37**)**
- **But in case water should be put upon seed and something of their dead bodies had fallen upon it, it is unclean to you. (**Leviticus 11:38**)**
- **Significantly, it has been stated: Prophylactic considerations were basic to this legislation, which when followed would go far toward preventing the incidence of food-borne poliomyelitis, the enteric fevers, food poisoning, and the parasitic worms.**
- **Insistence on the safeguarding of a clean supply of water was the most effective means of forestalling the rise and dissemination of diseases such as amoebiasis, the fevers of the enteric group, cholera, bilharziasis, and spirochetal jaundice.**
- **These prophylactic measures, which constitute a fundamental part of any system of public health, were of particular importance for the welfare of a nation living under primitive conditions in a subtropical region of the earth. [**The Interpreter's Dictionary of the Bible, edited by G. Buttrick, 1962, Vol. 2, pp. 544,545**]**

- In his book **The Bible and Modern Medicine**, **A. Rendle Short, M.D**, pointed out that public sanitary Law existed, if at all, only in elementary form among nations that surrounded ancient Israel, and stated; It is the more surprising therefore that in a book like the Bible, alleged to be unscientific, there should be a sanitary code at all, and equally surprising that a nation just escaped from slavery, frequently overrun by enemies and carried away into captivity from time to time, should have on its statute books so wise and reasonable a code of rules of health. This has been recognized by good authorities, even those with no great interest in the religious aspect of the Bible. [London, 1953, p. 37]
- According to the Law, the hare and the pig were among animals the Israelites were not permitted to eat.
- Only this is what you must not eat among the chewers of the cud and the splitters of the hoof, the camel, because it is a chewer of the cud but is no splitter of the hoof. It is unclean for you. (Leviticus 11:4)
- Also the rock badger, because it is a chewer of the cud but does not split the hoof. It is unclean for you. (Leviticus 11:5)
- Also the hare, because it is a chewer of the cud but it does not have the hoof split. It is unclean for you. (Leviticus 11:6)
- Also the pig, because it is a splitter of the hoof and a former of a cleft in the hoof, but it itself does not chew the cud. It is unclean for you. (Leviticus 11:7)
- You must not eat any of their flesh, and you must not touch their dead body. They are unclean for you. (Leviticus 11:8)
- Regarding this, **Dr. Short** states; True, we eat the pig, the rabbit and the hare, but these animals are liable to parasitic infections and are safe only if the food is well cooked.
- The pig is an unclean feeder, and harbors two worms, trichina and a tape worm, which may be passed on to man. The danger is minimal under present conditions in this country, but it would have been far otherwise in Palestine of old, and such food was better avoided. [The Bible and Modern Medicine, pp. 40,41]

- Adherence to Yehowah's righteous requirements as to sexual morality also had a good effect on the Israelites spiritually, mentally, and physically.
- You must not commit adultery. ([Exodus 20:14](#))
- Healthful benefits are similarly enjoyed by Christians who maintain moral cleanness. ([Leviticus Chapter 18](#))
- you heard that it was said; You must not commit adultery. ([Matthew 5:27](#))
- But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart. ([Matthew 5:28](#))
- What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men. ([1 Corinthians 6:9](#))
- Nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. ([1 Corinthians 6:10](#))
- And yet that is what some of you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God. ([1 Corinthians 6:11](#))
- But as for the cowards and those without faith and those who are disgusting in their filth and murderers and fornicators and those practicing spiritism and idolaters and all the liars, their portion will be in the lake that burns with fire and sulphur. This means the second death. ([Revelation 21:8](#))
- Observing the Bible's high moral standards affords protection from sexually transmitted **diseases**.
- Paul recommended that Timothy take a little wine for the sake of his stomach and his frequent cases of sickness.
- Do not drink water any longer, but use a little wine for the sake of your stomach and your frequent cases of sickness. ([1 Timothy 5:23](#))

