

The Healing Ministry of Yahshua

Happy Sabbath to everyone.

The documents in the Letters to Rachel series are becoming a little longer as they progress. Already, in the fourth one, I am finding too much that touches me, too much that I think is critical, to summarize in a single study. As such, this fourth one will be taken in two parts.

The fourth letter of the series deals with the earthly ministry of Yahshua. It presents Him as the fulfillment of the promises made to the faithful Old Testament figures, and the tipping point in human history at which we passed from condemnation to salvation.

What struck me the most about the first half, though, is the contrast between Yahshua's ministry (and by that I do not only mean the miracles He did, or the teachings He presented, but also the way He treated people) and the image of Yahweh that was widely held at that time.

Even His own disciples did not fully understand the unity between the Father and Son, to the degree that Yahshua had to speak about it on several occasions, and to say to them at times, "If you have seen Me, you have seen the Father." A part of the reason for this is because of the way the religious teachers portrayed the Creator, as a legalist, as a harsh judge, as a willing executioner of any who would deviate from His established commands.

But the Scriptures assure us that "the Word was with God, and the Word was God," (John 1:1) and that the Son was "the brightness of [Yah's] glory, and the express image of His person." (Heb 1:3) Paul, although He does not speak explicitly about the nature of the Godhead regarding this issue, nevertheless applies this principle of perfect unity to the born-again, teaching and praying "That ye may with one mind and one mouth glorify Yahweh, even the Father of our Lord Yahshua the Messiah." (Rom 15:6)

The healing ministry of Yahshua tells us who our Father is.

There are, of course, Scriptures that have told humanity about this aspect of the Creator's Person from the very earliest writings. We may read, for example, where Yah says through Moses, "I am Yahweh that healeth thee." (Exo 15:26) In the last of the Old Testament books, in one of the final verses, it is promised, "But unto you that fear my name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall." (Mal 4:2)

Unfortunately, the focus on the legalities of the Mosaic code overshadowed so much of the Father's personality that when the Son appeared as His perfect, unique Representative, none recognized Him. None received Him as the Living Word of the Most High.

Now some might say, "It is true that the Old Testament speaks of Yahweh's healings, but they always seemed to come with conditions. Christ's healings were unconditional, and in fact He seemed to seek out open sinners at times to bless them with health."

It IS true that the Old Testament healing came with conditions as well as promises. For example, the entire verse from Exodus that I referenced above reads, “And [Yahweh] said, IF thou wilt diligently hearken to the voice of Yahweh thy Elohim, 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.” (Exo 15:26)

In fact, even that Malachi verse about healing in His wings was immediately followed with, “Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.” (Mal 4:4)

Does this mean, then, that there is a distinction between the personality of the Father and the personality of the Son expressed through His ministry of healing?

It has ever been true that those who do not desire to truly know the Father will see differences where there are no differences and similarities where there are no similarities. For example, they will see differences between the Father and Son, and differences between the Son and His Bride. They will see similarities between the Father and idols, or between the Father and their own sin-influenced mentality, and thus cast Him as either arbitrary and exacting, or slow to correct evil.

It is important, when considering the question of this potential difference, to keep in mind what it means to be “under the Law.” To hear nominal Christians tell it, being “under the Law” is a terrible, tragic curse from which the Savior has come to save us. Casting away traditions, however, and merely reading the Scriptures, we discover that this is far from the truth.

The Law is not evil, nor was it ever evil. Yahshua was born “under the Law,” (Gal 4:4) and yet He was our perfect Example. Moses was born under the Law, as were all the Old Testament prophets, and John the Baptist. All of the apostles, whom even the most pagan forms of Christianity venerate as saints, were born under the Law, and Enoch and Elijah attained unto translation while yet subject to at least the principles of this Law. Clearly, being under the Law is no significant handicap to faith!

When Paul (who primarily addresses this issue) says, “But before faith came, we were kept under the Law, shut up unto the faith which should afterwards be revealed,” (Gal 3:3) and “But if ye be led of the Spirit, ye are not under the Law,” (Gal 5:18) he is indeed drawing a contrast between the two Covenants. However, he is not making a distinction between “good” and “evil.” Our Father has never given us any evil thing. All he is saying – and all the Scriptures have ever said – is that the Law is insufficient by itself. Without Christ Yahshua, the Redeemer, the Law cannot save anyone, and those who are depending upon their obedience for salvation are deceived unto destruction, because they substitute their own righteousness (which is based on obedience) for the righteousness by faith that comes to us, undeserved, through grace when we receive Yahshua as our Savior BY that faith.

Those who were “under the Law” when Christ came were not by any means unGodly people. Many were awaiting the Messiah to complete their faith, and make it perfect. Paul, in Galatians and other places, speaks out about those who, having heard of Christ, and coming to know of His ministry, chose to remain under the Law, to rely on their works, and not to come to the complete and perfect covenant by faith.

And yet, the blessings that Yah gave to and in His Law have never faded away, and never shall fade away. As Yahshua Himself said, “Not one jot or tittle” shall change in the Law - and this means that whatsoever promises (for example, of health) were given in the Old Testament, they continue to apply to this day.

Adventists have always taught that the health ministry is the “right arm” of the Gospel. It is not a service that the Church just happens to promote... it a central, foundational principle upon which doctrines pointing the way unto salvation are built. Similarly, it must be understood that Yahshua’s healing ministry was not just something He did to draw attention to Himself, or to gather disciples for His doctrine... it was an explicit revelation of who the Father is.

