

What are your thoughts ref this post ?

Why I Would Rather Trust Jesus

“Jesus said unto him, If thou canst believe, all things are possible to him that believeth.”•Mark 9:23

As Jesus walked the shores of Galilee and made His way through its many villages, His power to cure sicknesses and diseases was a conspicuous and remarkable part of His ministry. Wherever He went, crowds of expectant sufferers were sure to throng Him, looking for the least opportunity to reach out and touch the One Who went about doing good, healing all that were oppressed of the devil (Acts 10:38). And those who exercised a humble faith were never disappointed. Time and again we read of healing successes summarized in sublime expressions like these:

Mat. 4:23: “And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people”•

Mat. 4:24: “And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them”•

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: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses”•

Mat. 12:15: “But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all”•

Luke 6:19: “And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.”•

Such passages are, however, much more than simply glowing episodes from a bygone era. Jesus Christ, as risen Lord, is just as willing and able to show Himself strong in the bodily healing of His children today, as He was in the days of His flesh.

During the mid-1970s™ William Harvey was a student at North East Junior College in Rainesville, Alabama. Muscular dystrophy had taken its toll leaving him with a stride that was less than full and making his ascent up a flight of stairs at the school complex a major task. One of his legs was also shorter than the other”that is, until he encountered the risen, healing Christ. It happened one day at a local Methodist parsonage. He was asked by a full gospel minister if he believed Jesus would grow his leg out to be equal with the other one. After responding in the

affirmative, prayer was offered in the Name of Jesus, and the power of God grew his shorter leg to the proper length. His stride became normal and a flight of stairs was no longer the task it once was, simply because of Jesus's healing touch.

Exceeding Great And Precious Promises

The very fact that God promises supernatural, bodily healing in both Old and New Testaments should provide the believer with sufficient incentive to trust Jesus alone for the healing and health of his body. The direct, supernatural intervention envisioned in these Divine pledges is overwhelming evidence of God's will for the believer to cling trustingly to God's Word of promise for the gracious removal of all of his bodily ailments. Promises such as these literally beckon us to believe:

Exodus 15:26 "And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee." The Hebrew of this final phrase, "For I am the Lord that healeth thee," could be translated, "For I am the Lord your physician," thereby highlighting the exclusive right of Yahweh to relate to His people in the role of physician. God's role as Healer is such an integral aspect of His relationship to His people that it actually becomes His very Name!

Exodus 23:25,26 "And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil." Here, in no uncertain terms, God promises to remove sickness, miscarriage, and barrenness from His people in response to their faithful service.

Deut. 7:15 "And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." Obviously, it is not the will of our Father in heaven that his children be burdened with the hideous maladies which so often plague the unregenerate world (Egypt).

Psa. 103:2,3 "Bless the LORD, O my forgiveth all thine iniquities; who healeth all thy diseases." Here, in bold terms, we have God's undeniable promise to heal all our diseases just as surely as He promises to forgive all our iniquities. We can believe Him to do one with the very same confidence with which we believe Him to do the other. With such unmistakable pledges before us, and you, these are but samples drawn from a plethora of promises, the unwillingness on the part of those who claim to be God's children, to simply trust Jesus for all of their health needs is little short of astounding.

God's Ample Provision For Our Healing

In addition, the fact that the Scriptures clearly teach the sufferings and death of our Lord to be a bearing of our bodily infirmities (our weaknesses) and sicknesses (Matthew 8:17), should likewise encourage the believer to place the totality of his trust in the Lord as his Healer. God has not only

pledged Himself with a plurality of plain promises, He has also made ample provision for the fulfillment of those promises by grounding our healing squarely in the atoning sufferings and death of our Lord Jesus. This is the significance of such passages as Isa. 53:4,5, an Old Testament classic atonement reference, and its New Testament counterpart and commentary, Matt. 8:17. Respectively, these passages read: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed"; and "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare [our] sicknesses." These passages, coupled with I Pet. 2:24, stand out as beacons, beckoning the believer to view his healing as an accomplished fact. God has acted historically (II Cor. 5:19) in the Person of Jesus Christ to reconcile as many as believe to a right relation with Him by bearing the imputed guilt of their transgressions and the bodily infirmities which overtook them because of sin, whether racial sin in Adam (Rom. 5:12), or individual transgressions. Since the root cause for sickness, viz. sin, has been dealt with at Calvary, the effect "sickness" has likewise been dealt the death-blow.

The fact that healing is "in the atonement" removes the question of whether it is always God's will to heal his believing and obedient children from the realm of uncertainty into the land of blessed certitude. Once the believer reckons his healing a finished work (Jn. 19:30), confessing that by Jesus' stripes he was healed, and carefully complying with the other Biblical conditions, it is but a matter of time until his bodily condition will conform to these inspired statements of God's Word. Furthermore, since God has already healed him, the believer need not beg and engage in vain repetition, as though there were need of overcoming some unspoken reluctance in God's mind concerning His will to do what He has already done in Christ. Viewing our healing as an accomplished fact thus becomes a basis for the bedrock conviction that what God has done for us in Christ at the Cross cannot be altered by the assaults of Satan against our body.

