

us, Ernest Payne never forgot that he was pastor as well as tutor, helping to make us as men and as ministers of the future.

In offering these essays to him we remember the days when we used to go to his home at Oxford, equipped with our latest *magnum opus*, and how, after being welcomed at the door by his wife or daughter (neither of whose charms were ever lost on keen-eyed young students), we proceeded to the more businesslike encounter in the study, returning to college at length not always sadder but invariably wiser than before. These essays may indeed remind Dr. Payne of limitations in us which he did not succeed in overcoming! But however he assesses them we know he will accept them as a sign and token of our permanent gratitude, esteem and affection.

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Health and Salvation in the Old Testament

THE question of sickness and health is of common concern to all men. It raises problems not only for the sufferer, but also for every sensitive person. Such is the Christian minister. For him the question becomes acute because of his close and frequent involvement in the sufferings of others and in the mental effort of coming to terms with these sufferings.

We cannot be satisfied to leave the work of healing entirely to the medical profession. Nor can we simply point to the healing ministry of Jesus as justification for our belief that we should have some part in it. W. L. Carrington says, "The essential background and main justification for all the Church's attempts to mediate the healing power of God to His ailing children in this way is the biblical record of the healing works of Jesus together with His committal of His disciples to the carrying on of those works, and the available accounts of their works of healing."¹ Valuable as this may be, we need to place alongside it a theology of health in relation to the salvation wrought by Christ. Paul Tillich² has attempted to provide this and Charles Duthie³ has described this as the only real attempt to do so. There is also needed a study of the concepts as they occur in the Bible. This article is an attempt to look at the views of health and its relation to salvation in the Old Testament.

A true understanding of health involves first of all a true understanding of sickness as it impairs health. References in the Old

Testament to healing and health are not nearly so numerous as references to sickness. References to salvation are many, but since the term has a wider connotation than health they have to be used with care. First, then, we must ask how the Old Testament understands sickness, though, as Köhler says,⁴ the Old Testament never asks this question.

Etymological studies will not take us very far. There is little in the etymology of the roots *hllh* ("to be sick") and *rp'* ("to heal") to help us. The former means simply "to be weak" and the latter "to mend" or "to repair". Both may be used either literally or metaphorically of the land. These figurative uses should not be discounted, for they may still throw light on the way in which these ideas and experiences were understood. Further, as we shall see later, this usage may not be strictly metaphorical. There is a sense in which the land is healed when we rightly understand the nature of disease. Total healing includes the land.

For the Israelite the seriousness of sickness lay not only in the pain or weakness involved, but also in the fact that a sick person was cut off by his sickness from his fellows, and cut off especially at that point where he longed most of all to be with his fellows—in the cult. Why should a sick man be so deprived of fellowship in life and worship? E. W. Heaton⁵ says, "The prevailing idea of sickness in the Old Testament was that God sent it as punishment for sin." If that were so we could then explain the separation from the sick man as separation from the sinner whose sin is revealed in and through his sickness. This would seem quite logical and it is a point of view that many people would endorse. But it is too superficial a view of the matter. That there is often found some real connection between sin and sickness in the Old Testament no one could deny. Moreover, that connection can be described in terms of causation.

There is no soundness in my flesh because of thy indignation.

There is no health in my bones because of my sin (Ps. xxxviii. 3)

Yet the bald statement that sickness is God's punishment for sin, without qualification of any kind, does not go to the heart of the matter.⁶ G. von Rad,⁷ discussing the thought of the Priestly writer, distinguishes two realms with which the Israelite was concerned. He applies to them the terms "clean" and "unclean", "holy" and "secular". To the one, he says, belonged the land of Israel (cf. Amos vii. 14, where the prophet threatens that Israel shall be driven out into an unclean land), the camp (Lev. x. 1-5), Jerusalem (Is. xlviii. 2), the Temple (I Kings ix. 3), the priests (Lev. xxi. 6) etc. To the other belonged, for example, certain matters to do with sex (I Sam. xxi. 5) and especially with sickness and death. The boundary line between these two is always in dispute. Therefore numerous oracles and regulations were essential to distinguish the clean and

the unclean (cf. Haggai ii. 10-14). Such distinctions were vital to a man because they affected his relationship with his fellow men and with God.

