

Healing

by Paris Reidhead

Healing is part of the redemptive intention and purpose of the Lord Jesus Christ, and it is essential to understand the atonement and the cross in order to experience healing.

Duration: 48:18

Scripture: Deuteronomy 28:1-6, Deuteronomy 28:15, Matthew 6:33, Romans 8:32, Galatians 3:13

Topics: "Healing"

Description

In this sermon, the preacher takes the audience back to a home in Israel where a young man, who was once a strong worker, is now a helpless cripple. The young man witnesses the preparation of a lamb for a meal and sees the crimson stain on the doorpost, which signifies protection from the angel of death. As he eats the meal, he notices that his withered foot moves and his knee bends, which haven't happened in three years. The preacher emphasizes the power of God's redemption and how it can bring healing and restoration to even the most hopeless situations.

Transcript

healing in the atonement. That this was one of the delusions that was going to overtake the elect in the end of the age. That this had all stopped with the early church.

And so I ministered. I was a young pastor in Little Falls, Minnesota. And one of their deacons asked me if I would go call on a family.

It was a widow woman. She had five children. So I called at the hospital.

And the doctor saw me afterwards and he said, you know, it's a tragedy for this young mother to die. No one to care for these children. And he said, you know, preacher, if you know anybody that believes in prayer, you better get them to pray for her.

Now, he had reason to know from me because I had talked with the deacon about it. And I had explained to him very carefully that all of these things had stopped when the canon was complete. That these were just signs needed for the early church.

And so I had completely, you know, protected myself. And the doctor said, if you know anybody who knows how to pray, you better ask them to. Because it's a pity for this young mother to die.

In fact, it was even worse than that. One occasion when I was living in Chattanooga, my mother came and sat down beside me in the living room. And she said, now, I don't want you to get angry with me.

Please, please, let me tell you this. And don't be angry with me. Well, I said, Mother, I'm not going to be angry with you.

Well, you may when you find out what it is I want to tell you. And so she sat there and she said, you know, we've been having these meetings down in West Palm Beach. And the preacher believes in healing.

And I went, and he told me what was wrong with me, and he prayed for me. And she said, no, please don't be angry. The Lord healed me.

And I'm so grateful. You understand, of course, that she was basing this on the dogmatism and irascibility of her son, whom she felt would, if his pet doctrines were touched, probably be angry with her. But isn't it marvelous that God, in his grace, can bring us out of ourselves and into himself and bring us even from our, save us even from our teachings? I had a teacher in Bible school that did a lot in contributing toward that attitude who said on many occasions, truth is not what you've been taught.

You may have been taught truth, but just because someone taught you what he thought was truth does not necessarily mean that it's true. He said, always remember even what I'm teaching you. And of course, we couldn't imagine that eventuality may not be truth.

I came to find out that the word of God is the best commentary on itself. And the Spirit of God brought me into that position where first I needed him as healer. And it's amazing, isn't it, in our desperation, how many of our pet opinions seem to evaporate when we're confronted with the fact that the only one that they say can do anything for us is the Lord.

And then all of a sudden we begin to go back to the word and find that the Spirit of God is quickening the word to our heart. In another Bible school where it had the same rigid dispensational point of view as did the one that I referred to, on one occasion the professor in Old Testament in Psalms was saying that the Psalms were not written for us today. They were written for the people of Israel and that no believer really had the right to claim them in his prayer.

And one of the students very timidly raised his hands and said, Yes, professor, but you know George Mueller claimed the Psalms and God honored them. What about that? And the professor stroked his chin and thought a moment, says, Yes, God honored it, but he didn't really have a right to because he'd committed that. How tragic to think that the littleness of our minds are such that the word of God is restricted to ages and times and not that living word as he intends it to have free course in us and to be glorified.

But I found that there were some of my friends, even after I came into the Alliance, who didn't seem to be able to grasp healing in the atonement. Now I'd have to believe that healing is in the atonement because I believe everything that we have other than sheer judgment is from the atonement. I believe that the day after man's sin when the sun rose and brought its warm beams upon the earth, it was because of the atonement.

