

## HEALTH AND HEALING IN THE OLD TESTAMENT

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A fundamental concept regarding the subject of health in the OT was the conviction that God is the Creator of life and thus the Giver of health and well-being. The reality portrayed in Gen 1-2 communicates a perfectly created order and environment that "was very good" (Gen 1:31).<sup>1</sup> Humankind was itself created as a total entity in a perfect state (Gen 2:7, 21-22). Gen 1-2 depicts a world totally different from the one which existed after the fall (Gen 3), where the sin-caused degenerative processes sap the life forces until death comes about. Thus, a central concept of biblical religion is that health and well-being are the design of God and that illness in whatever form it appears is not an established part of the divine order of reality.

### 1. *Health in the OT*

It must be pointed out, first of all, that health in the biblical sense embraces not only physical well-being, but also the spiritual, mental, and emotional qualities. "A person may be described as healthy when he exhibits that state of body and mind in which all the functions are being discharged harmoniously."<sup>2</sup> This holistic conception is the essence of the biblical view of health. Indeed, the idea of wholeness and completeness forms the basic content of the Hebrew word *šālôm*, which can be translated "wholeness,"<sup>3</sup> "completeness,"<sup>4</sup> and also "peace."<sup>5</sup> When Jacob commanded Joseph,

<sup>1</sup>Scriptural quotations are from the NASB.

<sup>2</sup>R. K. Harrison, "Healing, Health," *IDB*, 2: 541.

<sup>3</sup>W. L. Holladay, ed., *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids, Mich., 1971), p. 371 (hereinafter cited as *CHAL*).

<sup>4</sup>F. Brown, S. R. Driver, and C. A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford, 1972), p. 1022; L. Koehler and W. Baumgartner, *Lexicon in Veteris Testamenti Libros* (Leiden, 1958), pp. 973-974.

<sup>5</sup>See references in nn. 3 and 4, above. Also cf. John Wilkinson, *Health and Healing* (Edinburgh, 1980), pp. 3-8.

“Go now and see about the welfare [*šālôm*] of your brothers” (Gen 37:14), he was actually requesting Joseph to look for their “well-being”<sup>6</sup> or “state of health.”<sup>7</sup>

In short, health in the biblical view is not one particular quality among many that pertain to the human being; it is the wholeness and completeness of being in itself and in relation to God, to fellow humans, and to the world. Several aspects of the OT emphasis on, and concern with, health in this holistic sense may now be noted.

### *Health and Longevity*

In the OT, one of the major manifestations of health showed itself in longevity. The length of life of antediluvian man as described in Gen 5 surpasses anything known at present, with the total life-spans of the antediluvian patriarchs reaching 777 years at the low end of the spectrum (Gen 5:31) and 969 years at the upper end (Gen 5:27). The longevity of the postdiluvian patriarchs was on a distinctly declining scale and reached in most cases only between 230 and 239 years, with Nahor living only 148 years (Gen 11:24-25).

During the later period of Hebrew society, the proverbial “three-score and ten years” (Ps 90:10) was apparently already exceptionally high; and for persons reaching 80 years of age, “their pride is but labor and sorrow” (vs. 10b). The age reached by Joseph was 110 years (Gen 50:26), and was regarded as ideally desirable in ancient Egypt.<sup>8</sup> Moses lived 120 years (Deut 34:7), a real exception. It is assumed, however, that “the general life expectancy was nearer sixty than seventy years,”<sup>9</sup> but irrespective of whether the life-span was seventy years or sixty years, such a relatively short time stands “tacitly contrasted to the life-span of the patriarchs.”<sup>10</sup> Presumably, degenerative processes had set in to take their toll on human longevity through environmental and other factors.

<sup>6</sup>Koehler-Baumgartner, p. 973.

<sup>7</sup>CHAL, p. 371.

<sup>8</sup>In Egypt it was customary to recognize a long and prosperous life by saying that a man lived to be 110 years old. See J. Vergote, *Joseph en Égypte* (Louvain, 1959), pp. 200-201.

<sup>9</sup>Harrison, p. 542.

<sup>10</sup>Derek Kidner, *Psalms 73-150* (London, Eng., 1975), p. 330.

