

What is an Infirmary?

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An infirmity is a sickness.

Infirmity and sickness are synonyms

You will see by the following that the Hebrew for infirmity G769 also means sickness. As we search other places in scripture we see that God is telling us by the proof text method that this is true. We are told in Mathew 8:17 that Jesus took our infirmities and bare our sicknesses.

Matthew 8:17

(KJV+) That^{G3704} it might be fulfilled^{G4137} which was spoken^{G4483} by^{G1223} Esaias^{G2268} the^{G3588} prophet,^{G4396} saying,^{G3004} Himself^{G846} took^{G2983} our^{G2257} **infirmities**, **G769** and^{G2532} bare^{G941} *our* **sicknesses**.^{G3554}

G769 ἀσθενεία *astheneia as-then'-i-ah* From **G772**; *feebleness* (of body or mind); by implication *malady*; moral *frailty*: - disease, infirmity, **sickness**, weakness.

The following is additional proof texts to reveal what the Hebrew is telling us.

Mat 8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were **sick**:

Mat 8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our **infirmities**, and bare *our* **sicknesses**.

When we add verse 16 to Mathew 8:17 we see that both of these words are also associated with being "sick".

Luk 13:11 And, behold, there was a woman which had a spirit of **infirmity** eighteen years, and was **bowed together**, and could in no wise lift up *herself*.

Luk 13:12 And when Jesus saw her, he called *her to him*, and said unto her, **Woman, thou art loosed from thine infirmity**.

Luk 13:13 And he laid *his* hands on her: and immediately she was **made straight**, and glorified God.

Joh 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

Joh 5:5 And a certain man was there, which had an **infirmity thirty and eight years**.

Joh 5:6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, **Wilt thou be made whole?**

In John we see that an infirmity is also called a disease which is a synonym for being sick as well.

Luk 5:12 And it came to pass, when he was in a certain city, behold a man **full of leprosy**: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

Luk 5:13 And he put forth *his* hand, and touched him, saying, **I will: be thou clean.** And immediately the **leprosy departed** from him.

Luk 5:14 And he charged him to **tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.**

Luk 5:15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be **healed by him of their infirmities.**

As we have seen an infirmity is associated with a literal sickness or ailment.

Infirmity also means Spiritual Application.

As we will see an infirmity can also mean a spiritual sickness as well or a plague.

Luk 7:21 And in that same hour he cured many of *their* **infirmities** and **plagues**, and of **evil spirits**; and unto many *that were* blind he gave sight.

Luk 8:2 And certain women, which had been healed of **evil spirits** and **infirmities**, Mary called Magdalene, out of whom went seven devils,

Pro 18:14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

We see from Proverbs that a sound mind will sustain an infirmity. A wounded one; one that is tormented by evil, how can one bear it? This is another example that an infirmity can have a spiritual application.

Luk 13:11 And, behold, there was a woman which had a **spirit of infirmity** eighteen years, and was bowed together, and could in no wise lift up *herself*.

Luk 13:12 And when Jesus saw her, he called *her to him*, and said unto her, **Woman, thou art loosed from thine infirmity.**

Luk 13:13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

Luk 13:14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

Luk 13:15 The Lord then answered him, and said, **Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?**

Luk 13:16 **And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?**

Luk 13:17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

I have given this text earlier to show that an infirmity is a sickness but we also see in this same text a spiritual application as well when we see the words, “spirit of infirmity”. We see a spiritual war fare going on in verse 16 revealing that satan was involved in this

torment. The rulers were upset that the Lord healed on the Sabbath and made people well physically and Jesus rebukes them. The other point is when you do a study on what rest is you will find that there is a spiritual application as well. Rest is a symbol of the Holy Spirit and on the Sabbath God wants to pour out His Spirit and heal; to heal those spiritual infirmities that we are battling. The healing of this woman is not only an example of a literal healing but reveals a spiritual healing as well.

An infirmity is sin.

Another definition of an infirmity is sin. Just like the sword is a cutting instrument but the spiritual definition is the word (Ephesians 6:17). The patriarchs of old understood that an infirmity was symbolic for sin. Because of the understanding that an infirmity is symbolic for sin, satan pushed people to take it to a whole new level in thinking that all infirmities were a result of a particular sin instead of being just because we live in an imperfect, deteriorating world. Jesus battled this extreme understanding when the people looked upon a sick person as having so great a sin that they were being punished for it and therefore few had compassion on the sick and lame. We see the same thing happen with the Sabbath; something God blessed and sanctified satan led men to turn it into a burden and misunderstanding of what God really set it apart for. Both extremes put a burden and pain upon the people. On the flip side by understanding the spiritual definition of infirmity we can see that God wants to cleanse us from our sins, the infirmity of the flesh.

