

Anointing The Sick

Steps in the process of anointing:

- 1) List and reflect on His miracles to sustain life in the past
- 2) Seek forgiveness for all sins
- 3) Express to God in prayer the faith you have in Him and call upon Him to add to the measure of faith you have
- 4) Pray the prayer of Healing
- 5) Thank Him for doing what is best for Him and His glory.

Options for healing:

- 1) That he be fully restored now or in the next few days in every area of his physical being
- 2) That he be partially healed now or in the next few days from the deteriorating discs in his neck, gout in his feet, etc.
- 3) That he be healed in every area of his being at the time of Your soon return and that you will reduce the physical suffering He is going through until he falls to sleep in your arms.

Prayer of Jabez: “O, that You would bless me abundantly, that You would expand my territory, that You would hold my hand, and that You would protect me from the evil one. (1 Chronicles 4:9, 10)

Christ’s last prayer: “Father, I have finished the work that you have given me to do ... I have revealed You... Now glorify me, that I might glorify Thee.” (John 17: 4-5)

Readings: Reformation to Precede Miracle Working

I am so thankful for the medical missionary work, carried in gospel lines. It is to be taught, it is to be carried forward; for it is the very work that Christ did when on this earth. He was the greatest Missionary the world ever saw. {MM 15.3}

You may say, "Why not, then, take hold of the work, and heal the sick as Christ did?" I answer, You are not ready. Some have believed; some have been healed; but there are many who make themselves sick by intemperate eating or by indulging in other wrong habits. When they get sick, shall we pray for them to be raised up, that they may carry on the very same work again? There must be a reformation throughout our ranks; the people must reach a higher standard before we can expect the power of God to be manifested in a marked manner for the healing of the sick. . . . {MM 15.4}

If we will take hold of the Master, take hold of all the power He has given us, the salvation of God will be revealed. Let me tell you that the sick will be healed when you have faith to come to God in the right way. We thank God that we have the medical missionary work. Wherever we carry the gospel, we can teach the people how to take care of themselves.--G.C.B., April 3, 1901. {MM 16.1}

Prayer for the Sick

As to praying for the sick, it is too important a matter to be handled carelessly... If we are under infirmities of body, it is certainly consistent to trust in the Lord, making supplications to our God in our own case, and if we feel inclined to ask others in whom we have confidence to unite with us in prayer to Jesus who is the Mighty Healer, help will surely come if we ask in faith. I think we are altogether too faithless, too cold and lukewarm. {MM 16.2}

I understand the text in James is to be carried out when a person is sick upon his bed, if he calls for the elders of the church, and they carry out the directions in James, anointing the sick with oil in the name of the Lord, praying over him the prayer of faith. We read, "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." {MM 16.3}

... the Lord gives us the privilege of seeking Him individually in earnest prayer, or unburdening our souls to Him, keeping nothing from Him who has invited us, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Oh, how grateful we should be that Jesus is willing and able to bear all our infirmities and strengthen and heal all our diseases **if it will be for our good and for His glory.** {MM 16.4}

Some died in the days of Christ and in the days of the apostles because the Lord knew just what was best for them.--Letter 35, 1890. {MM 17.1}

In the matter of praying for the sick . . . Present these thoughts to the persons who come asking for your prayers: We are human; we cannot read the heart or know the secrets of your life. These are known only to yourself and God. If you now repent of your sin, if any of you can see that in any instance you have walked contrary to the light given you of God and have neglected to give honor to the body, the temple of God, but by wrong habits have degraded the body which is Christ's property, make confession of these things to God. Unless you are wrought upon by the Holy Spirit in special manner to confess your sins of private nature to man, do not breathe them to any soul. {CH 373.5}

Christ is your Redeemer; He will take no advantage of your humiliating confessions. If you have sin of a private character, confess it to Christ, who is the only Mediator between God and man. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. If you have sinned by withholding from God His own in tithes and offerings, confess your guilt to God and to the church, and heed the injunction that He has given you: "Bring ye all the tithes into the storehouse." Malachi 3:10. . . . {CH 374.1}

But it is not always safe to ask for unconditional healing. Let your prayer include this thought: "Lord, Thou knowest every secret of the soul. Thou art acquainted with these persons; for Jesus, their advocate, gave His life for them. He loves them better than we possibly can. If, therefore, it is for Thy glory and the good of these afflicted ones to raise them up to health, we ask Thee in the name of Jesus, that health may be given them at this time." In a petition of this kind, no lack of faith is manifested. {CH 375.1}