J. Pedersen⁸ looks at these two realms not from a sacral, but from a physical and psychological point of view, as "blessing" and "curse", "life" and "death". There is a contrast, for instance, between the land of man⁹ and the wilderness. The latter is always an evil place. The Israelites in the wilderness asked Moses why he had brought them out of Egypt into this evil place (Num. xx. 5). On the Day of Atonement one goat is to be sent out into the wilderness where Azazel dwells (Lev. xvi. 10, 21).¹⁰ It is the lawless, the chaotic, the place of the curse. Similarly, there is a contrast between the land of the living and the land of the dead, or Sheol, or the grave. The latter is where death and the curse are concentrated. In this realm belong illness and plague.

The snares of death encompass me;
The pangs of Sheol laid hold on me;
I suffered distress and anguish.
Then I called on the name of the Lord:
"O LORD, I beseech thee, save my life!"
(Ps. cxvi. 3f)

Shall I ransom them from the power of Sheol?
Shall I redeem them from Death?
O Death, where are your plagues?
O Sheol, where is your destruction?
(Hosea xiii. 14)

In the next verse the wilderness also is mentioned.

Though he may flourish as the reed plant,
The east wind, the wind of the LORD, shall come,
Rising from the wilderness
(Hosea xiii. 15)

A third contrast is between the great subterranean ocean and the dry land. Again and again the imagery of the ocean invades the descriptions of Sheol, since both are located beneath the earth.

For the waves of death encompassed me,
The torrents of perdition assailed me;
The cords of Sheol entangled me,
The snares of death confronted me.
(II Sam. xxii. 5)

While light is common to all three worlds, darkness is common to all three "non-worlds" of wilderness, Sheol and ocean.

They all three constitute a threat to life and constantly impinge upon it, needing to be resisted (Deut. xxix. 22, Josh. ix, Jud. ix). The wilderness sends its offshoots into the good land. Sodom and

Gommorah belong to it. Ai and Shechem are given over to it when they are destroyed. Even in the fields of the good land the products of the wilderness, thorns and briars, are apt to spring up. Similarly the subterranean waters continually threaten to overwhelm the world again. They were separated by God at creation, and must be held in check by Him. In the same way, Sheol extended its reach into life drawing men towards itself. This is what sickness really is—death or Sheol drawing men towards itself. Hence, sickness can be described as “unto death”. “Illness is potential death. There is no essential difference between illness and death, but only a difference of degree, since in both cases the same powers are at work.”¹¹ So in those Psalms which are laments for sickness the imagery of Sheol and waters may be found. Already the sufferer is in the grip of Sheol; already death has hold of him. His prayer is that he may be delivered from Sheol.

For my soul is full of troubles
 And my life draws near to Sheol.
 I am reckoned among those who go down to the Pit;
 I am a man who has no strength.
 Like one forsaken among the dead,
 Like the slain that lie on the grave,
 Like those whom thou dost remember no more,
 For they are cut off from thy hand.
 Thou hast put me in the depths of the Pit,
 In the regions dark and deep.
 Thy wrath lies heavy upon me,
 And thou dost overwhelm me with all thy waves.

(Ps. lxxxviii. 3-7)

That this Psalm is a lament for sickness is not immediately clear for no specific illness is mentioned. This is true generally of the Psalms. There are no descriptions which enable us to identify the disease with certainty.¹² The reasons for this vagueness of description are two-fold. First, when a calamitous experience befalls a man he is helped if he can fit this into some existing pattern with which he is familiar.¹³ The really important thing, then, is not the nature of the illness, but the fact that the realm of death has invaded life. Second, sickness is not the only thing covered by this term Sheol. Enemies may similarly be described or anything, in fact, which threatens the well-being (*šalom*) of the people. The vivid but stereotyped descriptions veil the nature of the calamity. Indeed in some Psalms sickness and enemies appear to be included together.

I am poured out like water,
 And all my bones are out of joint;
 My strength is dried up like a potsherd,
 And my tongue cleaves to my jaws;
 Thou dost lay me in the dust of death.