And when the soil brought forth food, it was because of the atonement. Because I find that the word says that if he spared not his own son but delivered him up for us all, how would he not with him freely give us all things? And the fact that his son was in the fullness of time coming to die was reason enough for the

father to let the sun shine and let the food carry the vitamins and the nourishment that we needed to sustain our life. So I find that all prayer is on the basis of the atonement, the privilege of prayer, and the opportunity of prayer.

I'd have to pray for people to be healed, for myself and others, if there were no other verse of Scripture in the Bible other than that one with which we're so familiar, my God shall supply all your needs according to his riches in glory. Now if I didn't have another basis in Scripture to come to the Lord than that, if I had sense enough to know my need, then I'd have confidence enough to go to the father and say, Father, you said that you'd supply all of my needs according to your riches in glory by Christ Jesus, and I just got sense enough to know that I need healing from you, and consequently it's one of my needs and I'm laying it up before you now. Now that would be enough Scripture for me if I didn't have others to rest on.

And there's something else. You say, well, it's not always God's will to heal. Well, obviously it's not always God's will to answer prayer because there's certainly a lot of other prayers that aren't answered either, and if we're going to be particular about that, let's look out and find out why some other prayers aren't answered instead of just concentrating on the one where we're asking God to touch our bodies.

Now I have to expect him to heal because one day he's going to give me a body like unto his own body of glory, and that's in the atonement, a resurrection body like unto the body of his son, and he purchased that with his poured-out blood. Now I don't think it's too great a thing to ask him to give a little bit of earnest on that, to keep this one in repair long enough for me to fulfill his will and his plan and his purpose. But then I find something else.

He said to John, you know, and that's through John, that second letter, he said, Beloved, I wish above all things that thou mayest prosper and be in health as thy soul prospereth. So I am quite confident that God wants us to have our souls prosper, that we should be right with him. I don't believe it's right to ask God for any kind of answer to prayer if I have known sin in my life.

The scripture is so explicit. It says that David put it in these words, If I regard iniquity in my heart, the Lord will not hear me. And so we didn't even have to come to the life.

He wants my soul to prosper. He wants us to have a conscience void of offense toward him. He wants us to keep short and strict accounts with him.

And it's important if at camp meeting you get everything right with God that you just keep it right from there on. Don't wait till next camp meeting to deal with the problem that arises, but deal with it the way God has prescribed. The moment you discover there's a problem.

And so it is that God has said that he wants us, his desire is that we prosper. I quoted that and somebody came and said, Ah, yes, yes. But remember that was to Beloved Gaius from John.

He wanted Gaius to prosper and be in health. Yeah, and I said he wanted Nicodemus to be born again. Does that apply to you? If you're not going to take this from John, then you better not take the new birth.

He only said it once to one man at midnight. And if you're going to get that strict, then you better not preach the new birth unless you can get a Pharisee named Nicodemus that comes to you at midnight. If you're going to be that strict about the word.

No, he said, Beloved, and if you're loved of him, it's yours. Beloved, I wish above all things thou mayest prosper and be in health. But let's go back.

Is it true, in addition to these ways that I've suggested, that healing is part of the redemptive intention and purpose of the Lord Jesus Christ? In the lovely song that was given to us a few moments ago to prepare our hearts for thinking, we had that suggestion that by his stripes we are healed. By his stripes we are healed. What does this mean? Well, I thought about that at some length.

And then some years ago I was doing an exposition on the little epistle to the Galatians. And it was really a most exciting study. I'd never done that before.

And I came to that third chapter, and I read that 13th verse, and that was the text for the message on the Lord's Day. Christ hath redeemed us from the curse of the law, being made a curse for us. For it is written, Cursed is everyone that hangeth on a tree.