The Lord "doth not afflict willingly nor grieve the children of men." Lamentations 3:33. "Like as a father pitieth his children, so the Lord pitieth them that love Him. For He knoweth our frame; He remembereth that we are dust." Psalm 103:13, 14. He knows our heart, for He

reads every secret of the soul. He knows whether or not those for whom petitions are offered would be able to endure the trial and test that would come upon them if they lived. He knows the end from the beginning. Many will be laid away to sleep before the fiery ordeal of the time of trouble shall come upon our world. This is another reason why we should say after our earnest petition; "Nevertheless not my will, but Thine, be done." Luke 22:42. Such a petition will never be registered in heaven as a faithless prayer. {CH 375.2}

The apostle was bidden to write, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Revelation 14:13. From this we can see that all are not to be raised up; and if they are not raised to health they should not be judged as unworthy of eternal life. **If Jesus, the world's Redeemer, prayed, "O My Father, if it be possible, let this cup pass from Me," and added, "nevertheless not as I will, but as Thou wilt" (Matthew 26:39), how very appropriate it is for finite mortals to make the same surrender to the wisdom and will of God.** {CH 375.3}

Many who should set their house in order neglect to do it when they have hope that they will be raised to health in answer to prayer. Buoyed up by a false hope, they do not feel the need of giving words of exhortation and counsel to their children, parents, or friends, and it is a great misfortune. Accepting the assurance that they would be healed when prayed for, they dare not make a reference as to how their property shall be disposed of, how their family is to be cared for, or express any wish concerning matters of which they would speak if they thought they would be removed by death. In this way disasters are brought upon the family and friends, for many things that should be understood are left unmentioned because they fear expression on these points would be denial of their faith. Believing they will be raised to health by prayer, they fail to use hygienic measures which are within their power to use, fearing it would be a denial of their faith. {CH 376.2}

I thank the Lord that it is our privilege to co-operate with Him in the work of restoration, availing ourselves of all the possible advantages in the recovery of health. It is no denial of our faith to place ourselves in the condition most favorable for recovery.

In such cases of affliction, where Satan has control of the mind, before engaging in prayer there should be the closest self-examination to discover if there are not sins which need to be repented of, confessed, and forsaken. Deep humility of soul before God is necessary, and firm, humble reliance upon the merits of the blood of Christ alone. Fasting and prayer will accomplish nothing while the heart is estranged from God by a wrong course of action. Read Isaiah 58:6, 7, 9-11. {CH 377.1}

It is heart work that the Lord requires, good works springing from a heart filled with love. All should carefully and prayerfully . . . investigate their motives and actions. The promise of God to us is on condition of obedience, compliance with all His requirements. Read Isaiah 58:1-3.... {CH 377.2}

Faith and Calmness

I was shown that in case of sickness, where the way is clear for the offering up of prayer for the sick, the case should be committed to the Lord in calm faith, not with a storm of excitement. He alone is acquainted with the past life of the individual and knows what his

future will be. He who is acquainted with the hearts of all men knows whether the person, if raised up, would glorify His name or dishonor Him by backsliding and apostasy. All that we are required to do is to ask God to raise the sick up if in accordance with His will, believing that He hears the reasons which we present and the fervent prayers offered. If the Lord sees it will best honor Him, He will answer our prayers. But to urge recovery without submission to His will is not right. {CH 377.3}

What God promises He is able at any time to perform, and the work which He gives His people to do He is able to accomplish by them. If they will live according to every word He has spoken, every good word and promise will be fulfilled unto them. But if they come short of perfect obedience, the great and precious promises are afar off and they cannot reach the fulfillment. {CH 378.1}

All that can be done in praying for the sick is to earnestly importune God in their behalf, and in perfect confidence rest the matter in His hands. If we regard iniquity in our hearts the Lord will not hear us. **He can do what He will with His own.** He will glorify Himself by working in and through them who wholly follow Him so that it shall be known that it is the Lord, and that their works are wrought in God. {CH 378.2}

When human help fails, God will be the helper of His people. "Is any sick among you? 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: and the prayer of faith shall save the sick, and the Lord shall raise him up." James 5:14, 15. If the professed followers of Christ would, with purity of heart exercise as much faith in the promises of God as they repose in satanic agencies, they would realize, in soul and body, the life-giving power of the Holy Spirit. {CH 457.1}

