
HEALING WORDS

P.O. Box 40, Libertytown, MD 21762
301-829-1577

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OIL AND WINE

By Philip C. Zampino

There are three scriptures to which I would like to draw your attention which at first glance may seem to be unrelated, but as we begin to examine them we shall see some very important truths that could open the way to deep healing in our lives.

In Exodus 29:1-9 Moses has been given specific instructions by God as to how Aaron and his sons were to be ordained or consecrated as priests unto the Lord. In verse 7 we read, "And you shall take the anointing oil, pour it on his head, and anoint him." The anointing was a very important part of the consecration or ordination rite, the oil being used as a sign or symbol of the Holy Spirit to cleanse and empower the person for the ministrations he was being ordained to perform. The oil is being used for a holy purpose with the Holy Spirit empowering through it. Such anointing continues to this day in the ordination of priests and bishops.



The second scripture is James 5:14-16 which calls for anointing with oil for the healing of the sick. This scripture is quoted often by those involved in the healing ministry.

Finally, let us look at the parable of the Good Samaritan, found in Luke 10:25-37. It is the story of a man on the Jericho Road who fell among thieves, was ignored by a Levite and a priest, but was ministered to by a despised Samaritan, whom Jesus regarded as the true neighbor. In taking care of the wounded man, the Samaritan poured oil and wine onto his wounds, bandaged him, and took him to an inn for further care.

What was the significance of the oil and the wine? These are natural substances used for healing in the ancient world which also have a spiritual significance. From a natural standpoint, oil is soothing and can be used to gently cleanse the wounds and sooth the abrasions thus easing pain. The wine is alcoholic. As the grape juice ferments into wine it becomes a natural disinfectant. In other words, the alcoholic content of the wine becomes a healing agent because it has the ability to cleanse the wounds of bacteria that might be growing in the open sores thus causing infection and possible death.

God's gift of the oil of the Holy Spirit and the wine of the Blood of Jesus do the same for us today. That is, they sooth, heal and preserve life. On a natural level we know very little about the background of the olive tree. It remains in the realm of mystery.

We know that the seed or the olive pit contains no life and cannot therefore reproduce itself. The tree is propagated by grafting and the only way to destroy an olive tree is by digging it up and destroying it by fire; it simply does not die of old age. In Genesis 8:11 there is the record of the dove returning to Noah after the flood with a freshly picked olive leaf in her mouth. We also learn from Psalm 52: 8 that the psalmist relates himself to a green olive tree in the house of the Lord where he will trust in the Lord forever. The implication here is that the green olive tree is alive and will live forever as will he.

Jesus spent his last hours before capture, torture, and death in the Garden of Gethsemane, which means literally *olive press*. The trees which remain in the Garden of Gethsemane today predate Jesus Christ.

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HEALING WORDS BY EMAIL

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Oil and Wine

Lastly olive oil is used for light, cooking, healing and sacred purposes. It is interesting that the oil is symbolic of the Holy Spirit, the third person of the Trinity. The oil, as it is used in the natural, is a source of light, healing, and food. Because of its longevity, the olive tree is also symbolic of the everlasting life Christ has won for us.

Now let us return to James 5:14-16 to look at the subject of healing from the total perspective God would have us to view it. Verse 14 reads, "Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much."

In the above verse we commonly view the word *sick* to mean physically or mentally diseased, but the connotation takes a much broader view of the person's condition, including sickness or weakness of body, emotion, soul, or spirit. In other words we are looking at a weakness of the total person that could manifest in one or several ways at a time rendering the person in need of healing ministry. It is important to understand this concept of the total broken human condition as we look at other words in this passage. The scripture calls on the sick person to take the initiative to make the move toward healing. He is to call for the elders of the church. The Greek word used here is the origin of the word *presbyter*, a forerunner of the word *priest*. Such a person was to be a strong man of faith and prayer through whom God could work powerfully.