And I did with this verse as I have done through the years in sermon preparation. I took down all the commentaries that I had and stood them up on end next to me. And then I'd read through what they had to say about the verse that was under consideration.

And it was astounding to me to find that almost without exception, the dear men that wrote on this said the curse of the law is the same as the penalty of the law. Now I knew that the penalty of the law is death. The day thou eatest thou shalt die.

The soul that sinneth it shall die. But when I had been in Bible school, they taught us a principle called the first mention principle. That is that if you want to find out how God uses a word in Revelation, you find out the first place he used it.

And generally he gives you the definition there of what he wants that word to convey. Now apparently the commentators, either out of ignorance on the one hand, fear on the other, or their own particular prejudice, perhaps as a third alternative, had treated curse as though it were synonymous with penalty. Well I went back, as I'm asking you to do now, because I want you to go through the process I went through, and perhaps it will bring to your heart the same confidence it brought to mine.

I turn to Genesis, the third chapter, and if you have your Bible, I'd like to ask you to turn to it. And I found that the first time that the word curse is used in the Bible is in Genesis, the third chapter, and the 14th verse. Now God had said, the sole day thou eatest thou shalt die.

And man had already died in three ways, four ways, three already in the forthcoming. He had died spiritually, that is separation from God spiritually. He hid from God.

He had died legally. He had forfeited all right to claim protection and provision from Father. And he had begun to die physically and would experience that, and all of his progeny would die physically as a result of the penalty of sin.

And he was under the sentence of eternal separation from God. Now death means separation. So what we're finding then is that God's introducing another word, and it's here in this 14th verse.

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle and above every beast of the field. Upon thy belly shalt thou go, and thus shalt thou eat all the days of thy life.

And I will put enmity between thee and the woman, and between thy seed and her seed.

It shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception. In sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, And hast eaten of the tree which I commanded thee, saying, Thou shalt not eat of it, Curse it is the ground for thy sake. Now I don't find separation in that at all, do you? No, and I don't find anything in there having to do with separation. Nothing to do with death.

There's going to be a change in the condition. There's going to be a change in the condition of the serpent. There's going to be a change in the condition of the woman's life.

There's going to be a change in the condition of the earth because of man's sin. But I don't find any evidence in now those scriptures of death, separation. Change, but not separation.

Now to find out what the word curse means, I'm suggesting you go to Deuteronomy chapter 28. And there in the 28th chapter of Deuteronomy, you're going to, In the 28th chapter of Deuteronomy, you're going to see the contrast of two things. Blessing and curse.

Notice it now. In verses 1 through 14, It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth, and all these blessings shall overtake thee. Blessed shalt thou be in the city, in the field.

Blessed shall be the fruit of thy body, the fruit of thy ground, the fruit of thy cattle. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in and when thou goest out.

And the Lord shall make thee plenteous in goods, in the fruit of thy body, in the fruit of thy cattle, in the fruit of thy ground. And the Lord shall open thee his good treasure, the heaven to give the rain unto thy land in the season, to bless all the work of thine hand. Now that's blessing for obedience.

But now turn to verse 15. But it shall come to pass, if thou will not hearken unto the voice of the Lord thy God to observe to do all his commandments and his statutes, which I command thee this day, that all these curses shall come upon thee. Now what are they? Cursed shalt thou be in the city.

Cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body and the fruit of thy land, the increase of thy cattle and the flocks of thy sheep.

Cursed shalt thou be when thou comest in and when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, until thou perish quickly, because of the wickedness of thy doings. But notice, until, until thou perish, until thou be destroyed.

The Lord shall make the pestilence cleave unto thee, until ye have consumed thee. The Lord shall smite thee with a consumption, with a fever, with an inflammation, with an extreme burning, with a sword, with blasting, with mildew. And look at verse 27.

The Lord will smite thee with the botch of Egypt, and with hemorrhoids, and with scab, and with itch. And the Lord shall smite thee with madness, and blindness, and astonishment of heart. We have enough? What is it? The curse is a foretaste of the penalty given between the time the penalty is pronounced and executed in order to induce the people that are under the penalty to return to the Lord.