### *Health and Environment*

As a fulfillment of the covenant which God made with Abraham (Gen 12:1-3; 15:1-17; 17:1-21), Israel was given the land of Canaan. This land, later designated as Palestine, was as suitable an area as possible for God's people, from the standpoint of healthful environment. As far as current information is concerned, Palestine was not the seat of endemic disease in antiquity as compared to Mesopotamia and Egypt, which together with Palestine made up the "Fertile Crescent." Large areas in Mesopotamia were without water for long seasons each year, forcing ancient populations to build extensive canal systems so that the needed artificial irrigation could function for growing foodstuffs of various kinds. The standing or sluggish waters of these canal systems, together with the slow-flowing rivers (particularly the Euphrates), were breeding grounds for mosquitoes. The same applies in general to Egypt as well—a land which was, and still is, totally dependent upon the Nile. In contrast, the river valleys and wadis of the largely hilly and mountainous area of Palestine, together with a predominantly rural lifestyle, contributed greatly to the health and well-being of the ancient Israelites.

Infant mortality in the major centers of the ancient world was very high. "One estimate has claimed that in Egypt only three out of every ten children born into a family could survive to adulthood."<sup>11</sup> A similar situation must have existed in Mesopotamia. These high infant mortality rates were produced in part by poor environment and by the lack of hygiene and public-health safeguards.

### *Health and the Sabbath*

The biblical witness makes clear that "the divine origin and institution of the sabbath took place at the beginning of human history. At that time God not only provided a divine example for keeping the seventh day as a day of rest, but also blessed and set apart the seventh day for the use and benefit of man."<sup>12</sup> The seventh-day sabbath is thus linked with Creation (Gen 2:1-3; Exod

<sup>11</sup>Harrison, p. 542.

<sup>12</sup>G. H. Waterman, "Sabbath," *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids, Mich., 1975), 5: 183. (This set hereinafter cited as ZPEB.)

20:11; 31:17); it is "a gift of the Creator for man"<sup>13</sup> and serves to bring rest from all normal activity (Exod 20:8-11). The purpose of cessation from work on the seventh-day sabbath is for "rest" (Exod 20:11; 31:17; Deut 5:14). In addition to being a weekly reminder of (1) the religious-moral responsibility to worship God on the sabbath,<sup>14</sup> (2) the social emphasis on equality of all human beings (free persons and servants) under God,<sup>15</sup> and (3) the humanitarian treatment of domesticated animals, there is also (4) the momentous benefit of sabbath rest in furnishing special time each week for physical, mental, spiritual, and emotional renewal. The result of such renewal time is health for the individual and society alike.

Certain modern societies have changed the weekly cycle of rest and either have replaced it with different time intervals or have done away with a regular day of rest completely. It has been stated recently:

Medical science has shown, however, that the ideal rest period for the healthy operation of the human body and mind is that of one day in seven. Some persons appear to survive for a time without a regular "sabbath" interval, but it is doubtful that they are performing at anything approaching their maximum and they are certainly making themselves vulnerable to physical or mental breakdown. Thus the biblical concept of the sabbath has not merely positive and recuperative values for the individual but also serves to guard against disease.<sup>16</sup>

The Mosaic law extends the idea of sabbath rest to the land by legislating for the Israelites that every seventh year after the harvest the land is to remain fallow, while orchards and vineyards will remain untended (Lev 25:1-7). The importance of this law for our study rests in the interest in ecological conservation, the continued health of the land by preserving natural resources and permitting the land to rejuvenate itself in a seven-year cycle.<sup>17</sup>

<sup>13</sup>C. Westermann, *Genesis*, 1/1 (Neukirchen-Vluyn, 1974), p. 237.

<sup>14</sup>R. K. Harrison, "Heal," *International Standard Bible Encyclopedia: Revised* (Grand Rapids, Mich., 1982), 2: 642. (This set hereinafter cited as *ISBE*.)

<sup>15</sup>G. F. Hasel, "The Sabbath in the Pentateuch," in *The Sabbath in Scripture and History*, ed. K. A. Strand (Washington, D.C., 1982), pp. 21-43.

<sup>16</sup>Harrison, in *ISBE*, 2: 642.

<sup>17</sup>R. K. Harrison, *Leviticus* (Downers Grove, Ill., 1980), p. 223.

