

Where's the healing?

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Preacher: Chris Fry

[0:00] Hello and welcome to this pre-recorded service of Calvary Evangelical Church in Brighton.

! My name is Chris Fry, I'm one of the team of elders and I'm pleased to be able to welcome to lead you in this service. We will be praying, we'll be singing and we'll be reading God's Word and hearing from it. And our prayer is that the Holy Spirit of God will help us in all these activities, that God would receive the glory and praise today. If you're visiting on this website or YouTube, you're extremely welcome and we're making a special prayer that what is said today will be deeply helpful for you in heart and mind and spirit. We're going to start with a rousing song that tells of the surprise, the joy, the excitement that accompanied the resurrection of Jesus Christ from the dead.

See what a morning gloriously bright!

See what a morning gloriously bright! with the dawning of hope King Jerusalem there! Hope that the grave too cooked with light as the angels announced Christ is risen! See what a morning gloriously bright!

See what a morning gloriously bright! With the dawning of hope King Jerusalem there! Hope that the grave too cooked with light!

The Lord is filled with light, as the angels announced, Christ is risen. See God's salvation plan, brought in love, born in faith, made in sacrifice.

[2:21] Fulfill in Christ the man, for he lives, Christ is risen from the dead. Fulfill in Christ the man, for he lives, Christ is risen from the dead.

The voice that spans the years, speaking life, stirring hope, bringing peace to us.

Will sound till he appears, for he lives, Christ is risen from the dead. One with the Father, age of the days, through the Spirit, through close faith with certainty.

Honor and blessing, glory and praise to the King, perfect power and authority.

And we are raised with him, death is dead, love has won, Christ has conquered.

[4:04] And we shall reign with him, for he lives, Christ is risen from the dead.

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We're going to read a very well-known Psalm, Psalm 103. Praise the Lord, O my soul. Praise the Lord, O my soul.

[5:54] He does not treat us as our sins deserve, or repay us according to our iniquities. For as high as the heavens are above the earth, so great is his love for those who fear him.

As far as the east is from the west, so far has he removed our transgressions from us. As a father has compassion on us. As a father has compassion on his children, so the Lord has compassion on those who fear him.

For he knows how he knows how we are formed. For he knows how we are formed. He remembers that we are dust. As for man, his days are like grass. He flourishes like a flower of the field.

The wind blows over it and it is gone. And its place remembers it no more. But from everlasting to everlasting, the Lord's love is with those who fear him.

And his righteousness with their children's children. With those who keep his covenant and remember to obey his precepts. The Lord has established his throne in heaven and his kingdom rules over all.

you have given us all the help we've needed day by day you've protected us from many evils you've particularly prevented satan coming into our lives and destroying our love and our peace for you oh we thank you that you set us in your families the churches in which you have placed us we bless you for our brothers and sisters in that place we thank you father that while we are restricted in this present time the word of god runs freely and the word of god can be spoken today and we thank you for all the avenues in which your word is being spoken today bless your word and by the power of your spirit will you change hearts and lives we thank you for the deep hope that you put within us there is a hope not just for this life but breaks through the barriers of death and looks forward to the heavenly kingdom we thank you that everything you do towards us is covered by and dictated by grace we don't deserve any of this but you have been so kind to us and granted us grace upon grace upon grace even where sin abounded grace has much more abounded grace is a wonderful thing for us to know that we come helpless and hopeless but your grace is sufficient for all our need well may you be magnified today dear father will you open our hearts afresh may songs of praise rise from the depths of our being hallelujah what a great god you are we thank you in jesus name amen let's sing again and the next song is crown him with many crowns the lamb upon the throne while hymns eternal anthem drougths all music at its home awake my soul and sing of him who died to be your saviour and your majest king

through all eternity crown him the son of god before the words began let all who tread where he has trod crown him the son of man who every creep has known by which we are oppressed and takes and bears them for his own that all in him may rest crown him the lord of life triumphant from the grave who rose victorious from the strife for those he claimed to save his glory is now we sing who died and rose on high who died eternal life to bring and lives and death may die crown him the lord of love behold his hands and side those wounds yet lives in all above in beauty glorified no angel in the sky can fully bear that sight but down the fence is burning high that mystery is so bright crown him the lord of peace let grace fill every land from home to home let warfare cease his kingdom is at hand forever he shall reign and earthly princess fall before his throne the lamb once slain the sovereign lord of all crown him the lord of years the potent date of time creator of the rolling spheres in majesty sublime all hail redeemer hail for you have died for me your praise shall never never fail through all eternity let me lead you in a prayer of intercession we brought our praises to god and now with confidence we come before him and are able to ask him of things just as a child would ask a parent and with simple and humble confidence that he will answer our father please help us by your spirit that we would not pray simply to please ourselves or to suit our immediate longings and desires but we would pray in accordance with your will our father in heaven hallowed be your name your kingdom come your will be done on earth as it is in heaven may that be true in our life situations in our homes our families our familial friendships