The Prescribed Means Of Healing

Healing thus promised in the Bible and provided at Calvary is not mediated to the believer by medical but by supernatural means. It is by the laying on of hands (Mk. 16:18; Luke 13:13), the prayer of faith (James 5:14,15; Jn. 14:14), the touch of faith (Mk. 5:27,28), the Word of God (Prov. 4:20-22; Ps. 107:20), and the supernatural gifts of the Holy Spirit (I Cor. 12:28) that God's people are relieved of the satanic oppression of sickness and disease (Acts 10:38).

In their bouts with physical infirmity, Job (Job 2:7;42:10), David (Ps. 30:2), Paul (Gal. 4:13), Epaphras (Phil. 2:27) and Hezekiah (Isa. 38:2) saw no need to resort to medical means. In fact, the only believer who is said to have sought medical relief was King Asa, who was promptly chastened for his unbelief (II Chron. 16:12,13). Obviously, God was displeased with his distrust and his premature death is set forth in Scripture as a warning to those who would "trust in the arm of the flesh" (Jer. 17:5).

As we think of Israel, an entire nation without a health department or Divinely authorized medical

institution (although the less spiritual would resort to physicians, as did their pagan neighbors), to whom God was committed by covenant as Healer-Physician (Exodus 15:26), the alien nature of the medical alternative becomes increasingly apparent.

Did You Know?

In addition to the fact that the Medical Institution does not fall within the Biblical framework of God's prescribed means of healing, there are several considerations which make it a questionable route for a Christian:

The very rationale underlying all modern medicine represents a form of that "wisdom of man" (I Cor. 2:5) that is "foolishness with God" (I Cor. 3:19), and is therefore diametrically opposed to the Biblical teaching concerning the source and cure of sickness. His educational background and training predisposes even the most well-meaning doctor to trace every sickness to a natural cause—some bacterial microbe, virus, or dangerous cell. The Scriptures, however, assert a spiritual (Satan-Acts 10:38; Luke 13:11,16) and moral cause for every physical malady known to man. Rom. 5:12 is quite clear in this regard, and attributes spiritual and physical death to the human race's disobedience in the person of its natural head and representative, Adam: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Simply stated, this means that the experience of death, and by implication, its precursor—deadly disease—are penal inflictions traceable to original sin. Ps.107:17-20 also reinforces this concept by adding that personal transgression (again, a moral cause) can be the root cause of illness: "Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the LORD in their trouble, [and] he saveth them out of their distresses. He sent his word, and healed them, and delivered [them] from their destructions." Thus, the rationale of modern medicine is radically at odds with the Bible and must therefore be discounted by the sincere believer as an unscriptural explanation of the cause and cure of sickness.

Furthermore, the medical profession routinely employs methods of research and treatment which the Bible squarely condemns. The desecration of the dead by the use of cadavers—corpses utilized in classes on surgery—is a research practice at odds with the Biblical stress on the need and dignity of proper burial. Since the Scriptures view the corpse as representing the person, to subject a dead body to mutilation or other indignities is viewed as an injustice to the person (I Sam. 31:11-13; II Sam. 21:8-10—of course, I realize that some misguided souls actually donate their bodies for such desecration!).

Then there is the exposure of human nakedness (e.g., in the exams of gynecologists and in childbirth, physicals, etc.)—a practice which the Scriptures condemn with one voice (Gen. 9:20-25; Lev. 18:6-18; 20:17,18) as bringing God's certain curse (Gen. 9:25). The concealment of nakedness is a concept firmly rooted in Biblical modesty (I Tim. 2:9,10), although it is commonly ignored by today's culture and routinely trampled in the ongoing practice of medicine. Is it any wonder that depraved and unsupervised children sometimes refer to their indecent exposure as "playing doctor"?

And what of the administration of drugs? The Greek word for sorcery (Pharmakeia - the use or the administering of drugs; poisoning; sorcery, magical arts) also refers to the concoctions of the druggist-sorcerer used as remedies. We are told that sorcery (drug use) will be a predominate sin of the Endtime, and one which men will refuse to part with even in the face of unprecedented Divine judgments (Rev. 9:21; cf. also Gal. 5:20; Rev. 21:8).

A survey of these considerations and a trusting look at the many promises of bodily healing in the Word of God have convinced me that simple trust in Jesus is preferable to reliance upon the vaunted medical discoveries of modern man. And when I ponder the very practical consideration that Jesus has been faithful to heal me and maintain my health for many years, I am satisfied with this simple, but Scriptural conclusion concerning physical healingâ€”I would rather trust Jesus.