### *Health and Diet*

Modern medical science has recognized the close link between health and diet. Experiments with animals on artificial diets have enabled nutritionists to establish a long list of dietary substances essential for normal growth and the maintenance of good health. A deficiency of certain dietary substances may lead to serious cases of ill health. Among studies in diets are those which are designated as therapeutic diets. They may be restrictive or restorative in nature. Both restrictive or restorative diets are designated to deal with abnormal situations, where sickness of some sort is involved. The biblical view on diet, however, is not so much restrictive or restorative. To the contrary, it is primarily, if not exclusively, preventive in nature. The promotion and maintenance of good health is in the foreground of the dietary regulations provided in Scripture.

There is no hard-core evidence from either ancient Mesopotamia or Egypt that the people of these nations followed dietary restrictions or regulated diet in order to promote and maintain good health. The Pentateuchal legislation regarding diet is "unique in the ancient Near East."<sup>18</sup>

The earliest dietary information in the OT, pertaining to the garden of Eden, was that "every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed" (Gen 1:29) could be eaten, except that "from the tree of the knowledge of good and evil you shall not eat" (Gen 2:17). At the time of the Flood, Noah took into the ark "some of all food which is edible" (Gen 6:21) for his family and for the animals. At the end of the Flood, God allowed meat products to be eaten in addition to the vegetarian diet to which the antediluvians were accustomed (Gen 9:3). From such data, "many scholars conclude . . . that early man until the time of the Flood was vegetarian."<sup>19</sup>

Specific legislation in the Pentateuch relating to non-vegetable foods is found in Lev 11:3-19. The distinction between "clean" and "unclean," "which goes back at least to the Flood (Gen 7:2)"<sup>20</sup> and which is totally unique in the ancient Near East, is applied to

<sup>18</sup>Harrison, in *ISBE*, 2: 644.

<sup>19</sup>J. P. Lewis, "Food," *ZPEB*, 2: 584.

<sup>20</sup>Harrison, in *ISBE*, 2: 644.

animals that, respectively, may or may not be eaten. The origin of the distinction "clean" and "unclean" is widely debated. There is no evidence supporting the hypotheses suggesting that the concept of uncleanness of animals is to be associated with "magical or demonic origin,"<sup>21</sup> the role of animals in pagan cults,<sup>22</sup> pagan sacrifice,<sup>23</sup> or a mark of Israelite distinctiveness,<sup>24</sup> nor that it arose simply for reasons of abnormality.<sup>25</sup> The distinction between "clean" and "unclean" animals seems to rest in health considerations,<sup>26</sup> and only "clean" creatures are permitted for human consumption.<sup>27</sup> Legislation also protected the sources of edible things and of water from the pollution caused by the carcasses of "unclean" species (Lev 11:31-40).

The Mosaic legislation of "clean" and "unclean" creatures was undoubtedly designed to keep the covenant community in a state of "holiness" and "health" by reducing the incidence of all kinds of diseases. As stated by R. K. Harrison, the divine instruction communicated through Moses for the covenant community "was the first of its kind to recognize that infection could be transmitted by both food and water."<sup>28</sup>

### *Health and Sexual Morality*

The OT laws relating to sexual morality not only set the standard for sexual conduct in biblical religion but also were

<sup>21</sup>Y. Kaufmann, *The Religion of Israel* (Chicago, 1960), p. 105.

<sup>22</sup>J. E. Hartley, "Clean and Unclean," *ISBE*, 1: 721; J. Jocz, "Clean," *ZPEB*, 1: 885.

<sup>23</sup>M. Noth, *The Laws in the Pentateuch and Other Studies* (Philadelphia, 1966), pp. 56-59.

<sup>24</sup>See Harrison, *Leviticus*, pp. 123-124, for an exposition and refutation of this view.

<sup>25</sup>G. J. Wenham, *The Book of Leviticus* (Grand Rapids, Mich., 1979), pp. 20-22, 169-171.

<sup>26</sup>So particularly R. E. Clements, "Leviticus," *Broadman Bible Commentary* (Nashville, Tenn., 1970), p. 34; Harrison, *Leviticus*, pp. 124-126.

<sup>27</sup>"Clean" land animals have a parted hoof and chew the cud (Lev 11:3-8; Deut 14:4-8); all other mammals are "unclean." "Clean" aquatic creatures need to have fins and scales (Lev 11:9-12); all other water creatures are "unclean." Rapacious, aquatic, and predatory birds are "unclean" (Lev 11:13-19). All insects except the "locust" are unclean.