[19:57] our neighbours our work colleagues those we meet in the day to day of life oh lord we pray for your gracious work to be done in their hearts and lives we are sad at those who are so blessed in so many ways who do not realise where that blessing comes from who know so much but don't have or operate on the wisdom that comes from God whose lives are mired in sin but don't recognise the convicting work of your Holy Spirit or the fear of the Lord we pray for these we ask that you would show mercy to them just as you have to us open their hearts we pray for our fellow Christian brothers and sisters in the city of Brighton we remember the churches of Park Hill Ebenezer New Life Morskin we thank you for other churches a little bit more distant from us including

Port Slade Baptist Church Southern Cross and Galid we thank you Father for the the larger churches and we thank you for the bodies of your people meeting in those or or listening online and we pray that you would keep them faithful and joyful in yourself may your gospel go forward may the work of your spirit and the extension of Christ's kingdom be achieved even in these days we long to see your powerful work your powerful spiritual work in changing lives we pray too for children at this time so many of them missing the opportunity of seeing one another and we pray that you would look after them give wisdom to parents and we pray that we'll have imagination to be able to encourage and bless and enthuse these children that in these days of restriction actually the word of God will not be restricted in their lives but they will know you they will call out to you they will pray prayers they've not prayed before they would love your word and we pray blessing on each

of them you know that little body of children who meet with us in church and we thank you Father for each one of them we pray for those who are struggling in these days and we ask that they would know that there is a place that they can go there is a person that they can go to where their struggles can be received and understood we thank you for the great high priest the Lord Jesus Christ whoever lives to make intercession for us and where we can go to find mercy and help in time of need please grant that I pray for spiritual breakthroughs for those who have fallen into the pits of depression and darkness and a sense of hopelessness Lord if we belong to you we know where to go and I pray that you would grant grace and we would go to that place where there is hope and refreshment and a real future mapped out for us our Father just in a moment of silence we bring our own particular prayers to you and ask that you would hear them please receive our prayers in Jesus name

Amen our Bible reading is from the Gospel of Matthew chapter 8 the Gospel of Matthew and chapter 8 this passage is the beginning of the Gospel of Matthew and indeed in the early days of Jesus public ministry verse 14 when Jesus came into Peter's house he saw Peter's mother-in-law lying in bed with a fever he touched her hand and the fever left her and she got up and began to wait on him when evening came many who were demon possessed were brought to him and he drove out the spirits with a word and healed all the sick this was to fulfill what was spoken through the prophet Isaiah he took up our infirmities and carried our diseases demonstrations oh to have been there and to see these things as we believe Matthew saw them himself and was reminded of that which had been prophesied 600 years before he took up our infirmities and carried our diseases demonstrations of the work of Messiah let's sing once more it's a lovely song possibly you've never sung it before but it has great content my god

I thank thee my god I thank thee who has made the earth so bright so full of splendor and of joy beauty and light so many glorious things are here well bold and right I thank thee too that thou hast made joy to abound so many gentle thoughts and deeds circling us round that in the darkest spot of earth some love is found!

[26:38] night! night! night! night! night! night! night night night!
night night I thank Thee more that all our joy is touched with pain, that shadows fall on brightest out, that thoughts remain, so that earth's bliss may be our guide and not our chain.

For Thou who knowest, Lord, how soon our weak heart claims, has given us joys tender and true, yet all with wings, so that we see gleaming on high diviner things.

I thank Thee, Lord, that Thou hast kept the best in store.

We have enough, but not too much to long for more, a yearning for a deeper peace not known before.

I thank Thee, Lord, that here our souls, though amply blessed, can never fight, although they seek a perfect rest, nor ever shall until they leave on Jesus' rest.