- That wine has medicinal properties is confirmed by present-day research. Dr. Salvatore P. Lucia, Professor of Medicine, University of California School of Medicine, has stated: Wine is widely used in the treatment of diseases of the digestive system. The tannin content and the mildly antiseptic properties of wine make it valuable in the treatment of intestinal colic, mucous colitis, spastic constipation, diarrhea and many infectious diseases of the gastrointestinal tract. [Wine as Food and Medicine, 1954, p. 58]
- Of course, Paul suggested that Timothy use a little wine, not much wine, and the Bible condemns drunkenness.
- Do not come to be among heavy drinkers of wine, among those who are gluttonous eaters of flesh. (Proverbs 23:20)

### See Also DRUNKENNESS

- The Scriptures recognize the psychosomatic principle, though only in relatively recent times have medical researchers in general become aware that there is some connection between pathological conditions in the body and a person's emotional state.
- A heart that is joyful does good as a curer, but a spirit that is stricken makes the bones dry. (Proverbs 17:22)
- States; A heart that is joyful does good as a curer, but a spirit that is stricken makes the bones dry. Such emotions as envy, fear, greed, hate, and selfish ambition are injurious, whereas good and sometimes remedial effects are produced through cultivating and displaying love, joy, peace, long-suffering, kindness, goodness, faith, mildness, and self-control, the fruitage of God's spirit.
- On the other hand, the fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith. (Galatians 5:22)
- Mildness, self-control. Against such things there is no Law. (Galatians 5:23)
- The Scriptures do not, of course, classify all illness as psychosomatic, nor do they rule out as objectionable all consulting of and treatment by physicians. Paul called the faithful Christian Luke the beloved physician.
- Luke the beloved physician sends you his greetings, and so does



Demas. (Colossians 4:14)

## · Quarantine

· According to the Law, a person who had or was suspected of having a communicable disease was **quarantined**, that is, kept away from others or isolated for a time. Seven-day periods of **quarantine** were imposed in tests for **leprosy** in the case of persons, garments, and other items, or houses.

· And Yehowah proceeded to speak to Moses and Aaron, saying; (Leviticus 13:1)

· In case a man develops in the skin of his flesh an eruption or a scab or a blotch and it does develop in the skin of his flesh into the plague of leprosy, he must then be brought to Aaron the priest or to one of his sons the priests. (Leviticus 13:2)

· And the priest must look at the plague in the skin of the flesh. When the hair in the plague has turned white and the appearance of the plague is deeper than the skin of his flesh, it is the plague of leprosy. And the priest must look at it, and he must declare him unclean. (Leviticus 13:3)

· But if the blotch is white in the skin of his flesh and its appearance is not deeper than the skin and its hair has not turned white, the priest must then quarantine the plague seven days. (Leviticus 13:4)

· And the priest must look at him on the seventh day, and if in the way it looks the plague has stopped, the plague has not spread in the skin, the priest must also quarantine him another seven days. (Leviticus 13:5)

· And the priest must look at him on the seventh day the second time, and if the plague has grown dull and the plague has not spread in the skin, the priest must also pronounce him clean. It was a scab. And he must wash his garments and be clean. (Leviticus 13:6)

· But if the scab has unquestionably spread in the skin after his appearing before the priest for the establishment of his purification, he must then appear the second time before the priest. (Leviticus 13:7)

- **And the priest must take a look, and if the scab has spread in the skin, the priest must then declare him unclean. It is leprosy. (Leviticus 13:8)**
- **In case the plague of leprosy develops in a man, he must then be brought to the priest. (Leviticus 13:9)**
- **And the priest must take a look, and if there is a white eruption in the skin and it has turned the hair white and the raw of the living flesh is in the eruption. (Leviticus 13:10)**
- **It is chronic leprosy in the skin of his flesh, and the priest must declare him unclean. He should not quarantine him, for he is unclean. (Leviticus 13:11)**
- **Now if the leprosy unquestionably breaks out in the skin, and the leprosy does cover all the skin of the one with the plague from his head to his feet to the full sight of the priests eyes. (Leviticus 13:12)**
- **And the priest has looked and there the leprosy has covered all his flesh, he must then pronounce the plague clean. All of it has turned white. He is clean. (Leviticus 13:13)**
- **But on the day the living flesh appears in it, he will be unclean. (Leviticus 13:14)**
- **And the priest must see the living flesh, and he must declare him unclean. The living flesh is unclean. It is leprosy. (Leviticus 13:15)**
- **Or in case the living flesh goes back and it does change to white, he must then come to the priest. (Leviticus 13:16)**
- **And the priest must look at him, and if the plague has been changed to white, the priest must then pronounce the plague clean. He is clean. (Leviticus 13:17)**
- **As for the flesh, in case a boil develops in its skin and it does get healed. (Leviticus 13:18)**
- **And in the place of the boil a white eruption has developed or a reddish-white blotch, he must then show himself to the priest.**

