Preventive health care tapestry: ensuring a resonance between scriptures and scientific medical research

Abstract

The Bible is the source of authority for Christians on matters of morality. However, less attention has been paid to its benefits for Christians and the entire human race on matters of disease and medications. This paper points out some useful medical recommendations in the Bible and also indicates instances where scientific medical research has come into harmony with this divine-inspired book and its directions. Also observed in biblical and scientific medical research perspectives are matters of public health and sanitation, emotional and psychological wellbeing. Furthermore, references have particularly been made to key areas where scientific or modern medical recommendations are in tandem with biblical instructions and positions.

Keywords: the bible, disease and medication, medical research, public health

Introduction

The origin of humankind as espoused by the creationist theory and known in the Mosaic text (i.e. Genesis, the first book of Moses) records a supreme being (Yahweh) who created the heaven and the earth. In the same book, we are referred to a god (Yahweh, described the God), who is described as the head of the divine council and who created man (male and female) in his own likeness. He placed man in a garden watered by four rivers: Euphrates, Gishon, Pishon and Tigris. The same garden had mineral resources like gold, bdellium, onyx, etc. Man was made to take charge of the garden populated by different species of animals and different kinds of trees and shrubs. From the onset, man was given a superior and stewardship roles to take dominion over the garden. The nature of the garden was depicted by the biblical text to host life such that man was not disturbed with insanitary conditions. Under such a theocratic regime, we read from the scriptures that the divine will of Yahweh prevailed until man sinned and was subjected to death. Death was bound to occur neither because of ill-health, which could not be attributed to disease causative agents (bacteria, viruses, parasite, and fungi), nor what could be attributed to demons; as explicated by several theories based on the cosmology of early cultures. Significant to the spread of the human race after the disbandment, man populated the then known world. In Genesis 11, our attention is drawn to a group of people who spoke one language. Significantly, they had made a choice to build a structure (a tower taller than the ancient Mesopotamian ziggurats) to reach Yahweh’s abode in heaven (the skies above the atmosphere.). The biblical narrative suggests that the architectural feet could have been achieved, but for Yahweh (the head of the divine council) changing language between different species of animals and different kinds of trees and shrubs.

What is important for is that the narrative (Genesis 11:1-9)) does not suggest that the people suffered from any disease that would have slowed their pace. It could be inferred that either the Bible is silent on their health or, like the ancient Egyptians the men of Babel, they ate fruits and herbs that possessed medicinal properties capable of enhancing their immunity against diseases. Indeed, there are a myriad of modern medical research that have corroborated biblical health practices although some modern medical research have also contravened certain positions of biblical health practices. There are several biblical treatments which took scientific researchers years to understand and accept. Several writers have done some good work in trying to harmonize the Bible’s position on medication and that of modern men. For instance, Baetz et al. shares views about biblical guidance and prayer as potentially therapeutic or untherapeutic. Thus, illnesses were examined by rating medication, the Bible and prayer as possible approaches for the treatment of ‘believing’ patients. Also Wilkinson pays attention to the medical and theological positions of the Bible. However, has there been a categorical study of what the bible has to offer on medication? This paper expatiates more on the Bible’s description of diseases, their prescriptions and treatment and finds their correlation in modern disease treatment. It also does an in-depth study of all that the Bible has to offer on disease and treatment, which have the tendency to contribute immensely to the advancement of disease control. Furthermore, this article sought to re-evaluate and explicate the Bible on public health and sanitation. The aim is to sketch its thematic blocks that are pertinent to public health and sanitation especially for the present generation.

Methodological issues

The primary document for exploration in this study is the Bible (Oxford Study Bible and the New King James Bible). Again, thematic analysis of publications on the Bible and public health has been duly consulted. In all instances, the rule of ‘first mention’ has been used for the purpose of primary knowledge and emphasis. The rules of hermeneutics have also been applied for the sake of the present context. The novelty of this paper is based on its emphasis on the historical and scientific context of the scriptures rather than exegetical and theological approach advanced by authors like Wilkinson.2

The literature

Observing some biblical laws of health and sanitation, Lyons & Smith1 and Butt1 have argued that the first five books of Moses is a...
matter of historical record and in this record lay the most advanced, flawless medical prescriptions that had ever been recorded. For instance, the laws in the fifth book of Moses (Deuteronomy 23:12-13) enjoined the Israelites to dig and defecate at a place far from their camp, and then cover it. It also included the digging and burning of refuse far from their residents. This is not totally different from the twenty-first century arguments from McMillen & Stern. They especially suggest that one should go at least hundred yards from water, trails, and camp, somewhere off the bush path and dig a hole that is four inches deep at minimum. When one finishes using the hole for the purpose for which he dug (i.e. defecating), the hole should be covered. Stern & McMillen therefore posit that countries, including developing countries, who observe this rule, have invariably eliminated cholera and other diseases.