[29:07] Well, now we're coming to receive the Word of God, and I pray simply, Dear God, please see us in our need.

We cannot understand anything of Your Word unless You speak truth in a spiritual manner into our hearts and minds. And we pray that You would do that this morning, and that Your gracious name would be glorified in Jesus' name.

I've had a message which has been bubbling around and burning on my heart for a while, and I would like to bring this to you this morning.

The title of the message is Where's the Healing? Where's the Healing? Well, of course, we've just read a passage which talks about healing.

The word healing is rich in interest for anybody in the world, but it holds a particular fascination for Christian people, and none more so than today.

[30:20] There's been no previous age when the topic hasn't been so much the subject of both testimony and controversy. There are books piling off the presses, giving yet another take on the subject, and you can see a similar trend on other media sites.

Now, what's the purpose of this talk? It's not just to highlight that reality, but to drill deep into a very important truth.

As Christian people, our prime concern should be the glory of God, and healing, God's healing, should be a prime reason for giving glory to God.

But I want to suggest that so much which is out there, which is noised abroad, seems to sideline or even obscure the glory of God. And I want to address this from the Bible narrative, so that God willing, God may have his proper place in this subject, and the glory that has been denied him is restored.

And I thought a helpful way to begin would be to give some history. There's nothing exhaustive here. It's really a whistle-stop tour, and I'm definitely no expert on the matter.

[31:39] But it may be surprisingly helpful to get some context about the subject of healing, how it's been regarded over the centuries by Christian people.

So let's start with how things were before Jesus Christ came into the world. And the only significant and repeated acts of what we might call supernatural healing are in the closely in the ministries of Elijah and Elisha, where proud Naaman, you remember, this man with leprosy, the Shunammite's son and the widower of Zarephath's son, are all blessed by physical healings.

And clearly in an undeserved manner. There's no pattern here except our need and God's goodness. These two prophets offer some prefiguring of the ministry of the coming Christ, to the extent that when Christ asks his disciples, who do men say that I am?

One name that crops up is Elijah. And it is Elijah that is honoured by close proximity to Jesus, together with Moses on the Mount of Transfiguration.

A significant prefiguring of the person of Christ is found in the ministries of these two great prophets. And then we come to a glorious era, the time of Jesus Christ in his public ministry.

[33:07] There's an explosion of healing ministry, a sign of the present Messiah and the kingdom of heaven. In the gospel record again and again, the description of all who were in the presence of Jesus, that they were healed of all manner of sicknesses, including the incurable disease of leprosy, including the overwhelming, discouraging and destroying demon possession.

In the presence of Jesus, the signs of Messiahship were evident. Not that healing wasn't mercy, but it was also, maybe predominantly, an issue of a definite sign that the Messiah had come.

It couldn't be compared with anything that had ever gone before in recorded Bible history. And here's a question. What Bible prophecy might this work of the Messiah, the prophesied work of the Messiah, refer to?

Well, a very obvious one, which has been frequently used, is Isaiah chapter 53 and verses 4 and 5. And that immediately comes to mind. And it would have come to the minds of any half-taught rabbi and any occasional synagogue attender.

The book of Isaiah is a sort of a high point of prophetic utterance and so rich in its messianic content. And here are verses 4 and 5.

[34:36] Surely he took up our infirmities and carried our sorrows, yet we considered him stricken of God and afflicted. But he was pierced for our transgressions.

He was crushed for our iniquities. The punishment that brought us peace was upon him, and by his wounds we are healed. There's much here that would be obscure to a first-century people encountering Jesus in his real life.

All the talk about being smitten and stricken, well, there's no evidence of that, when the living Jesus was healing needy people. But it was very clear from the astonishing Isaiah 53, that there was God's unique servant doing the very thing that had been predicted of him 600 years before.

So in the passage we read from Matthew, there's no restraint in Matthew, when after Jesus said, healed all the sick, Matthew says, this was to fulfil what was spoken through the prophet Isaiah. He took up our infirmities and carried our diseases. And this was, of course, revealed to Matthew by the promptings of the Holy Spirit.

[35:56] But surely this little passage is a very personal witness testimony. Matthew could say, I saw this and the truth was out.

Now, this point I would like to just introduce a note of caution. The Isaiah passage using the word healing has been a popular resting place for Christians of the modern era.