Yea, dogs are round about me;
 A company of evil-doers encircle me;
 They have pierced my hands and feet—
 I can count all my bones—
 They stare and gloat over me;
 They divide my garments among them,
 And for my raiment they cast lots
 (Ps. xxii. 14-18)

My wounds grow foul and fester because of my foolishness . . .
 For my loins are filled with burning,
 And there is no soundness in my flesh. . . .
 Those who seek my life lay their snares. . . .
 (Ps. xxxviii. 5, 7, 12)

Thou dost not give him up to the will of his enemies
 The LORD sustains him on his sick-bed,
 In his illness thou healest all his infirmities
 (Ps. xli. 2, 3)

Thus sickness is the incursion of death itself into the realm of life.
 It is all of a piece with the conception of the threat of returning
 chaos.

There is, as we have said, a contingent link between the forces
 of the non-world—wilderness, sickness, darkness, floods, Sheol etc.
 —and sin.

There is no health in my bones because of sin
 (Ps. xxxviii. 3)

Consider my affliction and my trouble, and forgive all my sins.
 (Ps. xxv. 18)

In I Kings xvii the widow from Zarephath sees her son's sickness
 as an indication of her sin which Elijah will now bring to light. In
 a similar way, because man and land are so intimately related, the
 sin of man allows the wilderness to gain a hold upon the land.

Do not profane your daughter by making her a harlot, lest the
 land fall into harlotry and the land become full of wickedness.
 (Lev. xix. 29)

And I brought you into a plentiful land to enjoy its fruits and
 its good things. But when you came in you defiled my land, and
 made my heritage an abomination.
 (Jer. ii. 7)

The nature of the desert takes hold of the good land.

How long will the land mourn,
 And the grass of every field wither?

For the wickedness of those who dwell in it
 The beasts and birds are swept away.
 (Jer. xii. 4)

Similarly, because of the corruptness of the people the great flood overwhelmed the land (Gen. vi and vii). In Ezekiel xxvi. 19-21 all three, Sheol, wilderness and floods, are mentioned together as the results of sin.

Sin, then, is the cause of sickness, but this is not to say that sickness was regarded as punishment for sin in the forensic sense, as though God were simply to say "You have sinned; therefore I will punish you by making you ill". There is more to it than that. Sin opens the door for the forces of chaos to enter. These may be experienced as natural calamity (famine or flood), national disaster (attacks by enemies) or personal misfortune (death in its early stages, i.e. sickness).

As von Rad points out,¹⁴ sin and its consequences are not two separate things. They belong together as parts of the same process. "This conception has been called the 'synthetic view of life', since here the action of man on the one hand and what happens to him on the other, are not yet understood as two separate and independent things, or at least as things standing only in very loose relationship to one another. Instead the presupposition of this idea is the closest possible correspondence between action and fate: what is in question is a process which, in virtue of a power proper alike to all that is good and all that is evil, comes to a good or an evil end. Israel regarded this as a basic order of her whole existence to which Yahweh had given effect, and over whose functioning he himself kept watch." This is further demonstrated by the fact that the Hebrew words for sin are used equally well to describe the consequence of it, and sometimes it is impossible to tell which is meant.

Behold, you have sinned (*h^ata'tem*) against the LORD; and know your sin (i.e. penalty—*hatta'ikem*) will catch up with you.

(Num. xxxii. 23)

O, my lord, do not lay upon us our sin (i.e. penalty—*hatta't*) because we have acted foolishly and sinned (*hata'nu*).

(Num. xii. 11)

H. H. Rowley¹⁵ says "... there is an inevitable and inexorable consequence of sin. This is the punishment in the strict sense of the term. It cannot be too strongly stressed that there is no such thing as impunity. There are 'laws' in the moral and spiritual world which are just as rigid and certain in their application as those which 'control' the behaviour of physical nature. . . . The O.T. insists again and again that there is no escape from the consequences. The man who sins has let loose in the world a force which will, sooner or later, return, boomerang fashion, and strike down the person who has sent

it out." Naturally, for Israel this could never mean that God stood aside and let sin work out its own consequences. There could be no such fatalistic ideas. All the laws governing the universe and the lives of men were dependent on God and were maintained by Him. He makes the sun to rise and set. So the consequences of sin could be and were ascribed to the operation of God. If a man sins, then he has allowed the forces of Sheol and death to invade his life, and the consequence is sickness, but it is God who declares it to be sin and, since He controls all things, it is God who sends the sickness. To put it differently, a man sins against God and his sin rebounds from God. This is all one movement. It is most forcibly expressed by the Deuteronomist :

If you are not careful to do all the words of this law which are written in this book, that you may fear this glorious and awful name, Yahweh your God, then Yahweh will bring upon you and your offspring extraordinary afflictions, afflictions severe and lasting and sicknesses grievous and lasting. And He will bring upon you again all the diseases of Egypt, which you were afraid of; and they shall cleave to you. Every sickness also, and every affliction which is not recorded in the book of this law, Yahweh will bring upon you until you are destroyed. (Deut. xxviii. 58 ff.)