It's a foretaste. It's a foretaste of the penalty. It's not the penalty.

It's a foretaste of it. Now I want you to go back to Exodus chapter 12. And in this twelfth chapter of Exodus we have, of course, as you know so well, the inauguration of the Passover.

And what do we find here at the Passover? Well, we find that God is going to send the angel through, and the penalty is going to be the death of the firstborn. And God, therefore, is saying, in effect, the soul that sinneth, it shall die. This is just a foretaste of the death that's going to come upon all men.

But notice as I begin reading, and he speaks through Moses to Israel, Speak unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house. And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls. Every man according to his eating shall make your count for the lamb.

Your lamb shall be without blemish, a male of the first year. You shall take it from the sheep or from the goats, and ye shall keep it up until the fourteenth day of the same month. And the whole assembly of the congregation of Israel shall kill it in the evening.

And now they shall take of the blood of the lamb and strike it on the two side posts and on the upper door post of the house. Now if you move those two side posts together, and you slide that upper door post down, what do you have? Well, you have a cross. You have a cross.

Just slide the two door posts together, slide the upper post down, and you have a cross. And so here you have the blood put upon that which speaks of the cross. And they shall eat.

Now look, you shall strike it on the side of the post and on the upper door post where they shall eat it. Now what about that? When I see the blood, I will pass over you, in verse 13. And the blood shall be to you for a token upon the house where you are.

And when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt. Now why? Because without the shedding of blood, there is no remission of sin, and the penalty of sin is death. So the Lord Jesus Christ, pictured by the Lamb, had to pour out his blood, shed his blood for the remission of our sins.

And without the shedding of blood, there is no remission of sin. And this has been the message of the Church through the centuries. But let's look for just a further moment.

Let's go back to the body of the Lamb. The Lamb's throat has been cut, its little heart has pumped the blood into the basin. The householder has taken off some hyssop, the vine that grew everywhere, dipped it in the blood, and sprinkled it on the door posts and side posts and on the lintel.

Now what did they do? Just let the Lamb go? No, no. Listen to what his instructions were. And they shall eat the flesh in that night, roast with fire.

Now many times when I've been trekking in Africa, we've had this as our evening meal. A sheep or a goat or a little gazelle or something would be killed and cleaned, and then a rod would be put through it transversely. But in order that the fire, the heat, might quickly penetrate the cavity of the chest so that the cooking could be more thorough, we took not only a long transverse rod, the full length, but we cut a short rod and put it right across the chest over where the heart had been, and then this would be put on a fork stick over coals and would slowly turn.

Now again you see the cross, because this is about the only way that you could roast a lamb by fire, would be to suspend it over the coals and to have the cavity open by a little cross piece. And so this is happening. Now I want you to get a picture of what took place.

I want you to see it, I want you to feel it with me, because the scripture says Christ hath redeemed us from the curse of the law. I want to go into a home in Israel. It's a home that has several children and one young man about 23.

Three years ago when he was working on one of the gangs for Pharaoh, pulling and pushing, he was, because he was very agile, he was one of the chalkers. You know, they had rolls. They pulled these big blocks of granite up an incline, they put dirt around it, and they would roll it up.

And he was one that would go in with the chalk and put it under to hold it while they took the rolls around and put them in front. But this particular day two things happened. One of the men on one of the ropes stumbled.

His foot was on a pebble. He lifted his foot, he put it down, it fell, other men fell, and the corner of the rock slipped, and he caught his foot in one of the loose rolls, and that rock slid back over his hip and completely crushed and paralyzed his left thigh. Well, there wasn't any hospitalization.

He went back. He survived. But he's a total cripple.

He can't walk. Both limbs have been injured. Now he is there, just a helpless cripple, no longer a value to Pharaoh, just a liability to his family.