**(Leviticus 13:19)**

- **And the priest must look, and if its appearance is lower than the skin and its hair has turned white, the priest must then declare him unclean. It is the plague of leprosy. It has broken out in the boil. (Leviticus 13:20)**
- **But if the priest looks at it, and, there now, there is no white hair in it and it is not deeper than the skin and it is dull, the priest must then quarantine him seven days. (Leviticus 13:21)**
- **And if it unmistakably spreads in the skin, the priest must then declare him unclean. It is a plague. (Leviticus 13:22)**
- **But if in its place the blotch should stand, it has not spread, it is the inflammation of the boil, and the priest must pronounce him clean. (Leviticus 13:23)**
- **Or in case there comes to be a scar in the skin of the flesh from the fire, and the raw flesh of the scar does become a reddish-white blotch or a white one. (Leviticus 13:24)**
- **The priest must then look at it, and if the hair has been changed white in the blotch and its appearance is deeper than the skin, it is leprosy. It has broken out in the scar, and the priest must declare him unclean. It is the plague of leprosy. (Leviticus 13:25)**
- **But if the priest looks at it, and, there now, there is no white hair in the blotch and it is not lower than the skin and it is dull, the priest must then quarantine him seven days. (Leviticus 13:26)**
- **And the priest must look at him on the seventh day. If it unmistakably spreads in the skin, the priest must then declare him unclean. It is the plague of leprosy. (Leviticus 13:27)**
- **But if the blotch stands in its place, it has not spread in the skin and it is dull, it is an eruption of the scar, and the priest must pronounce him clean, because it is an inflammation of the scar. (Leviticus 13:28)**
- **As for a man or a woman, in case a plague develops in such one on the head or on the chin. (Leviticus 13:29)**

- The priest must then see the plague, and if its appearance is deeper than the skin, and the hair is yellow and scarce in it, the priest must then declare such one unclean. It is an abnormal falling off of hair. It is leprosy of the head or of the chin. **(Leviticus 13:30)**
- But in case the priest sees the plague of abnormal falling off of hair, and, look! Its appearance is not deeper than the skin and there is no black hair in it, the priest must then quarantine the plague of abnormal falling off of hair seven days. **(Leviticus 13:31)**
- And the priest must look at the plague on the seventh day, and if the abnormal falling off of hair has not spread, and no yellow hair has developed in it and the appearance of the abnormal falling off of hair is not deeper than the skin. **(Leviticus 13:32)**
- He must then have himself shaved, but he will not have the abnormal falling off of hair shaved, and the priest must quarantine the abnormal falling off of hair seven days again. **(Leviticus 13:33)**
- And the priest must look at the abnormal falling off of hair on the seventh day, and if the abnormal falling off of hair has not spread in the skin, and its appearance is not deeper than the skin, the priest must then pronounce him clean, and he must wash his garments and be clean. **(Leviticus 13:34)**
- But if the abnormal falling off of hair unmistakably spreads in the skin after the establishment of his purification. **(Leviticus 13:35)**
- The priest must then see him, and if the abnormal falling off of hair has spread in the skin, the priest need not make examination for yellow hair, he is unclean. **(Leviticus 13:36)**
- But if in its look the abnormal falling off of hair has stood and black hair has grown in it, the abnormal falling off of hair has been healed. He is clean, and the priest must pronounce him clean. **(Leviticus 13:37)**
- As for a man or a woman, in case blotches develop in the skin of their flesh, white blotches. **(Leviticus 13:38)**
- The priest must then take a look, and if the blotches in the skin