Deliverance from Disease: Story of Ellen White
(Healing comes from God in many ways; but all are through faith in Him)

In the winter and spring I suffered much with heart disease. It was difficult for me to breathe while lying down, and I could not sleep unless raised in nearly a sitting posture. I had upon my left eyelid a swelling which appeared to be a cancer. It had been gradually increasing for more than a year, until it had become quite painful, and affected my sight. {LS 151.1}

A celebrated physician who gave counsel free visited Rochester, and I decided to have him examine my eye. He thought the swelling would prove to be a cancer; but upon feeling my pulse he said: "You are much diseased, and will die of apoplexy before that swelling shall break out. You are in a dangerous condition with disease of the heart." This did not startle me, for I had been aware that without speedy relief I must go down to the grave. Two other women who had come for counsel were suffering with the same disease. The physician said that I was in a more dangerous condition than either of them, and it could not be more than three weeks before I would be afflicted with paralysis. {LS 151.2}

In about three weeks I fainted and fell to the floor, and remained nearly unconscious about thirty-six hours. It was feared that I could not live, but in answer to prayer I again revived.

One week later I received a shock upon my left side. I had a strange sensation of coldness and numbness in my head, and severe pain in my temples. My tongue seemed heavy and numb; I could not speak plainly. My left arm and side were helpless. {LS 151.3}

The brethren and sisters came together to make my case a special subject of prayer. I received the blessing of God, and had the assurance that He loved me; but the pain continued, and I grew more feeble every hour. Again the brethren and sisters assembled to present my case to the Lord. I was so weak that I could not pray vocally. My appearance seemed to weaken the faith of those around me. Then the promises of God were arrayed before me as I had never viewed them before. It seemed to me that Satan was striving to tear me from my husband and children and lay me in the grave, and these questions were suggested to my mind: Can you believe the naked promise of God? Can you walk out by faith, let the appearance be what it may? Faith revived. I whispered to my husband, "I believe that I shall recover." He answered, "I wish I could believe it." I retired that night without relief, yet relying with firm confidence upon the promises of God. I could not sleep, but continued my silent prayer. Just before day I fell asleep. {LS 152.1}

I awoke at sunrise, perfectly free from pain. O, what a change! It seemed to me that an angel of God had touched me while I was sleeping. The pressure upon my heart was gone, and I was very happy. I was filled with gratitude. The praise of God was upon my lips. I awoke my husband, and related to him the wonderful work that the Lord had wrought for me. He could scarcely comprehend it at first; but when I arose and dressed and walked around the house, he could praise God with me. My afflicted eye was free from pain. In a few days the swelling disappeared, and my eyesight was fully restored. The work was complete. {LS 152.2}

Again I visited the physician, and as soon as he felt my pulse he said, "Madam, an entire change has taken place in your system; but the two women who visited me for counsel when you were last here are dead." After I left, the doctor said to a friend of mine: "Her case is a mystery. I do not understand it." {LS 152.3}

Christ was the Saviour of the world. During His life on earth, the sick and afflicted were objects of His special compassion. When He sent out His disciples, He commissioned them to heal the sick as well as to preach the gospel. When He sent forth the seventy, He commanded them to heal the sick, and next to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for, in order that the way might be prepared for the truth to reach their minds. {CH 33.3}

Christ's Method of Evangelism

The Saviour devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to His apostles, His representatives on earth, was to lay hands on the sick that they might recover. When the Master shall come, He will commend those who have visited the sick and relieved the necessities of the afflicted. {CH 34.1}

The tender sympathies of our Saviour were aroused for fallen and suffering humanity. If you would be His followers, you must cultivate compassion and sympathy. Indifference to human woes must give place to lively interest in the sufferings of others. The widow, the

orphan, the sick and the dying, will always need help. Here is an opportunity to proclaim the gospel--to hold up Jesus, the hope and consolation of all men. When the suffering body has been relieved, and you have shown a lively interest in the afflicted, the heart is opened, and you can pour in the heavenly balm. If you are looking to Jesus and drawing from Him knowledge and strength and grace, you can impart His consolation to others, because the Comforter is with you. {CH 34.2}