Butt draws our attention to some pro-medical knowledge and practices in ancient Egyptian medicine, some of which are recorded in the Papyrus Ebers. The George Ebers Papyrus records some remedies of Egyptian herbal knowledge that are harmful in modern medical treatment. The medical treatment reflected a mixture of sound and, sometimes, those that strayed from the accepted course of standards. For example, in healing splinter wounds, the ancient Egyptian physicians and doctors applied worm blood and donkey dung. The end result was often not good; a simple splinter often resulted in death from lockjaw - a sustained spasm of the jaw muscles, characteristic of the early stages of tetanus. Comparing parallel cultures in ancient times, Butt puts the biblical sanitary laws and prescriptions above those of the ancient Egyptians. However, Butt underscores the fact that the community of the Pentateuch (referring to the Israelites described in the first five books of the Bible believed to have been written by Moses) has some of its medical prescriptions in other parallel civilizations. Castiglioni argues that the Bible demonstrates the ancient Semitic people attributed more importance to animal transmitters of diseases (e.g., rat and fly) than to human transmitters. Castiglioni concludes that the instruction in Leviticus 13 could be regarded as the first model of sanitary legislation explicating Exodus 20:8-10. Following Roth we also profess the Jewish Sabbath as one of the greatest benefits of humanity in terms of healthy lifestyle.

**Discussion**

**Public health and sanitation: from first mention to the last mention**

As human groups emerged, we read from the Bible that people started getting sick and dying. As stated earlier, the cause of death was a divine decree from Yahweh occurring through biological circumstances and sometimes as a result of disasters or wrath of Yahweh visited on the people for their wrongdoing. Richard Anthony observes that the Bible rates health high on its scale of preference. In this direction, our attention is drawn to a New Testament scripture, 3 John 1:2, which places emphasis on prosperity and good health. By inference, material possession is not enough unless an individual has the capacity, in other words, good health, to utilize the possession. In order to achieve good health, our attention is drawn to diet (food and drinks). What we eat has the capacity to build us or destroy us. Significantly, Richard Anthony also draws our attention to the fact that the diet (food) God gave man from the beginning of creation (not to offend the sensibility of evolutionist) were fruits, vegetables, grains, nuts, and seeds (refer to Genesis 1:29; Genesis 2:16; Genesis 3:18). Scriptures give specifications concerning the kind of creatures on the land and in water (sea) that should be eaten and should not to be eaten (Deuteronomy 14:6; Leviticus 11:13-19, 21-23, 41-43). The most pressing of all specifications on diet are the instructions that pertain to the rejection of any food that is considered as unclean food (Leviticus 7:19, Haggai 2:12-13). However, the laws regarding clean and unclean meats are not the only biblical instructions that concern diet. In Leviticus 3:17, we read “you shall eat neither fat nor blood” (cf. Levitucs 7:23-27). In the last century, one of the most significant discoveries has been that fatty diets are linked to increased levels of heart diseases, stroke, cancer of the colon and the breast, and a host of other pathologies including obesity, which causes additional complications.