<sup>28</sup>Harrison, in *ISBE*, 2: 644.

designed to preserve health. The only proper sexual relationship enjoined is that between husband and wife (Gen 1:27-28). The Pentateuchal legislation prohibited adulterous interest in another person's spouse (Exod 20:14, 17; cf. Lev 18:20), the enticing of a virgin to commit sexual intercourse (Exod 22:16), sexual relations with animals (Lev 18:23), homosexual practice (Lev 18:22; 20:13), incest (Lev 18:6-18; Deut 27:20, 22), and prostitution (Deut 23:17-18).

These biblical injunctions were far higher than anything known elsewhere in the ancient Near East. The biblical laws governing sexual relations, "and in particular the seventh commandment, if strictly observed," a physician has recently stated, "would put an end to the spread of venereal diseases."<sup>29</sup>

## 2. *Healing in the OT*

Healing is at present customarily described as a process which often involves "medical, surgical, or psychiatric treatment of a pathological condition." This treatment "culminates in the functional repair, and sometimes the actual regeneration, of a previously diseased or damaged part of the body or mind."<sup>30</sup> The OT view of "healing," however, is directly related to restoration of that broad state of well-being and peaceful relationship with God, self, fellow-beings, and environment embraced in the OT's holistic concept of "health."

### *Healing and the Physician*

A key theme in the OT is that "I, the Lord, am your healer" (Exod 15:26b). The context of the claim that the Lord of the covenant is "healer" is the prevention of the diseases which afflicted the Egyptians. Obedience to the Lord would prevent God from bringing diseases upon the covenant people (Exod 15:26a).

In Israel, the priest was a religious functionary, but not a physician. This stands in sharp contrast to the priest-physicians in ancient Egypt, who, according to literary and pictorial materials, are known to have functioned as early as the 3d millennium B.C. Although modern discovery has brought to light the fact of a remarkably high state of medical knowledge in ancient Egypt, the

<sup>29</sup>P. E. Adolph, "Healing, Health," *ZPEB*, 3: 57.

<sup>30</sup>Harrison, in *ISBE*, 2: 640.

therapeutic procedures of the Egyptian priest-physicians were also heavily overlaid and interwoven with magic and superstition.<sup>31</sup> These lector-priests (Egyptian, *ḥry-ḥbt ḥry tp*), were trained in the "House of Life" (a kind of temple "school") and mixed medicinal remedies with magical spells.<sup>32</sup> The situation in ancient Mesopotamia was somewhat similar. The Assyro-Babylonian priest-magician was a scholar attached to temples, and designated as *āšipu*-priest in contrast to the *bārû*-priest, who was a diviner.<sup>33</sup> This *āšipu*-priest performed acts of curative magic to bring deliverance from diseases and demon possession, often employing rites and spells from the handbook *Šurpu*.<sup>34</sup>

In the OT there are but few references to physicians. The earliest one is found in the Joseph narrative in Gen 50:2: "And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel." This refers to the process of mummification,<sup>35</sup> which is typical for Egypt.<sup>36</sup> The employment of physicians instead of professional embalmers seems to indicate that Joseph "might well have wished to avoid the magico-religious rites of the professional embalmers."<sup>37</sup> In any case, physicians here are not spoken of in the context of healing a physical illness. Also, they are Egyptian, not Israelite, physicians.

In the book of Job with its story of a man struck by great misfortune, which included a devastating physical malady, Job refers to his accusing friends, "You are all worthless physicians" (Job 13:4), branding them thereby as incompetent. It is not clear whether the term "physician" in this context is employed merely as

<sup>31</sup>R. K. Harrison, "Disease, Bible and Spade," *BA* 41 (Dec. 1978):185-186; idem, *ISBE*, 2: 641. Cf. J. V. Kinnier Wilson, "Medicine in the Land and Times of the Old Testament," in *Studies in the Period of David and Solomon and Other Essays*, ed. Tomoo Ishida (Winona Lake, Ind., 1982), pp. 337-347.

<sup>32</sup>K. A. Kitchen, "Magic and Sorcery," *New Bible Dictionary: Revised* (Grand Rapids, Mich., 1967), p. 769.

