



MIRACULOUS HEALING

*Why Does God heal
Some and not Others?*



HENRY W. FROST

OHF
CHRISTIAN
HERITAGE





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ENDORSEMENT

I am truly glad that the publishers have decided to reprint this excellent volume, largely perhaps at my suggestion.

Ever since I first read it, I have felt that it is easily and incomparably the best book I have ever read on this subject. It is the book, therefore, which I have always recommended to those who have been anxious for help on this matter. Many times have I been asked to write myself on this theme. I have always replied by saying that Henry W. Frost has already dealt with the matter in what I regard as a final and conclusive manner.

The reappearance of this book at this present time is most opportune as there is evidently a recrudescence of interest in this subject.

Some recent writings seem to suggest that the only problem is as to whether one believes or not that miraculous gifts ended with the apostolic age. But this is by no means the only problem.

Dr Frost shows clearly that theological problems are also involved, and which we only ignore at our spiritual peril. The Bible frequently warns us against the danger of being deluded by evil powers. All 'miracles' and 'wonders' are not produced by the Holy Spirit, and we must know how to 'test the spirits' in this matter. Our Lord Himself has warned us that the 'lying spirits' are so clever and so subtle as to deceive, if it were possible, the very elect (Matt. 24:24).

Dr Frost's method is particularly helpful. He starts on the practical level by citing cases and examples which prove the fact of miraculous healing. He then proceeds to deal with the difficulties, both on the practical and experimental plane, and also in the realm of correct and clear thinking. Above all, he is thoroughly biblical, and not only orthodox, but truly spiritually minded.

I strongly recommend this most valuable study.

D. M. LLOYD-JONES





FOREWORD TO THIS EDITION

Before you begin ...

Sometimes I have watched a healing service on TV as I am being exercised, dressed and lifted into my wheelchair. It's rather paradoxical to be lying in bed, disabled and unable to care for myself, listening to the fiery message and watching people hobble on stage with crutches and then walk off without them. 'Jesus doesn't want you sick and disabled,' the speaker will often say. 'He wants to do for you what he's done for those you've seen today. You, too, can experience his healing power. Rest your faith on his promises.'

As I watch, I often think about other sick or disabled people, all over the country, viewing the same broadcast. What are they thinking? Are they asking themselves the same questions I asked years ago? Questions like 'Does God still heal people miraculously today? If so, does he want to heal all or just some?' And what am I to think if my prayers for healing go unanswered, unlike the prayers of those I see on TV?

One of the milestones for me in answering questions like these was the book you hold in your hands, *Miraculous Healing* by Henry W. Frost. I wish that everyone who wonders about healing could read it. It's not a new book. In fact, the language is very out of date. But I doubt whether you will find a more sensible and balanced treatment on the subject of divine healing anywhere.

Writing as an eyewitness, Mr Frost examines situations where God did heal and then asks, Now what did all these people have, or do, in common? What keys can we find if we wish to be healed as well? His conclusions are not only helpful and interesting, but they confirm what he shows the Bible teaches. This double-edged sword of Scripture and personal experience cuts through thickets of error and misconception to present one of the clearest discussions about miraculous healing of which I know.

I have been in this wheelchair for over three decades and, thankfully, have found a deeper healing that satisfies: profound





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peace, a settled soul, strengthened faith, and a lively, buoyant hope of heaven. Yet even after thirty-two years of quadriplegia, I'm still amazed at the truths that hit me when I first read Henry Frost's book so many years ago, when I was first injured. It is my prayer that you will find the insights in this special book to be as enlightening to your mind and as comforting to your heart as they have been to me – in hopes that you, too, will know the Great Physician in a fresh, new way.

