

Questions about Healing (Part 1)

by Bayless Conley

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Hello, my friend. I'm so glad that you have chosen to join me today. I'm going to begin a bit of a series. So, I'm just warning you. You're going to have to watch for the next few weeks, but you're going to love it. One of the things that we all have in common as human beings, regardless of what language we speak, regardless of our national heritage, or our cultural upbringing, is that we all share certain needs. One of them is the need for physical health. Everybody wants to be healthy.

I think people universally realize that sickness is an enemy. There's even some people who will say, "Well, I think God's the one who made me sick." Well, if you truly believed that, then it would be absolute rebellion for you to go to a doctor or for you to take medicine to try and subvert God's Will. If God is the one who made you sick, then you should just rejoice in it. I'm not saying that we don't rejoice in all circumstances because we do. Sunshine or rain, we're to rejoice. But it's illogical to say, "All right, it's God's Will that I'm suffering with this, but I'm going to do everything I can to get out of God's Will."

Now, again, back to my point. I think just deep within our hearts, we know that health is a good thing. I can work if I'm healthy. I can provide for my family. I can be a good brother or sister. I can be a good father and, take care of my kids, and be a good husband. I can be a good grandpa, and I've got energy for my friends. For me, if I'm healthy, I have energy to preach and to travel and to minister and to do the things that I'm called to do, but sickness is incapacitating.

Sickness is a robber, and that's why we look at the life of Jesus. We see Him healing so many people and healing the multitudes. In fact, as we read through the Gospels, it almost appears that Jesus is going from one healing to the next and to the next. We've got all these individual stories, and then stories where the multitudes brought all of those, and Jesus healed all those who were sick with any diseases.

Just in thinking about this, I have gone through the Scriptures and gathered a bunch of questions, and these questions actually deal with, either directly or indirectly, the subject of healing. We're going to look at these questions that are proposed by different people, some by God Himself, some by the prophets, some by individuals, some by Jesus, and we're going to explore the answers together.

Listen, this is important because the time will come when either you or someone you love, or someone you know is going to need to get in touch with the healing God. This is an incredibly important subject. The first one is found in Jeremiah 8:22 NKJV, and the question asked by the Lord is,

²² "Is there no balm in Gilead? Is there no physician there?"

In fact, that verse, in its entirety,

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²² “Is there no balm in Gilead, is there no physician there? Why then is there no recovery for the health of the daughter of my people?”

God is the Great Physician, and He wants us sound and whole: spirit, soul, and body. Here in Israel’s history was a great moral decay. They were being defeated by enemies. They had turned away from God. Why had they not been healed? Why had they not been right spiritually and morally? Well, they had forsaken the Great Physician. Even though that certainly is the main context there, and I think we understand that, it would be pointless to argue against it; I think there certainly is a broader revelation as well because God is the Physician, the Healer of our bodies as well, and to ask that question, “Is there no balm in Gilead? Is there no physician there? Why then is there no recovery for the health of the daughter of My people?” Let’s just think about that in a natural way when it comes to physical healing.

In Exodus 15:26, when God brought the Israelites out of the land of Egypt, even before He gave them the 10 Commandments, He revealed Himself to them as their healer. In Exodus 15:26, He talked about listening to His commands and obeying Him because He is the Lord who heals you. You won’t be visited with the diseases of Egypt, “For I am,” God said, “Jehovah Rapha. I am the Lord, your Physician.”

It was specifically within the context of physical healing that God said that. He revealed Himself as His people’s Healer even before He gave them His law. He wanted them to know that first. Even a mother with her infant will take care of that infant’s health and well-being before she sees to that child’s education. God wants the newest, lowliest member of His family to know that He is a Healer.

The question then is why is there not recovery? Why is there not healing? Why is there not restoration? When it comes to physical health, is there no balm in Gilead? Is there no physician there? Well, yes, there is a physician there. Israel wasn’t experiencing this because they had forsaken Him. They hadn’t sought Him. I think the answer might be the same for us as well because we have not sought Him. Let me read something to you from 2 Kings 1:2–4 NKJV. It says,

² Now Ahaziah (he was a king) fell through the lattice of his upper room in Samaria, and was injured; so he sent messengers and said to them, “Go, inquire of Baal-Zebub, the god of Ekron, whether I shall recover from this injury.”