So leprosy is described as a "blow" (*nega'*) in Lev. xiii. 2. In Isaiah xxx. 26 Yahweh inflicts wounds on people by means of a blow. In Jer. xxx. 17 Yahweh wounds people by a blow because of sin. There are other ways of expressing this. Sometimes God hides His face because of sin. Such a withdrawal leaves a man at the mercy of the forces of Sheol and chaos and death which always threaten. So the Psalmist cries :

My God, my God, why hast thou forsaken me?
 Why art thou so far from helping me,
 From the words of my groaning?
 (Ps. xxii. 1)

Hide not thy face from thy servant, for I am in distress.
 Make haste to answer me.
 (Ps. lxix. 17)

Jeremiah can combine both forms of expression.

The Chaldeans are coming in to fight and to fill them (i.e. the houses of Jerusalem) with the dead bodies of men whom I shall smite in my anger and wrath, for I have hidden my face (i.e. presence) from this city because of all their wickedness.
 (Jer. xxxiii. 5)

Job's friends were therefore concerned that he should confess to sin for the only way sickness could have got hold of him was through

sin. There could be no effect without the appropriate cause. Job himself was not satisfied with this explanation of the situation, but it is doubtful if, at the end, he has any other doctrine to offer in its place. His problem is answered not by a doctrine but by a presence.¹⁶ Psalm lxxiii faces the same problem. The Psalmist has kept himself innocent and yet he has been stricken :

But when I thought to understand this
It seemed to me a wearisome task,
Until I went to the sanctuary of God.
(Ps. lxxiii. 16 f)

Part of the answer he receives there is that the wicked shall ultimately perish with all that is evil. This thought is soon left behind, however, for what seems to us a nobler idea, that God is great and that, come what may, there is nothing more desirable than to be near Him.

An understanding of the relation between sin and sickness must also take into account the strength of the community of Israel. Sin involved not only the actual sinner himself, but also members of the community in which he lived. If a man, by his sin, opened the gates to the forces of Sheol, then those forces threatened not only him but his community as well. Hence, the community must search out the sinner and remove the danger by putting him to death. In I Sam. xiv the people of Israel can only be protected from the results of Jonathan's sin by his death or, as it turned out, his ransom, even though Jonathan had eaten the honey in ignorance of Saul's oath that anyone who did so would be cursed.

Sickness, then, as belonging to this realm of chaos, curse and death, has the added effect of separating a man from his fellows, an intolerable burden for the Israelite with his strong sense of community, and his need for corporate worship. "Physical suffering isolates man and deprives him of the possibility of a normal life in communion with the congregation of God, and isolation causes psychic suffering which is increased by the sufferer's consciousness of carrying a burden of sin."¹⁷ For safety men must withdraw from his presence.

He had no form or comeliness that we should look at him,
And no beauty that we should desire him.
He was despised and rejected (forsaken) by men;
A man of sorrows (pains), and acquainted with grief (sicknesses);
And as one from whom men hide their faces
He was despised, and we esteemed him not.
(Is. liii. 2 f)

We are now in a position the better to understand the nature of healing. If sickness is an invasion of the forces of death and Sheol, so healing is deliverance from those forces—or salvation.

Some were sick through their sinful ways,
 And because of their iniquities suffered affliction;
 They loathed any kind of food,
 And they drew near to the gates of death.
 Then they cried to the LORD in their trouble,
 And he delivered them from their distress;
 He sent forth his word and healed them,
 And delivered them from destruction.
 (Ps. cvii. 17 ff)

Heal me, O LORD, and I shall be healed;
 Save me and I shall be saved.
 (Jer. xvii. 14)

Just as sin and sickness are linked together, so are forgiveness and healing.