Our challenge is to recognize major sources of fats in our diet (visible fats on meat, fatty cuts of meat like bacon, generous amounts of heavy dressings, spoonfuls of oil, etc.) and reduce our intake of those that are high in calories and often in saturated fats. Besides, it has also become painfully obvious in recent decades that contaminated blood and blood products can transmit AIDS and hepatitis. Therefore, according to Bible Health Laws, the simple principle of avoiding fat and blood is a powerful preventive measure of complicated and lethal diseases. Also of great consequence in preventive health issues concerning diet is the intake of alcoholic beverages. Warning against the misuse or abuse of alcohol runs throughout the Bible (refer to Genesis 9:20-21; Ephesians 5:18; 1 Peter 4:3). In the Mosaic health laws, priests were forbidden to drink on the job (Leviticus 10:9). However, the big question is: Is the usage of alcohol against biblical teachings? It is worth mentioning that Jesus’ first miracle was when he turned water into wine at a marriage feast in Canaan (John 2:1-11). There is corpus of evidence from several historical and scientific writings that put Jesus’ wine in the category of alcohol. For example, Gentry argued that first of all to Christ’s example to defend a moderate partaking of alcoholic beverages: “First, we must again be reminded that the Lord and his apostles partook of wine despite the fact that sinful men indulged in it to their own hurt and degradation. Significantly, there is no existing record that the wine caused any injury or affected the health of the people who drank it. Would he have done this if taking alcohol was considered a sin in his days or bad to one’s health?” Geisler for example, explicitly states that “it is false to say that Jesus made unfermented wine. As a matter of fact, He made wine that tasted so good the people at the wedding feast in Cana said it was better than the wine they had just drunk. Surely they would not have said this if it had tasted flat to them. In fact in John 2:9-10 it is called ‘wine’ (oinos) and ‘good wine’ (kalon oinon). These are the same words used for fermented wine elsewhere in the New Testament.”

An alcoholic beverage, by itself, is not absolutely condemned by the Bible. The condemnation only lies in abusing its usage. God himself is referred to in Deuteronomy 14:26: to have given instructions or approval for its usage. Paul also advised Timothy about the medicinal value of wine for an upset stomach (1 Timothy 5:23). The beneficial effects of moderate amounts of alcohol have been one of the surprises of modern medical studies. According to Bible Health Laws, people who use alcohol in moderation – e.g. a glass of wine a day – have fewer heart attacks than alcohol abusers or total abstainers properly. Elderly people with digestive problems caused by lack of stomach acid experience improvements when they take moderate

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1. The Ebers Papyrus, also known as Papyrus Ebers, is an Egyptian medical papyrus of herbal knowledge dating to c. 1550 BC. Among the oldest and most important medical papyrus of ancient Egypt, it was purchased at Luxor (Thbes) in the winter of 1873–74, 2015.

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levels of alcoholic beverages. That is to say, alcohol is useful, but we must develop the character to use it properly). This is in harmony with scientific evidence which is applicable in modern times. In view of this, the Bible recommends a balanced life – i.e. moderation – in all things (cf. Philippians 4:5). It condemns gluttony and over-eating (Proverbs 23:20-21). Proper diet is also recommended for the prevention of diseases (refer to Leviticus 11 for important dietary laws which God gave to the Israelites). The Bible further recommends regular and moderate physical exercise throughout our lives. Correctly translated, 1 Timothy 4:8 shows that physical exercise profits “for a little while”. The Bible also warns against mental sickness which comes about as a result of disobedience and other related matters and provides solutions (see Deut. 28:28-29, Philippians 4:8, Proverbs 23:7, Prov. 17:22).

Concerning public health and sanitation, our attention is drawn to leprosy. It should be noted that several skin diseases were classified in a general sense as leprosy. But leprosy may be identified as a contagious disease of skin and, in severe cases, disfigurement and deformities. Spinka argues that biblical leprosy described a number of conditions. Except that modern leprosy (also referred to as Hansen’s disease), biblical leprosy included various skin conditions, syphilis, and small pox and not merely as the leprosy we know today. Spinka further argues that, a review of Leviticus shows that the priests were in charge of infectious diseases, and that the moral and religious welfare of the nation and the differential diagnosis between infectious and non-infectious diseases relating to or affecting the skin is quite modern. Speaking of the biblical laws regarding leprosy, Dankenbring & Atkinson share that: “the laws of health laid down in Leviticus are the basis of modern sanitary science”. Moses ordered that cases of leprosy should be isolated; that the dwellings from which infected Jews had gone to should be inspected again before being occupied; and that persons recovering from contagious diseases were not to be allowed to go abroad until examined. The modern quarantine harks back these sanitary regulations of the Old Testament (Ancient Bible Health Secrets Revealed Today).

The foregoing arguments imply that several of the health stipulations and practices of the mosaic code show remarkable foresight, especially on the grounds that they focused more on preventive healthcare. For instance, tattoos and cuttings on the flesh were forbidden (Leviticus 19:28) for reasons that include risk of contracting diseases. Modern physicians warn that tattoos and body-piercing carry risk of contracting infectious diseases like hepatitis B, hepatitis C, syphilis and HIV/AIDS.

