

Pastor Reckart's Notes:

On Wednesday February 16, 2005 I gave a Bible lesson from 2Corinthians 12. The subject of my Bible lesson was "Paul's struggles as a man of God."

Often there are judges who believe their opinions about the sickly conditions of others merits their condemnations and judgments. The focus of this lesson was: 1.) Paul's thorn in the flesh-an infirmity; 2.) the messenger of satan who buffeted him about his infirmity; 3.) the attitude of some against Paul's authority and apostleship because of his infirmities; 4.) his coming to Corinth to straighten out the judges.

I made the following statement:

The words infirmity and infirmities mean an illness, sickness, disease, malady, or bodily ailment.

I said: *I knew of no scripture in the whole Word of God where these two words mean something else.*

This lesson print-put is to show each of you I was correct in my statement.

There was a question and a statement both out of order by two different people suggesting there may be a meaning to infirmity or infirmities that have no connection to bodily ailments. Pastor Reckart continued his teaching and finally got to the place Paul gloried in his infirmities. He then gave the true meaning "bear the infirmities of the weak."

In the future it might be well for believers to hear a Bible lesson all the way out before interrupting or challenging the Pastor. Two things will result 1.) you may learn the answer to your questions by the time the lesson is over; and 2.) you will save yourself the embarrassment of being wrong and challenging the Pastor. Challenging the Pastor in public is not the way to handle an objection.

The Pastor made it clear that the words of a scripture should be understood and qualified by proper interpretation before a person gives their opinion. To often people make a word or verse mean what they want and give false interpretations. We must avoid this. As Pastor I have given myself to study and prayer with the Word of God for over thirty three years. I try not to be wrong and if I am, I am humble enough to stand correction. But when I am right and challenged in the Church, I will make correction to both error and the rebellious spirit.

It is wrong and uncaring to judge those who are sick and afflicted and condemn them accursed of God or suffering because it is alleged there is some sin in their life for which God is punishing them.

Concerning the man born blind:

"And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind (John 9:2)."

Did Jesus try to blame the man or the parents?

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

The doctrine of the Apostolic Messianic Fellowship will always be one of charity, compassion, love, and understanding for those who are sick and afflicted. If any member feels they have a right to condemn, judge, and spread contention and debates, wanting to create strife and tear down a brother or sister because they are sick or afflicted: then they should find another church.

Here are the scriptures Pastor Reckart uses to teach the meaning of "infirmity and infirmities":

Old Testament uses of "infirmity" in the following text:

LEV 12:2 (Separation for her infirmity (Hebrew #1738) shall she be unclean)

PSA 77:10 (This is my infirmity (Hebrew # 2470)

PRO 18:14 (spirit of a man will sustain his infirmity (Hebrew # 4245)

Hebrew #1738: "**davah**" to be sick or have a sickness.

Hebrew #2470: "**chalah**" to be weak, sick, afflicted, diseased, in pain.

Hebrew #4245: "**machaleh**" sickness, disease.

New Testament uses of "infirmity" in the following text:

LUK 13:11-12 (woman which had a spirit of infirmity (Greek # 769)

Greek #769: "**astheneia**" feebleness of mind or body, a malady 'disease, ailment, disorder', frailty, disease, sickness, bodily weakness.

JOH 5:5 (which had an infirmity (Greek # 769) thirty and eight years)

ROM 6:19 (because of the infirmity (Greek # 769) of your flesh)

GAL 4:13 (through infirmity (Greek # 769) of the flesh I preached the gospel unto you at the first)

HEB 5:2 (he himself also is compassed with infirmity (Greek # 769)

HEB 7:28 (maketh men high priest which have infirmity (Greek # 769)

Old Testament text "infirmities":

NONE!

New Testament text "infirmities":

MAT 8:17 Himself took our infirmities (Greek # 769)

LUK 5:15 to be healed by him of their infirmities (Greek # 769)

LUK 7:21 cured many of their infirmities and plagues (Greek #3554)--malady: disability, disease, sickness.

LUK 8:2 healed of evil spirits and infirmities (Greek # 769)

ROM 8:26 the Spirit also helpeth our infirmities (Greek # 769)

ROM 15:1 strong ought to bear the infirmities (Greek #770-**astheneo**: to be feeble, diseased, impotent folk, sick) of the weak

2CO 11:30 I will glory of the things which concern mine infirmities (Greek # 769)

2CO 12:5 I will not glory, but in mine infirmities (Greek # 769)

2CO 12:9-10 glory in my infirmities (Greek #769); take pleasure in my infirmities

(Greek # 769)

1TI 5:23 for thy stomach's sake and thine often infirmities (Greek # 769)

HEB 4:15 touched with the feeling of our infirmities (Greek # 769)

Greek "astheneia" translated the following:

John 11:4-sickness

Acts 28:9-diseases

1Cor 2:3; 2Cor 13:4; Heb 11:34; -bodily weakness because of some ailment

Clearly, those with an infirmity or infirmities are suffering a bodily condition.

There is not a single scripture where infirmity or infirmities can be made to be something that is not a malady of mind or body.