- of their flesh are dull white, it is a harmless eruption. It has broken out in the skin. He is clean. ([Leviticus 13:39](#))
- As for a man, in case his head grows bald, it is baldness. He is clean. ([Leviticus 13:40](#))
  - And if his head grows bald up in front, it is forehead baldness. He is clean. ([Leviticus 13:41](#))
  - But in case a reddish-white plague develops in the baldness of the crown or of the forehead, it is leprosy breaking out in the baldness of his crown or of his forehead. ([Leviticus 13:42](#))
  - And the priest must look at him, and if there is an eruption of the reddish-white plague in the baldness of his crown or of his forehead like the appearance of leprosy in the skin of the flesh. ([Leviticus 13:43](#))
  - He is a leper. He is unclean. Unclean is what the priest should declare him. His plague is on his head. ([Leviticus 13:44](#))
  - As for the leprous one in whom the plague is, his garments should be torn, and his head should become un-groomed, and he should cover over the mustache and call out, Unclean, unclean! ([Leviticus 13:45](#))
  - All the days that the plague is in him he will be unclean. He is unclean. He should dwell isolated. Outside the camp is his dwelling place. ([Leviticus 13:46](#))
  - As for a garment, in case the plague of leprosy develops in it, whether in a woolen garment or in a linen garment. ([Leviticus 13:47](#))
  - Or in the warp or in the woof of the linen and of the wool, or in a skin or in anything made of skin. ([Leviticus 13:48](#))
  - And the yellowish-green or reddish plague does develop in the garment or in the skin or in the warp or in the woof or in any article of skin, it is the plague of leprosy, and it must be shown to the priest. ([Leviticus 13:49](#))
  - And the priest must see the plague, and he must quarantine the plague seven days. ([Leviticus 13:50](#))

- **When he has seen the plague on the seventh day, that the plague has spread in the garment or in the warp or in the woof or in the skin for any use for which the skin may be made, the plague is malignant leprosy. It is unclean. (Leviticus 13:51)**
- **And he must burn the garment or the warp or the woof in the wool or in the linen, or any article of skin in which the plague may develop, because it is malignant leprosy. It should be burned in the fire. (Leviticus 13:52)**
- **But if the priest takes a look, and, there now, the plague has not spread in the garment or in the warp or in the woof or in any article of skin. (Leviticus 13:53)**
- **The priest must also command that they should wash that in which the plague is, and he must quarantine it a second seven days. (Leviticus 13:54)**
- **And the priest must look at the plague after it has been washed out, and if the plague has not changed its look and yet the plague has not spread, it is unclean. You should burn it in the fire. It is a low spot in a threadbare patch on either its underside or its outside. (Leviticus 13:55)**
- **But if the priest has taken a look, and, there now, the plague is dull after it has been washed out, he must then tear it out of the garment or the skin or the warp or the woof. (Leviticus 13:56)**
- **However, if it still appears in the garment or in the warp or in the woof or in any article of skin, it is breaking out. You should burn in the fire whatever it is in which the plague is. (Leviticus 13:57)**
- **As for the garment or the warp or the woof or any article of skin that you may wash, when the plague has disappeared from them, it must then be washed a second time, and it must be clean. (Leviticus 13:58)**
- **This is the law of the plague of leprosy in a garment of wool or of linen, or in the warp or in the woof, or in any article of skin, in order to pronounce it clean or to declare it unclean. (Leviticus 13:59)**
- **The priest must then go out of the house to the entrance of the**

house and he must quarantine the house seven days. (**Leviticus 14:38**)

- But whoever comes into the house any of the days of quarantining it will be unclean until the evening. (**Leviticus 14:46**)
- Also, a person was rendered unclean for seven days as a result of touching a human corpse.
- Anyone touching the corpse of any human soul must also be unclean seven days. (**Numbers 19:11**)
- Such one should purify himself with it on the third day, and on the seventh day he will be clean. But if he will not purify himself on the third day, then on the seventh day he will not be clean. (**Numbers 19:12**)
- Everyone touching a corpse, the soul of whatever man may die, and who will not purify himself, has defiled Yehowah's tabernacle, and that soul must be cut off from Israel. Because the water for cleansing has not been sprinkled upon him, he continues unclean. His uncleanness is still upon him. (**Numbers 19:13**)
- Though the Scriptures do not say that the latter regulation was given for health reasons, some protection was thus afforded other individuals if the corpse was that of a person who had died of an infectious disease.