The mosaic commands concerning prophylaxis, suppression of epidemics, suppression of venereal diseases, care of the skin, bathing, food, housing, clothing, regulation of labor, sexual life, personal and interpersonal discipline are logical in modern sense. He continues that several instructions or laws such as Sabbath rest, circumcision laws concerning food (blood and pork), menstruating and lying in women, and those suffering from gonorrhea, isolation of lepers and hygiene of the camp were also rational. These observances are important in reducing ailments and maintaining good health in modern days. In Britain, it is estimated that five thousand deaths that are attributed to poor hygiene occur yearly in hospitals. In places where modern health facilities are not available, the washing of hands with running water and soap has helped to minimize the contracting of diseases and the need to use lucrative measures has therefore been rendered useless. Is it not true that prevention is better than curing? Is it not disturbing that often too many people go to the hospital to be cured but often end up contracting diseases because some of these basic principles of hygiene are not adhered to?

Concerning the spread of diseases through human excrement, a classic example is seen in Deuteronomy 23:12-14 which states as follows:

“Designate a place outside the camp where you can go to relieve yourself; dig a hole and cover your excrement. For the Lord your God moves about your camp to protect you and deliver your enemies to you. Your camp must be holy so that he will not see anything in your midst that is indecent and turn away from you.”

From the above Bible verse/text, we learn that human wastes were to be buried away from human dwelling. Today, this sanitary waste disposal and its benefits are widely understood, but not always practiced especially in poverty-stricken areas. History is filled with epidemics of typhus, cholera and dysentery, which are linked to the careless dumping of human waste into streets and rivers and/or feeding human waste to animals that are eaten, as it was during the days of the black plague and other diseases of the middle ages. Burying human waste breaks the life cycle of many parasitic organisms that spread disease. This simple practice is much more effective and less expensive than treating the resulting diseases after they break out. God put this principle in the Bible thousands of years before mankind’s science understood its benefit. The question of vegetarians comes to the fore in looking at the biblical public health. The ‘levitical’ laws points out that some meat are not wholesome (and, for that matter, unclean) for human consumption. Scientifically, one of the examples is pork. Pigs have been described in modern sense and times as scavengers, eating anything they find. This makes them breeding grounds for potentially dangerous infections. It has been further proven that unclean animals like pigs are not ruminants and, so, the unclean foods they eat stay in their flesh. These will then enter people who eat pork. The other argument explaining the unhygienic status of pork is that it is loaded with saturated fats, the highest fats in meat, and filled with cholesterol. It is known that pork contributes to numerous digestive and stomach problems. It contains trichina larvae and its trichinosis, capable of killing people, could be a major problem. In Genesis 7:22, God ordered Noah’s family to eat clean animals, and this might be the reason why God commanded Noah to gather the clean animals by seven and the unclean ones by two.

Richard Anthony has argued that recent scientific studies have confirmed the fact that most heart attacks result from high cholesterol level in the blood and it is capable of transferring diseases. According to him, in the middle ages, Jews were accused of sorcery because they escaped many of the sicknesses that afflicted others. It is now known that this was because they observed the laws of cleanliness. He, thus, commented that science is fast catching up with the Bible’s health specifications as stated in Leviticus 17:15; Leviticus 22:8; Deuteronomy 14:21; Ezekiel 4:14; Genesis 9:4; Leviticus 3:17; Leviticus 7:23-27; Leviticus 17:10-14, and Deuteronomy 12:16.

**Emotional and psychological well-being**

Modern scientific evidence points to the fact that emotional or psychological challenges are dangerous to the health and well-being of an individual, but happier people are more likely to fulfill their goals and aspiration. The Bible encourages that one maintains a cheerful or a happy composition (Proverbs 17:22; Proverbs 23:27). To a large extent, a work and experience regime with sleep and rest are to be observed in all things (Exodus 20:9-10; Ecclesiastes 2:22, 10.15406/ahoa; 2018.02.00091

Ecclesiastes 23; Ecclesiastes 5:12; Psalm 127:21; Corinthians 9:25; Philippians 4:5).

Handling the dead

In the very recent past, the Ebola virus has spread through some countries in Africa in particular and has taken many souls away. There was really no way to fully understand the reasons for biblical laws of sanitation until the invention of microscope, the discovery of bacteria and the pioneering work of pathologists in recent centuries. These ancient biblical laws have proven scientifically valid today. People who touched a dead body or a sick animal, a sick person, a sick person’s garments and/or secretions were to bathe and wash their clothes and avoid contacts with others. Contaminated garments were to be washed or burned. These are important sanitation principles that are still followed today. It has been observed that the spread of some diseases in recent times has been due to contact with the body of an infected person and the case of Ebola has been empirical evidence. Most importantly, the way dead bodies are handled, especially those who died as a result of contagious or communicable diseases, are known empirically to be a threat to the health of individuals and the community. The Bible therefore gives instructions as to how dead bodies should be handled in Deuteronomy 23:12-13.