So, he’s one of the kings of Israel. He falls through this lattice in the upper room. He’s injured, and he sends to a pagan god to inquire about healing, to seek for news, and to seek for help about healing.

³ But the angel of the Lord said to Elijah the Tishbite (Elijah is a prophet of the Lord), “Arise, go up to meet the messengers of the king of Samaria, and say to them, ‘Is it because there is no God in Israel that you are going to inquire of Baal-Zebub, the god of Ekron?’ ⁴ Now therefore, thus says the Lord: ‘You shall not come down from the bed to which you have gone up, but you shall surely die.’ ” So Elijah departed.

This king, who should have known better, who knew from the Scriptures that God was a healer, didn’t inquire of God. He went to a pagan god. Then, when Elijah finally speaks to him in 2 Kings 1:16 NKJV, he reiterates it again but adds a little bit. It says,

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¹⁶ Then he said to him, “Thus says the Lord: ‘Because you have sent messengers to inquire of Baal-Zebub, the god of Ekron, is it because there is no God in Israel to inquire of His word?’ ”

In other words, you could have gone to the healer, but you didn’t. Therefore, you won’t recover. We have a similar story talking about Asa. He was one of Judah’s good kings. It says this in verses 12–13, and this is 2 Chronicles 16,

¹² And in the thirty-ninth year of his reign, Asa became diseased in his feet, and his malady was severe; yet in his disease he did not seek the Lord, but the physicians.

¹³ So Asa rested with his fathers; he died in the forty-first year of his reign.

Now, it was fine that Asa sought the physicians. There was nothing wrong with that. What was wrong was that he did not seek the Lord in his sickness. He sought natural help, but he didn’t seek supernatural help. He didn’t seek God. He didn’t go to God. He didn’t pray to the Lord about it, but he sought the physicians, and he ended up dying. His malady became very severe.

I said at the beginning of today’s program that people will sometimes say, “Well, it’s the Lord’s Will that I have this condition.” Then, they will go to the physicians to circumvent that. That doesn’t make sense to me. I will say this: I’m all for doctors. They realize that sickness is an enemy. They’re trying to defeat it by natural means, and thank God for that. Any honest doctor will admit that medicine doesn’t heal and that their skills don’t heal. They just assist with the healing that God has naturally woven into the fabric of our human bodies. Now, I don’t know if you’d be able to see this on the camera or not, but I’ve got a little dark spot right there. The reason being is that I was up in my olive tree the other day. Up in the uppermost reaches, to the chagrin of my wife with a saw, and I was trimming this olive tree. I’d gotten up to the top of a 12-foot ladder that I have. I was clinging onto the branches, and it looks beautiful now.

I didn’t have any accidents or injuries there, but when I was collapsing that ladder, my hand got pinched, and it took out a chunk of the palm of my hand, about the size of my fingernail. It was just in an awkward place. Bandages don’t stick very well there, and I’m supposed to go golfing, which happens to be right where you grip the golf club. In a couple of days, I was going to go, and it was painful, but you know, I’ve just watched this thing. God has woven healing into my very physical nature. Though there was a gaping hole there, and it was deep, and all the flesh was gone, little by little, the moment it happened, my body went to work. My body went to work, bringing healing.

You scar a tree, you cut it with a knife, and immediately, that tree will begin to heal itself. God has woven healing into the very fabric of nature. A physician, back to my point, an honest physician will say, “Look, I’m not a healer per se. I’m in the healing business, but I do all I can to aid the human body in its own natural healing process and healing powers.” Now, if we would spend as much time seeking God and looking into His Word on the subject of healing, as we do going to a natural physician, I’m sure that we would hear of many, many more healings and some wonderful stories.