And Matthew's gospel seems to back up the thought. But what about 1 Peter 2.24, which is an equally valid explanation of these verses in Isaiah 53?

And Peter the Apostle says, he himself bore our sins in his body on the tree so that we might die to sins and live for righteousness.

By his wounds, you have been healed. Now, any straightened, unbiased reading of this text, coupled with the vastness of spiritual restoration revealed in Isaiah 53, read the whole passage I'd suggest, tells us that physical healing is just a small part of the immense salvation work of Christ, procured at Calvary and poured out on a multitude that no man can number until Christ returns to welcome these same people to his holy kingdom.

[37:26] God's salvation is enormous in every sense of the word. And I want to say this, it would be a travesty and a denial of the greatness of God's purposes and his glory to dilute Isaiah 53 to the single topic of physical healing.

I'm not saying that's widely done. What an enormous mistake that would be if we were to read that beautiful passage, the whole of it, and just focus on the matter of physical healing.

but I think it is true to say that sometimes a matter of physical healing can just be taken out of these verses 4 and 5 of Isaiah 53 and made to stand on their own legs without a sense of context to the rest of the chapter.

Nor is Matthew saying that in chapter 8 verses 16 and 17, the passage that we read, you might think superficially, he's basically saying when he quotes Isaiah, he took up our infirmities and carried our diseases.

Ah, that's the key. This is what it's all about. But, is that the full meaning of infirmity? Is that a comprehensive description of diseases?

[38:55] Well, we know, we know so clearly that we have a disease that needs healing. We have an infirmity that is beyond our repair.

And that is the awful presence of sin in our lives. and Jesus needed to die on the cross to pay the penalty for our sin.

This deep and tenacious infirmity. This awful disease no man can get rid of but Jesus has.

So Matthew in chapter 8 is just identifying one aspect of the Messiah's salvation work. Just one aspect. And here's a warning note for us not to be obsessed and to prioritise this idea that infirmity and disease is simply related to physical ailments that we might have.

Now I want to just move over to the disciples and the apostles. Do you remember the gospel record for sending out of the 72 disciples which describes the delegating authority that they received from Jesus to do the very things that Jesus has been doing to demonstrate the closeness of the kingdom of God.

[40:17] You can almost touch it. But although Jesus is not physically present with them as they go out two by two all is done in his power.

Who else could? They were not given the power to do these things in their own right. It was the power of Jesus flowing through them. Things go up a notch when we see the signs of the apostles included this healing ministry.

In 2 Corinthians 12 verse 12 there's a general principle and post Pentecost in Acts chapter 9 verse 34 there's an application.

Peter boldly and simply speaks to a man called Aeneas and says to this man Jesus Christ heals you. Glory to Jesus.

This was one of no doubt a number of healings but not in the Jesus abundance again by Jesus Christ all glory to him and Peter was very careful to let Aeneas know where the healing came from.

[41:26] And now we must mention the Holy Spirit gifts because 1 Corinthians 12 verses 9 and 28 and 30 identify healing as a post Pentecost gift of the Holy Spirit to some but not all believers.

Interestingly oddly the Romans letter listing doesn't mention healing. How widespread was this gift? Well we don't know. We really don't know but the post Acts accounts are remarkably light on information as to what actually happened in those early decades of the Christian church.

So we move on now to post first century Christianity and again there is a lightness of understanding of what happened in those early centuries in the matter of healing.

Mainstream Christianity seems to have actually ignored or overlooked this gift of healing except in groups which were often regarded as heretical and enchained by phenomena and the abnormal and to be frank I see no significant break with this reality up to the beginning of the 1900s.

But something else is happening and I do want to introduce this thought to you today because it is a thought that has power and authority to enable us to give more glory to God.

[43:10] It was Christian people who were at the forefront of medical care and advancement. Hospitals had Christian roots. So far you may be limiting your thoughts of Christian healing to the spectacular and inexplicable and just to the things that Christian people do in particular circumstances.

But what amazing healing work is actually done by means? Who's responsible? Well God of course. As I was thinking of this particular idea I remembered that there was a man blind and Jesus got some mud off the ground and applied it to his eyes.

It was very strange. But there was some sort of means taking place there. Maybe it was a symbol, there was a sign, but Jesus could have just said the word, but he used some means to achieve the healing.

I've been so blessed in recent days by the testimony of two brothers in the church telling us how half an hour of a cataract operation had transformed their vision, a vision they'd been struggling with and which had been deteriorating over months and years.

