

God's Presence Heals

04 - Your Healer

Church in the City | Sunday, 03 APR 2022 | Glen Gerhauser

Text: "And he [Yahweh] said, 'My presence will lead and I will give you satisfying rest' (Exodus 33:14, IT).

Theme: It's in God's presence that the process of healing happens.

Intro: I first began to experience God's presence with God's people at Abundant Life Christian Fellowship (Bay Shore, NY). Jesus touched me and convicted me of my sin. He showed me that I needed him, and I remember trembling in his awesome, magnificent presence. This got me hungry. But I didn't know God's presence in my personal prayer times until I became serious about seeking his face. I read books by A.W. Tozer and Leonard Ravenhill that stirred my heart and made me realise there was more of God to be experienced. The Holy Spirit led me to give my evenings, and then my mornings, to God. I'd arise at 4 am and soon at 3 am. And in these times of seeking God's face, the glory of God would fill my room. I could feel God's tangible presence, and I knew it was changing me. I wanted nothing else but to know God and his ways. During one of these times, I even remember my mom knocking on my bedroom door (she wasn't saved yet), and she was crying as God was touching her heart. And this was at about 5 am. More than any theological argument, I learned that God was real and tangible. Today, I want to share with you about God's presence, and you don't have to die until you experience it. Well, you'll have to die to your self-nature.

1) God's presence gives deep satisfying rest (Exo. 33:14).

- Moses and Joshua were hungry for God's presence (Exo. 33:7-11).
 - Our church is a people of God's presence.
- We have that same hunger and thirst in our hearts for Yahweh God as Moses and Joshua had.
 - And where does that hunger come from?
 - It comes from the Holy Spirit.
 - The Holy Spirit longs for us to find our rest in God alone.
- "To have found God and still to pursue Him is the soul's paradox of love, scorned indeed by the too-easily-satisfied religionist, but justified in happy experience by the children of the burning heart" (AW Tozer).
 - Quotes like these helped inspire our name: Holy Fire Fellowship.
- "Our hearts are restless, until they can find rest in you." (Augustine of Hippo, Confessions, 354–430AD).
- Healing comes from rest and there's no greater rest than the rest God's presence gives.
 - God's presence gives deep satisfying rest.

- The word 'rest' used in Exodus comes from *nuach* and *anach*, and sounds like a sigh of relief (also a sigh of grief, see Gesenius in Endnotes).
 - This is also where the name Noah (Noach) finds its origins. Noah brings comfort and rest (Gen. 5:29).
- The rest God brings is not just outwardly stopping or falling asleep. Instead, it's a deep internal rest, which comes from God leading us, making the way for us and settling us.

2) God's presence gives unspeakable joy (Ps. 21:6; Ps 16:11).

- In Psalm 21:6, David testifies that God made him 'joyful with gladness' in his presence.
- David's experience of God's presence inspired his lifelong pursuit and placing the Ark of the Covenant in the centre of Jerusalem.
 - God's presence must be the centerpiece.
- It's one of the reasons we are here hosting God's presence in the centre of Brisbane in this Upper Room (Level 7).

3) God's presence protects (Ps. 31:20).

- Look at Psalm 31:19-21.
- Look at the Psalm 31:19-21 Inspiration Translation Infographic.
- God's presence protects us from the enemy's assaults and the vile poison of people's tongues.
 - No evil can penetrate God's presence.

4) God's presence heals, restores and makes us whole (Matt. 9:9-13, 35; 10:1).

- Jesus was the living embodiment of God's manifested presence on earth.
 - He was the walking, talking and living Ark of the Covenant.
 - And there always had to be blood on the Ark—that's why Jesus' shed his blood—to take away our sins.
- Matthew 9:9-13, Matthew 9:35 and Matthew 10:1 reveal the ministry of God's presence.
 - Jesus came for the sick and sinners.
 - He didn't come to leave them sick but to heal them, making them whole.
- In Matthew 9:35, we see that Jesus visited every city and village in Israel.
 - First, Jesus taught the people. The Word of God was paramount to Jesus.
 - Second, he preached the Good News of the Kingdom—again, the Word of God is foundational.
 - Third, he healed every kind of disease and sickness.
 - This reveals that Jesus heals.
 - Today, he's not physically present, but his presence—His Holy Spirit—is with us in the same way to heal.

- Now, we are his body. So in a way, he is physically present with us through his obedient people.
- We see this all again in Matthew 10:1, but now Jesus heals through his disciples.
 - And a big part of that healing was casting out demons.

5) God's presence first comes to you by grace – seeking you – but then by grace, you must draw near to his presence (Gen. 3:8-11, Matt. 9:9-13, 20-22).