### •• **Figurative Application**

- Judah and Jerusalem became **spiritually sick** because of their **sinfulness**.
- The vision of Isaiah the son of Amoz that he visioned concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. (**Isaiah 1:1**)
- Woe to the sinful nation, the people heavy with error, an evildoing seed, ruinous sons! They have left Yehowah, they have treated the Holy One of Israel with disrespect, they have turned backwards. (**Isaiah 1:4**)

- Where else will you be struck still more, in that you add more revolt? The whole head is in a sick condition, and the whole heart is feeble. (Isaiah 1:5)
- From the sole of the foot even to the head there is no sound spot in it. Wounds and bruises and fresh stripes, they have not been squeezed out or bound up, nor has there been a softening with oil. (Isaiah 1:6)
- Although Jerusalem's religious leaders tried vainly to heal the breakdown of the people, falsely saying there was peace
- For from the least one of them even to the greatest one of them, every one is making for himself unjust gain, and from the prophet even to the priest, each one is acting falsely. (Jeremiah 6:13)
- And they try to heal the breakdown of my people lightly, saying; There is peace! There is peace! When there is no peace. (Jeremiah 6:14)
- They were unable to avert the city's destruction in 607 B.C.E. But Yehowah promised to effect the recuperation of Zion, or Jerusalem
- For this is what Yehowah has said; There is no cure for your breakdown. Your stroke is chronic. (Jeremiah 30:12)
- There is no one pleading your cause, for your ulcer. There are no means of healing, no mending, for you. (Jeremiah 30:13)
- All those intensely loving you are the ones that have forgotten you. You are not the one for whom they keep searching. For with the stroke of an enemy I have struck you, with the chastisement of someone cruel, on account of the abundance of your error, your sins have become numerous. (Jeremiah 30:14)
- Why do you cry out on account of your breakdown? Your pain is incurable on account of the abundance of your error, your sins have become numerous. I have done these things to you. (Jeremiah 30:15)
- Therefore all those devouring you will themselves be devoured, and as for all your adversaries, into captivity they will all of them go. And those pillaging you will certainly come to be for



- pillaging, and all those plundering you I shall give over to plundering. (**Jeremiah 30:16**)
- For I shall bring up a recuperation for you, and from your strokes I shall heal you; is the utterance of Yehowah. For a woman chased away is what they called you. That is Zion, for whom no one is searching. (**Jeremiah 30:17**)
  - Here I am bringing up for her a recuperation and health, and I will heal them and reveal to them an abundance of peace and truth. (**Jeremiah 33:6**)
  - And I will bring back the captives of Judah and the captives of Israel, and I will build them just as at the start. (**Jeremiah 33:7**)
  - And I will purify them from all their error with which they have sinned against me, and I will forgive all their errors with which they have sinned against me and with which they have transgressed against me. (**Jeremiah 33:8**)
  - And she will certainly become to me a name of exultation, a praise and a beauty toward all the nations of the earth who will hear of all the goodness that I am rendering to them. And they will certainly be in dread and be agitated on account of all the goodness and on account of all the peace that I am rendering to her. (**Jeremiah 33:9**)
  - A healing realized with the return of the Jewish remnant to their homeland in **537 B.C.E.**
  - Jesus Christ recognized the **spiritually sick state of sinners** and sought to turn them to Yehowah for spiritual healing. Hence, when criticized for eating and drinking with tax collectors and sinners, Jesus said,
    - Also, Levi spread a big reception feast for him in his house, and there was a great crowd of tax collectors and others who were with them reclining at the meal. (**Luke 5:29**)
    - At this the Pharisees and their scribes began murmuring to his disciples, saying; Why is it you eat and drink with tax collectors and sinners? (**Luke 5:30**)
    - In reply Jesus said to them; Those who are healthy do not need