Bless the LORD, O my soul,
 And forget not all his benefits,
 Who forgives all your iniquity,
 Who heals all your diseases,
 Who redeems your life from the Pit. . . .
 (Ps. ciii. 2 f)

Just as God may be said to send sickness, so it is God who forgives and heals. He is the Saviour. Salvation is, of course, wider than healing. It includes deliverance from all the disrupting forces of chaos and death, of which sickness is one. The result of this salvation is described as peace (*shalom*)—health, total well-being in which the blessing of God is evident. It is God who lifts men out of Sheol or the Pit, whether this refers to sickness or some other kind of calamity.

I waited patiently for the LORD
 He inclined and heard my cry.
 He drew me up from the desolate Pit,
 Out of the miry bog,
 And set my feet upon a rock,
 Making my steps secure.
 (Ps. xl. 1 f)

Cf. also Pss. xlix. 13-15 and cvii. 19.

The second half of the "sin-sickness" process can be interrupted by God in response to a change of heart on the part of the sinner when he humbly seeks God. The suffering of the innocent Servant in Is. liii may be interpreted as the absorption by the Servant of the consequence of another's sin, whereupon the sinner is set free from that consequence.

Surely he has borne our griefs (sicknesses)
 And carried our sorrows (pains);
 Yet we esteemed him stricken,
 Smitten by God and afflicted.
 But he was wounded for our transgressions,
 He was bruised for our iniquities;
 Upon him was the chastisement which made us whole
 (lit. 'of our peace'—š'olomenu.)
 And with his stripes we are healed.
 (Isaiah liii. 4 f)

No one else except God can grant this healing to men. The statement in Exodus xv. 26 is typical, "I am Yahweh, your healer". Köhler¹⁸ translates this participle by the noun "doctor" and then goes on to argue that the phrase recognises the human doctor, by applying his title to God. It is doubtful, however, whether the participle has this technical sense here. More probably it simply means "I, Yahweh, am the one who heals you." Moreover, the form of the sentence suggests that it is Yahweh alone who heals. This corresponds to what we find elsewhere. As we shall see in a moment, physicians have their place as those who pass on God's healing, but it is always God who heals.

For He wounds, but He binds up;
 He smites, but His hands heal.
 (Job v. 18)

When Naaman sent to the king of Israel for healing (II Kings v), the king replied, "Am I God to kill and to make alive that this man sends word to me to cure a man of his leprosy?" (v. 7.) This prerogative is God's alone. He does not even share it with other gods. Ahaziah was unfortunate enough to fall through the lattice of his upper chamber.

So he sent messengers, telling them, "Go, inquire of Baalzebub, the god of Ekron, whether I shall recover from this sickness." But the angel of the LORD said to Elijah the Tishbite, "Arise, go up to meet the messengers of the King of Samaria and say to them, 'Is it because there is no God in Israel that you are going to enquire of Baalzebub, the god of Ekron?' Now therefore thus says the LORD, 'You shall not come down from the bed to which you have gone, but you shall surely die.'" (II Kings i. 2-4)

God's healing seems to be mediated in a number of ways. There seems to have been a class of people known as the Healers or Physicians. Joseph called upon them to embalm his father—and it took them forty days to do it! (Gen. 1. 2) Job complains that his friends are like worthless physicians (Job xiii. 4), implying that not all were worthless. There is a law in Ex. xxi. 19 that if a man injures his fellow in a quarrel he shall pay for him to be thoroughly

healed. When Joram was wounded at Ramoth Gilead (II Kings viii. 29) he went to Jezreel to be healed. It is noticeable that in each case the healing seems to be of wounds. Perhaps they were surgeons rather than physicians, though we must not place too much weight upon such an argument from silence. On the other hand, in II Chron. xvi. 12, it seems to be implied that Asa, who had a disease in his feet, had done wrong by consulting physicians instead of God.

The prophets, or at least some of them, standing close to God, were given the power of healing, medical as well as surgical. Elijah healed the son of the widow of Zarephath (I Kings xvii). Elisha healed the waters of Jericho (II Kings ii. 19 ff). He healed the Shunammite's son (II Kings iv. 18 ff). It should be noted here that the boy's father expected his wife to send to Elisha on a feast day when Elisha would be in the sanctuary. Perhaps this was the proper place of healing. Through Elisha also Naaman was healed (II Kings v.), while Hezekiah lost his boils through the work of Isaiah (II Kings xx).