JONI EARECKSON TADA
FALL 1999





PREFACE

It will be noted that the title which I have chosen for this book is, 'Miraculous Healing', instead of the usual phrase, 'Divine Healing'. This change of phraseology has been purposely made. The special theme of the book is God's healing apart from means, which the words 'miraculous healing' indicate. But this would not be true of the words 'divine healing', for these, properly understood, signify God's healing both without and with means. This last is the case because it is a fact that healing of any kind is necessarily divine. A physician does not heal, nor medicine, nor a scientific diet, nor an improved environment, nor anything else that may be named. All creation or recreation is from God; and hence, in every instance of healing He is the One who heals, whether He acts directly through unknown laws or indirectly through known laws. Where in this book, therefore, the words 'divine healing' occur it is to be understood that any form of healing is signified, but where the words 'miraculous healing' occur that only healing apart from means is signified.

It will be further noted that I have somewhat criticised parts of what Dr A. J. Gordon and Dr A. B. Simpson wrote upon the subject of miraculous healing. I have regretted the necessity of this. These men of God presented to Christians much truth concerning healing apart from means; and besides, their service as writers, preachers, teachers and missionary leaders was extensive and uniquely fruitful in blessing. It is, therefore, to be kept in mind, that my criticisms do not indicate any lack of esteem on my part for these beloved brethren. I greatly revere their memory and desire that others should do the same.







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Just when in my early life I became a Christian, I do not know. As far as I can think backward, I have the remembrance of believing in Christ and of having some measure of desire to be His true disciple. The time, however, when I entered into the experience of assurance may easily and definitely be recalled. This was after I had left Princeton College, when I was living in Attica, in western New York, and was engaged in business. There, one memorable day, I was led to accept for myself the testimony of God's Word concerning the substitutionary work of Christ; and then learning the secret of fixing my faith, not upon inner evidence of any kind, but upon the great outward evidence of revealed and established truth, I entered into a rest, which, thank God! has never since been broken.

This experience of God's grace and love awakened in my heart an altogether new longing to know and understand the Holy Scriptures. It was a natural as well as a logical conclusion at which to arrive, that the Word which had so blessed me in one aspect of my spiritual life would equally bless me in other aspects of it. Hence, I began to read and study the Bible with a new avidity. But I soon found that I needed help, in order to know how to study. It was thus, the next summer, that I was led to attend the Conference of Believers, which was held at Niagara-on-the-Lake, Ontario, near Niagara Falls. This Conference greatly helped me. At the same time, it revealed to me my ignorance, and to a degree that was not a little





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discouraging. I needed, evidently, not only further help, but also, help of a more personal kind. Thus, the following winter, I asked the secretary of the Conference, Dr William J. Erdman, to visit the village of Attica, in order to give there some Bible Readings, and to be my teacher while resident in our home. Dr Erdman accepted the invitation and became our guest. The intercourse which followed began a sacred friendship, which lasted until his death and which meant to me an ever increasing spiritual blessing.

Dr Erdman, in undertaking to teach me, took – as it then seemed to me – a strange course. He began his expositions of the Word, not in the New Testament, but in the Old; and he chose as his subject of exposition the dream of Nebuchadnezzar, as recorded in the second chapter of the book of Daniel. The subject was certainly interesting, but, at first, it did not appear to me to be altogether practical. My teacher, however, proved wiser than most instructors would have been, for I would add that that exposition led to the changing of the whole current of my life. Before the Doctor had finished his explanations, I was brought to see that the great objective which God, in the present age, had set before Himself and the church, was the coming of Christ, and that in that coming the hope of both the church and the world was bound up. This perception did more than give to me, as I believe, the true key to the interpretation of the Scriptures; it led me to perceive the relative worth of things, as between those which were earthly and heavenly, temporal and eternal. And it was thus that it came to pass, among various influences, that God eventually constrained me to dedicate my life to foreign missions. This I did, for one reason, that I might do all that in me lay to hasten the accomplishment of those providential events, the fulfilment of which would make possible the coming of the King and His kingdom.