- a physician, **but those who are ailing do.** (Luke 5:31)
- I have come to call, not righteous persons, **but sinners to repentance.** (Luke 5:32)
  - Treatment of **spiritual sickness** experienced by a member of the Christian congregation is considered at;
    - Is there anyone suffering evil among you? Let him carry on prayer. Is there anyone in good spirits? Let him sing psalms. (James 5:13)
    - Is there anyone sick among you? Let him call the older men of the congregation to him, and let them pray over him, greasing him with oil in the name of Yehowah. (James 5:14)
    - And the **prayer of faith will make the indisposed one well**, and Yehowah will raise him up. Also, if he has committed sins, it will be forgiven him. (James 5:15)
    - Therefore openly confess your sins to one another and pray for one another, that you may get healed. A righteous man's supplication, when it is at work, has much force. (James 5:16)
    - Elijah was a man with feelings like ours, and yet in prayer he prayed for it not to rain, and it did not rain upon the land for three years and six months. (James 5:17)
    - And he prayed again, and the heaven gave rain and the land put forth its fruit. (James 5:18)
    - My brothers, if anyone among you is misled from the truth and another turns him back. (James 5:19)
    - Know that he who turns a sinner back from the error of his way will save his soul from death and will cover a multitude of sins. (James 5:20)
    - The context, which contrasts being sick with being in good spirits, shows that James was dealing, not with physical illness, but with spiritual sickness. Concerning remedial steps and their effectiveness, James wrote.
    - Is there anyone **spiritually** sick among you? Let him call the

- older men **the elders** of the congregation to him, and let them pray over him **so he can hear the prayer and show he agrees by saying Amen**, greasing him with oil **encouraging him with comforting, soothing instruction from God's Word, to restore him to unity with the congregation.** (**James 5:13-15**)
- **Look! How good and how pleasant it is for brothers to dwell together in unity!** (**Psalms 133:1**)
  - **It is like the good oil upon the head, that is running down upon the beard, Aaron's beard, that is running down to the collar of his garments.** (**Psalms 133:2**)
  - **Should the righteous one strike me, it would be a loving-kindness, and should he reprove me, it would be oil upon the head, which my head would not want to refuse. For still there would be even my prayer during their calamities.** (**Psalms 141:5**)
  - **In the name of Yehowah, with faithfulness to God and according to His purpose. And the prayer of faith **offered by the older men on behalf of the spiritually ailing person** will make the indisposed one spiritually well, and Yehowah will raise him up as out of despondency and a feeling of being abandoned by God, Yehowah strengthening him to go in the way of truth and righteousness**
  - **For all things I have the strength by virtue of him who imparts power to me.** (**Philippians 4:13**)
  - **Also, if he has committed sins, it will be forgiven him by Yehowah.**
  - **My sin I finally confessed to you, and my error I did not cover. I said; I shall make confession over my transgressions to Yehowah. And you yourself pardoned the error of my sins.** (**Psalms 32:5**)
  - **He has not done to us even according to our sins, nor according to our errors has he brought upon us what we deserve.** (**Psalms 103:10**)
  - **For as the heavens are higher than the earth, this loving-kindness is superior toward those fearing him.** (**Psalms 103:11**)
  - **As far off as the sunrise is from the sunset, so far off from us he**

has put our transgressions. (**Psalms 103:12**)

- **As a father shows mercy to his sons, Yehowah has shown mercy to those fearing him. (**Psalms 103:13**)**
- **For he himself well knows the formation of us, remembering that we are dust. (**Psalms 103:14**)**
- **If the individual responds favorably to the prayers and the reproof, correction, and exhortation from Yehowah's Word given to him by the older men, and he repentantly turns around and goes in the right way**
- **How will a young man cleanse his path? By keeping on guard according to your word. (**Psalms 119:9**)**
- **With my whole heart I have searched for you. Do not cause me to go astray from your commandments. (**Psalms 119:10**)**
- **In my heart I have treasured up your saying, in order, that I may not sin against you. (**Psalms 119:11**)**
- **Blessed you are, O Yehowah. Teach me your regulations. (**Psalms 119:12**)**
- **With my lips I have declared all the judicial decisions of your mouth. (**Psalms 119:13**)**
- **In the way of your reminders I have exulted, just as over all other valuable things. (**Psalms 119:14**)**
- **With your orders I will concern myself, and I will look to your paths. (**Psalms 119:15**)**
- **For your statutes I shall show a fondness. I shall not forget your word. (**Psalms 119:16**)**