Rom 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Rom 6:18 Being then made free from sin, ye became the servants of righteousness.

Rom 6:19 I speak after the manner of men because of the **infirmity of your flesh**: for as ye have yielded your members servants to uncleanness and to **iniquity unto iniquity**; even so now yield your members servants to righteousness unto holiness.

Rom 6:20 For when ye were the servants of sin, ye were free from righteousness.

Heb 7:26 For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Heb 7:27 Who needeth not daily, as those **high priests, to offer up sacrifice, first for his own sins**, and then for the people's: for this he did once, when he offered up himself.

Heb 7:28 For the law maketh men **high priests which have infirmity**; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

Here we see infirmity associated with sin in Romans 6 and Hebrews 7; particularly the sins of the priests who also had to offer up a sacrifice for their sins, their infirmities we are told.

Heb 5:1 For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and **sacrifices for sins**:

Heb 5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that **he himself also is compassed with infirmity**.

Heb 5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

We see here too that the priests, “he himself also had infirmity” and had to make a “sacrifice for sins”; further revealing that an infirmity is also associated with sin, having a spiritual meaning as well. Everything in the Bible points to Christ. The sickness of this world reminds us that we live in a sinful world and we are all born of sin. The infirmities of the flesh are sin but we have an advocate a High Priest that knows what we go through and died to save us from sin.

It is no wonder that the Israelites of old thought that if a person had an “infirmity” a sickness that they sinned in some way and therefore were being punished for that sin. For God did punish by way of sickness the people in the past for their sins for example: Miriam who was grumbling against her brother Moses (Numbers 12), Gehazi for taking gifts from Naaman (2 Kings 5:27), and Zechariah for not believing Gabriel that his wife would bear a son (Luke 1:18-20). Psalms 77:7-10 says that an infirmity is a separation from God and that being troubled with evil spirits is also an infirmity. So when we see the story of Saul we can see also that God placed an infirmity on him when he did not obey. Because of his “sin” the Lord rejected Saul or we can say the Lord “separated” Himself from Saul (1 Samuel 15:30). What I think has been forgotten is that yes there are specific cases where God has allowed an infirmity upon an individual or a plague upon a nation because of sin but the flip side is He is quick to forgive if we are willing to cast off our pride and humble ourselves before the Lord and seek forgiveness. The other point is that ALL infirmities are not a result of sin by any individual in that moment but is a symbol that we live in a world of sin; for example being born blind. What many of the people of Jesus’ day failed to see is that all have sinned and come short of the glory of God (Romans 3:23). So by the definition of the people of Jesus’ time a person was sick because they were being punished for some sin; therefore we all should have some sickly ailment because we are all sinners.

Joh 9:1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

Joh 9:2 And his disciples asked him, saying, **Master, who did sin, this man, or his parents, that he was born blind?**

Joh 9:3 Jesus answered, **Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.**

Joh 9:4 **I must work the works of him that sent me, while it is day: the night cometh, when no man can work.**

Joh 9:5 **As long as I am in the world, I am the light of the world.**

Joh 9:6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

Joh 9:7 And said unto him, **Go, wash in the pool of Siloam,** (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

Christ wants to heal us of our thorn in the flesh all we need do is ask (1 Jn. 1:9) but if one is born with an infirmity instead of thinking that they or their parents did something wrong we can see how Christ is glorified. How many people do you know that either were born with an infirmity or had one later in life and dealt with it with such grace and peace that only the Lord could give. I think of Cory Tin Boon who was in a

concentration camp but came out praising the Lord. I think of those who maybe lost a limb or ended up in a wheel chair but did not sink into despair. It is when we portray the fruit of the Spirit during our trials that the “works of God are manifested in us” (Jn. 9:3).

This is our hope.

When we get sick it reminds us that we are mortal and God alone has immortality (1 Tim. 6:15, 15). It reminds us that we need to be seeking God daily for the removal of the infirmity of sin. God does not want us to be sick, physically or spiritually; if we do not see the fruits on earth there is hope. It is not our place to point (put forth the finger) to the infirmities of others for we are not to be the accuser of the brethren (Rev. 12:10; Is. 58:8,9), when our life is a living testimony we will condemn others just by our presence; our way of life and uprightness will be enough to condemn. The tradition of old was to point to a sin as to why things were going wrong for an individual; when this is done the individual is saying they know the hearts of man and God, this is a dangerous position to put oneself in.

Rom 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Rom 8:25 But if we hope for that we see not, *then* do we with patience wait for *it*.

Rom 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Rom 8:27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

2Co 12:9 And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

2Co 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

Heb 4:16 **Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.**