Well, cataract operations might seem to us to a penny. Indeed, now, but not so a hundred years ago, healing by means is as much the finger of God as the inexplicable and extraordinary.

[44:41] Don't let us be dazzled and feeling that it's only the extraordinary that deserves merit and attention and that should be the focus of our understanding and teaching.

No, no, thank God for God's worldwide healing work by means. I bless the Lord for mission organisations like the Leprosy Mission who have been at the forefront because leprosy is now a curable disease.

and how wonderful when you hear about doctors going out to Africa and by simple, straightforward means being able to heal those who have lost sight or those who have very poor sight.

And think of the OEM ships Logos and Dulos. What a fantastic work is done as they just pull into the harbour and there is a cure people and all manner of things are dealt with in a very short space of time.

Our dear NHS is as much in the hands of God as a healing gifted believer. So here's another warning note. Don't rob God of the glory due to him in the Royal Sussex Hospital, the Poly Clinic, the Eye Clinic, all on our very doorsteps.

[46:05] God's science is involved, but it's under God's deliberate and personalised hand. We can move on now to the early 1900s and speak about Pentecostalism and its fellow later traveller charismatic churches.

It was in the early 1900s that Pentecostalism took off in a massive manner. It grew exponentially. Starting, it seems, following the 1905 Welsh Revival, which was spread by reputation and visitors from America to the Azusa Street Church, where there was awakening under God's hand.

And the Pentecostalist movement seems to have derived from the Azusa Street meeting, spreading very widely, and now throughout the world in various versions.

The Pentecostalists believed that they were picking up the torch of spirit life and action that they felt had been ignored or minimised for so long. And they wanted to embrace the full listing of the gifts of the spirit.

Now we come to the topic of healing missions. And a rising development from the Pentecostal movement was the concept of the evangelist healer, or sometimes just the healer, starting with tent missions and developing into mass arenas of excitement, incident, confusion, and possibly and actually true works of God because God is extraordinarily gracious and merciful, and he will use all means to bring glory to himself.

[47:48] And these events are still very much offered. I remember walking around London and seeing these sort of massive posters advertising the opportunity to come to a mission and get healed.

And faith healing now becomes a new norm. Do you have faith to be healed? Well, that's a very modern mantra. You can see now an emphasis being on your faith rather than the God who gives healing.

And on the subsidiary healer, the gifted one, rather than the one and only true originator, giving healer in all the world, God himself.

There's a book that's mysteriously lurking in our porch. I don't know how it got there. It needs to be removed rather probably because it's titled How I Conquered Cancer by My Faith.

Oh, I find that very tough to hear. I wish they hadn't titled a book like that. All the emphasis is on me, how I conquered my cancer by my faith.

[49:01] Now I ask you a simple question, where does the glory go with a title like that? Now just a pause point.

What do you make of this whistle-stop tour of the Bible and post-Pentecost history? glory? It's a very mixed bag, isn't it? And some have possibly completely ignored the issue of healing, and that's a shame because God is well able to heal in these days in as many ways as he has done in the past.

But the key to this is are we going to give him the glory? Are we going to recognise that this is his doing?

Are we going to say this is of you? Because God views the happenings of the Church of Jesus Christ over the last 2,000 years.

And what do you think he makes of the confusion, the ignorance, the silence, excitement, what I've been describing in these previous minutes?

[50:11] What does God make of it? does that concern us? I think it should. I want to move on now to two and a half stories, two and a half testimonies.

Last year I read a book given to me of a middle aged single Christian woman with terminal cancer and multiple other domestic and work relationships.

she had much to contend with and her main instinct was to gather around her volunteer group who would pray for her healing. I don't think that's wrong but it's wrong if it's taken in isolation.

In fact, there are others who took up her cause before God and this was according to the book, her focus. very wonderfully God healed her.

I don't know how she's doing now but that was her testimony and that I have to say is how the book ended. And then 12 months on and last month I watched a series of YouTube vlogs by a highly gifted convert from Islam who had become a Christian and had received a worldwide and very effective gospel ministry.

[51:38] He too had a terminal cancer but he's only 34 and he has a wife and children. He speaks powerfully in these vlogs and initially with much energy and confidence that God will help and heal him.

