Healing is to the Glory of God

A Biblical and Scriptural Analysis of Divine Healing, Forgiveness, and Trust

Chapter I: The Healing of the Paralytic at Capernaum

In the New Testament accounts, the Lord Jesus Christ establishes a direct and profound relationship between physical healing and the forgiveness of sin. This foundational truth is vividly illustrated in the healing of the man sick of the palsy at Capernaum, an event recorded in the Gospels of Matthew, Mark, and Luke. The scriptural record states that Jesus was inside a house teaching, and the crowd was so dense that there was no room left, not even around the door.

A paralyzed man was brought by four individuals who sought to place him before Christ. Blocked by the massive press of the multitude, they went up onto the housetop, uncovered the roof where Jesus was, and through the opening, lowered the bed wherein the sick of the palsy lay. The holy scripture records the immediate and exact response of Christ to this demonstration of absolute reliance:

> *"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." (Mark 2:5)*

To the natural minds of the scribes and Pharisees sitting there, this declaration was unexpected and deeply problematic. They immediately began reasoning within their hearts, accusing Him of blasphemy, asking, "Who can forgive sins but God only?" (Mark 2:7). Sickness, infirmity, and the ultimate mortality of the human frame are entirely rooted in the fallen, sinful state of mankind. By addressing the man's spiritual transgression first, Christ targeted the structural root cause of all human suffering before addressing the physical symptom.

Knowing their thoughts, Jesus confronted their internal skepticism directly by establishing that the power to heal the physical body and the authority to absolve the soul belong strictly to the exact same divine prerogative. He challenged them openly:

> *"Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house." (Mark 2:9-11)*

The scriptural record notes that the man immediately arose, took up his bed, and went forth before them all. The unambiguous result of this pure, unmediated miracle was that the entire multitude was amazed and "glorified God, saying, We never saw it on this fashion" (Mark 2:12). This event demonstrates that genuine biblical healing is designed to culminate in an unadulterated outburst of praise directed strictly to God, validating His absolute authority over both the physical and spiritual realms.

Chapter II: Sickness for the Manifestation of the Divine Glory

While a direct link exists between the presence of sin in the world and the presence of human sickness, the scripture explicitly warns against the simplistic, legalistic assumption that every individual instance of physical affliction is a direct consequence of a specific personal sin or ancestral transgression. This theological correction is explicitly laid out in the historical account of the man born blind recorded in the Gospel of John.

As Jesus passed by, He and His disciples observed a man who had been completely blind from his birth. Operating under the traditional religious paradigms of their day, the disciples sought a causal explanation based entirely on personal or generational blame. They asked Christ directly:

> *"Master, who did sin, this man, or his parents, that he was born blind?" (John 9:2)*

The disciples viewed the man's lifelong physical darkness strictly as a punitive measure or legal judgment. However, Jesus completely re-framed their understanding by demonstrating that sovereign divine providence operates on a much higher plane. He answered with absolute clarity:

> *"Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John 9:3)*

This declaration reveals an extraordinary premise: certain physical infirmities are permitted to exist within the sovereign design of God specifically so that they may serve as an undeniable canvas for His miraculous, creative power. The affliction was not a localized punishment; it was an environment created for the open, public manifestation of the works of the Almighty.

Jesus then spat on the ground, made clay of the spittle, anointed the eyes of the blind man with the clay, and commanded him to go and wash in the pool of Siloam. The blind man obeyed the word of the Lord without deviation; the text states that "he went his way therefore, and washed, and came seeing" (John 9:7). When interrogated intensely by the hostile Pharisees who sought to discredit the miracle, the healed man stood firmly upon the absolute, observable reality of his deliverance, declaring, "One thing I know, that, whereas I was blind, now I see" (John 9:25). Because the healing was completely instantaneous and bypassed all natural medical systems of the day, it stood as a permanent monument to God's unshared glory.

Chapter III: The Uncompromising Jealousy of God Regarding His Praise

The scriptural requirement for absolute faith exists because the Lord God of Israel will not divide, dilute, or share the glory of restoration with any human instrument, system, or earthly philosophy. Throughout the Old and New Testaments, God reveals Himself as holy and intensely jealous over His divine attributes and the praise that belongs exclusively to His name.

Through the prophet Isaiah, the Lord states His absolute decree regarding His honor with uncompromising clarity:

> *"I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images." (Isaiah 42:8)*

This principle is repeated with great emphasis in the same prophetic book, demonstrating that the preservation of His holy name from pollution is paramount to the divine character:

> *"For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." (Isaiah 48:11)*

Because the human body is completely designed, crafted, and animated by the breath of the Creator, the work of physical healing is claimed by God as a primary covenant attribute. When an individual attributes recovery to human ingenuity, medical science, or natural methodologies, the human heart naturally responds by praising and thanking the visible, natural system. In doing so, the honor due to the invisible God is obscured, and the praise is divided among men. To prevent this pollution of His glory, God demands an uncompromised, exclusive reliance upon His power when a believer seeks divine covenant deliverance.

Chapter IV: The Warning of King Asa and Reliance on Flesh

The historical consequences of bypassing the Lord to place one's absolute confidence in human medical expertise are starkly outlined in the Old Testament chronicle of Asa, the king of Judah. King Asa had previously experienced immense national deliverances when he relied fully upon the Lord, such as when he cried unto God during the invasion of the Ethiopian armies and witnessed a supernatural victory.