Think about it. I know people where that is just their default position. They get sniffles. They go to the doctor. Their kid gets a cough, and they go to the emergency ward. This happens, and they go to get some medication. It’s just the first thing they do. If you go to the doctor, you call, you have to make an appointment, and that takes time. You take time off of work, you drive there, and that takes time. You sit in the waiting room. After you sign the little roster, you sit in the waiting room, and then they take you back into a room, and you sit in the room for another

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20 minutes. Already, the whole process has taken a few hours, and then the doctor comes in and does all the examinations, et cetera, et cetera.

By the way, you either pay that out of your pocket or you're paying insurance every single month, so it's costing you. You're actually putting your finances into it. The doctor writes a prescription, and then you go to the pharmacy, you get that prescription filled, then you take it, and you take it. You take it, and then you go back for a repeat visit to the doctor. He checks you again and says, "Okay, keep taking that prescription." All in all, you've spent hours and hours at the doctor, which is a good thing. Thank God for medical science and men and women who are in the healing business as physicians and nurses. My wife is an RN herself. We appreciate this.

A person might spend hours, and hours literally equaling an entire work day or a few work days, seeking to get natural relief from something that's going on. And they might spend five minutes, if that, reading God's healing promises. Might spend five minutes, if that, on their knees seeking the Great Physician, and they've spent hours and hours and money and time. It's been inconvenient, but we don't think twice about that. But we can't find any time for the Great Physician? If we would spend half of the time that we do seeking natural aid and assistance, if we'd spend half that time seeking the Great Physician, I think we'd find out that we don't need nearly as much of that natural aid and assistance.

I believe that the Great Physician should be our first line of defense, not our last-ditch effort. That's what many people do. After they've exhausted every avenue of human help, they've drained their bank accounts, they've gone to this doctor and that doctor taking this medication, and that medication. Again, hear me, thank God for those things. Thank God for physicians. Thank God for all the natural help that we can get. I think if you need to do that, you need to do that, and it's wonderful. But we shouldn't do that, and expend all of our money, and all of our energy and all of our time on that. Then, if that fails, we go to God as a last resort.

Number one, that doesn't honor Him. We should go to Him first. Faith comes by hearing, hearing by the Word of God. If we'll spend time in His Word on this important subject of healing, and just read through the Gospels with new eyes, just linger on the stories where Jesus healed people, and what He said to them, and how He dealt with them. Go through the book of Psalms and look at all the references to healing there and the promises there. God's Word, according to Proverbs 4, is His medicine. It says, "Keep it in the midst of your heart. Don't let it depart from your eyes; incline your ear to it for it's life to those that find it and health to all their flesh." Literally, in the Hebrew, "It's medicine to all their flesh." Take some time and get into God's medicine. Again, our question is, "Is there no balm in Gilead? Is there no physician there?" What happened to the Great Physician? Why is there no recovery? Why don't we hear about healing today like we read about in the Gospels or the book of Acts?

Well, it may be because, like the kings that we read about there, they didn't seek God in their situation, but they sought only natural means. One of them actually sought a pagan God, which is definitely wrong. If you're going to seek the natural means, do that, but go to God first, make Him your first line of defense. All right. We've got to move on. Second question, and this is from the book of Job. We all know Job went through some rough stuff, and this is Job 9. Now, Job has lost his family. All of his sons and daughters have been killed. He's lost all of his wealth. His wife has turned on him. In fact, if you read what she says, she said, "Just curse God and die." That's not a good help mate right there.

Job has lost his health. He's covered with boils. He's actually sitting on a garbage heap and scraping the boils with a broken piece of pottery. He's lost everything. He's got some friends

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who sit down, astonished, on the ground, and then finally, they pipe up, and this conversation goes on. Interestingly enough, the majority, almost the entirety of the book of Job, is one conversation that takes place in one day. If you take away the time that all the things happened to Job, and then his friends came, and I think they sat in silence for a week or something. From that point, when the conversation starts, almost the entire book is one conversation that takes place in one day.