And he's been listening as the word has come from Moses that God is going to deliver Israel. And he looks at his brothers, he looks at his mother and his father and the other relatives that are there, talking about the deliverance that's coming. And he knows that when they go, he's going to be left because he can't walk, and how can they carry him when they're fleeing from Pharaoh? So he's going to be left behind.

But he's the firstborn in this family, so this afternoon, the day that God has appointed through Moses, he's in the house because of the heat of the day in Egypt. And in the afternoon he says, Mother, have they killed the lamb yet? And she says, No, son, but your uncle and your father have brought him into the yard. And they'll do it soon, I'll tell you.

A little later, she says, they've killed the lamb. And then he says, But have they sprinkled the blood on the doorpost? Remember, I'm the firstborn. And she said, Well, no, but I'll tell you.

And then he says, Mother, would you ask father and uncle if they would take me out into the yard? The sun is down behind the fence, and I'd like to see this blood because it's so important to me, you know. So they come in and pick up his little anger rave and carry him out and put him in the shade of the mud wall. And he looks up and he sees the crimson stain on the lintel and on the doorpost.

And he's satisfied. At least he isn't going to die when the angel of death goes through that night. He watches as the body of the lamb is put on the stick and fixed over the coals that have been burning throughout the day and put down where it begins to roast.

He sees it. And at long about 9 o'clock at night, the meal is complete. And his father comes out and stands beside him and says, Son, I brought your robe.

Oh, yes, that was the robe I wore before my accident. I haven't seen it. I didn't know you had it.

Oh, yes. Yes, we've kept it. And Father, you've got my sandals.

I haven't worn them since the accident. I know. Put your arm on.

Well, there's no need. Son, Moses said you were to eat the lamb with your robe on, girt about you, and your sandals on. But Father, I haven't been able to walk for three years.

I know, Son, but we must do what Moses told us. Put your foot out. I can't move my foot, Father.

Well, let me. I'm going to put the sandal on and tie it on as it was. And here's your staff.

Father, this is ridiculous for me to lie here with a robe on and a staff and my sandals on when I haven't taken a step for three years. I know, Son, but you see, we must obey Moses. We must obey God.

And then they serve the meat. It's cut, and they bring him a little portion in a clay bowl, and he says, Oh, I'm not hungry. Well, perhaps you're not hungry, but you're going to eat, Son.

Well, why should I eat if I'm not hungry? Because Moses said, Eat ye all of it. Eat, and you're going to eat, Son. Well, I'll take a little bite, but, you know, I'm not hungry.

You'll take it, Son, and you'll eat it as we do. And he takes a bite, and he chews it and swallows it. And he takes another bite, and he says, Father, that was very good.

I will have some more. And he leans over, and when he leans over, his crippled, withered foot moves. He says, Father, look at that.

My toe moved. It did. Look, Father.

Well, just an accident. I guess the bed just bumped a little. I'll have some more of that, Father.

And he eats some more. Father, it did move. Look, I can move it.

And a little later, he says, Father, when I reached over to take that from you, my knee bent. It hasn't bent for three years. And a little later, he says, Father, I don't know what's happened.

I just don't know what's happened. But somehow or other, I can feel. I can.

It's right there, Father. I can feel it, and it's just, Father, take hold of my arm. Call Uncle.

Maybe I can stand up, because I can feel. I can move my foot. I can.

A little later, he says, Father, look, let go now. If I hold on to the staff, you say, oh, you're making that all up. Am I? No, no.

Because David, writing of it, says, And there was not one feeble one among all their number. Not one feeble one among all their number that went out of Egypt that night. Because they ate the lamb.

They ate the lamb. Now, Isaiah said, many years later, By his stripes we are healed. By his stripes.

Didn't say by his shed blood. By his stripes. What's the difference? Well, let's go back.

Let's see the Lord Jesus there in Gethsemane's garden when he reaches out to you and to me. And when he arises, having perspired like it were great clots of blood, he stands there as you. Now, what did you have on you? You had two things.