However, in the latter years of his reign, when confronted with a severe and highly aggressive physical infirmity, Asa made a critical, deliberate shift from spiritual reliance to natural dependence. The scriptural record notes his choice and its immediate spiritual implications with sobering precision:

> *"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians." (2 Chronicles 16:12)*

The biblical text highlights that Asa's error was not the desire to be physically restored, but rather the explicit orientation of his heart: he *sought not to the Lord, but to the physicians*. He evaluated his physical condition and chose to place his trust entirely in the empirical methods and human hands available to him, deliberately omitting the King of kings from the equation.

Because God will not validate or underwrite a system that robs Him of His vertical glory, He withdrew His supernatural hand and permitted Asa to reap the absolute limits of the human system he had chosen to rely upon. The final, brief chronicle of his life reads: "And Asa slept with his fathers, and died in the one and fortieth year of his reign" (2 Chronicles 16:13). His reliance on the arm of flesh led exclusively to the natural conclusion of that flesh.

Chapter V: The Exhaustion of Human Systems and the Hem of Christ

The absolute limitation of human medical systems is further demonstrated in the New Testament through the account of the woman who suffered from a persistent issue of blood for twelve long years. Her historical journey is a perfect scriptural archetype of the complete exhaustion of natural remedies before encountering the supernatural power of God. The Gospel of Mark summarizes her extensive struggle:

> *"And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." (Mark 5:26)*

The text provides a precise breakdown of the consequences of relying purely on earthly medical intervention: it resulted in prolonged physical suffering under various treatments, total financial depletion, and a total failure to achieve a cure, culminating in a worsening of the underlying disease. The natural medical establishment of her day had completely drained her resources and left her entirely helpless.

When she heard of the miracles of Jesus, her faith was refined to a position of single-minded reliance. She did not seek a combined approach; she reasoned purely within herself, "If I may touch but his clothes, I shall be whole" (Mark 5:28). Arriving through the pressing press of the multitude, she touched the border of His garment, and the scripture records that "straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague" (Mark 5:29).

Jesus, immediately knowing that virtue had gone out of Him, turned and inquired who had touched His clothes. When the woman confessed the truth, He openly validated the mechanism of her instantaneous cure: "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague" (Mark 5:34). Where twelve years of natural human science produced a complete decline, a single second of absolute, unshared faith in the Son of God produced absolute wholeness. The human systems were completely set aside so that the glory belonged exclusively to the Messiah.

Chapter VI: The Law of Faith and the Reality of Covenant Trust

The Bible reveals a fixed spiritual law governing the administration of divine provisions: God gives an individual the exact result of what they truly trust. If a person places their ultimate confidence in the systems of man and the arm of flesh, God will permit them to receive precisely what those human systems are naturally capable of producing. The prophet Jeremiah outlines this immutable divine principle with stark severity:

> *"Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." (Jeremiah 17:5-6)*

To rely upon human intellect, medical procedures, or chemical formulas as one's primary source of security is to make flesh the arm of reliance. The scriptural verdict is clear: such a position separates the heart from the supernatural river of God and leaves the individual dependent entirely upon the parched, limited parameters of the natural world.

Conversely, the individual who anchors their trust completely and exclusively in the Lord enters into a supernatural ecosystem of complete protection and divine supply:

> *"Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the water, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." (Jeremiah 17:7-8)*

This covenant trust requires a complete elimination of double-mindedness. The Apostle James explicitly warns that an individual who wavers between trust in God and trust in the natural order cannot expect to receive supernatural intervention from heaven: "For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:6-7). God requires the eye to be single, focused entirely upon His hand, so that when the result manifests, the praise is unified and directed solely to His throne.

Chapter VII: The Eternal Covenant of Jehovah-Rapha

The absolute identity of God as the exclusive healer of His people was established as a primary statute at the very inception of Israel's covenant journey in the wilderness. At the waters of Marah, where the people could not drink because the waters were bitter, Moses cried unto the Lord, and the Lord directed him to a specific tree. When cast into the waters, the waters were supernaturally made sweet (Exodus 15:25).

Immediately following this miracle, God issued a permanent, sovereign statute and an unalterable revelation of His name and character to His people:

> *"If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee." (Exodus 15:26)*

In this foundational covenant text, God does not present Himself as a distant entity who merely blesses or works through human agencies or natural medical practitioners. He states explicitly and exclusively: **I am the LORD that healeth thee** (*Jehovah-Rapha*). The work of physical restoration is defined as an unshared divine signature.

When the New Testament assembly operates in cases of physical sickness, the protocol remains strictly anchored in this unshared vertical transaction of absolute faith, entirely separate from worldly coordination. The Apostle James commands the church explicitly:

> *"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (James 5:14-15)*

This command requires no integration with human sciences or medical systems; it is a direct, pure transaction of faith between the believer, the body of Christ, and the Living God. The results are explicitly dual: the physical body is raised up by the Lord, and any underlying sins are completely forgiven. By

maintaining this uncompromised boundary, the church ensures that the glory of healing is never shared, polluted, or divided with anyone or anything else. It belongs strictly, entirely, and eternally to God.