But then there's a passage of much shorter vlogs where he's poignantly limited in his strength and he videos himself in a series of short messages from a hospital bed.

Still hoping for physical healing, many would have been praying, very many, because he had such an effective ministry and they would be praying that he would be kept alive by God, both in terms of ministry and the deep sorrow and sadness of leaving a young family.

But he did give God's will respect and he recognised that healing might not come. But here's a really poignant point.

Within four days of that last vlog, he had died of his cancer. So in both cases, we have people who were looking to and enjoying the prayers of God's people.

[53:05] God was hearing those prayers. He knew where their hearts were. But in one case, you might say the prayer was wonderfully answered. And in another case, the prayer was not answered, at least not in the way that people were praying.

And I want to declare a vested interest in this matter. This is the half testimony, because my life goes on just now after a stage four cancer diagnosis in January of 2019.

Nineteen months on, I can stand with this woman and this man. I can see the two very different outcomes that they've experienced in this life.

I truly don't know the outcome of my cancer. I'm truly grateful for the prayers of God's people. I ask that God's people will be led by the Spirit in their praying.

Please remember him always to give glory to God by understanding or respecting his will in the matter. I truly don't know the outcome of my cancer, although only last Friday, meeting with my

oncologist.

[54:23] We had a very important and helpful meeting where he spelled out the current prognosis and what seems to be my remaining lifespan if the cancer takes its course.

Katie and I have taken the route of additional chemo medicine. Please never forget or belittle means. It was a good meeting. We prayed that it would be a good meeting with much wisdom and it was.

And when Katie and I emerged from the castor unit in Woodindeen, we both remarked that they've been so peaceful. So thank you for your prayers if you've been praying in that manner.

Well, what does all this mean? I can't make up judgments on how God deals with others. How can a single book or a few blogs give a proper picture? But I confess to a feeling of sadness in the case of these Judea people and perhaps the Christian culture in which they had grown up and the emotionally charged and yearning prayers that accompanied their journeys and maybe skewed their thinking about what the outcome could be and gave them, as it happened, in one case, an unrealistic expectation.

Something in these testimonies was unsatisfying something was missing. I hope you might share that view as well. To me, hope and glory seem to be rooted to the earth and to this temporary life.

[55:58] And this is where you all come in. Anyone who's listening to this message this morning, now you're heavily involved. Not just because I've told you some stories, not just because I've given you some history, but because whatever your medical condition now, you're definitely going to die of something unless Jesus comes first when he returns.

Well, the world is full of graveyards and crematoria and unknown places where everyone that's lived before us has died.

perhaps you'll have the gift of knowing what that cause, that something is. But for some of you, we're near instant. And either way, are you going to be prepared for it?

Truthfully, few are. Taking us back to the Bible, a lot of what I see written and testified about the subject of healing is earthbound.

life. Like Hezekiah, we might ask for a few more years why sometimes the thought of leaving wife and children and friends is a great thing.

[57:14] it's a very moving and troubling idea. But fundamentally and naturally is not just these matters of our life circumstances.

We don't want to die because death looks a lot less encouraging than life. So it seems, so it feels. And what wisdom does God's word, the Bible, have to offer?

First thing to be very clear about is that the Bible is absolutely definite on the matter of there being a life after death. That's not widely believed in this world or there are other versions of what might happen after death.

But the Bible is crystal clear on this point. And I want you to be clear and to know that because it's speaking truth. In fact, it's made clear in the Bible that if there is not such life after death, what is the point of being a Christian?

What is the point of living this life and finding good things and blessings in it, but then just dying? The end?

[58:30] No, no, no. The Bible is quite different on this point. But I want to be clear also that what the Bible offers is not one kind of beautiful restored life, not some version of reincarnation where everyone is going on the same route of being revived.

No, there are two destinations that are offered to us after death, and one is utterly brilliant and beautiful, and the other is unimaginably awful.

And it's the thought of the latter which is so abhorrent, and by God's grace, perhaps he put a consciousness of that in our hearts so that we might rightly fear death, a death that leads to an eternity in the place of judgment, which is hell.

death. This is why the God-given salvation of Isaiah 53, the visible historical prophecy-fulfilling work of Jesus Christ, is so beautifully brilliant that all that he has done delivers us from the eternal life of awfulness into an eternal life of brilliance.

As one hymn writer puts it, ransomed, Healed, restored, forgiven! who, like you, his praise should sing. And all this comes as a free gift to us.