The next element of the process was the anointing with oil. We have already stated the oil was not only symbolic of the Holy Spirit, but in a mystical way, God the Holy Spirit is transmitted through the blessed or sanctified oil. In addition, the scripture says that the sick person will be saved and raised up. To *save* means to heal, to restore, to cleanse, to deliver, to forgive, to establish and to set free. This is the promise of eternal life. The scripture is speaking of much more than a physical healing although that may be included. It is talking about the fullness of eternal life including the forgiveness of sins. At the end of this section of scripture, we are called upon to confess our sins to one another that we may be healed.

Finally we come back to the wine as we look at the healing properties of oil and wine. We stated earlier the natural reason for the use of wine in the healing process; now let us examine the spiritual. As we begin this aspect of our study we need to turn to John 6: 53-54. "Then Jesus said to them, 'Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life and I will raise him up at the last day.'" When Jesus made this statement it caused His followers much distress, even to the point that many who heard it drew back and followed Him no longer. What Jesus was saying, however, was extremely important for from the time of Moses in Leviticus, 17:11 we learn that the life of the flesh is in the blood. We also learn in Hebrews 9:22 that almost all things are purged with blood, and without shedding

of blood there is no remission of sin (forgiveness). Today we do not participate in animal sacrifices because the blood of Jesus is available to all who seek Him for forgiveness and reconciliation with God.

Now, what does this have to do with wine? To answer this question and to connect us to the John 6 passage, we must turn to Luke 22:19-20 and I Corinthians 11:23-26. Immediately we recognize these passages as the Lord's institution of the Holy Communion at the Last Supper. Jesus tells His Apostles that the bread is to be His Body and the wine, His Blood. Now we see that in the same way the wine was used for the healing of the physical body, the wine is now to be used for the *total healing* of all who are sick or weak or burdened with sin.

In the parable of the Good Samaritan, the Samaritan poured on oil and wine to bring about physical healing in the wounded man. Now, the oil of the Holy Spirit is poured out through anointing for the healing of the whole person (here the scripture uses the word *save*), and the wine is used in the Holy Communion service, becoming the Blood of Christ to heal and nourish us spiritually. Scripture makes it clear that there is power in the Body and Blood of Christ for good or for ill. As we examine I Corinthians 11: 26-30, we see clearly that the Body and Blood of Christ are not to be taken lightly. Both the Bread and the Wine are significant to our total well being now, and in the life to come.

Years ago I used to conduct regular healing services at Halpine Baptist Church in Rockville, MD. One of the songs we sang from time to time was about the parable of the Good Samaritan. The words I remember went something like this, "He poured on the oil and the wine. The kind that restoreth my soul. He found me bleeding and dying on the Jericho road and he poured on the oil and the wine." The parable is, of course, about understanding who my neighbor is, but looking a bit deeper we discover that we are the wounded and bleeding souls that God has discovered along the road of life. He has not abandoned us, but like the Good Samaritan, He has given us the healing oil of His Holy Spirit and the healing Wine and Bread of His Blood and Body that refreshes and restores our souls.

In the parable, the Samaritan takes the wounded man to an inn and tells the inn keeper to care for him until he returns. This is just what Jesus has done for us. We are the ones He has found wounded along the road of life. He has poured on the oil and the wine and He has placed us in His Church, (the inn) a place of healing, and has paid the price for our eternal soul's life and health and commissioned the Church to care for us until He returns.



THE ANGLICAN CHURCH IN NORTH AMERICA

From June 22 to June 25 of this year, Jean and I attended the inspiring and encouraging Inaugural Assembly of the Anglican Church in North America (ACNA) held in Bedford, Texas. The purpose of the assembly was to finalize the formation of a new province of the International Anglican Church. As many of you know, I began my ministry over forty years ago as a priest in the Episcopal Church. When I was ordained a priest in 1967, it was a church with biblical, historical, spiritual and social integrity. Within the framework of that denomination I was free to work under the authority of several of my bishops to exercise both the healing ministry and an evangelistic ministry across denominational lines. I could do so with integrity and without embarrassment, because of the solid footing of my church and the authority under which I served.