Quarantine

There are instructions recorded in the third and fourth books of Moses (Leviticus 13; Leviticus 14; Leviticus 22, Numbers 19:20) that teaches about quarantining. Infected persons were commanded to isolate themselves from settlement areas until they were healed or cured. Significantly, priest who acted as inspectors/physicians were required to wash down thoroughly after they had attended to or visited an infected person. Jeffery has argued that until this century all previous traditions, except Israelites who followed quarantine rules, kept infected patients in their homes even after death. This exposed family members and other relatives who made contact with people who have been infected with leprosy, and leprosy swept through Europe in the thirteenth and fourteenth centuries. He noted for example that England, Sweden, Iceland and Norway showed alarming increases in leprosy cases in the sixteenth and seventeenth centuries.

Jim Springer explains in his article ‘God and Science’ that when the authorities began to institute quarantine rules by segregating leprosy cases, the disease was brought under control. He also notes that the Black Death was brought under control as a result of quarantine. He further goes on to posit that God’s instructions of leprosy and other infections were three thousand five hundred years ahead of science. In fact, it was not until 1873 that leprosy was finally shown to be infectious and not hereditary. Significantly, the argument on the biblical perspective on disease control gives praise to biblical hygiene rules established by God for the children of Israel. The argument then is that the rules established by God for the children of Israel are still applicable today. Reference is made to the mid-nineteenth century when “germs” was virtually a foreign concept. As a result of that patients, including women who needed to give birth, were contaminated and died eventually. The mortality rate of persons who died at the so-called hospitals was higher than those who went to midwives. The case was serious at Dr. Ignaz Semmelweis hospital. Many pregnant women entered his hospital, but 18% of them never checked out. The mid-nineteenth century Europe contemplated that diseases were caused by “atmospheric conditions” or “cosmic telluric influences”. When Semmelweis observed the rate of mortality, however, he advised doctors to wash their hands thoroughly in a chlorine solution after examination. This reduced death rate from 18% to 1%. Semmelweis’ inability to convince the medical community eventually caused him to commit suicide. Yet we know from the biblical texts that the ancient Israelites washed in “running water” when dealing with those suffering from infections, discharges or coming into contact with items that people had come into contact with. For instance, Leviticus 15:13 records: “and when he who has a discharge is cleansed of his discharge, then he shall count for himself seven days for his cleansing, wash his cloth and bathe his body in running water; then he shall be clean” (also seen in Numbers 19:14-19). Butt draws our attention to the fact that almost three thousand three hundred years before Semmelweis’ discovery, Moses had written “he who touches the dead body of anyone shall be unclean for seven days (cf. Numbers 19:13). He shall purify himself with water on the third day and on the seventh day, and then he will be clean. But if he does not purify himself on the third day and on the seventh day, he will not be clean”. Butt concludes that “germs were no new discovery in 1847.

Furthermore, Butt stated that the novelty of the Bible is further enhanced by its prescription of “water of purification” for washing by any person who had touched a dead body. He stressed that the recipe for the water purification is nothing less than a procedure to produce antibacterial soap. Amazingly, Moses instructed the Israelites to prepare a mixture that would have included lye mixed in a diluted solution. In more diluted concentrations, it can be used as an excellent exfoliate and cleaning agent. Hyssop was also added to the water of purification. Butt has observed that Hyssop contains the antiseptic thymol, the same ingredient that we find in some brand as an excellent exfoliate and cleaning agent. In a diluted solution. In more diluted concentrations, it can be used as an excellent exfoliate and cleaning agent. Hyssop was also added to the water of purification. Butt has observed that Hyssop contains the antiseptic thymol, the same ingredient that we find in some brand of mouthwash. The hyssop leafs contain antiseptic, antiviral oil and mold that produces penicillin. MacCrady has argued that the very first mention of mold and mold clear up is found in the Bible, that is, Leviticus 14:39. Also, the content of water purification included cedar wood. Cedar wood has been used for cabinet because of its ability to repel insects and prevent decay. Besides, it has been argued that, in an oil form when applied to humans, it is an antiseptic, astrigent, expectorant (removes mucus from respiratory system), anti-fungal, sedative and insecticide.