- Jesus will touch you, and often people think, 'Well, that's it!'
 - But Jesus' visitation and touch have a purpose: to move us to seek and follow him.
- Jesus' touch is like a tag in a game of tag. Once he touches you, you are now it. It's time for you to seek and chase after him.
- His presence first comes to you, but then you need to go into his presence.
- As James says, "Draw near to God and he will draw near to you" (James 4:8).
- Again, Jesus' grace first comes to you. That's the beginning—it's our invitation into a life of grace. Now, by grace, he calls you to follow him—that means to stay in his presence. Jesus is not going to keep running after you. His call is 'Follow me' (Matt. 9:9). That means you have a responsibility to stay with him, to keep in step with him.
- In revival, God touches you. But now, you must touch him like the woman with the issue of blood.
- While I'm not a woman, I've often felt like this woman with my battles with Crohn's disease. It sometimes involves bleeding, leaving me quite weak.
 - I've often had to 'crawl' into Jesus' presence to receive power.
 - I've come in my weakness and God made me strong.

6) The cross has made a way for you to enter into God's holy presence (Heb. 10:19-22).

- The good news is that the cross made a way to forgive you of your sins so that you can enter into God's holy presence (Heb. 10:19-22)

7) Here are some secrets to entering God's presence daily:

- See Seven Secret to Spending Daily Time with God Infographic

Conclusion: God's presence heals. Therefore, make every effort to go into his presence daily and spend time in his presence. It's as you are in God's presence that the process of healing happens. Healing is not a quick solution, but a lifetime of seeking him.

END NOTES

נָחַ fut. 1) — **יָנוּחַ** to rest, to sit down, to set oneself down any where to take rest.—The original idea lies in respiring, drawing breath, **נָחַ** **הַשֵּׁיב רֹחַ**; compare cogn. Arab. **رَاح** I., II., IV., X., to rest, to be quiet; prop. to draw breath, from which idea comes also Germ. *ruhen* (*ruchen*), of the same stock as *riechen* (lower German *ruken*, *rüken*, compare *ruahen*, to desire). Arab. **نَاح** specially is, to kneel down as a camel; Conj. IV. causat. **مُنَّاحٌ** a place where camels lie down. Syr. and Chald. i.q. Hebr. **Æth. نَاح** to respire, to rest; compare under **נָחַ**.—E.g. used of an army, Isa. 7:2; 2 Sa. 21:10; compare Josh. 3:13 (Arab. **نَاح** IV. to pitch a camp); used of a host of locusts, or bees, Ex. 10:14; Isa. 7:19; also used of inanimate things, as Noah's ark, Gen. 8:4; of the ark of the covenant, Nu. 10:36. Constr. absol. Nu. loc. cit.; and followed by **בְּ** Ex. loc. cit.; and **עַל** of place, Gen. 8:4; Isa. 7:2, 19. Metaph. of the Spirit of God coming down upon any one; followed by **עַל** Nu. 11:25, 26; compare Isa. 11:2.

(2) *to rest, to be at rest*, specially—(a) from labour, i.q. **שָׁבַת** Ex. 20:11; 23:12; Deut. 5:14.—(b) from troubles and calamities, followed by **מִן** Job 3:26; Esther 9:22. Impers. Job 3:13, **אִזְ יָנוּחַ לִי** “then I should have had rest.” Isa. 23:12; Neh. 9:28.—(c) i.q. *to reside, to remain*, Ecc. 7:9, “anger remains in the breast of a fool.” Proverbs 14:33; Ps. 125:3, “the rod of the wicked shall not remain on the lot of the righteous;” compare Isa. 30:32.—(d) i.q. to be silent; 1 Sa. 25:9.

Hiphil, double both in form and in signification.

(A) 1) — **הִנִּיחַ** to set down, to deposit any one in any place, Eze. 37:1; 40:2; *to let down* one's hand, Ex. 17:11; *to lay* a scourge upon any one, Isa. 30:32. Metaph. **הִנִּיחַ הַחֵמָתוֹ בְּ** to deposit one's wrath, i.e. to satisfy it, to accomplish it on any one, Ezek. 5:13; 16:42; 21:22; 24:13; Zec. 6:8.

(2) *to cause to rest*, Ezek. 44:30; Isaiah 30:32; commonly followed by a dat. *to give rest* to any one, Isa. 28:12; 14:3; often used of Jehovah, who after the conquest of the Canaanites gave to his people quiet possession of the promised land, Exodus 33:14; Josh. 1:13, 15; Deut. 3:20; 12:10 **וְהִנִּיחַ לְכֶם מִכָּל-אֲבִיבֵיכֶם** **וְהִנִּיחַ לְכֶם מִכָּל-אֲבִיבֵיכֶם** “and he will give you rest from all your enemies round about.” Deut. 25:19; Josh. 21:44 (compare in the New Test. καταπαύω, κατάπανσις).