The penalty of the law, death, and the curse of the law. You were subject to the penalty and subject to the curse. Now, if Christ is going to redeem you from the penalty of the law, he must shed his blood.

The soldiers came with spears. If all that we have in the death of Christ is deliverance from the penalty of sin, then wouldn't it have been more merciful for the Father to have permitted the soldier's spear to pierce his heart there in the garden and pour out his blood there? It's blood that makes atonement for the soul. But you see, he didn't just want to redeem us from the penalty of the law.

He wanted to redeem us from the curse of the law as well. So, he is taken before Pilate, and he is scourged. Those are stripes.

It's a foretaste of the penalty given before the penalty was executed in order that those under the penalty might confess and thus save the costly trial for Rome. That was the purpose for the scourging. It was the curse.

And we find, therefore, that the Lord Jesus has a crown of thorns pressed on his head. The blood that ran down his brow was not the blood that made atonement for the soul. His life didn't flow out with that blood.

He could have recovered from such a wound as that. Nor the blood that coursed down his streaked back. That was not the blood that made atonement for the soul.

The blood that made atonement was when his life came with the blood. This was that blood which made atonement. But what about all that's happening to him from six in the morning until nine when he's buffeted and bruised and the beard is plucked from his face and then he is nailed to a cross? Why, why, why was it necessary for him to go through all that indignity and shame and suffering if all that he procured for his people occurred the last few minutes when he gave up his spirit, when his heart broke, and when his side was pierced and the blood and water gushed from him? Why did he have to undergo nine hours of agony? The answer is clear.

That he might redeem us from the curse of the law. That by his stripes, that which occurred at six in the morning, the bruising of his hands that occurred at nine in the morning, the agony of those hours on the cross when the psalmist tells us that his heart turned to water, his eyesight was gone, when he experienced, compressed as it were, all the suffering of his captured people in order that he might redeem us from the curse of the law. Then he gave up his spirit.

Then the very peritoneum of his chest broke as his heart broke and the blood and the water gathered there so that when there was the piercing of his side, it gushed out, indicating that he had died of a broken heart, not of a spear wound. He'd given up his life. That blood that carried with it his life, that is the blood

that provides the remission for sin.

But what about all those other agonizing hours? Paul in Galatians tells us he redeemed us from the curse of the law being made a curse for us. Now do you understand why I believe that healing is in the atonement? Because it's represented by the curse of those hours of agony. Do you wish to deprive him of what he endured nine agonizing hours to procure just to have a salve for faithlessness and unbelief? I can't.

I can't. I have got to maintain that the Lord Jesus Christ redeemed us from the penalty of the law by his poured out life and from the curse of the law by those nine hours of agony. So when I realize that I live in a world that's governed by his ancient foe and I realize that my obedience is ever less than as perfect as I intend for it to be, that I have a body that is deteriorating with age and it's subject to all of the afflictions and sicknesses that occur, I can day by day and breathe his life because he redeemed me from the curse of the law.

But when there fastens that upon me, upon you, then we have a perfect obligation to realize it couldn't have touched us if our Heavenly Father hadn't let it. Nothing touches us, gets through to us unless he permits it, must go through that nail-pierced hand. And so he said in everything, give thanks to look into his face and say, Father, I know not how this could have touched me, but it couldn't have touched me if you hadn't let it.

And your purpose, your purpose is to make me like your son. Now, whatever good office it may have, and I know that not, you know, let it do its work so that you can be the further glorified by the removing of it. Because I believe that nothing that touches our bodies is to be permanently there until such a time comes as he prepares to take us to his presence.

And so today I simply say to you, look at the Lord Jesus Christ as he goes from Gethsemane's garden into Pilate's judgment hall. See the stripes that fall upon him. Why? Because those stripes should have fallen upon me, upon you.