Reference to the sanctuary in the case of the Shunammite's son brings us to another place of healing, namely the cult with the priest as the one who mediates God's healing. The evidence for this is not so clear, but scholars have noticed that in many of the Psalms of lamentation the tone towards the end of the Psalm changes to one of thanksgiving.¹⁹ Some of them have felt that this transition of mood is best accounted for by the fact that the worshipper has experienced deliverance through the theophany of Yahweh, whatever form this took.

But thou, O LORD, be not far off!
 O thou my help, hasten to my aid!
 Deliver my soul from the sword,
 My life from the power of the dog!
 Save me from the mouth of the lion,
 My afflicted soul from the horns of the wild oxen.

Perhaps at this point the theophany takes place and the Psalm then continues

I will tell of thy name to my brethren;
 In the midst of the congregation I will praise thee. . . .
 For he has not despised or abhorred the affliction of
 the afflicted;
 And he has not hid his face from him,
 But has heard when he cried unto him.
 (Psalm xxii. 19-24)

Certainly, according to Lev. xiii, the priests were to make a diagnosis in the case of worshippers who may possibly be suffering from the skin disease usually translated as leprosy, and they were to pro-

nounce clean those who were found to be free of it. It may therefore be possible to go further than this and to say that within the cult, for which the priests were responsible, healing actually took place when God no longer hid his face, but "appeared" to his people.

In the process of healing prayer plays a large part. We have noted this in the Psalms of lamentation. Hezekiah prayed for healing (II Kings xx), pleading his own faithfulness and righteousness. Elijah prayed for the recovery of the widow's son (I Kings xvii. 20). In this latter case the woman confesses her sin implicitly if not explicitly. "Have you come to bring my sin to remembrance, and to cause the death of my son?" Elsewhere the confession is more explicit.

When I declared not my sin, my body wasted away
 Through my groaning all day long. . . .
 I acknowledged my sin to thee,
 And I did not hide my iniquity;
 I said, "I will confess my transgression to the LORD";
 Then thou didst forgive the guilt of my sin.
 Therefore let everyone who is godly offer prayer to thee;
 At a time of distress, in the rush of great waters,
 They shall not reach him.

(Ps. xxxii. 3-6. Cf. Ps. xxxviii. 17 f)

Whether this prayer in the cult was accompanied by sacrifice we cannot be certain, but it is likely. The very fact of turning to God in prayer, however, made possible the arrest of the encroachment of Sheol and death upon life. In response to it God not only forgives but also heals and saves.

Healing may be accompanied by some physical activity, usually symbolic in its nature. Both Elijah and Elisha revive their boy patients by stretching out upon them, imparting to them the life force which was so potent in the prophets, and thus repelling the death force which possessed the boys and was dragging them down to Sheol. Probably the washing of Naaman in the Jordan (II Kings xv) was more than an indication of his humble submission and trust. Water was the symbol of life and cleanliness, both belonging to the realm of blessing as opposed to the realm of curse and chaos. The Jordan, as the river of Yahweh's land, symbolized these qualities to perfection.

The fact that healing was from God did not preclude the use of medicines. Isaiah used a poultice of figs as a cure for Hezekiah's boils (II Kings xx)—a remedy which, as E. W. Heaton²⁰ points out, was used in Canaan for sick horses!

The power of the wilderness, the floods and death to infiltrate the areas of good land and human life could be checked at certain points, but nowhere in the Old Testament is it finally broken. Gen. iii indicates the extent to which these forces have gained control

over life.²¹ Women shall have pain in child-bearing, the land will bring forth thorns and thistles and man will have to work himself to death. The Old Testament can, however, look forward to a day when this power will be finally and completely overthrown. God will have wrought His salvation in the deliverance of man from chaos, Sheol and death. So the prophet writes,

The wilderness and the dry land shall be glad,
 The desert shall rejoice and blossom;
 Like the crocus it shall blossom abundantly,
 And rejoice with joy and singing. . . .
 Strengthen the weak hands,
 And make firm the feeble knees.
 Say to those who are of a fearful heart,
 "Be strong, fear not!
 Behold, your God
 Will come with vengeance,
 With the recompense of God.
 He will come and save you."
 Then shall the eyes of the blind be opened,
 And the ears of the deaf unstopped;
 Then shall the lame man leap like a hart,
 And the tongue of the dumb sing for joy.
 (Isaiah xxxv. 1-6)

Look upon Zion. . . .