Under the Old Covenant, obedience led to health, and happiness. Under the New Covenant, obedience leads to health and happiness. Nothing has changed regarding the way the Law works. The only difference is, obedience alone (while it allows one to claim all the promises of the Scriptures) does not lead to the perfection of character required for Salvation. We may do all the things in the Bible, and we will surely claim its promises. We may live a long, healthy life as a result. However, if the Lamb of Yah does not plead His blood for our sins, we stand condemned as a sinner before the Law. A lifetime of obedience does not “balance out” a single act of transgression, and this is why the Law, even though it is good, even though it contains many true and wonderful promises, is not sufficient for fallen man.

But Yahshua is sufficient for fallen man. He came to us, and lived for us, and died for us, so that we may be brought back into harmony with the Father. And then, in that unity, then our obedience not only gives us the promised blessings (as they would do even for a sinner!) but it also draws us closer and still closer to that perfect character revealed by Yahshua Himself. This is now “atonement.”

The healing of Yahshua tells us who our Father is. If we read the Gospels without seeing this, then we miss a most critical aspect of what our Father is telling us about Himself. The Work of the Father and Son is not to condemn, or even to heal by cutting off (such as by driving the sinners and the infected away) but to heal by making whole.

So, how does this address the apparent difference between the Father and Son? The Father seems to give conditions, and the Son merely seems to heal.

The truth is... there is no difference at all. In the Old Testament, Yah healed His people before they were even capable of obeying Him. He brought His people out of Egypt, and they had done

nothing to deserve it. He gave them manna in the wilderness, and protected them from the elements, even the natural course of wear on their clothing, and they had been no more faithful to Him than some of the heathen that had encountered Him.

And so, just like Yahshua, the Father ensured that His people were healthy, were blessed, were protected, and then He said, “If you wish to continue to receive this blessing, you must learn who I am. You must come to understand these instructions, so that no enemy can cause you harm.”

Now, look at the healing of Yahshua. “And a certain man was there, which had an infirmity thirty and eight years. When Yahshua saw him lie, and knew that he had been now a long time in that case, He saith unto him, ‘Wilt thou be made whole?’

“The impotent man answered him, ‘Sir, I have no man, when the water [of Bethsaida] is troubled, to put me into the pool; but while I am coming, another steppeth down before me.’

“Yahshua saith unto him, ‘Rise, take up thy bed, and walk.’ And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath.” (John 5:5-9)

So far, this seems to match what is commonly thought... that Yahshua went about healing indiscriminately. But continue to read, and we see this, “Afterward Yahshua findeth him in the temple, and said unto him, ‘Behold, thou art made whole; sin no more, lest a worse thing come unto thee.’” (John 5:14)

Now are we disappointed? Do we feel that the beauty of Yahshua’s character is any less marvelous, because He, like the Father, teaches blessings for obedience? Not at all. In fact, we rejoice that there is a consistency, there is that blessed unity, between the Father and Son upon which we can depend entirely.

The Father and Son say to us, “You cannot obey. You cannot even love. Nevertheless, I give you obedience, I give you love. I bring you out of darkness, and into light. I give you all the blessings you could ever need. Now, step into them, and grow. Become like Me, and stand in the light, and the obedience, and the health.”

The work we are given, the Sabbath in which we rest, is to maintain the blessings that we have for the claiming. We have done nothing to deserve them. We can do nothing of ourselves to keep them, but we are invited to let Christ Yahshua abide in us, and maintain within us these things that we have received by grace.

Faith in Yahshua means understanding His blessings, including the ministry of His Healing. He revealed to us what the Father has been saying all along, but that has been distorted through the efforts of Satan and the traditions of unsanctified men. Like the Father, Yahshua did not wait for His people to “become obedient” before blessing them. He knew that although the people had

heard the letter of the Law, they were ignorant of Its spirit, and so He showed them Its spirit, He gave them its benefits and blessings, and in that way glorified the letter as well.

And what shall we say about this, knowing these things? Shall the people of this generation be at a disadvantage because Yahshua does not walk among them as He did two thousand years ago? No... they shall see Yahshua in this generation, because He has called us to be His Body on the earth. They shall see Yahshua, because we walk with healing – His healing – in us to share with others.

Of course, there is the clear physical aspect of healing. There is also the spiritual aspect of what “healing” means... because the healing of Yahweh also restores the spirit and mind of those who come to Him for help.

The ultimate healing is from the disease of the sin/repent cycle, and that is a disease in the most true sense of the word. Transgressors of Yah’s Law “have no rest day nor night.” (Rev 14:11) They have no Sabbath, no peace... and the saddest cases are those who know they are on the road to destruction, but cannot find the strength to break free.

But this is why the Lord of Healing is Lord also of the Sabbath. Health and rest are the same when it comes to the “whole” person, and everyone who hears and accepts this truth, that claims victory over sin and self, will feel it a sacred duty, and a divine privilege, to walk as Yahshua walked, and to proclaim healing, and thus salvation, to all who are willing to listen. Those who follow Yahshua, in step with His mind and character, say to all who will hear, “Your faith has made you whole. Now go, and sin no more.” This is true for diseases of the body, the mind, and the spirit. Let it be unto us as this promise, therefore, and let us be the Body of Christ in this, the healing ministry of Yahshua.

Creation 7th day Adventism
flyingcreature@hotmail.com