We were under the sentence of death and subject to the curse of the law, and Christ wanted to redeem us from the penalty of our sin, and he also wanted to redeem us from the curse of the law. And consequently he was willing to have his back bruised, to have thorns pressed upon his brow, to be buffeted and beaten and the beard pulled from his face, and then to have nails through his hands and through his feet. As he hung for those agonizing hours suspended between the wrath of God against me for my sin, and the wrath of Satan against me and against God, and the wrath of men against God, Christ is redeeming us from the curse of the law, from six in the morning until three in the afternoon.

Then, when he gives up his spirit and his heart breaks, he's redeeming us from the penalty of our sin, from the penalty of the law. Do you see why to me those words, by his stripes, you are healed, have such meaning? And why I want them to have that kind of meaning to you today? Because this is where and how, this is the grounds of our coming to him. Now obviously when you come, you have to come realizing that his purpose is that you should prosper and be in health as your soul prospers.

And therefore, you should first deliberately and consciously deal with anything that could grieve him. Anything. There may be necessity for confession.

There may be broken fellowship. There may be bitterness. There may be habits of mind and attitudes of speech that have to be dealt with.

Then secondly, why should he heal me if I'm going to just live my life for my own pleasure? Ought it not be that my strength, my life is used for his glory? Do I have grounds to say, Father, pour out of the sacrifice of your son so that I can go on in indolence and indifference and unconcern to the lost and those about me? Ought it not be, Father, here's this blood ransom body. I'm asking you to just cleanse my heart from everything that grieves you and to heal my body so that living in me, Lord Jesus, you can use my body to go where you wish to go and to speak what you wish to speak. I'm presenting it afresh anew to you.

Now I firmly believe with all my heart that it's the delight of our Heavenly Father to give an earnest. Now there are two responses. An earnest of that body like unto his body of glory.

Two responses. One is a miracle. Not all healings are miracles.

And not all miracles are healings. We must distinguish. Some people have faith for miracles.

George Mueller could pray away a fog so he could arrive in Montreal in time for a speaking appointment. That was a miracle. Not all miracles are healings and not all healings are miraculous.

But a healing is that from the moment that you introduce his life, that moment, there begins the process that's going to result in healing. Our brother Stutzman has shared with us the fact that God healed. God healed him just in these months past as you heard his testimony.

He's healed me from the moment that I was prayed for. That moment I was conscious of the fact that the life of the Lord Jesus had come into me and that the problem was going to go. It was an acceleration.

It was putting together as it were. Compressing the process that would have taken longer. Now that's healing.

The other is miracle. Miraculous. A miracle.

Instantaneous. Most of the time that I've seen miracles, people were trusting the Lord for healing. Most of the time that they were coming for a miracle, they were hoping for a miracle.

I remember at this altar once years ago, after Brother Weston and I had prayed and anointed the dear lady, she looked at us so sweetly and she said, Thank you, brethren, perhaps next time. She wasn't trusting God for healing. She was just hoping for a miracle.

I think that Ethan Allen, that dear friend of Dr. Simpson's, knew it. He wrote a little book and it's been published by the Alliance, or at least in the article form and little tract form. He prayed there in that old folks' home up in Maine so many times for the sick.

And then he had a cancer on his face. And he looked in the mirror and it was there. And he took as his verse, They shall lay hands on the sick and they shall recover.

And then he said, Well, I've got to do something with that. And every time he saw it, he just put his hands up and he said, Thank you, Father. It didn't say whose hands.

It didn't say whose hands. And he just went on. You see, we have to witness a good confession.

And Christ is the high priest of our profession. And so when you come to be prayed for, let it be with faith he's quickened, based on the sacrifice of Christ, and in the childlike confidence that from that moment, God is beginning to work. That work is going to be brought to perfection and fulfillment.

And one day we're going to have a body like unto his own body of glory. And now we're just asking for an earnest of it so we can keep going more effectively for him. Now, we're not going to sing you here.

We don't need to do that. But if there are those here this morning that would like to be anointed and prayed for, we just ask you to get up and come and kneel here at the altar right now. Will you do that?

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