Over the years, that solid footing in the Episcopal Church has eroded. Many clergy including, bishops, priests, and deacons along with vast numbers of lay people were able to see the changes that were taking place. These changes violated Holy Scripture, undermined the moral and spiritual footing of its parishioners, and ignored the holy, historical traditions of the Church.

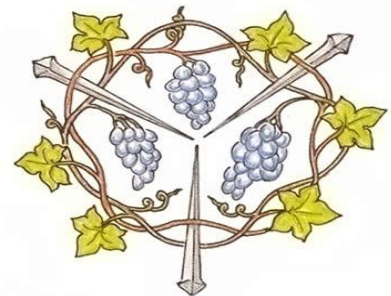


After decades of struggle, many of these bishops and laity representing tens of thousands of people from various groups of Anglican bodies in the United States and Canada, have been meeting together in prayer, deliberations, and international gatherings with other Anglican Provincial leaders from around the world. The meeting in Bedford, Texas was the culmination of those efforts, bringing together many smaller groups and forming The Anglican Church in North America. The new body is under the leadership of a college of bishops and deputies elected from each diocese or participating church body. Our archbishop is Archbishop Robert Duncan who is also the bishop of the Diocese of Pittsburgh. The new body has already been recognized by a number of other Anglican Provinces worldwide.

I share this with you to help you understand why I have come under the authority of this Anglican body.

I have done so for three simple reasons:

1. I believe the Lord has called me to affiliate with this group, many members whom I have known and respected throughout the years.
2. I am once again under valid, holy, spiritual authority and, within the framework of this body, I am free to exercise the sacramental, evangelical, and charismatic streams of worship and ministry with a strong emphasis on healing to which I have been called for many years.
3. I believe this affiliation gives our ministry an authenticity and integrity that is essential in this day and age, and as I have learned from personal experience, is difficult to find in independent ministry. Please rejoice with us and pray for us as we seek to move forward as our Lord Jesus directs.



**God does not give an
answer to human
suffering -
He takes it upon Himself.**

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Libertytown, MD 21762

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JESUS OUR SHEPHERD

The Life in Jesus Community, where I have lived and ministered for over 25 years, no longer exists. We have experienced the death of a vision, but through it all we have been aware of God's hand upon us.

We have used the name Life in Jesus for various aspects of the ministry ever since our incorporation in 1980. For the past 25 years, the name Life in Jesus has been inextricably linked to the community aspect of the ministry. Therefore after much prayer, and at the urging of our bishop, the Board of Trustees, and others, we are moving forward with a new name, **Jesus Our Shepherd**, for our Sunday congregation, healing ministry and any other ministry to which we may be called. We will be slowly transitioning to our new name and we are in the process of creating a new logo. However, in order to be good stewards, we will continue to use Life in Jesus paper and envelopes until our supply is depleted. In making contributions, checks may be made out to either Jesus Our Shepherd or Life in Jesus.

Jesus Our Shepherd is a fitting name as I have so often spoken about the attributes of the Good Shepherd found especially in Psalm 23 and in John 10: 10&11 "...I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives his life for the sheep." The term *shepherd* is a relational one: the shepherd knows his sheep by name and they learn to recognize his voice. The shepherd is also known for seeking the lost, for providing for all their needs, and for all aspects of healing including anointing with oil, leading his sheep to green pastures and to still waters, and restoring their souls. The good shepherd is a symbol of peace, rest, security and unity; He desires for His people to be in one fold with one shepherd.

Jesus Our Shepherd offers a Sunday morning Eucharist at 9:A.M. followed by adult Bible study. Please join us for Sunday worship and for our monthly healing services on Tuesday evenings. Please check our newsletter or web-site for details at www.jesusourshepherdacna.org.

Artwork by the Sisters at All Saints Convent, Catonsville, MD. All scripture quotations are from the Revised Standard Version © 1946, 1951, 1971 by the National Council of Churches, unless otherwise noted. Scripture quotes marked NKJ are from the New King James Version © 1972, 1982, Thomas Nelson, Inc.