[59:59] We can never earn it. God reveals it to us. God shows it to us. We recognise our need, and we come to him, and he grants us his Isaiah 53 salvation.

Dear people, which life are you heading for? One can hardly deserve the name of life. It's a miserable living death. Don't go there. Please don't go there.

You will go there if you don't pay attention to the work of Jesus and his salvation, if you don't listen to him speaking through his word, if you don't look at the cross and see him dying there.

Why is he dying there? Not for himself. He's done no wrong. There's no sin in him, but he's dying for the sin of the world. He's dying that you might be forgiven, and you might receive his salvation.

Please don't ignore this message. Don't turn away from it and look for satisfaction and help closing your eyes to the coming reality of your own death. So I pick up the matter of healing again.

[61:08] Why do I feel so frustrated with the widespread views of healing in many Christian circles? I ask you these straightforward questions.

Is the current thinking about healing, the one I've just been describing, is that where the Bible really takes us? Is that where the emphasis of the Bible? is it the emphasis of the apostolic teaching upon which the Church of Jesus Christ is founded?

Is that what the apostles taught? Is this the true hope of the Christian that we should receive a healing upon this earth and that's good enough for us?

Is that a real hope for the Christian, knowing that in just a few months or years we're going to die anyhow? Does this teaching and storyline do any justice to the idea that the Christian life is not about health or wealth, but taking up a cross, following Christ in his sufferings, groaning with the rest of creation as we wait for something better, and in all this, experiencing the wonderful power of God in our weakness?

No, this teaching, this current teaching, and so much which has been promoted in the past obscures the best, it obsesses in the present, and more than anything else, tends to rob God of his glory.

[62:39] So I come back to the title of this message, Where's the Healing? Back to this opening question, and we're now ready to give some Bible answers. One, healing in the physical sense is part and always will be part of God's salvation plan, and should never be divorced from it.

Two, healing in this life will always be temporary, it's bound to be, we're all going to die, and whatever we were brilliantly healed from last year, we're going to die of that or something else.

Three, real deep and lasting healing is reserved for the post-death life to come for all who have received the salvation that Jesus freely offers us.

Four, it's a terrible truth that there is no healing in the place of judgment in hell. We live with all those infirmities and diseases that Isaiah spoke of.

Oh, never to be removed, a place of judgment. Five, that there is the most wonderful healing in the new heaven and new earth where Jesus Christ will reign.

[63:56] Six, we all need healing. Seven, there are all sorrow and sighing will fly away. That's another Isaiah prophecy. Eight, then there will be healing for the nations, everyone from every kindred, tongue and tribe, equally receiving God's salvation.

Nine, they're the ones you've seen wracked in pain on their deathbeds, will be fully restored with new resurrection bodies. Not only they, but all who belong to Jesus will have this bodily transformation.

No matter how much surgery and medication you may have in this life, no matter how much you might spend to mend your body in this world, here's the truth, your mortal body will decay.

You will die. But this is the gift of God to every believer. When Jesus returns, he will give to each one of his followers a new resurrection body that will never falter or decay, never be subject to failure, a body within which we shall be able to love and serve God.

This is a sweet consolation. This is a deep encouragement to know that this is the promise of God, that he will raise us up on the last day and that we shall be like him, having resurrection bodies, even like the Lord Jesus Christ.

[65:25] What a blessing that is. And 10, all hurt and pain will cease. And here's 11, I want to linger on this precious verse in the book of Revelation.

Revelation 21, verse 4. You might just want to take a moment to turn that up in your Bible or see it on your app. He will wipe away every tear from their eyes.

Just linger with that God-given promise. He will wipe away every tear from their eyes. Who will do this? Only Jesus.

Only Jesus can. Only Jesus has the power to wipe away every tear of a lifetime of tears. Only Jesus will. He won't let an angel do this.

No, he will personally do this. He will do it completely and he'll do it by himself. He will wipe away every tear. Yes, the most unforgettable tears.

[66:31] He will wipe those away. So they will never be remembered again by those who cried those tears. And their eyes clogged with much sadness in this life and entering heaven, even in a day state.

Well, there's much sadness in all of us because we are part of sin-stricken world and we played our part in the human misery. But for the very first time we'll be so cleansed that we may see clearly and thankfully the beautiful face of Jesus Christ.