The experience which I had with Dr Erdman directed me into a careful study of the prophetic Scriptures, and for a considerable time afterwards I found this part of the Word the most interesting and helpful of all its various topics. The time came, however, when I discovered that prophetic study had become somewhat of a snare to me. I had reached the point where my interest was centring in what I may call the curiosities of the Scriptures, and where I was





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more anxious to learn about the things which were new than to put into practical use those which were old. This discovery produced, though only for the time being, a reaction from the study of prophecy. I now realised, whatever events were to take place in the days to come and however important these were, that there were also present days to be faced, with their pressing opportunities and obligations. Hence, it became my longing to know what sort of a Christian God would have me be, what kind of service He expected me to render, and what were the privileges in Christ which He had set before me. Such considerations as these led me into a new reading of the Old and New Testaments, but now, with a wider view and a more personal application. As a result of this experience, I began to study the great fundamental doctrines of the Christian faith; and, later, I came to the contemplation of such experimental themes as those of prayer, praise, consecration, sanctification, etc.

It was in this way that I finally undertook a close, and, what has turned out to be, a long study of the Scriptures concerning the subject of miraculous healing. This topic was almost thrust upon me, for the experience of my personal and family life demanded it, and besides, some close and esteemed friends earnestly urged it upon me. Thus it was, at different times, that I read and re-read the Scriptures with this one subject in mind, marking on the margin of my Bible every reference to it. As I write, there lies before me an analysed Bible reading, which was worked out as a result of this course of study, and which has noted within it every important passage in the New Testament referring to God's healing of the body. And it is fitting that I should add that I shall never cease to be grateful to God that I was thus led to face this part of Scripture testimony. What prophecy did for me in one direction, this doctrine did in another. Among other things, it brought God nearer to me and myself nearer to God; and, above all, it impressed upon me the truth that the Christ in heaven has all power upon earth, and His present interest in the members of His body is as close and compassionate as it was when He was on earth amongst men. As for the general result of my study, it was a simple and blessed one. I argued thus: If Jesus were on earth and I needed Him for healing, I should go to Him for this even as others went to Him; as He is not





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on earth, I cannot go to Him in person; nevertheless, I may reach Him by faith where He is in heaven, and, since He is not changed in character, I may expect Him to heal where there is need, even as He used to heal. At a later period and after further study of the Word, I was forced to somewhat modify my conclusions as expressed in the last clause of this statement. I am constrained to add, nevertheless, that the proposition as a whole seems to me as true today as it did when I first formulated it.

The conclusion concerning miraculous healing which I had now reached brought me into an attitude of mind and heart where I desired to make practical application of my new-found privilege. As time went on, therefore, I looked more and more to God for health, and also, for healing when health had failed. And I would gladly and gratefully testify that God did not disappoint me. On the contrary, in many instances, He heard my prayers and gave gracious answers to my petitions. As a child, I had been sickly and weak; and, as a man, I was far from strong. But the Lord, in a new way, sustained me in the midst of a heavy and an increasingly arduous life-service; and, often He gave me to see His power in restoring myself and others from serious sickness.

It is not strange, in view of the above, that my faith in God as a strengthener and healer, as the years passed by, was both confirmed and increased. For the same reasons it is not strange that I now write in deep sympathy with those persons who hold the doctrine of miraculous healing. Yea, I confess that it is my present, deep conviction that Christ does strengthen and heal, and that He is more often ready to do the one and the other for those who put their trust in Him than most Christians realise. For this reason, it is my object in writing this book to do what I can to influence Christians to remember this almost forgotten truth, and to return to what, it seems to me, is the scriptural attitude in respect to it. It is my ardent hope, therefore, that my words may be used of God to induce not a few of His children to place an altogether new confidence in Christ as One who cares, not only for the soul, but also and as tenderly, for the body; for I am convinced that the man who sees to it, in all respects, that 'the body' is 'for the Lord', will make discovery, sooner or later, of the fact that 'the Lord' in His





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turn, is most truly and blessedly 'for the body'. And I think that it will generally be admitted, in this world of suffering, that this is a consummation which is greatly to be desired.

