

## Organ Donation

**Text:** My soul, praise the LORD, and do not forget all His benefits. He forgives all your sin; He heals all your diseases. - Psalm 103:2-3 HCSB

### Introduction:

In case you hadn't noticed, I'd like to point out a pattern in my recent teaching. For the last couple of months, I've been cycling between three types of sermons; each emphasizing an approach based on three different Hebrew words.

*Imrah* is the Hebrew word that can be fairly translated as doctrine or belief.

*Mussar* is an ethical discipline; a system of moral principles or rules governing the conduct of the tzaddikim. Think of it as a cross between ethics and character studies.

*Tzedekah*: I define Tzedekah as "right thought and action at the right time and place for the right reason. It is concerned with living righteously and implies that in each moment and in each choice, right living and choosing are taking place. Tzedekah is, thus, the fruit produced by good doctrine and character.

These three principles are the three pillars of Adonaic Christianity: Doctrine, Character and Righteous Living.

So the first week in each cycle, I emphasize doctrine, the second emphasizes how the doctrine should influence our character and the third week we look at the practical outwork of those first two steps.

For instance on July 20, the imrah (doctrinal) sermon was "Pach'ad Yitschaq – Isaac's Terror" which discussed the fear of the Lord. On July 27, the Mussar (ethical and character) sermon talked about how our fear of the Lord should result in Ch'essed or kindness toward our fellow man. This matches the Lord's teaching on the greatest command – love God, love your neighbor.

This week's Tzedekah sermon is going to deal with one practical way to show kindness – organ donation.

Like any good father, Hashem is interested in both our spiritual and physical health. On 14 distinct occasions Jesus performed miracles of either physical or mental healing. He then commanded His disciples to carry on His ministries, which included healing.

- [Matthew 10:5-8 HCSB](#) Jesus sent out these 12 after giving them instructions: "Don't take the road leading to other nations, and don't enter any Samaritan town. (6) Instead, go to the lost sheep of the house of Israel. (7) As you go, announce this: 'The kingdom of heaven has come near.' (8) Heal the sick, raise the dead, cleanse those with skin diseases, drive out demons. You have received free of charge; give free of charge.
- [Mark 6:12-13 HCSB](#) So they went out and preached that people should repent. (13) And they were driving out many demons, anointing many sick people with oil, and healing.
- [Luke 9:1-2 HCSB](#) Summoning the Twelve, He gave them power and authority over all the demons, and power to heal diseases. (2) Then He sent them to proclaim the kingdom of God and to heal the sick.

This ministry continued in the book of Acts.

- [Acts 4:9 HCSB](#) If we are being examined today about a good deed done to a disabled man--by what means he was healed--
- [Acts 4:14 HCSB](#) And since they saw the man who had been healed standing with them, they had nothing to say in response.

- [Acts 5:16 HCSB](#) In addition, a multitude came together from the towns surrounding Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed.
- [Acts 8:7 HCSB](#) For unclean spirits, crying out with a loud voice, came out of many who were possessed, and many who were paralyzed and lame were healed.
- [Acts 14:10 HCSB](#) *Paul* said in a loud voice, "Stand up straight on your feet!" And he jumped up and started to walk around.
- [Acts 28:8 HCSB](#) It happened that Publius' father was in bed suffering from fever and dysentery. Paul went to him, and praying and laying his hands on him, he healed him.

Even if we believe that this type of miraculous healing was reserved for the early New Testament church as a way of demonstrating that the New Covenant was in fact from God, clearly Hashem is concerned for our health.

Neither the Hebrew nor the Greek idea of health is like ours. In both cultures, physical health was intrinsically tied to mental and spiritual health. For example, the Greek adjective *hugies* which means sound, balanced or healthy, is often used for doctrine or philosophy.

- [1 Timothy 1:10 HCSB](#) for the sexually immoral and homosexuals, for kidnappers, liars, perjurers, and for whatever else is contrary to the sound teaching
- [1 Timothy 6:3 HCSB](#) If anyone teaches other doctrine and does not agree with the sound teaching of our Lord Jesus Christ and with the teaching that promotes godliness,
- [2 Timothy 1:13 HCSB](#) Hold on to the pattern of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus.
- [2 Timothy 4:3 HCSB](#) For the time will come when they will not tolerate sound doctrine, but according to their own desires, will accumulate teachers for themselves because they have an itch to hear something new.
- [Titus 1:9 HCSB](#) holding to the faithful message as taught, so that he will be able both to encourage with sound teaching and to refute those who contradict it.
- [Titus 2:1 HCSB](#) But you must speak what is consistent with sound teaching.
- [Titus 2:8 HCSB](#) Your message is to be sound beyond reproach, so that the opponent will be ashamed, having nothing bad to say about us.

Thus, the Apostle John prayed for Gaius saying, "I pray that you may prosper in every way and be in good health, just as your soul prospers" (3 John 1:2) obviously comparing Gaius' physical and spiritual health. This emphasis on the holistic relationship between the body, mind and spirit that is just now coming into fashion in our modern society has been the rule for millennia in the Scriptures.

One of Adonai's names is Yahweh Rapha. That name means "God our Healer" and can be found in Exodus 15:26, Psalm 103:3; Isaiah 30:26; 61:1; Jeremiah 3:22 and 30:17. Just because we believe that Yahweh Rapha can heal us miraculously does not mean that Adonai's discount the use of doctors and allopathic medicine. After all, the Holy Spirit did choose to appoint a physician to write two books of the New Testament.

- [Colossians 4:14 HCSB](#) Luke, the loved physician, and Demas greet you.

Jesus obviously had good attitudes toward the practice of medicine and thought that it was an effective approach. Matthew 9:12, Mark 2:17 and Luke 5:31 all record Jesus using doctors as a favorable metaphor saying "Those who are well don't need a doctor, but the sick do."

Paul actually mentioned the donation of eyes in a positive way!

- [Galatians 4:15 HCSB](#) What happened to this blessedness of yours? For I testify to you that, if possible, you would have torn out your eyes and given them to me.

However, we recognize the limitations of human science.

- [James 5:14-16 HCSB](#) Is anyone among you sick? He should call for the elders of the church, and they should pray over him after anointing him with olive oil in the name of the Lord. (15) The prayer of faith will save the sick person, and the Lord will raise him up; and if he has committed sins, he will be forgiven. (16) Therefore, confess your sins to one another and pray for one another, so that you may be healed. The intense prayer of the righteous is very powerful.

We should not call the elders to anoint us with oil either as a last resort or as a sole approach. Prayer for health should proceed in conjunction with the practice of medicine.

In view of:

- God's concern for our physical well being,
- His approbation of the use of medicine,
- and of the admonition to imitate His attitudes, (Philippians 2:5)

we believe that organ donation is to be viewed as an act of neighborly love and charity. It is an excellent way for God's children to demonstrate compassion for the needs of others and to alleviate suffering.

- [Romans 12:1 HCSB](#) Therefore, brothers, by the mercies of God, I urge you to present your bodies as a living sacrifice, holy and pleasing to God; this is your spiritual worship.

We encourage the Ransomed to donate their bodies, bringing to literal fruition the command to literally present our bodies as a living sacrifice, holy and pleasing to God as a spiritual form of worship.

This view extends to any modern medical services, including surgery, hospitalization, dental work, anesthesia, blood transfusions or immunization.

Psalm 103:2-3 teaches that we should always praise the Lord and not forget all His benefits because it is He who forgives our sins and heals our diseases - whether He does it through doctors or through miracles.