There the LORD in majesty will be for us
 A place of broad rivers and streams. . . .
 For the LORD is our judge, the LORD is our ruler,
 The LORD is our king; he will save us. . . .
 And no inhabitant will say, "I am sick";
 The people who dwell there will be forgiven their iniquity
 (Isaiah xxxiii. 17-24)

Cf. also Is. xlii. 1 f, 7; Is. lxi. 1 f; Mal. iv. 2.

All the powers of the wilderness, chaos, curse, darkness, disease and death will be overcome. The good land, order, blessing, light, health and life will prevail. God's salvation will be accomplished. Cf. also Rev. xxi where there shall be a new heaven and a new earth, with no darkness, no sea, no tears, no death, no mourning, crying or pain.

As Tillich says,²² "Healing is fragmentary in all its forms. . . . Not even the healing power of the Spirit can change this situation. Under the condition of existence it remains fragmentary, and stands under the "in spite of", of which the Cross of Christ is the symbol. No healing, not even healing under the impact of the Spiritual Presence, can liberate the individual from the necessity of death. Therefore, the question of healing, and this means the question of salvation, goes beyond the healing of the individual to the healing through

history and beyond history; it leads us to the question of eternal life as symbolised by the Kingdom of God. Only universal healing is total healing—salvation beyond ambiguities and fragments.”

NOTES

1. *Psychology, Religion and Human Need*, London, 1957, p. 161.
2. *Systematic Theology*, London, 1963, Vol. III. "Salvation means healing, and healing is an element in the work of salvation" p. 295. "... the integration of the personal centre is possible only by its elevation to what can be called symbolically the divine centre, and that this is possible only through the impact of the divine power, the Spiritual Presence. At this point health and salvation are identical, both being the elevation of man to the transcendent unity of the divine life. The receiving function of man in this experience is faith; the actualising function is love. Health in the ultimate sense of the word, as identical with salvation, is life in faith and love" p. 298.
3. *British Weekly*, 27 July 1965.
4. L. Köhler, *Hebrew Man*, Eng. Tr. London, 1956, p. 28.
5. *Everyday Life in O.T. Times*, London, 1956, p. 192.
6. cf. H. H. Rowley, "The Book of Job and its Meaning", *From Moses to Qumran*, London, 1963, p. 171, but first published in the *Bulletin of John Rylands Library* Vol. XLI, 1958-9. "It has been suggested that this was the orthodox view throughout the O.T. until the Book of Job came to set things right. This rests on a very superficial reading of the O.T."
7. *Theology of the O.T.*, Vol. I, Eng. Tr. London, 1962, p. 272 ff.
8. J. Pedersen, *Israel*, Vols. I and II, Oxford, 1926, pp. 453 ff.
9. Cf. the two Hebrew words 'admah and 'adam.
10. Cf. also Is. v. 1 f. where the vineyard is liable to become a place where thorns and briars grow, and Deut. viii. 15 where the wilderness is a place of fiery serpents and scorpions and thirsty ground.
11. H. Ringgren, *The Faith of the Psalmists*, London, 1965, p. 63.
12. A. R. Johnson, "The Psalms", *The O.T. and Modern Study*, ed. H. H. Rowley, Oxford, 1951, p. 170.
13. H. Franken, *The Mystical Communion with YHWH in the Psalms*, Leiden, 1954, quoted with approval by Ringgren, *op cit.*, p. 61 f.
14. *Op. cit.*, p. 265.
15. H. H. Rowley, *The O.T. and Modern Study*, Oxford, 1951, p. 353.
16. cf. H. H. Rowley, *From Moses to Qumran*, pp. 178 f and 183.
17. H. Ringgren, *op. cit.* p. 68.
18. L. Köhler, *op. cit.*, p. 55.
19. A. R. Johnson, *O.T. and Modern Study*, p. 170.
20. E. W. Heaton, *op. cit.*, p. 193.
21. Cf. G. von Rad, *Genesis*, Eng. Tr. London, 1961, pp. 97 f.
22. P. Tillich, *op. cit.*, p. 300.

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