<sup>33</sup>*Ibid.*, p. 770. See also Wilson, pp. 347-358.

<sup>34</sup>The modern translation of this work is done by E. Reiner, *Šurpu: A Collection of Sumerian and Akkadian Incantations* (Graz, 1958).

<sup>35</sup>C. Westermann, *Genesis*, 1/3 (Neukirchen-Vluyn, 1982), pp. 224-225.

<sup>36</sup>On Egyptian mummification, see Vergote, pp. 197-200.

<sup>37</sup>D. Kidner, *Genesis* (Downers Grove, Ill., 1967), p. 223, who follows Vergote.



a poetic metaphor or whether it actually assigns to these friends the status of "physician" (*ṛōpē*<sup>38</sup>).

The book of Jeremiah contains the famous passage asking, "Is there no balm in Gilead? Is there no physician there? Why then has not the health of the daughter of my people been restored?" (Jer 8:22). The connection of balm, physician, and restoration of health clearly suggests that there existed physicians who used medicine to bring about health, even though a spiritual healing is in view here.<sup>39</sup>

An interesting incident is reported regarding King Asa of Judah (910-869 B.C.), who in his 39th year of reign (871 B.C.) contracted a disease in his feet.<sup>40</sup> "Even in his disease he did not seek the Lord but the physicians. So Asa slept with his fathers, having died in the forty-first year of his reign" (2 Chr 16:12-13). The major interest in this passage is the observation that in order to obtain healing, Asa consulted the aid of physicians, rather than the aid of the Lord. Conclusions which students of this passage have reached include (1) that the healing science of physicians is condemned because only the Lord is the physician;<sup>41</sup> (2) that Asa "consulted only physicians, without consulting the Lord at all";<sup>42</sup> and (3) that Asa consulted foreign priest-physicians who employed a combination of medicinal art and magic, without consulting the Lord.<sup>43</sup> In the context of 2 Chr 16:7-14, it is most difficult to conclude that "the calling of a physician in the case of illness is sin."<sup>44</sup> It is possible that Asa consulted foreign priest-physicians, an act which would be totally against the religious tenets of biblical faith. In my opinion, it is most likely that if Asa consulted Israelite physicians who

<sup>38</sup>A substantival adjective of the root *rp*, "to heal."

<sup>39</sup>The "balm" in Jer 8:22 is discussed by R. K. Harrison, *Healing Herbs of the Bible* (Leiden, 1966), pp. 17-18.

<sup>40</sup>For dating, see E. R. Thiele, *A Chronology of the Hebrew Kings* (Grand Rapids, Mich., 1977), p. 75; idem, *The Mysterious Numbers of the Hebrew Kings*, 3d ed. (Grand Rapids, Mich., 1983), pp. 83-87.

<sup>41</sup>F. F. Bruce, "Medicine," *Hastings Dictionary of the Bible, Revised*, ed. F. C. Grant and H. H. Rowley (New York, 1963), p. 637.

<sup>42</sup>J. M. Myers, *II Chronicles* (Garden City, N.Y., 1965), p. 95.

<sup>43</sup>W. Rudolph, *Chronikbücher* (Tübingen, 1955), p. 249; H. J. Stoebe, "רפא *rp* heilen," *THAT*, vol. 2, col. 306.

<sup>44</sup>Rudolph, p. 249.

would not mix medical art with magic, even then the procedure was displeasing to God, for in the total context of this passage the calling of physicians without also calling upon the Lord of life, who is the "physician" *par excellence*, is to put in a human agent that trust which ultimately belongs to God.

On the basis of the above evidence, it is difficult to conclude whether there were few or many physicians among the ancient Hebrews. Of great importance for biblical faith is not the quantity or even necessarily the quality of the physician, but rather that the God of the Israelites is *the* ultimate Physician. God declares in Exod 15:26: "For I, the Lord, am your healer." The term translated "healer is *rōpē*," "healer,"<sup>45</sup> "doctor,"<sup>46</sup> "physician"<sup>47</sup>—the same term employed in Gen 50:2, Job 13:4, Jer 8:22, and 2 Chr 16:12, the texts which we have just considered.