Hophal **הִנִּיחַ** *rest to be given*, followed by a dat. Lam. 5:5.

Hiphil (B) **הִנִּיחַ** (like **הִסִּיחַ** from **יָלַח**, **סוּחַ** from **יָלַח**; and the noun **מִשׁוּחַ** i.q. **מִשׁוּחַ** from **שׁוּחַ**) fut. **יָנִיחַ** part. 1) — **הִנִּיחַ** to set down, to lay down (*niederlegen*, *niederlegen*) in any place, followed by **בְּ**, **אֶל** of place, 1 Ki. 13:29–31; specially to deposit for safe keeping, Ezek. 42:14; 44:19; before Jehovah, Exodus 16:33, 34; Nu. 17:22; Deut. 26:4, 10; 1 Ki. 8:9; also *to place, to set*, as a statue, 2 Kings 17:29; a people, or soldiers in any land (*verseßen*), Isa. 14:1; Eze. 37:14; 2 Ch. 1:14; **הִנִּיחַ בְּמִשְׁמַרְ** “to give any one into custody;” Levit. 24:12; Num. 15:34; and more strongly *to cast down*, Nu. 19:9. Isa. 28:2, **הִנִּיחַ לְאָרְץ בְּדָד** “to cast with force down to the ground.” Am. 5:7.

(2) *to cause to rest, to quiet*. Ecc. 10:4, “meekness **יָנִיחַ** **הַגְּדֹלִים** quiets (i.e. hinders) great offences”. Hence—(a) *to give rest* to any one, with acc. Esth. 3:8; hence *to let* any one rest, *not to disturb, to let alone* (*in Ruhe lassen*), with acc. **אֶתִּי הִנִּיחַה אֵתִּי** let me alone that, *allow me*, Jud. 16:26; more often with dat. **הִנִּיחַה לִּי** Exod. 32:10; 2 Kings 23:18; Hosea 4:17; and followed by **י** with a rut. 2 Sa. 16:11, **לֹא יִקְלַל הַנַּחֲוֹ לוֹ** “let him alone that he may curse,” suffer him to curse. Hence—(b) with an acc. of pers. and gerund of the thing, to allow any one to do anything (pr. to let him alone to do it), Ps. 105:14; with a dat. of pers. Eccl. 5:11; **לֹא יִשְׁוֹן לֹא יִשְׁוֹן** “it will not suffer him to sleep” (prop. does not give him quiet for sleeping), 1 Chr. 16:21. Compare the verbs **שָׁטַח** and **נָתַן** in the signification of allowing and permitting, which are similarly construed.—(c) *to leave*, i.q. *to cause* any one to remain (*zurücklassen*) any where, Gen. 42:33; Deut. 14:28; e.g. a people in a country, Jud. 3:1; 2 Sam. 16:21; 20:3; Jer. 27:11; *to leave remaining* (*übrig lassen*), Ex. 16:23, 24; Lev. 7:15; *to desert*, Jer. 14:9. With an acc. of thing, and dat. of pers. *to leave behind* anything to any one, spoken of a person dying, Ps. 17:14; Eccl. 2:18.—(d) **מִן** **הִנִּיחַ יָדִי** *to cause the hand to rest* from anything, Eccl. 7:18; 11:6.

Hophal **הִנִּיחַ** *to be set, placed*, Zec. 5:11 (compare the Chald. form **הִקִּיחַ** Dan. 7:4). Part. **הִנִּיחַ** what is left empty, a vacant place, Eze. 41:9, 11.

Derived nouns, נִחַח, נִחַחַת, מְנוּחָה, מְנוּחָה, מְנוּחָה, and the pr.n מְנוּחָה, מְנוּחָה, מְנוּחָה, and—

1)—נִחַח, נִחַח) *rest*, Est. 9:16, 17, 18, with suff. 2 נִחַחַת Ch. 6:41.

(2) pr.n *Noah*, who was saved from the flood, Gen. 5:10; Ezek. 14:14, 20. נִי נִי the waters of Noah, used of the flood, Isa. 54:9.

נִחַח ("rest"), [*Nohah*], pr.n of a son of Benjamin, 1 Ch. 8:2.

Gesenius, W., & Tregelles, S. P. (2003). In [Gesenius' Hebrew and Chaldee lexicon to the Old Testament Scriptures](#) (pp. 538–539). Logos Bible Software.