### **·· Coping With Illness**

- **Sickness is a calamity that may befall a person even if he is materially rich.**
- **And this too is a grave calamity. Exactly as one has come, so one will go away, and what profit is there to the one who keeps**

- working hard for the wind? (**Ecclesiastes 5:16**)
- **Also, all his days he eats in darkness itself, with a great deal of vexation, with sickness on his part and cause for indignation. (**Ecclesiastes 5:17**)**
  - **For what benefit will it be to a man if he gains the whole world but forfeits his soul? Or what will a man give in exchange for his soul? (**Matthew 16:26**)**
  - **Some individuals have delicious food in abundance but are unable to enjoy it because of some stomach or bowel disorder.**
  - **There exists a calamity that I have seen under the sun, and it is frequent among mankind. (**Ecclesiastes 6:1**)**
  - **A man to whom the true God gives riches and material possessions and glory and who, for his soul, is in no need of anything that he shows himself longing for, and yet the true God does not enable him to eat from it, although a mere foreigner may eat it. This is vanity and it is a bad sickness. (**Ecclesiastes 6:2**)**
  - **Jesus Christ's spiritual brothers were also spoken of as being physically sick at times.**
  - **When did we see you sick or in prison and go to you? (**Matthew 25:39**)**
  - **And in reply the king will say to them; Truly I say to you, to the extent that you did it to one of the least of these my brothers, you did it to me. (**Matthew 25:40**)**
  - **Physical sickness was experienced by such Christians as Epaphroditus, Timothy, and Trophimus.**
  - **However, I consider it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, but your envoy and private servant for my need. (**Philippians 2:25**)**
  - **Since he is longing to see all of you and is depressed because you heard he had fallen sick. (**Philippians 2:26**)**
  - **Yes, indeed, he fell sick nearly to the point of death, but God had**

mercy on him, in fact, not only on him, but also on me, that I should not get grief upon grief. (**Philippians 2:27**)

- Therefore with the greater haste I am sending him, that on seeing him you may rejoice again and I may be the more free from grief. (**Philippians 2:28**)
- Therefore give him the customary welcome in the Lord with all joy, and keep holding men of that sort dear. (**Philippians 2:29**)
- Because on account of the Lords work he came quite near to death, exposing his soul to danger, that he might fully make up for your not being here to render private service to me. (**Philippians 2:30**)
- Do not drink water any longer, but use a little wine for the sake of your stomach and your frequent cases of sickness. (**1 Timothy 5:23**)
- Erastus stayed in Corinth, but I left Trophimus sick at Miletus. (**2 Timothy 4:20**)
- But the Bible reports no miraculous apostolic healing of these Christian men.
- Nevertheless, when one of God's servants is physically ill, it is proper for him to pray to Yehowah for the fortitude needed to bear his malady and for spiritual strength to maintain integrity during this period of weakness in the flesh. Yehowah himself will **sustain** such a person **upon a divan of illness**.
- Happy is anyone acting with consideration toward the lowly one, in the day of calamity Yehowah will provide escape for him. (**Psalms 41:1**)
- Yehowah himself will guard him and preserve him alive. He will be pronounced happy in the earth, and you cannot possibly give him over to the soul of his enemies. (**Psalms 41:2**)
- Yehowah himself will sustain him upon a divan of illness, all his bed you will certainly change during his sickness. (**Psalms 41:3**)
- In case a famine occurs in the land, in case a pestilence occurs, in case scorching, mildew, locusts, cockroaches occur, in case their

enemy besieges them in the land of their gates, any sort of plague, any sort of malady. (**1 Kings 8:37**)