A case was held up before me of _____, a minister; eighty miles he was sent for, to pray for a sick sister who sent for him in compliance with the teaching of James. He went and prayed in earnest, and she prayed; she believed the minister to be a man of God, a man of faith. Physicians had given her up to die of consumption. She was healed immediately. She arose and prepared supper, a thing she had not done for ten years. Now the minister was vile, his life was corrupt, and yet here was a great work. He took the glory all to himself. {2SM 347.2}

Then again the scene mentioned above passed before me. I saw that the woman was a true disciple of Christ; her faith was that she should be healed. I saw their prayers: One was misty, dark, fell downward; the other prayer was mixed with light or specks which looked to me like diamonds, and arose upward to Jesus and He sent it up to His Father like sweet incense, and a beam of light was immediately sent to the afflicted one and she revived and strengthened under its influence. Said the angel, God will gather every particle of true, sincere faith; like diamonds shall they be gathered up and will surely bring a return or answer; and God will separate the precious from the vile. Although He bears long with the hypocrite and sinner, yet he will be searched out. Though he may flourish with the honest a while like the green bay tree, yet the time will come when his folly will be made manifest, and he be brought to confusion.--Letter 2, 1851. {2SM 347.3}

At times, restoration would not be best, either for the friends or for the church, but would result in wild enthusiasm and fanaticism, leading some to the conclusion that impulse is the ground of our faith. The only safe course is to follow the written Word. After you have done all you can for the sufferer, place the case in the hands of the Lord. It may be that death will be for His glory. The Lord permits some to die who for months and years have lingered in sickness. He sees fit to give His suffering ones rest.--Manuscript 67, 1899. {2SM 348.1}

They shall lay hands on the sick, and they shall recover." This world is a vast lazar house, but Christ came to heal the sick, to proclaim deliverance to the captives of Satan. He was in Himself health and strength. He imparted His life to the sick, the afflicted, those possessed of demons. He turned away none who came to receive His healing power. He knew that those who petitioned Him for help had brought disease upon themselves; yet He did not refuse to heal them. And when virtue from Christ entered into these poor souls, they were convicted of sin, and many were healed of their spiritual disease, as well as of their physical maladies. The gospel still possesses the same power, and why should we not today witness the same results? {DA 823.3}

Jesus came to "destroy the works of the devil." "In Him was life," and He says, "I am come that they might have life, and that they might have it more abundantly." He is "a quickening spirit." 1 John 3:8; John 1:4; 10:10; 1 Cor. 15:45. And He still has the same life-giving power

as when on earth He healed the sick, and spoke forgiveness to the sinner. He "forgiveth all thine iniquities," He "healeth all thy diseases." Ps. 103:3. {DA 270.2}

God knows the end from the beginning. He is acquainted with the hearts of all men. He reads every secret of the soul. He knows whether those for whom prayer is offered would or would not be able to endure the trials that would come upon them should they live. He knows whether their lives would be a blessing or a curse to themselves and to the world. This is one reason why, while presenting our petitions with earnestness, we should say, "Nevertheless not my will, but Thine, be done." Luke 22:42. Jesus added these words of submission to the wisdom and will of God when in the Garden of Gethsemane He pleaded, "O My Father, if it be possible, let this cup pass from Me." Matthew 26:39. And if they were appropriate for Him, the Son of God, how much more are they becoming on the lips of finite, erring mortals! {MH 230.1}

Let Seventh-day Adventist medical workers remember that the Lord God omnipotent reigneth. Christ was the greatest physician that ever trod this sin-cursed earth. The Lord would have His people come to Him for their power of healing. He will baptize them with His Holy Spirit and fit them for a service that will make them a blessing in restoring the spiritual and physical health of those who need healing. {9T 178.2}

Through the gift of the Holy Spirit the disciples were to receive a marvelous power. Their testimony was to be confirmed by signs and wonders. Miracles would be wrought, not only by the apostles, but by those who received their message. Jesus said, "In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. {DA 821.2}

The Saviour in His miracles revealed the power that is continually at work in man's behalf, to sustain and to heal him. Through the agencies of nature, God is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. But the power working through these agencies is the power of God. All life-giving power is from Him. When one recovers from disease, it is God who restores him. {MH 112.1}

Sickness, suffering, and death are work of an antagonistic power. Satan is the destroyer; God is the restorer. {MH 113.1}