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No More Sickness

"And the inhabitant shall not say, I am sick." — Isaiah 33:24

Summary:

No one can make this promise true of the present life, where weakness, pain, and sickness touch everyone. Illness entered the world through sin, yet under God's providence it can serve merciful purposes: restraining wandering, removing temptations, and revealing the tender care and faithfulness of Christ. Still, sickness remains an evil that diminishes earthly comforts, hinders duties, darkens the mind, and may separate believers from public worship. The Christian therefore looks beyond present suffering to the world where sin and pain are gone. At the resurrection, the body will not merely be restored but gloriously transformed—raised in power, made incorruptible and spiritual, and fashioned like Christ's glorious body. Then every burden, weakness, and disorder will end, and no inhabitant will ever again say, "I am sick."

Outline:

1. **Sickness belongs to the present world**
   - Weakness, pain, and illness are common to nearly every human life.
2. **God can use illness mercifully**
   - Sickness may restrain wandering, lessen temptation, and reveal Christ's tender care.
3. **Sickness remains a real trial**
   - It diminishes comforts, hinders duties, darkens the mind, and separates believers from worship.
4. **The believer looks toward a painless world**
   - When sin is finally removed, pain and sickness will pass away with it.
5. **The resurrection body will be glorious**
   - Christ will raise his people in power, incorruption, immortality, and likeness to himself.

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Text

Many, weakened by weariness and anxiety, say, *"I am made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone? I am full of tossings to and fro unto the dawning of the day."* Someone else is *"chastened also with pain upon his bed, and the multitude of his bones with strong pain: his flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers."* Few, if any, escape sickness.

Sickness, a consequence of sin that brought death and woe into the world, now serves various purposes under God's providence, both as discipline and as help. For the godly, it is taken into covenant, so to speak, and is one of the Lord's paths, all of which are mercy and truth.

It keeps them from straying and shields them from temptations of worldly contact. It gives them clear proof of their Lord and Saviour's care, kindness, and faithfulness. Knowing their frailty, He promises to be with and comfort them in trouble and sickness, as a mother comforts her child—giving special tenderness to the little one who is ill, though she neglects none.

Yet sickness is an evil in itself, and it is trying to flesh and blood. It not only deducts from the relish of all, and prevents the enjoyment of some, of our outward comforts entirely; but it injures and hinders the performance of a thousand duties—relative, civil, and religious.

It often darkens the mind, fostering unworthy fears of God and doubts about our spiritual state. It excludes us from nature's beauty and public worship, leaving us sadly longing for past days when we joyfully went with others to God's house. Thus, eager to know whether he would recover, Hezekiah asked, "What is the sign that I shall go up to the house of the Lord?"

Soon, our struggle with the body will end. We will put off the flesh and rejoice in felicity. With sin and pain gone, the former things will have passed away. If raised unchanged, the body would be feared, not desired. But it will be raised and perfected beyond our understanding—and beyond our present suffering.

We trust Him who assures us that what is sown in weakness will be raised in power, and what is sown a natural body will be

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raised a spiritual body. The corruptible will put on incorruption, the mortal immortality; we will bear the heavenly, not earthly, image.

Our bodies will be like the Saviour's glorious body, not Adam's in Paradise, through his power to subdue all things. No burdens, depression, confinement, animal wants, degrading appetites, unruly passions, fluttering hearts, or aching heads! "The inhabitant shall no more say, I am sick."

This sermon is taken from William Jay's devotional, Morning and Evening Exercises (January 27, Morning), first published in 1854.