You'll find, most Bible scholars will agree, that Job's calamity, everything that's happened, probably the maximum amount the whole thing lasted was nine months. It wasn't perpetual. It wasn't a lifetime, but all this stuff has happened to Job. Basically, Job's friends say, "Look, Job, God's done all this to you. God's taken away your health. God made you sick. God killed your children. God took away your wealth because you're evil, and you deserve this." Job, on the other hand, said, "Look, I agree with you. God's doing it to me, but I don't deserve it. I'm not evil. All the stuff you're saying about me, that you're accusing me of, I haven't done it."

That's what the whole conversation back and forth, back and forth is. They're saying, "No, God did it, and He's just in doing it. Job, you need to repent because you're evil, and you deserve it." Job says, "Look, I don't deserve it. I didn't do the stuff you're saying, and God's doing it. I don't know why He's doing it." Interesting, if you come to the end of the story, when God shows up, speaks through a guy named Elihu, and then the Lord comes on the scene in a whirlwind Himself. He speaks and talks to Job and lets Job know, "Look, Job, the things you've been saying and the things that you've been thinking are wrong." Job said, "Okay, I'm innocent, and God did it."

Read the book of Job. Some people extract everything out of the first couple of chapters, and Job saying things that he didn't fully understand. You read Job later; he said, "I put my hand on my mouth. I've spoken without knowledge." God rebuked him, and God said, "Look, the things you've said are not right, Job." Job repented in dust and ashes. His part wasn't right.

Then, after Job repented, God had nothing else against him. He said, "Look, you need to go offer a sacrifice for your friends." God said, "Look, you haven't spoken to Me the thing that's right, as My servant Job has." God just got through telling Job everything he said was wrong, but now God said, "The thing Job said is right," because once Job repented, there's no record of anything he'd said that was wrong. There's no record of his sin, which Job freely admitted, once God came on the scene. God is wonderful. His forgiveness is wonderful. Anyway, I didn't plan on getting into all that. When Job was in the midst of it, when he'd lost his health, when he'd lost everything else, listen to what Job says. This is Job 9:17–23 NKJV. Job is talking about God. He says,

¹⁷ "For He crushes me with a tempest, and multiplies my wounds without cause.

¹⁸ He will not allow me to catch my breath, but fills me with bitterness."

Now, he's talking about God. He's accusing God, says,

¹⁹ "If it is a matter of strength, indeed He is strong; and if of justice, who will appoint my day in court? ²⁰ Though I were righteous, my own mouth would condemn me; though I were blameless, it would prove me perverse. ²¹ I am blameless, yet I do not know myself; I despise my life. ²² It is all one thing; therefore I say, 'He destroys the blameless and the wicked.' "

Now, this is Job accusing God. "God, You destroy the blameless and the wicked."

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²³ “If the scourge slays suddenly, he laughs at the plight of the innocent.”

Does that sound like the God you know? Does that sound like the God that Jesus revealed? Jesus said, “If you’ve seen Me, you’ve seen the Father.” Does God laugh at the plight of the innocent? No, He doesn’t, but this is what Job was accusing God of. He says in Job 9:24 NKJV,

²⁴ “The earth is given into the hand of the wicked. He covers the faces of its judges. If it is not He, who else could it be?”

My, my, there’s our question. Job is saying, “All right, all this stuff has happened. I’ve lost my health. I’ve lost my family. I’ve been destroyed. I see innocent people being destroyed.” He said, “Look, if it’s not God, who is it?” Some translations say that “If it is not God, then who’s doing it? Who’s responsible for all this inequality? Who’s responsible for all this destruction?” Job didn’t know. Job couldn’t turn to Job 2:7 and find out. Job 2:7 NKJV says this,

⁷ So Satan went out from the presence of the Lord, and struck Job with painful boils from the sole of his foot to the crown of his head.