- **Whatever prayer, whatever request for favor there may occur on the part of any man or of all your people Israel, because they know each one the plague of his own heart, and they actually spread out their palms to this house. (**1 Kings 8:38**)**
- **Then may you yourself hear from the heavens, your established place of dwelling, and you must forgive and act and give to each one according to all his ways, because you know his heart for you yourself alone well know the heart of all the sons of mankind. (**1 Kings 8:39**)**
- **To the end that they may fear you all the days that they are alive upon the surface of the ground that you gave to our forefathers. (**1 Kings 8:40**)**
- **However, if a person were to take blood into his body for the treatment of disease, this would violate the Law of God.**
- **Every moving animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you. (**Genesis 9:3**)**
- **Only flesh with its soul, its blood, you must not eat. (**Genesis 9:4**)**
- **For the Holy Spirit and we ourselves have favored adding no further burden to you, except these necessary things. (**Acts of Apostles 15:28**)**
- **To keep abstaining from things sacrificed to idols and from blood and from things strangled and from fornication. If you carefully keep yourselves from these things, you will prosper. Good health to you! (**Acts of Apostles 15:29**)**

### **See Also BLOOD**

- **Yehowah can remove sicknesses.**
- **And he went on to say; If you will strictly listen to the voice of Yehowah your God and will do what is right in his eyes and will indeed give ear to his commandments and keep all his regulations, I shall put none of the maladies upon you that I put**

upon the Egyptians, because I am Yehowah who is healing you. (Exodus 15:26)

- And you must serve Yehowah your God, and he will certainly bless your bread and your water, and I shall indeed turn malady away from your midst. (Exodus 23:25)
- And Yehowah will certainly remove from you every sickness, and as for all the evil **diseases** of Egypt that you have known, he will not place them upon you, and he will indeed put them upon all those who hate you. (Deuteronomy 7:15)
- Isaiah wrote of a time when **no resident will say; I am sick**
- And no resident will say; I am sick. The people that are dwelling in the land will be those pardoned for their error. (Isaiah 33:24)
- And about **spiritual healing of the blind, deaf, lame, and speechless**, these prophecies also giving promise of physical cure.
- At that time the eyes of the **blind** ones will be **opened**, and the very **ears** of the **deaf** ones will be **unstopped**. (Isaiah 35:5)
- At that time the lame one will climb up just as a stag does, and the tongue of the speechless one will cry out in gladness. For in the wilderness waters will have burst out, and torrents in the desert plain. (Isaiah 35:6)
- Jesus Christ, when on earth, accomplished both physical and spiritual healing of ailing ones by fulfilling the Messianic prophecy, He himself took our **sicknesses** and **carried** our **diseases**.
- And Jesus, on coming into Peter's house, saw his mother-in-law lying down and sick with fever. (Matthew 8:14)
- So he touched her hand, and the **fever left her**, and she got up and began ministering to him. (Matthew 8:15)
- But after it became evening, people brought him many demon-possessed persons, and he expelled the spirits with a word, and he cured all who were faring badly. (Matthew 8:16)
- That there might be fulfilled what was spoken through Isaiah the prophet, saying; He **himself took our sicknesses** and **carried** our



**diseases. (Matthew 8:17)**

- Truly our **sicknesses** were what **he himself carried**, and as for our pains, he bore them. But we ourselves accounted him as plagued, stricken by God and afflicted. (**Isaiah 53:4**)
- The basis for these cures was the sacrifice of his human life, which would be the climax of the course he had been following ever since God's spirit came upon him at the Jordan River in **29 C.E.**
- Christians thus have a basis for hope and abundant proof that through the resurrected Jesus Christ and by means of God's Kingdom, obedient mankind will receive, not merely temporary treatment of **disease**, but permanent release from sin, **disease**, and death traceable to Adam. For this all praise is due Yehowah, identified by David as the one who is **healing all your maladies**.
- Bless Yehowah, O my soul, even everything within me, his holy name. (**Psalms 103:1**)
- Bless Yehowah, O my soul, and do not forget all his doings. (**Psalms 103:2**)
- Him who is forgiving all your error, who is healing all your maladies. (**Psalms 103:3**)
- And I saw a new heaven and a new earth, for the former heaven and the former earth had passed away, and the sea is no more. (**Revelation 21:1**)
- I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. (**Revelation 21:2**)
- With that I heard a loud voice from the throne say; Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. (**Revelation 21:3**)
- And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away. (**Revelation 21:4**)
- And the One seated on the throne said; Look! I am making all

things new. Also, he says; Write, because these words are faithful and true. ([Revelation 21:5](#))