See all that he is and all that he's done. Oh, take away every tear, dear Lord. So I linger on this verse.

I thank the Lord for this verse. I thank the Lord on behalf of my dear brothers and sisters. I thank the Lord for all who have gone before because every one of us will have our tears wiped away, her eyes fully cleansed and made new so that we will see things that we've never recognised before. We'll see the hand of the Lord that though we were a tearful people, he was a God who did wipe tears from our eyes, even in our lives.

[68:03] He comforts his own, he looks after them, he shepherds them and he does it personally. Take away every tear, dear Lord. Not in this life, we know that won't happen, but surely in that heaven to come.

there's the healing and there's the glory going to God. And finally, there will be glory to Jesus. The watching curious angels, I don't think they shed tears, they're not human, they've not experienced sin, they've not experienced suffering, they're just curious, they're amazed at what's going on here. Jesus is approaching his people one by one, the gathered army of the redeemed are there as well, gathering around the blessed one, and Jesus is holding their head in his hands, and by some heavenly handkerchief or some even better and glorious way, just carefully wiping away every tear. And the redeemed around, I'm sure they're not silent, they'll be shouting their hallelujahs, praise God, praise God, praise God. And there's some who just arrived through the heavenly portals, and they'll be crying in anticipation of his loving act of Jesus, what have I done to deserve this?

The preciousness and compassion of your love, what have I done to deserve this? I don't deserve this at all. But you're giving it to me personally, directly.

[69:50] Oh, I've made a mess of my life, I've not followed you wholeheartedly, I'm ashamed of so many things, but Jesus, you're wiping my tears away. All glory to Jesus.

Has anyone else done this? Can anyone else do this? Only Jesus. And that's where I'm heading, and that's where I'm looking. home, and that's where my true home is, my full salvation, my eternal healing, and I beg you, I encourage you, I say on the basis of the authority of God's word, join me on this marvellous journey, come to the place of true healing, where all things will be put right, salvation, where his salvation will be manifested in so many glorious ways, the fullness of it, the greatness of it, and part of this is the healing of our bodies, our minds, our spirits, our hearts, tears being wiped away.

God bless you all, dear people. Let us pray. Our Father, we thank you for the fullness of your word. I thank you, Father, that when we come to this subject, and indeed so many other subjects, where we tend to give the glory to the creature rather than the creator, though we say today, we give glory to you, Lord Jesus, you are the great physician, you are the healer, sometimes directly, sometimes by means, and whatever the method you use, it's under your authority, under your control, and if you use people, they are just your servants in this process.

The glory is yours, you're doing this, you're doing this now on this earth, but you're doing this continually in heavenly places, in the new heaven and the new earth. where all things will be made right, where nothing wrong will enter in, you're doing this.

[72:07] Oh Lord, may we, each one, find ourselves on this journey of hope to the heavenly city, to the new Jerusalem, where we shall be the unspotted, unsullied bride of Christ.

No tears on that resurrection day, no sadness at the wedding feast of the lamb, no regrets that they're all piled away, all pushed away.

Father, we thank you for your greatness and goodness and we bless you for your eternal purposes, so mighty and yet so tender.

We thank you in Jesus' name. Amen. We're going to close this service by singing a great song that kind of encapsulates the latter pieces of this message this morning.

There is a day where all creation is waiting for. There is a day. May we be found in the right place on that day. Amen.

[73:22] There is a day that all creation is waiting for.

A day of freedom and liberation for the earth. And on that day, the Lord will come to meet his bride. And when we see him, in an instant we'll be changed. the trumpet sounds, and the dead will then be raised.

By his power, never to perish again. once only flesh, now clothed with immortality.

Death has now been swallowed up in victory.

[74:53] we will meet him in the air, and then we will be like him, for we will see him as he is.

Oh, yeah. Oh, yeah. Then all hurt and pain will cease, and we'll be with him forever, and in his glory we will live.

Oh, yeah. Oh, yeah. So lift your eyes to the things as yet unseen that will remain now for all eternity.

Though trouble's hard, it's only moment dream, and it's achieving our future glory.

We will meet him in the air, and then we will be like him, for we will see him as he is.

[76:51] Oh, yeah. Then all hurt and pain will cease, and we'll be with him forever, and in his glory we will live.

Oh, yeah. Oh, yeah. Oh, guitar solo