Satan smote Job with boils. Satan, the devil, made Job sick. Now, whet your appetite for more. I actually did a series. You can go to our website or on our YouTube channel and you can find those messages that I did about the book of Job. I actually taught in great detail, and we went through the whole book. I think it’d be worth your while. Here, the book of Job clearly tells you Job wasn’t present. Job didn’t know this. Satan was the one who made Job sick. Job thought it was God. God later corrected Job. Job said, “Look, if it’s not God, who is it? Who is doing this?” A lot of people have the same question today. “If it’s not God, who?”

I remember a young man who got saved shortly after I did. He came out of a similar background as me. I was so elated at his salvation. One day, I ran into him at a local park. I hadn’t seen him at the Bible studies. He hadn’t been going. He sort of dropped off the end of the map. I saw him at the park. I said, “Hey, man, what’s going on?” He says, “Man, things aren’t good. Things aren’t good, Bayless.” I said, “What’s going on?” He said, “Well, I’ve been sick. For weeks, I’ve been so sick. I got this terrible lung thing, and this happened.” He mentioned a bunch of stuff that had happened and gone wrong. Some terrible things, he was in bad shape physically.

He said, “The Christian guys, my new brothers in the Lord, told me that God was doing all this to me.” He said, “When I came to Jesus, I thought God was good.” He looked at me, and he says, “Why is God wailing on me? Why is God battering me? I don’t understand this.” I tried to tell him. I said, “Look, man, God’s not the one doing this. He’s not the one responsible for it.” He didn’t listen too much to me. Just put his head down and walked away. I was kind of disturbed that day because a lot of people think the same thing. They just think everything that comes, comes from God.

Listen, we do have an adversary called the devil who walks about as a roaring lion seeking whom he may devour. We do live in a fallen world. Everything does not operate the way that God originally intended. One day, God is going to make a new heaven and a new earth, and righteousness will dwell there. There’ll be no more sickness, no more injustice, and no more poverty. Thank God that day’s coming, but in the meantime, we walk by faith and not by sight. We need to have a love affair with God’s Book, which is able to build us up and give us an inheritance among those who are sanctified. Listen to this. This is from Luke 13:10 NKJV. It’s talking about Jesus.

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¹⁰ Now He was teaching in one of the synagogues on the Sabbath.

Verses 11–13 NKJV,

¹¹ And behold, there was a woman who had a spirit of infirmity (Literally, she had a spirit of sickness.) eighteen years, and was bent over and could in no way raise herself up. ¹² But when Jesus saw her, He called her to Him and said to her, “Woman, you are loosed from your infirmity.” ¹³ And He laid His hands on her, and immediately she was made straight, and glorified God.

Now, I’m sure there would have been a medical term for that. Maybe it was arthritis of the spine, or however, it might have been tagged today. The scripture tells us, in this particular case, what was at the core. It was a spirit of sickness that had caused and was enforcing this disease. Then, in Luke 13:16 NKJV, Jesus said this,

¹⁶ “So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?”

“Ought not this woman,” she’s a daughter of Abraham. Well, the Bible says, “Before Christ, we’re Abraham’s seed and heir according to the promise.” But Jesus said Satan was the one that was responsible for it. In Acts 10:38 it talks about how God anointed Jesus of Nazareth with the Holy Spirit and with power who went about doing good and healing all who were oppressed by the devil, for God was with Him. That is, God was with Jesus. Those whom Jesus healed were oppressed by the devil either directly or indirectly. The Bible says this in John 10:10 NKJV, a great line of demarcation. Jesus says,

¹⁰ “The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.”

Friend, Jesus comes to give us life. He comes to give us abundant life. It’s the thief, the devil, that comes to steal, kill, and destroy. Let me pray for you. I can’t believe it. My time’s done, and I didn’t get nearly as far as I thought I was going to get. I just want to tell you that you are loved by God. God is not your problem. God is your answer. God is not the cause of your destruction. God is your deliverer. I don’t care what anyone else says; He is good. He is a healer. He is a savior. Whoever calls on the name of the Lord will be saved, will be delivered, and will be rescued. Call on the name of Jesus today; you will find that He’s a very present help in time of need. You’re going to have to join us next time. God bless you.

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