The fact that the Lord is "your healer" (or better, "your physician"<sup>48</sup>) is fundamental to biblical faith. The recurring theme is that the Lord brings health or provides healing. Abraham prays for Abimelech and for his wife and maids, and they were "healed" (Gen 20:17). The psalmist prays in his trouble and the Lord "healed them" (Ps 107:20) or "healed me" (Ps 30:2). Indeed, he "heals all your diseases" (Ps 103:3); and he "heals the brokenhearted, and binds up their wounds" (Ps 147:3). Prayer for healing is addressed to the Lord (Ps 6:2; 41:4).

The Lord is not only the One who guides in history, but he is also Lord over life and death (Deut 32:39; 1 Sam 2:6). This lordship includes power or authority over sickness. The person who is struck with sickness asks the Lord in prayer for healing, with the expectation that the Lord of the covenant will indeed heal.

The holistic concept of "health" and "healing" in the OT certainly underlies the considerations noted above, especially in connection with the references in Jer 8:22 and 2 Chr 16:12. In the

<sup>45</sup>CHAL, p. 344; Brown-Driver-Briggs, p. 950.

<sup>46</sup>CHAL, p. 344.

<sup>47</sup>G. Fohrer, ed., *Hebrew and Aramaic Dictionary of the OT* (Berlin and New York, 1973), p. 264; Koehler-Baumgartner, p. 903.

<sup>48</sup>See J. Hempel, "Ich bin der Herr, dein Arzt: Ex 15,26," *TLZ* 82 (1957): 809-826.

ultimate, *physical* healing is from God, even though human physicians may be instrumental for him; but *further aspects* of “completeness” or “wholeness” are beyond human help, deriving from God alone—and thus there was the need, for instance, for Asa to consult God as well as human physicians, even if those physicians were Israelite practitioners.

### *Healing and Forgiveness*

Indeed, the holistic conception of man, with the integration and interrelatedness of all phases of life, comes to the forefront in deeper dimensions of healing in the OT. Healing is more than a medically verifiable physical process. The prayer for healing is, for this reason, joined with the confession of sin (Ps 41:3-4; 30:3-6). The healing of the brokenhearted is a spiritual event that is joined to the physical binding up of the wounds (Ps 147:3). Hezekiah's illness and recovery is associated with his religious experience (2 Kgs 20:1-11); and yet, the turning away of the heart from the Lord will not necessarily deter the Lord from bringing healing (Isa 57:17-19). Nevertheless, in at least one text, 2 Chr 7:14, forgiveness is the prerequisite for healing.

It is also made clear that continuous and persistent obstinacy against the Lord makes forgiveness impossible and removes the possibility of healing (2 Chr 36:16). In Jeremiah, the appeal to return to God is followed by the promise of God's healing his people (3:22), and the request for healing is joined with the desire for complete salvation (17:14). In Hosea, the Lord promises to those who heed the call to return to him for forgiveness graciously given, “I will heal their apostasy, I will love them freely” (14:4). And in Malachi, the great promise of healing is joined to the theme of righteousness: “But for you who fear My name the sun of righteousness will rise with healing in its wings” (4:2).

It is apparent that the themes of healing, forgiveness, and salvation are not (and cannot be) separated in Scripture.<sup>49</sup> Healing involves not merely physical restoration; it includes the deeper dimension of forgiveness and restoration into fellowship with God.

<sup>49</sup>J. J. Stamm, *Erlösen und Vergeben im Alten Testament* (Zürich, 1940), pp. 78-84.

In the description of the future Servant-Messiah in Isa 53:5, healing appears in connection with both sin and sickness, with healing and forgiveness: "But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed." The Servant-Messiah "is actually broken and really crushed, not for the sake of His sin, but as substitute for our sin. Thus his sicknesses are healed on those who were not afflicted by them."<sup>50</sup> Through "his suffering [which] was vicarious,"<sup>51</sup> healing comes to all who accept his substitutionary and vicarious punishment. It is imparted in a sense that transcends by far the healing of mere physical affliction, though yet including such affliction.

In short, "healing" in the biblical sense, is the experience or process which restores fallen, alienated human beings to intimate fellowship, friendship, and communion with God. It is *šālôm*—"peace"—in that comprehensive sense of *total* well-being.

<sup>50</sup>Stoebe, col. 809.

<sup>51</sup>G. A. F. Knight, *Deutero-Isaiah: A Theological Commentary on Isaiah 40-55* (New York, 1965), p. 235.