Those with an infirmity have an illness and the fact that Jesus himself "*took our infirmities*" shows they are bodily conditions. Healing is in the atonement and we believe all things are possible through faith. If it is the will of God for us to receive a miracle concerning our infirmities, we will be thankful for his compassion. If however we are not healed, then Romans 8:26 kicks in and the **SPIRIT HELPETH OUR INFIRMITIES**. If we like Paul must continue to glory in our infirmities when the Lord speaks to us his grace is sufficient, then we accept the will of God. After all, illness, sickness, and disease is a result of the fall of mankind. We look for a new body in the resurrection that is not subject to death and the maladies of the flesh.

Charity and compassion are two spiritual conditions of the heart that refuses to judge and condemn those who are sick as if they are cursed of God or have sinned. It is wrong for anyone to look upon the healthy as the only ones pleasing to God and the only ones blessed.

We are all to bury our rotten fleshly judging at the time of water baptism. If indeed we are buried with him in baptism and rise in newness of life, why should we judge others after the flesh? We should not condemn and mistreat people because they suffer a malady of mind or body.

Love beareth all things. It is time for the people to God to love those who are sick and afflicted and be a comfort to them with prayers and compassion.

Jesus did not rule out the righteous being sick, he said when we minister to these, we do it unto him.

Bring in all the sick, the halt, the blind, the lame, that his house may be full. No regarding them as sinners who need condemnation and run out the door.

Those who do not want to be around these feeble folk, who only want to worship with those whose body are perfect in health should find another church to worship in. And remember, when you join this perfect health church, do not get sick, have an illness, or disease, or you deserve to be cast out for defiling it.

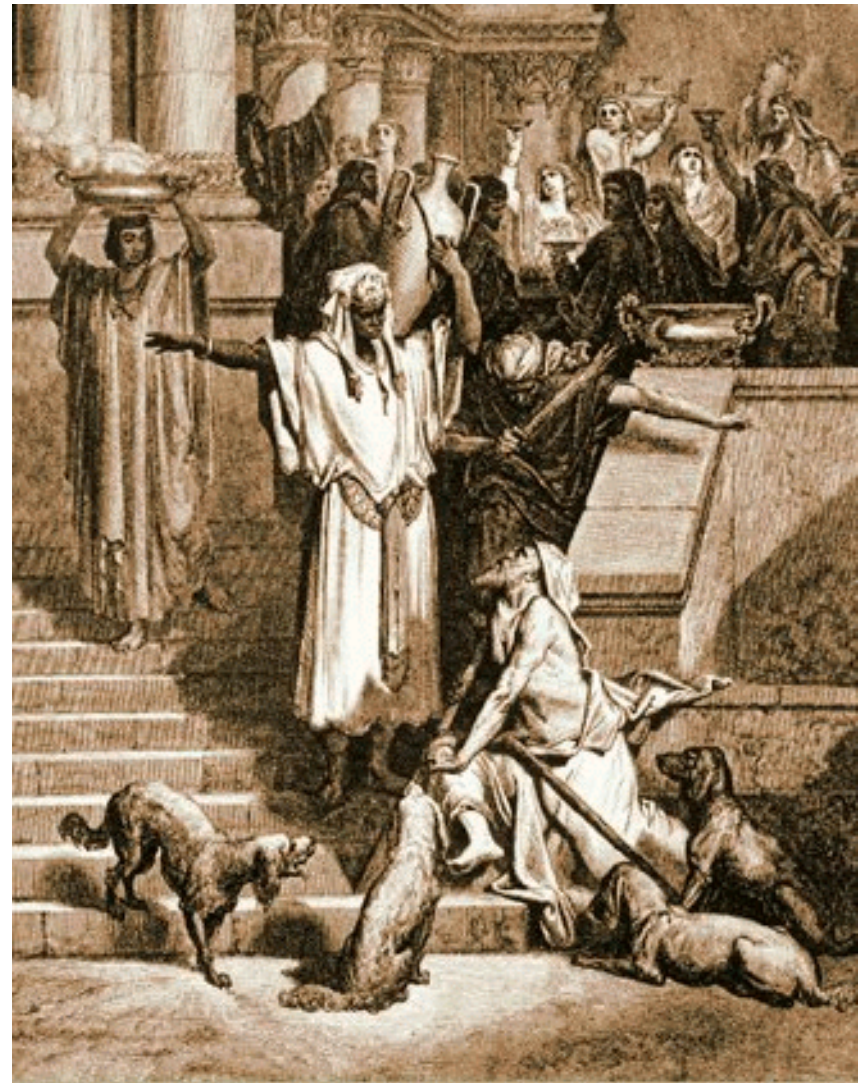
Thank God for the good Samaritans who take in the wounded and hurt and nourish them back to health.

Unto you who show mercy, mercy in the hour of your need will be returned unto you.

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Tell of His Compassion On Thee

**When love and compassion in the mind are lost
We become selfish, self-centered, and without care for others**



**Love, Caring, And Compassion
The Rich Man Had None For Sickly Lazarus**

Jesus

Love, Caring, and Compassion for those who have infirmity