Handspring to the future, so that those who need them could receive infusion to prevent death. Butt argues that an eye witness account of the death of George Washington (the first President of United States) relates that he came down with a chill and, in an effort to cure him, those who attended to him resorted to bleeding; a vein was opened, but no relief afforded. What took thousands of years for people to appreciate, the Bible recorded three thousand five hundred years ago; i.e. life is in the blood. Butt cites McMillen & Stern as they discussed the hygienic rules established by God for the children of Israel. The argument then is that the rules established by God for the children of Israel are still applicable today. Reference is made to the mid-nineteenth century when “germs” was virtually a foreign concept. As a result of that patients, including women who needed to give birth, were contaminated and died eventually. The mortality rate of persons who died at the so-called hospitals was higher than those who went to midwives. The case was serious at Dr. Ignaz Semmelweis hospital. Many pregnant women entered his hospital, but 18% of them never checked out. The mid-nineteenth century Europe contemplated that diseases were caused by “atmospheric conditions” or “cosmic telluric influences”. When Semmelweis observed the rate of mortality, however, he advised doctors to wash their hands thoroughly in a chlorine solution after examination. This reduced death rate from 18% to 1%. Semmelweis’ inability to convince the medical community eventually caused him to commit suicide. Yet we know from the biblical texts that the ancient Israelites washed in “running water” when dealing with those suffering from infections, discharges or coming into contact with items that people had come into contact with. For instance, Leviticus 15:13 records: “and when he who has a discharge is cleansed of his discharge, then he shall count for himself seven days for his cleansing, wash his cloth and bathe his body in running water; then he shall be clean” (also seen in Numbers 19:14-19). Butt draws our attention to the fact that almost three thousand three hundred years before Semmelweis’ discovery, Moses had written “he who touches the dead body of anyone shall be unclean for seven days (cf. Numbers 19:13). He shall purify himself with water on the third day and on the seventh day, and then he will be clean. But if he does not purify himself on the third day and on the seventh day, he will not be clean”. Butt concludes that “germs were no new discovery in 1847. Furthermore, Butt stated that the novelty of the Bible is further enhanced by its prescription of “water of purification” for washing by any person who had touched a dead body. He stressed that the recipe for the water purification is nothing less than a procedure to produce antibacterial soap. Amazingly, Moses instructed the Israelites to prepare a mixture that would have included lye mixed in a diluted solution. In more diluted concentrations, it can be used as an excellent exfoliate and cleaning agent. Hyssop was also added to the water of purification. Butt has observed that Hyssop contains the antiseptic thymol, the same ingredient that we find in some brand of mouthwash. The hyssop leafs contain antiseptic, antiviral oil and mold that produces penicillin. MacCrady has argued that the very first mention of mold and mold clear up is found in the Bible, that is, Leviticus 14:39. Also, the content of water purification included cedar wood. Cedar wood has been used for cabinet because of its ability to repel insects and prevent decay. Besides, it has been argued that, in an oil form when applied to humans, it is an antiseptic, astrigent, expectorant (removes mucus from respiratory system), anti-fungal, sedative and insecticide.

http://lifehopeandtruth.com/god/is-there-a-god/intelligent-design/god-and-science/
Conclusion

From the discussions we have done and, indeed, looking over the field of medicine and medication in general, the Bible has a lot to offer in terms of natural prescriptions for healing and cure. Interestingly, the Bible, written thousands of years before the emergence of modern hospital prescriptions and scientific medical research, is not only concerned about cure; it is also concerned about preventive measures. Thus, we have observed that the Bible appears to be emphatic on the fact that diseases are usually caused by human wrongful attitude (towards our environment). As this study has presented, this position has been reinforced by several scientific corroborations to those ancient prescriptions. Indeed, it has been evinced that the Israelites, as a nation that received much of such medical prescriptions and observed them had less to do with terminal illness. Following Jeffery therefore, we conclude in particular that “it fascinating to note that a total of two hundred and thirteen out of the six hundred and thirteenth biblical commandments found in the Torah were detailed medical regulations.” What else can be said? The Bible is a valuable source of instructions for therapeutic indications even in modern times. A thorough study of all that the Bible has to offer about medication will do a great good to our generation and the generation beyond.

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Conflicts of interest

The author declares that there is no conflict of interest.

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