But I must not end here. As I desire to be entirely frank from the beginning, I would state that I have an additional motive in writing this record and exposition. It seems to me that there is special need at the present time and that there will be increasing need as time goes on for Christians to hold all truth in careful equipoise. Satan, in seeking to destroy the peace and usefulness of the children of God, has many methods of attack, and none is more effective than when he attempts to lead them into unbalanced and extravagant positions. This last is particularly true when he is able to approach them along the line of self-interest, where he may tempt them to take up with given theories because it is personally profitable to do so. The mere statement of such a possibility shows that there is a peculiar danger to the Christian in accepting and holding the doctrine of miraculous healing. That God will maintain him in health and strength, that He will immediately heal him if sick, is a prospect which appeals to any man, whether he be spiritual or otherwise. It is here that Christian Science and the Emmanuel Movement have found their place and power; and, I believe that it is here also, in part, that the doctrine of miraculous healing, especially as it has generally been taught, has made its appeal to the hearts and lives of the children of God. There appears on the very face of this question, therefore, a look of danger, to which every true disciple of Christ needs to give heed. Any doctrine may easily be distorted; but here is one which, in the nature of the case, may readily be thrown into large disproportion by one who holds it and enjoys its benefits. And this, it seems to me, many persons have done and are doing, and with serious consequences.

As to the seriousness of the matter, it is to be remembered that the occupying of any super-scriptural position will eventually lead one, if he is honest, into discouragement and despondency; for such a person will never be satisfied unless he fully and constantly attains to what he believes is his privilege in Christ, and, if he holds something to be a privilege which God has never provided as such, the non-attainment of it must necessarily produce reaction, with





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disastrous spiritual results. Such an experience will mean that the man of God will conclude, either that God for some reason has forsaken him, or that he himself in some particular has forsaken God, when as a matter of fact neither the one nor the other may be true. I have seen many such cases in connection with the doctrine of miraculous healing, some of which have been unspeakably sad, where, because of the holding of an unscriptural and unworkable theory, the saint, in spite of a complete life-consecration, was living in the darkness of despondency, amounting in some cases to despair. The only correction of such an experience is to come down from the unwarranted scriptural position which has been assumed, to solid scriptural ground, and there to abide. Such a course may not make for a sense of peculiarity or for an extra reputation of sanctity; but it will certainly lead to heart-rest and a true testimony before God and man.

I am writing, therefore, with a desire to lead such Christians as may read these words and may need help to what, I trust, is a rational conception of the doctrine of miraculous healing. Having confidence that God has granted to me, both from Scripture and experience, some measure of understanding of this important subject, I would humbly seek to pass on whatever I know, in the hope that it may be for the comforting and strengthening of some of Christ's dear servants. May I assure my reader that I shall be in constant prayer as I write, in order that I may not lead others astray from the truth; and I fervently trust that the reader will be in a like spirit of prayer. I make no apology for the personal and familiar form in which I put my words. I choose this intentionally, because it best suits my purpose, and also, because I wish what I say to be not so much an argument, as what the title-page specifies, a personal testimony. Whether the testimony may rightfully be considered an argument, it will be for the reader to decide.



Miraculous healing? Why does God only answer prayers to heal diseases that the body is able to cure on its own such as cancer or infections, but never heals things like Down's to heal diseases that the body is able to cure on its own such as cancer or infections, but never heals things like Down's syndrome or other forms of severe retardation, the deformed limbs of innocent babies and other severe birth defects, a severed spinal cord, missing limbs and organs, etc. Miraculous Healing! Submitted by: Psri. United Kingdom. I want to tell my fellow beings about the miracle healing of my back pain. I had back pain ever since I got pregnant and it was still there even after the baby was born. It was very difficult to do my day to day activities. However, I then found and read The Magic book and practiced magical healing. One day before I went to bed I said "Thank you Universe for the magical healing of my back. I have a pain free back now, thank you."

Faith healing is the practice of prayer and gestures (such as laying on of hands) that are believed by some to elicit divine intervention in spiritual and physical healing, especially the Christian practice. Believers assert that the healing of disease and disability can be brought about by religious faith through prayer and/or other rituals that, according to adherents, can stimulate a divine presence and power. Religious belief in divine intervention does not depend on empirical evidence that faith